

AUSTRALIA'S
GREATEST NEED





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GLEN OSMOND PASS, NEAR ADELAIDE

Showing Australian buggy and gum trees

AUSTRALIA'S GREATEST NEED

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WITH AN INTRODUCTORY NOTE BY
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NOTE.

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INTRODUCTORY NOTE.

AUSTRALIA, from the Christian standpoint, is the land of hope. By its geographical position, by its happy immunity from the domestic burdens and problems which handicap other dominions, above all by the character of its citizens, Australia seems to be marked out in the Providence of God to be a great missionary Church.

But there is much ignorance of Australia in England: and because people are ignorant there is comparatively little interest; there are so many fields of interest nearer home which catch the imagination. And yet a Church of so much promise should be full of interest to all who are praying for the coming of the Kingdom throughout the world. The Home Church is struggling under the

burden of a mighty responsibility; is it nothing that great reinforcements are appearing on the horizon?

This textbook will appeal to those who seek fuller knowledge. It is written by one who has every right, both by his sober judgment and by his experience of Australian conditions, to speak with authority; and I most heartily commend it to the attention of Church people at home.

ST. CLARE BRISBANE.

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CHAPTER I.

THE UNFOLDING OF THE LAND.

FINDING OF THE LAND: Foreign discoveries—English discoveries.

EXPLORING THE COAST: Matthew Flinders and George Bass circumnavigate Tasmania.

EXPLORING THE INTERIOR: The Blue Mountains—The Murray River system—Queensland—The shores of the Great Bight.

ACROSS THE CENTRE: Charles Sturt's expedition—Robert O'Hara Burke and William John Wills—John MacDouall Stuart's triumph—Telegraph line.

DEVELOPMENT AND THE WATER PROBLEM: In West Australia—In the older Colonies—In Tasmania—In Queensland.

THE whole world is now spread out before us. Our task is to discover what relation the particular country of our study bears to the world problem. Fifty years ago Australia had hardly come within the range of world politics. She lay out of the main stream, her destiny still unfolded. To-day she is seen to bear a very definite relation to the problems of the Pacific.

Has not God been whispering for the last 300 years about this great South Land, which for century upon century has remained hidden from the civilized world, passed over as it would seem by Nature herself, for even the flora and the fauna and the geological formations are characteristic of an age which in other parts of the world had passed away æons before? Did it not seem as if the land was becoming, in the course of ages, less and less fitted for the higher forms of life? Once upon a time a great inland sea brought moisture and fertility to parts which are now desert, and fossil remains point to a more prolific life in the remote past.

Finding of
the land :
Foreign
discoverers.

In the early discoverers it created no such enthusiasm as the discovery of America a century before.

A French navigator reached it in 1531, but no rush followed to make use of this new find. The Spaniards approached it from the east at the beginning of the 17th century, and Torres gave his name to the straits which divide Australia from New Guinea. Had they suspected that Aus-

tralia was a land of gold, they might have been more curious about it. The Dutch during the building up of their commercial empire in the East did much exploring work, sometimes by accident, sometimes of set purpose, on the northern, western, and southern coasts, and to them belongs the honour of having lighted in 1842 upon Tasmania. Tasman, the discoverer, who called it Van Diemen's Land, in honour of his chief, did not know that it was an island. That discovery was left for Surgeon Bass the Englishman to make.

But the Dutch made no settlements. They saw no signs of a commercial opening. The wild and barbarous natives, the drought-stricken and barren appearance of the country repelled all approaches. If Australia had charms, she very successfully hid them.

Dampier, the first Englishman to visit the land (1688), only touched the north-west coast and retired with as poor an idea of the country as previous explorers.

The best part of Australia had not yet been discovered. The theory was still held that a great Southern Continent

stretched up from the Antarctic and it was thought that New Zealand might be its northern promontory. The extent of Australia eastward was still unknown.

Many of the world's discoveries have been the result of so-called accident. Captain Cook,¹ who in 1768 carried the scientific party to Tahiti in his good ship "Endeavour" to study the transit of Venus, had no instructions to explore the coast of Australia. His commission was to set at rest the question of the Antarctic Continent. This he successfully accomplished by sailing completely round the New Zealand islands. He then made for Tasmania, but a storm drove him to the Gippsland coast (19 April, 1770), and he immediately determined to steer north-east and pursue his discovery to the end. Looking out for a harbour where he might anchor he sighted the opening into Botany Bay. Joseph Banks, the botanist, found it a paradise of strange and beautiful flowers, and here and elsewhere along the coast he collected no less than 1000 specimens. On 6 May, the "Endeavour"

¹ He was Lieutenant Cook at the time.

sailed again, keeping as close to the coast as possible. The modern harbour and settlement of Cooktown marks the spot where Cook was obliged to put in to repair his ship after damage sustained upon a coral reef. It took two months to repair her. Then Cook threaded his way carefully northwards till he had rounded Cape York. He landed on a small island on the Torres Straits, and with hoisting of flags and firing of musketry took possession of the whole east coast in the name of King George, calling it New South Wales from its supposed resemblance to the South Wales coast.

It was a great discovery. The time had almost come for this waste land to be brought into fuller use. Why God should have chosen the British race for this adventure is one of those mysteries which lie hidden in the divine counsels. But behind all the accidents and coincidences connected with the discovery of Australia and its colonization lies the divine vocation—and the divine vocation involves a great responsibility.

Not many years elapsed before Great

Britain made use of this new possession. The loss of the American Colonies in 1783 afforded the opportunity, and in 1787 the first consignment of convicts started on their long journey. With that settlement we have nothing to do in this chapter. The Australian Continent had now been discovered: its dimensions were roughly known: a colony had been started in the south-east corner, but it was still a hidden continent. The coast-line had yet to be surveyed: the relation of Van Diemen's Land to New Holland¹ was not yet settled, and stretching away into the interior was a land of fable, where imagination liked to roam, picturing a great inland sea or a white and civilized race, or—if the mind was touched by pessimism—a mere barren wilderness, unfit for human habitation. Neither the optimists nor pessimists were wholly right.

Exploring
the coast.

The British had not long begun to make use of their new possessions before they determined that they must be the sole occupiers of this vast continent.

It was the age of the Napoleonic Wars,

¹ New Holland is the old name for Australia.

and, as we shall see, Napoleon had designs upon the great Southern Land. The commander of two French ships that had been sent out to Australian waters by the French Government contemplated raising the French flag upon one of the islands in the Bass Straits, ostensibly for a whaling station. He was promptly told by Governor King that the whole of Australia, including the islands, belonged to King George, whereat the Frenchman remarked that the British were far worse than the Pope. He claimed half the world : they claimed the whole.

The British intended to make full use of their possession, and the first thing was to get to know it.

It is a refreshing change to turn away from the sordid scenes of early convict life in Sydney to dwell upon the heroism of Australia's great explorers. The hardships which they endured so manfully form one of the precious foundation-stones of Australian greatness. It is a delight to trace the opening out of the real Australia which resulted from their splendid labours.

The first necessity was to explore the

Flinders
and Bass cir-
cumnavigate
Tasmania.

coasts, and two names are worthy of honour above all others in this connexion. Lieutenant Flinders and Surgeon Bass came out to Sydney in 1795 with Governor Hunter. With boyish enthusiasm they started at once upon their great task. Their little eight foot long craft the "Tom Thumb" is now a historical boat, and the schoolboy spirit of their adventure is well illustrated by the story of Flinders keeping the natives amused by trimming their beards, while Bass, after a nasty wetting, was drying the powder on the beach. The best piece of work which the two friends did together was the circumnavigation of Van Diemen's Land (Tasmania) in a 25-ton cutter called the "Norfolk"—a voyage which occupied five months (1798-9).

This brave feat proved that Tasmania was not connected with the mainland, and the straits between the island and the continent still keep Bass's memory green. Bass shortly afterwards went to South America and was not heard of again; but Flinders gave the rest of his life to the work.

In 1800 he went to England to make known the new discoveries, and he was immediately put in charge of another expedition, in the "Investigator," by the British Government with specific direction to explore the southern coast, the north-west, the Gulf of Carpentaria and the Torres Straits—in other words, to fill up the outline maps of New Holland. On 7 December, 1801, he arrived at Cape Leeuwin. From there he sailed eastwards across the Great Bight to Peter Nuyt's Land, the farthest point of Dutch enterprise in that direction. He explored Spencer and St. Vincent Gulf: he named the hills behind Adelaide, Mount Lofty, having Kangaroo Island on the right. By this time he had disproved one of the current fallacies about the land, that a great strait running from south to north divided the continent into two parts. In Encounter Bay he came across the French expedition under Baudin, who received from Flinders an account of his discoveries which were afterwards purloined by the French Government. Baudin himself had achieved but little. If the party had not

Flinders
circum-
navigates
Australia.

been kept so long—as one of his officers remarked—picking up shells and collecting butterflies in Tasmania, they might have anticipated Flinders.

On 9 May, 1802, Flinders reached Sydney, the first part of his commission fulfilled. He wasted no time in completing the remainder. On 22 July he sailed northwards with the “Investigator” and another ship, the “Lady Nelson”. The “Lady Nelson” proved unseaworthy and had to go back. But Flinders pursued his course until he had rounded Cape York and sailed along the shores of the Gulf of Carpentaria. At Cape Wessel he stopped for repairs and then returned by the west coast, arriving in Sydney on 9 June, 1803, after circumnavigating the entire continent.

Two months later he started for England to give an account of his stewardship. Three ships, the “Porpoise,” the “Cato” and the “Bridgwater” began the voyage together. Just north of the Tropic of Capricorn the “Porpoise” and the “Cato” struck a coral reef afterwards called the Wreck Reef. The “Cato”



THE FIRST GOVERNMENT HOUSE IN SYDNEY



VIEW OF THE SETTLEMENT ON SYDNEY COVE, PORT JACKSON, 1788

went down. The "Bridgwater" sailed away without attempting to assist. But the "Porpoise," with Flinders on board, remained fast on the reef. A small patch of sand enabled the shipwrecked men to find a footing. Flinders, with his usual resource, set to work to build a little cutter out of the wreck, which he named the "Hope," and in this, with thirteen mariners, he sailed the 800 miles back to Sydney to fetch help. Ships were sent to the relief of the others, and Flinders continued his journey home in one of them.

The tale of his misfortunes could not be improved upon by any novelist. As the brave explorer was coming home with all his charts in his pocket, burning to lay them before the Government at home, he fell into the enemy's hands, the leaky condition of the ship having forced him to put into Mauritius, which was a French possession. His charts were pounced upon and he himself imprisoned for seven long years. Napoleon granted a considerable sum to hasten the publication of the French "Voyage of Discovery," in which all Flinders'

names were changed to French names. The poor prisoner must have been profoundly thankful that he had had the foresight to send home a duplicate of his charts and papers before reaching Mauritius, by means of which the Napoleonic villainy was easily exposed.

Flinders lived for years after his imprisonment, and on the very day of his death (July, 1814) his "Voyage to Terra Australia" was published.

The task which he had set himself to do was finished with his dying breath. Nothing remained but to fill in the details of his work which was finally completed by the surveying ship "Beagle" from 1837-1843.

Exploring
the interior.

To explore the coasts of an unknown land must always entail considerable risks. Rocks and reefs to seaward and hostile natives on shore constituted the everyday dangers of men like Bass and Flinders. But the explorers of Australia's interior had to endure hardships more trying than any that were endured at sea.

We purpose to allude to these thrilling journeys in order to lift the curtain of

Australia's physical characteristics and to show what light these characteristics throw upon her future.

As Cook sailed past Port Jackson he noticed a narrow, even line of cobalt blue set back some way from the coast. This was the line of the famous Blue Mountains, which surrounded the early settlement at Sydney in a semicircle. On a clear day from the higher parts of Sydney this thin blue line could be clearly seen level and unbroken. Twenty-five miles inland gorges were visible in the mountains and some higher points rising into peaks.

The Blue Mountains.

The Blue Mountains were to the early colonists a puzzle and an attraction. Beyond was fairyland. Any dream was possible concerning the regions on the other side.

Many a prisoner making a bid for freedom, many a visionary thinking to scale the heights alone, plunged into the forest in the early days never to return. Authorized expeditions started to scale the mountains, beginning with that of Governor Phillips himself in 1788. But years passed and each expedition was

beaten back owing to the difficulty of finding the way through the thickly wooded country where no course could be steered by the aid of a compass in consequence of the deep gullies by which it was intersected.

When Mr. George Caley, the Government botanist, who in 1805 had to turn back from a spot which was afterwards known as Caley's Repulse, reached Sydney, Governor King expressed the belief that the idea of attempting to cross such "a confused and barren assemblage of mountains with impassable chasms between was as chimerical as useless," and that "nothing but enthusiasm could have enabled Caley, well equipped as he was, and with the strongest men in the colony to assist him, to perform the journey".

But Caley's journey was not fruitless. The first men to scale the Blue Mountains—William Lawson, William Charles Wentworth and Gregory Blaxland—accomplished the journey in 1813 by following in Caley's steps. Great must have been their joy when from the heights they first looked down upon an open well-grassed

and well-watered valley—the herald of great grassy plains beyond. Governor MacQuarie lost no time in making use of this success. He sent an expedition under George William Evans to make a survey of the road. As Evans advanced farther into the country he became more and more delighted with the prospect. On the further gentle slope of those Blue Mountains he came across rivers and “as excellent good land overgrown with the best grass I have seen in any part of New South Wales. It might be mowed, it is so thick and long. These plains I called the Bathurst Plains.”

The little colony had burst its fetters. The flocks and herds had already grown too numerous for the cramped space on the seaward side of the mountains. The problem was now solved in a manner which no one had anticipated. On the tops of those hills stretching towards the interior were vast grassy plains well watered by many streams. McArthur, who first introduced sheep into Australia, little knew that his tiny flocks would soon be numbered by millions. The first

immigrants looked in vain for the "lush meadows" which someone in Captain Cook's expedition declared that he had seen. But here—on the farther side of those impassable ranges—were pastures more extensive than the most ardent enthusiast had ever pictured. The first stage of inland discovery was over and Bathurst sprang into existence.

The
Murray
River
system.

A glance at the map of Australia will show at once what was the next necessary step. The Blue Mountains are a portion of that great dividing range which runs down the whole length of the east coast of Australia from Cape York in the North to the bunch of mountains called the Australian Alps in the South. The average height of the range is 2000 feet. Here and there it rises to 4000, and Kosciusko, the Mont Blanc of Australia, is over 7000 feet.

On the top of the mountain range is a tableland sloping gently towards the interior, so that Australia has often been compared to an inverted plate. The rivers which run towards the sea have a short and rapid course. On the other side of

the hills it is very different. There are in the centre of Australia survivals of river systems. Many rivers or dry river-beds converge upon Lake Eyre, that salt, muddy remnant of a vast inland sea. Other rivers to the north, north-east and north-west lose themselves in the sand. At times these are completely dry, but after rain become rushing floods. Some disappear beneath the earth and reappear again many miles away. But one great river system still remains, taking its rise in Queensland, and receiving contributions from various parts of the dividing range until the united waters of many streams and rivers empty themselves, under the name of the River Murray, into that inlet of the sea called Lake Alexandrina.

The river problem demanded a solution as soon as the Blue Mountains had been crossed. From 1813 to 1831 the clue to the secret was sought for. Gallant explorers, such as Cunningham and Oxley, Hume and Hovell, picked up the threads of the great river system. The Murrumbidgee, the Lachlan, the Bogan, the McGuire, the Castlereagh, and the Darling

became familiar names before the connexion between them was ascertained. Men were still looking for the inland sea, or for a drainage system which should empty itself into the ocean on the north-west of Australia. The honour of the great discovery fell to the lot of that charming and lovable Australian explorer, Charles Sturt. He was one of those men whose exploits and whose character help to stimulate and ennoble future generations. He had all the qualities of a great leader. Not a murmur was heard from the weary band who accompanied him, as they toilsomely pulled up stream on their return journey from Lake Alexandrina, in the great expedition of 1831. If a man exhausted beyond endurance was heard to whisper, as he lay down at night, that he would have to ask for leave to be let off pulling to-morrow, when to-morrow came the thought was sure to be banished. It will be necessary, when dealing with the aboriginal question, to lament the injustice often done to these ignorant savages, whose land we have taken; it is therefore a great pleasure to dwell on the

bloodless record of the gentle and humane Sturt. "My path among savage tribes," he wrote in his journal, "has been a bloodless one, not but that I have often been placed in situations of risk and danger, when I might have been justified in shedding blood, but I trust I have ever made allowance for human timidity, and respected the customs of the rudest people." For personal bravery and dogged perseverance there were many to equal but none to surpass Captain Sturt. He returned from his expedition down the Murray with his eyesight almost gone, but this did not prevent him at a later time heading a still more difficult venture into the very heart of the continent. He, like many another, gave for Australian progress his eyesight, his health, and all but his life.

In portraying the man, his achievement has already been hinted at. Starting from the Murrumbidgee he floated down stream past its junction with the Lachlan, until he was swept, to his great joy, into the broad stream of the River Murray. Further down he made the discovery that the Darling joined the Murray, and as his

little boat continued its course he became more and more convinced that the river problem had at last been solved.

The expedition was fraught with many dangers. Explorers were just beginning to discover the variable nature of Australian seasons. One man would be stopped by floods, another by drought. A reported garden of Eden would seem to the next visitor a barren waste. Sturt in all his expeditions was dogged by drought, which led him to take a pessimistic view of the possibilities of the country. The natives, too, on the Murray River were inclined to be troublesome. On one occasion the little expedition was only saved by four friendly blacks, who had been well treated by Sturt and his companions. The little boat was being pursued by large numbers of wild and gesticulating savages, when they reached a point in the river where a spit of sand ran right across, leaving only a narrow channel for the boat to pass. The truculent savages took possession of the sandy spit and meant to try conclusions with their white visitors. But at the critical



HOBART SEVENTY-FIVE YEARS AGO



STEAMER TOWING A BARGE LOADED WITH WHEAT OR WOOL ON THE MURRAY RIVER

moment four of these friendly blacks came running along the opposite bank, to the point of danger. Their leader threw himself into the river, waded on to the spit of sand, violently pushed back the foremost of the enemy and began a wild jabber of angry deprecations, which eventually turned the bloodthirsty crowd into a pack of laughing children.

These dangerous incidents, however, were mere child-play to the heart-breaking drudgery of the return journey. To row a thousand miles on starvation rations against stream beneath the blaze of an Australian sun, was an achievement as courageous as it was uninspiring, and it is the bare truth to say that when all the glamour has been removed from the story of Australian exploration, the ghastly drudgery that underlay it is the most striking feature of the whole.

Sturt's discovery opened the road for completing the geographical knowledge of this part of the country, and the most noted of Sturt's successors in the task was Major Mitchell, who pushed south into Victoria and came upon such good

country that he named it Australia Felix. Northwards he reached the Barcoo. The difficult mountain region of Gippsland was penetrated by Strzelecki. The whole south-eastern portion from latitude 25 to the Bass Straits was now no longer an unknown country. Meanwhile the pioneers had been following upon the steps of the explorers. Flocks and herds were grazing upon the newly opened pasture lands and stations were springing up farther and farther west. By 1840 the Darling Downs had been occupied by Patrick Leslie, the leader of a great army of squatters.

Queens-
land.

Amongst the many explorers of the north-east, now known as Queensland, we will select one for notice — Ludwig Leichardt.

Leichardt has been called the Franklin of Australia because of the veil of mystery that conceals his fate. He was a man of lofty aspirations and visionary enthusiasm, but he was a bad leader and a bad bushman.

His first expedition to Port Essington was crowned with such unexpected

success that he won a reputation as an explorer greater than he really deserved. It was his ambition to cross the continent from east to west. He was fitted out for this adventurous expedition with a party of 7 white men and two blacks, 270 goats, 180 sheep, 40 bullocks, 15 horses, 13 mules and provisions calculated to last for two years. This was not, however, the party that started on the final journey ; this expedition was forced to fall back beaten. But Leichardt was desperate to achieve his end, and at last gathering together a smaller and quite inadequate equipment he plunged into the wilderness never to return. His last letter is dated 3 April, 1848. Not a trace of these ill-fated men has ever been found.

Leichardt's unwise endeavour may be classed with the fatal expedition of Burke and Wills which took place later. They prove that good leadership and discretion are necessary for successful exploration. Burke and Leichardt were too impatient for their work, and their impatience spelt failure.

Long before the date of this melancholy

The
shores of the
Great Bight.

expedition the centre of exploring interest had shifted to South Australia. The founding of Adelaide in 1836 provided a new point of departure for inland discovery. The Government of South Australia had two problems to solve: (1) the nature of the country to the north, (2) whether a route for sheep and cattle could be found to the Swan River Settlement on the West Coast. The famous journeys of Edward John Eyre in 1839 and 1840 prepared the way for more successful expeditions later. He himself was exceedingly unfortunate. His advances into the country north of Spencer Gulf brought him face to face with the barren salt-encrusted region of the inland lakes, which only occasionally have fresh water in them and are generally bogs of salt and mud. He traversed the range which runs to the east of Lake Torrens and gave the name of Mt. Hopeless to the point from which he surveyed the desolate country that confronted him, wrongly concluding that Lake Torrens surrounded the country in horseshoe shape.

Eyre's famous and heroic journey along

the shores of the Great Australian Bight to St. George's Sound is full of dramatic and thrilling incidents, though it is doubtful whether the whole episode was not a piece of unwarrantable foolhardiness.

But the unknown centre was beckoning still. Sturt, who had settled in Adelaide, started in 1844 with instructions to make for the centre by the way of Mount Arden. That route had already been condemned by Eyre : so Sturt chose the Darling River route, breaking off to the north-west at a spot called Lawley's Ponds. The horrors and the splendour of this expedition have been often told. For six long weary months, from January to July, 1845, the party was cooped up in one short glen, a mile long, where there happened to be a perennial supply of water, cut off on every side by a drought-stricken country, imprisoned in the burning desert as securely as ice-bound explorers in an Arctic winter. Near this famous Glen depôt there now exists a New South Wales township, where white men live and work. An old aboriginal, faint and thirsty, strayed into the camp during these weary months. After

Across
the centre :
Sturt's
expedition.

remaining with them for some time he left, promising to return, but they never saw him again.

As soon as the rains came they started north and were soon confronted by the tract of country now known as the Great Stony Desert. The spinifex was so matted that the horses had to lift their feet straight up to avoid the sharp points. Then came sand—sand to east and west as far as the eye could see—sand in endless ridges like the waves of the sea. There was no possible route this way and they were beaten back. And yet 200 miles to the westward, where the telegraph line now runs, there was comparatively fertile country.

Poor Sturt is the real martyr of Australian exploration ; no one deserved success more than he. But his work was by no means fruitless : where he sowed others reaped.

Burke
and Wills.

One of the members of his expedition was John MacDouall Stuart, the greatest of the many courageous men who unlocked the secrets of the land. By good leadership and sheer indomitable pluck he

crossed the continent from south to north. This victory was his and his alone ; for the expedition of Burke and Wills is on a footing wholly different from that of Stuart. They, too, starting from Melbourne, reached the Gulf of Carpentaria, but they travelled through comparatively easy country, which had already been explored : they touched the sea at the lowest point, where the great Gulf bites into the land : but the expedition was so badly arranged that it ended in tragic failure. By an irony of fate the bodies of Burke and Wills were brought into Adelaide on the same day that Stuart returned from his last and successful attempt.

In 1858 and 1859 Stuart was making preparatory trips in the neighbourhood of Lake Eyre and Lake Gardner. It had now become fairly clear that the line of advance was to the west of these great salt lakes. Stuart's triumph.

Taking this route in 1860 with a small expedition consisting only of three men and thirteen horses, he started northwards, choosing what proved to be the only practicable route. The first remarkable landmark on the journey was a great pillar of

sandstone rock, 150 feet high and resting on a hill of a few hundred feet, which he named Chambers Pillar after a friend.

He crossed the McDonnell Ranges and planted the Union Jack in the centre of the continent on the spot now called Central Mount Stuart. The generous chivalry and loyal friendship of the man are shown by the fact that he named this spot Central Mount Sturt after his old chief. Its present name, however well deserved, is simply due to the publishers of his diary misreading what he had written. The little party pushed northwards and was only stopped by the determined opposition of the blacks at a point named in consequence Attack Creek. His party was so small that Stuart, with that wise discretion which so admirably balanced his courage, rather than run the risk of losing a man, beat a retreat. But the Australian Government showed their trust in the explorer by voting £2500 for another better equipped expedition, and Stuart, weakened though he had been by scurvy, started again in the following year. This time he passed Attack Creek un-

molested and reached Newcastle Waters, but beyond this point he could not advance a mile ; north, north-east, and north-west, there was the one outlook—endless grassy plains terminating in dense forest country. Once more he was forced to return to Adelaide. But defeat he would not admit ; within a month he was on the road again. He surmounted his former difficulties, and struck the Roper River which he crossed and pushed north-east for the Adelaide, descending into rich tropical coastal lands.

On 24 July, 1862, one of the party caught the first glimpse of the ocean and cried out, like Xenophon's soldiers of old, "The sea! The sea!" Three hearty cheers greeted this announcement, and in a short space of time, they were washing their hands in the Indian Ocean. The Union Jack was run up, Stuart's name cut on a tree, and a record of their arrival contained in an airtight case buried on the spot. On their homeward journey they endured many hardships and lost several horses. Stuart's eyesight was ruined and he was crippled by scurvy. He was too weak to ride and had to be slung on a

stretcher between two horses; he was reduced to a mere skeleton before he reached Adelaide.

It was his last expedition. He had sacrificed his health to the work, and the few remaining years of his life were spent quietly in England.

Tele-
graph line.

The net result of these heroic journeys was the discovery that a road lay through the very heart of the country, which might be utilized for cross-country communication.

There now runs along the route from Port Darwin to Adelaide a telegraph line connected with the cable to Java. At regular distances along the line live, in terrible loneliness, the servants of the telegraph company. Not many years ago the Bishop of Carpentaria during one of his "voyages of discovery" in his own diocese, crossed the continent by this route, finding it easier to reach Adelaide in this fashion than to travel back upon his tracks. This telegraph line is due to the enterprise of South Australia, and was completed at a cost of over £400,000 in 1872, when there were only 200,000

people in the whole colony. It was begun at the same time from both ends. The work in the north was very difficult. Iron posts had to be substituted for wood to avoid the ravages of the white ants, and coolies were imported to do the labour in those tropical regions. At last, after many a battle with great difficulties, the two ends of the line were joined in the heart of Australia, where Mr. Todd, the engineer, sitting upon his throne of victory, received the congratulations, which came pouring in from both ends of the line.

The completion of the trans-continental telegraph line supplied a base of operations for the solution of the last really great problem connected with the Australian continent.

What was the nature of the country between the telegraph line and the western coast?

From telegraph line to west coast.

Leichardt's quixotic attempt to cross the continent from east to west ended in tragedy; but now the country east of the line was fairly well known. It was an easy matter to start from any station along the telegraphic route for a

plunge into the western deserts. Three men have won fame by successfully accomplishing this cross-country journey—Major Warburton, John Forrest, and Ernest Giles. Warburton was the first to succeed in 1873, starting from Alice Springs. Forrest in 1874 did the journey from east to west. Giles in 1875 traversed the country twice by different routes.

These expeditions proved that great tracts of this country were quite uninhabitable under present conditions, and yet even in the midst of the wilderness oases were found here and there. Giles, for example, when passing the great Lake Amadeus in one of his earlier expeditions, came “upon some fine hilly country, with rocky gorges, running streams, a beautiful waterfall and abundant pastures. Exquisite flowers decked the ground and the place was an oasis of beauty in the midst of a huge wilderness. But it did not last long. The streams ran dry as soon as they left the shade of the hills, and both north and south there was nothing but parched desert.”

Is it, however, chimerical to forecast

that at some not distant date even these rare oases in the desert will be the homes of small communities, linked by the camel and the flying machine with the more settled centres of civilization ?

It was on these expeditions in the west that the value of the camel for Australian deserts was first tested and proved. The various prickly growths which the horse could not touch are greedily eaten by the camel, and his capacity for going days without water is well known.

But even the camel must have found the deserts of Australia more uncomfortable than his native Sahara. The spinifex, the dense matted scrub, the angular stones or the endless ridges of loose sand, combined with the terrible dryness, made a most tormenting experience for the explorers. To complete the picture we will quote Mr. Giles' description of the plague of flies : " It was impossible to get a moment's peace or rest from the attacks of the flies ; the pests kept eating into our eyes which were already bad enough. Everybody had an attack of the blight, as ophthalmia is called in Australia, which, with the

flies, was enough to set anyone deranged. Every little sore or wound on the hands or face was covered by them in swarms: they scorned to use their wings, they preferred walking to flying: one might kill them in millions, yet other and hungrier millions would still come on, rejoicing in the death of their predecessors, as they now had not only men's eyes and wounds to eat, but could fatten on the bodies of their slaughtered friends also." And so on.

With this record of their sufferings we leave the story of the great explorers. The great problems had now been solved, and there were many brave men to complete what the heroes had begun. The worst was now known about Australia. There was no great inland sea: there was no lofty range of mountains, and the centre was almost entirely desert.

These facts have so impressed themselves upon people's imaginations that those who know least about Australia think of the habitable country as a mere fringe round an arid and torrid centre. This is far from being the case. It is true

that the uncertainty of the seasons has hitherto made life precarious both for man and beast on some of the inland stations. The last great drought with which the nineteenth century closed and the twentieth century was ushered in, carried off sheep by the million. But one glance at the railway map will show the length of the lines which pierce the hinterland. In New South Wales and Queensland the railways tap the country for 500 or 600 miles inland, and for hundreds of miles beyond the railway termini vast pastoral stations cover the land stretching out into "the never never". The belt of habitable country is ever widening. There is no possibility of exaggerating what Australia might become, if only water could be brought to her fertile, though arid, districts.

From the first, the search in Australia has been a search for water. The success or the failure of the exploring expeditions depended upon it. A cool creek lined by gum trees, a little pool hidden in the rocks, a water-hole filled by the scanty rain meant everything to those parched and weary travellers. As they tramped over the

Development
and the
water
problem.

burning sand, or burrowed a path through the tangled scrub, they little knew that there lay hidden, a thousand feet or more beneath them, the water which they so much needed.

Australia's wealth is a hidden wealth. Rich minerals lie buried in her hills, and much of her fertility is concealed by her desert garb. She is like a princess wrapped in a beggar's cloak.

In West
Australia.

As we make a mental tour of Australia from West to East to get a bird's-eye view of its growing prosperity, the water problem will recur under various conditions.

Let us begin with West Australia. The mail steamers now stop at Fremantle, the port of Perth, where a vast sum has been spent on breakwaters, in order to make it a safe harbour. The earlier port of call was Albany, but the engineering triumph of Fremantle Harbour is typical of the West Australian spirit. Since the discovery of gold in 1886 and the granting of self-government in 1890, West Australia has made more rapid strides than any of the other Australian colonies. Before that date she was, as it were, a Cinderella

amongst her richer and more stately sisters. Within our own lifetime the country was called by its detractors "the land of sin, sand, sorrow, and sore eyes".

But the difficulties of the country have been the opportunity of the people. They sought out the best pasture lands that they could find in the neighbourhood of Perth. They were not ashamed in 1850 to save the situation by petitioning to have convicts sent to them for the supply of labour, and for eighteen years the Swan River became a convict settlement. The experiment was successful at least in part and helped to put the colony on its feet. From 1868 to 1890 its progress was slow, and when it was changed from a Crown colony to a self-governing colony in the latter year, its population did not much exceed 46,000. "There was little or no indication," wrote Sir William C. F. Robinson, speaking of the time when he first landed at Fremantle as Governor at the end of the 'seventies, "of the greatness yet to come. All was primitive. . . . There was no communication with the Eastern Colonies or the Mother Country save the

mail steamers, which at that time called only once a month, instead of calling, as now, once a week at Albany. There was no telegraph line to South Australia, and no submarine cable from Broome. There was no railway from Albany to Perth, but the journey of three hundred miles or so was made over country roads in what, for the sake of politeness, was called a coach, but which might properly have been styled a bone-shaker and liver-disturber, the time occupied in the journey varying from sixty hours to something within a week, making allowance for the accidents which were of not infrequent occurrence, and which, at any rate, gave to the journey the charm of novelty and excitement, which we now miss in the excellent railway line constructed by the West Australian Land Company. But what a change has happened in a couple of decades!"¹

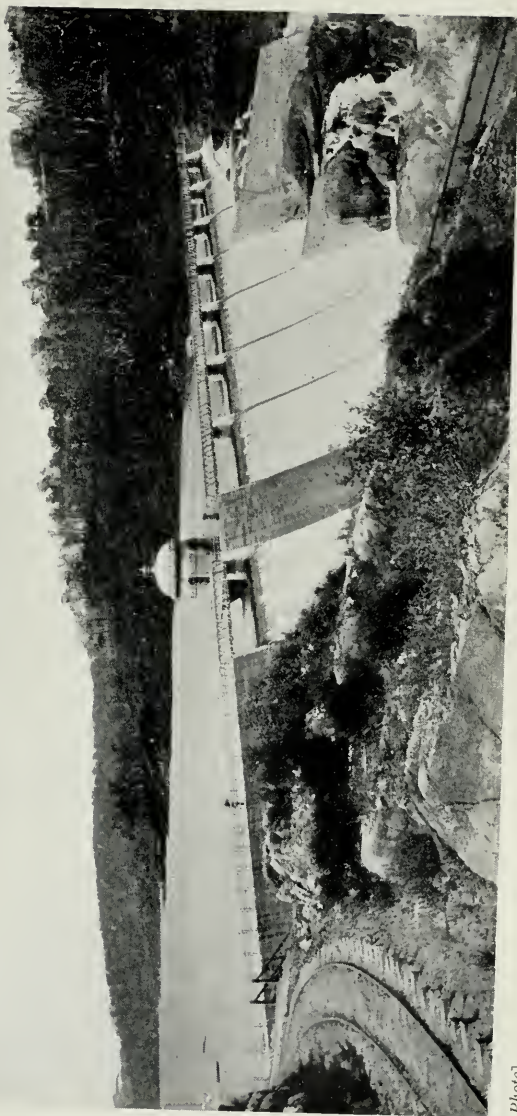
These words were written in 1900. Since then the change has become a transformation. The Cinderella is driving in a golden coach. Gold has been the material factor which has stimulated the

¹ "Australia," British Empire Series, p. 123.

progress of West Australia; but the wisdom, the courage, and the enterprise of the Government have taken advantage of the situation to the uttermost. To use the words of Foster Fraser: "A baby Parliament, with maybe a solicitor as Premier, and the Ministry composed of farmers, grocers, barbers, land agents, and publicans, laid hold of problems which some European statesmen would have boggled at".¹ The great aqueduct which carries water 400 miles to the desert city of Kalgoorlie is the most arresting of their undertakings. Kalgoorlie, a child of yesterday, now contains a population of 30,000. The water scheme cost £3,000,000 and was undertaken when there were only 100,000 people in the whole of the colony. In all their actions the West Australian Government have shown unusual courage combined with sound wisdom. They have not been afraid to borrow largely, but they have spent their loans on productive enterprises and have made provision for a sinking fund. They have built rail-

¹ "Australia," by Foster Fraser, p. 130.

ways; they have surveyed the land and prepared it for the immigrant; they have encouraged the right kind of immigrant to come, and upon his arrival they have taken every precaution to plant him suitably upon the land; they have founded an agricultural bank, in order that advances may be made to settlers during the early years of their new life. The result is that the prosperity of West Australia, which was stimulated by gold, is now being fed by the more stable products of the soil: wheat, wool, butter, fruit. The south-west corner of the land, blessed by a beautiful climate and a sufficient rainfall, is being quickly turned into a garden, and even land, which a short time ago was considered unworkable, is now being dealt with for cultivation. Along the coast of this south-west corner a belt of forest, three hundred and fifty miles long and from fifty to a hundred miles deep, provides many varieties of timber trees, of which the iron-hard jarrah and the giant karri are the most famous. The country far to the north of Perth known as the North-west Division is



Photo]

[Greenham & Evans, Perth

GOLDFIELDS WATER SUPPLY. MUNDARING WEIR, WESTERN AUSTRALIA

This water is pumped through thirty-inch pipes to the Kalgoorlie goldfields, a distance of 352 miles

being divided up into sheep and cattle stations, and the pioneer is still at work in those regions, opening up the land for subsequent generations. "When I look at these stations which I visited, and others through which I passed," writes Captain Challoner, "one cannot help feeling a great glow of admiration for all these hardy pioneers who, in the last thirty years, and considerably less in many cases, pushed their way into a country that was not only unknown, but probably the roughest in all Australia, if not in the world. They had to fight not only against the treacherous native of the Nor'west, but also against Nature in her most uncompromising attitude. Some of them may be in receipt of fairly big incomes from their great flocks of sheep, but they have earned every penny of it by sheer grit and hard work—not for eight hours a day, but from daylight to dark. And their women-folk, who left the joys and conveniences of more civilized parts to battle along in these wilds with their husbands—they were just splendid."

The Kimberley division in the extreme north is the least developed part of the State, although Kimberley was the first goldfield to be discovered, and Broome upon the coast has won fame as the centre of the pearl fisheries. Four hundred and fifty luggers are employed at the four centres of Broome, Cossack, Onslow, and Shark Bay. Operations extend over a thousand miles of coast-line, and in 1910 pearls and shell to the value of £346,068 were exported from the State. The men engaged in the industry are chiefly Manillamen and Japanese.

Figures help to illustrate the progress of a country, so we will close this outline of West Australian prospects by a few statistics.

The population which in 1890 numbered about 46,000 is now considerably over 300,000.

In 1901 there were 82,000 acres of land under cereals, in 1912 there were 648,931 acres. In 1910, 5,296 acres of orchards were planted; in 1911, 17,000 acres. In 1901 there were 2,434,311 sheep in the State, in 1910 considerably over 5,000,000.

A page might be filled with statistics of this kind. Let these suffice to make the reader realize the future which awaits this land.

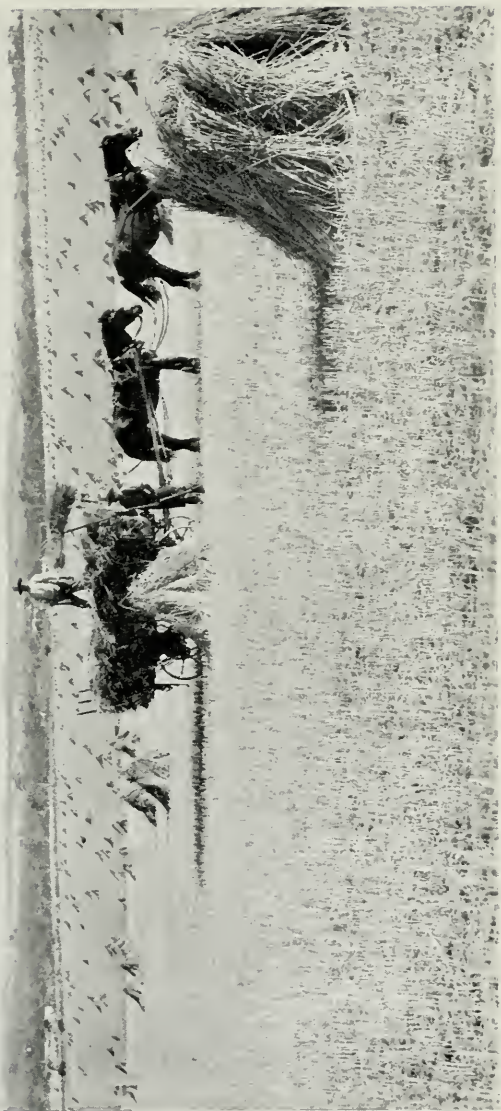
From West Australia we must now journey to Adelaide. In a few years' time it will be possible to go by train the whole way, but for the present a three days' voyage through the Great Australian Bight, which bears as evil a reputation as the Bay of Biscay, is necessary. In the
older
Colonies.

On reaching Adelaide we enter what may be called Old Australia. South Australia, Victoria, and New South Wales are linked together not only because they are the elder sisters amongst Australian States, but also (and this especially concerns us) because they have a common interest in the great river system of the continent—the Murray and its tributaries. This river system, as the map will show, drains one-seventh part of the whole of Australia. The streams take their rise in the coastal range from Southern Queensland in the North to Gippsland in the South. A mighty volume of water collects from this large area and empties itself into Lake

Alexandrina not very far from Adelaide. But these rivers flow through a dry country and the waters were wasted until irrigation began to produce magical results. All those states have entered upon irrigation schemes with considerable energy.

In New South Wales the damming of the Murrumbidgee stands first. The full scheme is not yet in operation, but 14,000 acres were already available for settlement in 1912. When complete it "will command an area of about 357,000 acres of high-class irrigable land suitable for intense cultivation, and, in addition, an area of about 1,000,000 acres of pastoral lands which will be supplied with water for stock purposes, and for the irrigation of one acre in every thirty for fodder crops".

The irrigation areas of Victoria are chiefly in the Goulburn Valley, which is fed from the Australian Alps. The old farmers who formerly occupied the lands and who were unaccustomed to irrigation farming, are readily selling their farms of about 400 acres to the Government at good prices, in order to make way for new



By permission of the "British Australasian"

A HAYFIELD IN WESTERN AUSTRALIA



men who will be able to make an equally good living on 50 acres of irrigated land.¹

South Australia led the way by commencing operations at Renmark in 1887 on the banks of the River Murray. The water here, as elsewhere, is under the control of an Irrigation Trust, and the annual water rate for the settlers is 30s. per acre.

“There are over 5,500 acres under cultivation: and the results achieved during several years past have been remarkable: the total value of the produce being not less than £100,000 annually. Raisin and currant vines occupy a large area: and apricots, peaches, pears, nectarines, oranges, lemons, and other trees give good returns.” This is only the first of many similar settlements along the banks of Australia’s greatest river.

¹ A 40-acre holding in the Cohuma district, with an imperfect water supply, has yielded an average return from fruit, for the past 7 years, of £1000.

A 36-acre farm in the Rochester district has yielded for the sale of milk alone £48 per month for several years.

A 50-acre holding at Mildura in 1911 produced 10,000 cases of oranges.

The three States have hitherto been working independently of one another in the matter, but all far-sighted men saw that combined action was necessary to produce the best results. The Murray River is marked out by nature to be a great water highway, and ocean-going steamers should be carrying the fruits down the river to the sea. Two engineering enterprises are needed to make this possible: the sandy bar which divides Lake Alexandrina from the sea must be cut and a harbour made at the mouth, and the waters of the river must be regulated by a series of locks. These undertakings will shortly be put in hand and the Murray River will at last enter into its proper heritage.

In Tas-
mania.

From Melbourne to Launceston is a ten hours' crossing. We have now reached the holiday ground of Australia, where the most perfect climate combines with the most beautiful scenery to tempt away the citizens of Sydney and Melbourne during the summer heat. The evil reputation of early days has been purged away for half a century and more.

Tasmania bids fair to become one of earth's paradises.

Industrially Tasmania's products are much the same as those on the continent. It is famous for apples, hops, stud sheep, and trout. Minerals abound, and within recent years the mining industry has begun to people the west coast. The population has risen to 200,000.

Last but not least comes Queensland. ^{In} Queensland. Queensland and West Australia are the two pioneer States at the present time, and, of the two, Queensland is undoubtedly the richest. It has no great deserts within its borders. Its gold mines cannot rival the goldfields of West Australia; its timber, though excellent and abundant, cannot compete with the jarrah and karri forests, but in all other respects it takes the lead. Its sheep number 20,000,000; its cattle over 5,000,000; its horses over 600,000. Experiments in the introduction of various tropical plants are continually being made. Even in the hot north the tableland round Herberton, 3000 feet above the sea, offers opportunities to white farmers.

Queensland, too, has its water problem. Many rivers of considerable volume but not of very great length flow from the range to the sea in parallel lines, and there are many excellent harbours at regular intervals along the coast. Hence the products of the country can find outlets near at hand instead of having, as in the other states, to converge upon the capital city.

Brisbane, Rockhampton (with its port at Gladstone), and Townsville are the three chief outlets, but Bowen, Mackay, Cardwell, Cairns, Cooktown, also have a future before them.

The western districts of Queensland and the north-western part of New South Wales are the areas where artesian bores are mostly used for tapping the subterranean supplies of water.

“The chief water-storing stratum is the cretaceous formation which, roughly speaking, stretches westerly from the Main Range, dividing the river systems of the east coast from those which discharge their waters northwards into the Gulf of Carpentaria and southward into the Great Australian Bight.”



A MOB OF SHORN SHEEP AT A LARGE WOOLSHED IN NEW SOUTH WALES

This water has, hitherto, been used chiefly for watering stock, and has enabled great tracts of well-grassed country, with a limited rainfall, to be stocked with sheep and cattle.

The bore-water is often charged with alkali, which makes it unsuitable for irrigation purposes, but even that can be chemically treated so as to counteract the deleterious effects. At present it is a question whether it is more profitable to water 70,000 sheep or to irrigate 500 acres of land.

At the end of June, 1911, there were in Queensland 1711 artesian wells, with an average depth of 1030 feet. The deepest is 5045 feet: the greatest flow of water from any single bore is 3,000,000 gallons a day.

The change already produced in Western Queensland is very great. "Streams which were formerly only sand-beds for the greater portion of the year, now flow continuously with water as clear as crystal. Stock are watered at streams which are supplied by underground sources. Some of these streams resemble English brooks,

with rushes along their banks and fish swimming in the water. Barcaldine, formerly a dry, dusty, Western town, has been transformed into a garden city. Beautiful trees flourish in the streets, and orchards are irrigated by artesian water." The water is also used for domestic and power purposes.

Conclusion. Egypt does not depend upon the river Nile more entirely than Australia depends upon the manipulation and distribution of her water-supply. The miracle wrought in Arizona by artesian wells will be equalled by a like miracle over great tracts of arid Australian land. In the more settled districts population will become dense: the land, where river-irrigation prevails, will provide handsome competencies for countless small-holders: the ravages of drought will become less and less severe, as out-back stations receive a perennial water-supply, and the howling wilderness will be driven further and further back wherever subterranean water exists. The prophet would be rash to limit in his forecast the population that the continent might hold.

God is slowly working out His purpose, and forging His instruments for the great "City of God". Australia too will bring her glory and honour into it. New phases of national and individual character will be developed under the strange conditions of this strange country, and a new point of vantage will be gained for bringing the artillery of the Gospel to bear upon the nations of the eastern world.

CHAPTER II.

THE COMING OF THE PEOPLE.

CONVICT DAYS : Plan of Settlement—Blunders and hardships—Good results—Crimes—Bushranging.

FREE IMMIGRATION : Explorers—Sheep-farmers—Growth of political freedom—States of free origin—Melbourne—Perth—Adelaide.

GOLD-DIGGING : Romance of discovery—Evils of Gold-digging—Agriculture.

IN this chapter some of the forces—evil as well as good—which have contributed to the “making of a nation” will be set before the reader in as true a perspective as the writer knows how.

The Australia of to-day with all its buoyant self-consciousness, bursting out for the first time into the first flower of manhood, is the child of Britain’s freedom and enterprise, not the child of her shame. The horrors of the old convict days and the lawlessness of bushranging, have a way of flaunting themselves too vulgarly in the picture. The glory is that Australia so

quickly absorbed and neutralized the poison.

Still, Australia's history had an ugly beginning and we must try to take a just estimate of those early days. The contrast is often drawn between the landing, in New England in 1620, of the Pilgrim Fathers who knelt upon the beach and offered up their thanks to Almighty God for deliverance from the perils of the sea, and the worldly way in which the convict colony, under the command of Captain Phillip, took formal possession of Sydney Cove in January, 1788—being drawn up in line to salute the flag and to drink the King's health in a ration of rum.

The contrast suggests the difference of spirit between the early years of the seventeenth century and the latter years of the eighteenth century. The first was religious, the latter worldly.

The pity is, not that Australia was chosen as a convict settlement, but that so little care was taken to provide spiritual or elevating influences in the new colony.

Would the country have been colonized in those days by free emigration? Many

The Con-
vict.
Plan of
settlement.

a nation had nibbled at the shores of New Holland (for that was its old name) before Captain Cook, in 1770, claimed the whole east coast for King George, but it was England that swallowed the bait.

A plan was suggested by a man named Matra, who had been with Cook on the "Endeavour," to plant in New South Wales a community of American loyalists, who found it necessary to leave their country at the close of the War of American Independence, and for providing them with the cheap labour of the Aborigines and the South Sea Islanders. "If that plan had been adopted it would have been quite another Australia, a community of mixed colours and with slavery at its root." For most of these proposed colonists would have come from the Southern States, where slavery was a part of the social system. As we look back upon the past we can unreservedly thank God that an alternative was chosen, which, in spite of its unpromising appearance, has saved Australia from those problems, which slavery has left behind in the United States of America.

Lord Sydney, who was the Secretary of State, was led by Matra's proposal to materialize the idea of a convict settlement. He had two urgent reasons for devising this plan. The first was the awakening of the national conscience, under the labours of John Howard, to the disgraceful conditions of the prison system. "The English jails," says Lecky, "in spite of the strong light which had been thrown on their condition by the Parliamentary inquiry of 1729, continued in a state which shows forcibly the extreme corruption that might still exist in departments of English administration, to which public opinion was not turned." The plan was in its conception an honest attempt to deal with prison abuses.

The other still more urgent reason was that America, which had received during the years of her connexion with Great Britain something like 120,000 convicts from the old country, was no longer willing to receive them. The prisons and the hulks were in consequence overcrowded and some outlet had to be found.

From the platform of our greater ex-

perience we can safely criticize the original plan. The same principles apply to the convict system as to that private policy by which families in the old country have so freely rid themselves of their black sheep by sending them, with or without an annual allowance, to one of the colonies. These "remittance men," as they are commonly called, are a well-known feature in the new countries, and they deserve our pity. A man who cannot be kept straight at home, with all the forces of public opinion behind him, is certain to go rapidly down in his new surroundings, where the temptations are fiercer, where the body of public opinion is not so strong, and where he feels himself an outcast from his family. If there is evidence of repentance, with some strength of character to back it up, new surroundings may supply a stimulus to a new life. But, when these are lacking, the worst is to be feared.

So with the convict system. If care had been taken to discriminate between the prisoners, and to send out only those who were not hardened criminals but had given proof of a desire to retrieve their



A SAW-MILL IN NEW SOUTH WALES

reputation, a respectable community, under good influence, might have been built up, and Australia would have been saved from the odium of its bad beginning. The criminal element spoiled the plan; for the majority of the convicts were not criminals. Of the 775 who composed the first party, no less than 719 were convicted for slight offences, which would be very lightly treated in modern days. Many of them were Scotch or Irish political offenders, whose moral life was not in question. The remaining fifty-six were "the little leaven that leaveneth the whole lump".

We have advanced two considerations: first, that a convict settlement was the only possible alternative at that period for the colonization of so distant a land as Australia; and secondly, that the original plan would have been satisfactory, if more care had been taken in selecting the prisoners.

Good plans are often spoiled by the spirit in which they are executed. Great Britain may have hoped that these outcasts of society would be able to start life afresh

Blunders
and hard-
ships.

in a new land, but she did not give them the best chance to do so.

The equipment of this expedition, which was bound upon a venture of unprecedented daring, was slipshod to a degree. "The list of things forgotten is long and melancholy. The cartridges for the muskets of the marines were forgotten; the clothes for the women-convicts—and there were nearly 200 of them—were left behind. No carpenters or bricklayers were sent out for the erection of houses, no agriculturists to grow wheat, and no superintendents for the purpose of keeping the convicts in order.

"Phillip, who was in command of the fleet, had to organize a staff of superintendents from amongst the convicts themselves. . . . The record of the sentences of the convicts was forgotten. . . . Nobody could tell about any given convict, the nature of his offence, the date of his conviction, or the term for which he had been transported. Of the shovels and other tools on board the ships Phillip records that they were 'the worst ever seen, as bad as ever were sent out for barter on

the coast of Guinea'. The seed was for the most part weevily and incapable of growth." The result of this negligence was that the colony, during the first few years of its existence, was reduced to famine.

A Government so careless about making ordinary provision for the bodily necessities of the expedition, was naturally forgetful of higher needs. One Bible, and one devoted clergyman, Richard Johnson, would never have been sent but for the urgent entreaties of some prominent Churchmen; he was considered a handsome allowance for the spiritual needs of the new colony. No schoolmaster or teacher accompanied them.

Official irreligion was the greatest of all the causes of the moral ruin into which the convict settlements in Sydney, Tasmania, and Norfolk Island rapidly fell. The early governors were with one exception conscientious and upright men. But they lived in an age when the power of the Gospel was little recognized. Governor Phillip thought little of Johnson's Gospel sermons on board ship, and wished him

rather to give the convicts good "lectures on swearing, stealing, and general moral conduct".

Richard Johnson was continually hindered in his persistent efforts as chaplain by the official apathy towards religion. His entreaties for the building of a church were passed over unheeded for many years, so that he had to build and pay for one himself. The Governor and officials persistently absented themselves from public worship, and, to make matters worse, Governor Hunter compelled the prisoners to attend, while remaining absent himself. No wonder that some incendiary razed Johnson's building to the ground, thinking that when there was no church there would be no church-going!

Discipline grew more and more stringent, punishment more and more brutal, and crime, under such treatment, became desperate. Religion alone could cure the evil.

There was a terrible lack of humanizing influences. If the Governor and the higher officials had brought their wives out with them, these refined women might have

helped to raise the tone of a community which contained hundreds of women convicts. As it was, Mrs. McArthur and Mrs. Johnson were the only ladies in the company. Even the women convicts were wholly under the management of men.

The sufferings on board the convict ships in those early days, as long as their conveyance was handed over to fraudulent contractors, can only be compared to the horrors of the "middle passage" during the era of the slave trade.

The worst instance of all occurred in 1791.

On three ships, the "Neptune," the "Scarborough," and the "Surprise," 273 persons out of 983 died on the voyage, while 486 arrived sick.

"The landing of these people was truly affecting and shocking," writes Richard Johnson to a friend in England; "great numbers were not able to walk, nor to move hand or foot. Such were slung over the ship's side in the same manner as they would sling a cask or a box, or anything of that nature. Upon their being brought up to the open air, some

fainted, some died upon deck, and others in the boat before they reached the shore."

Good re-
sults.

These unfavourable beginnings did not auger well for the success of the Australian venture. The horrors of the convict life could be illustrated to satiety. But we must not allow the horrors wholly to obscure the solid work and the more regular disciplined life which was not altogether absent from any of the convict stations. Some of the old buildings and the excellent roads which surround Sydney and Hobart show that the men were kept steadily at work so long as they were under prison discipline. Cruelty amongst the prison officials, of which there were marked examples, must have been the exception rather than the rule. The brutal ill-treatment, that we read of, was chiefly confined to those prisons to which men were sent who had been doubly or trebly convicted after coming to the colony. The men who behaved themselves well and were not driven to desperation by the sense of cruel fate dogging their footsteps, had an opportunity

of becoming respectable free citizens. They became assigned servants to the free settlers, after the first part of their imprisonment was over. There they could gain a reputation for industry and honesty and prepare themselves for a life of freedom. They could not altogether escape the social stigma of having been convicts. The efforts of philanthropic governors to treat the free men and the freed men on equal terms were frustrated by the snobbery, if that is not too severe a term, of the free men. Yet good results issued from the troubled sea of convict life, and many men in later life must have thanked Providence that they had been sent to this new country instead of being thrown back amongst old associations in the old land. This must always be remembered when dwelling upon the darker side of the picture.

That darker side may be summed up Crime. in the following quotations from a Report of the House of Commons on transportation in 1838, showing that in 1836 "Sydney contained about 20,000 inhabitants, of whom 3500 were convicts, mostly

assigned servants and 7000 had been prisoners of the Crown. These, together with their associates among the free population, were persons of violent and uncontrollable passions, incorrigibly bad characters preferring a life of idleness and debauchery, by means of plunder, to one of honest industry. More immorality prevailed in Sydney than in any other town of the same size in the British Dominions. There the vice of drunkenness had attained its highest pitch. . . . Throughout the whole of New South Wales the annual average for every human being in the colony had reached four gallons of *drink*."

In the year that this report was made twenty-eight natives of Australia—men, women, and children—were murdered in cold blood by a gang of convicts and ex-convicts. In passing sentence of death on some of the criminals, Judge Burton said :—

"I cannot but look at you with commiseration. You were all transported to the colony, although some of you have since become free, you were taken out of a Christian country and placed in a

dangerous and tempting situation. You were entirely removed from the benefit of the ordinances of religion. I cannot but deplore that you should have been placed in such a situation—that such circumstances should have existed, and above all that you should have committed such a crime.”

To the more desperate convicts one ^{Bush-}temptation was ever present. The illimit-^{ranging.}able bush girdled the infant colonies like a great sea. Would not a life of freedom and licence, accompanied by any hardships, be preferable to the restraints and the penalties of a convict settlement? Little did they know the terrors of the bush. So ignorant were some of the first party of prisoners that many burst out into the bush expecting to be able to reach on foot China or South Africa. They either perished in the wilderness, or were driven back by hunger; but familiarity brought experience, and when settlement began away from the centres, a man might live by robbery.

The history of bush-ranging is divided into two periods. The first was of convict

origin and began in 1810 in Tasmania, when some prisoners, who in a time of scarcity had been sent into the bush to find food, refused to return when ordered back. The second was of indigenous growth. It began with the gold rush in 1851 and continued spasmodically in Victoria and New South Wales till 1882. The old convict taint was no doubt largely responsible for this second outbreak, but there are other contributory causes. A vast country with a very scattered population, whose remoter settlements were as yet untouched by the wholesome influences of Church, State, and School, provided a likely enough area for such a phenomenon. Moreover, there was a halo of romance about bush-ranging, which lured on the undisciplined youth of the second generation of bush-men. It is impossible to over-praise the splendid way in which the police, backed up by a growing public opinion, coped with this evil. The southern countries of Europe, though densely populated, have never been wholly freed from the *banditti* who infest the mountains. But Australia, when scarcely

adolescent, rid herself of the plague, so that to-day the lonely traveller through her interminable forests, feels as safe as if he were riding along an English highway.

The romance of bush-ranging was of a sordid kind, though here and there a touch of chivalry appears which reminds one of the days of the highwaymen, but the ordinary bush-ranger had very little chivalry in his composition. Greater fiends in human guise may exist in the crowded quarters of European cities, but in the story of Australian bush-ranging we see a revelation of the depths of human depravity. Those who will may read the gruesome tale of how the convict Pierce learnt, first under the stress of hunger, and then from a growing craving for this form of savagery, the vile practice of cannibalism ; or if they are seeking a still more curious psychological study, they will find it in Lynch, one who made of murder a high art for which he was constantly invoking the assistance of the Almighty. To bring down his quarry with one stroke of the tomahawk was his great ambition ; when he was at last trapped, after having

murdered a family of four and lived upon their farm for six months after the crime, he attributed his capture to the fact that he failed to bring down his last victim with the first blow.

A ghastly side-light upon the moral results of convict life as it was carried on in these Australian settlements, especially at Norfolk Island, is shown by the story of Jacky Jacky, the young bush-ranger, who was executed in 1846 at the age of 26. He had been transported for some trivial offence at the early age of 16. The cruelty of the law, administered by stupid officials, turned him into a criminal and he took to bush-ranging. He became known as the "gentleman bush-ranger," and his witty, attractive personality won for him a good deal of sympathy. When captured, he became an expert at breaking out of prisons. At last he found himself incarcerated at Norfolk Island. There he found the life intolerable, and resolved to hasten his own road to the gallows. One day he attempted a "coup d'état," and made a vigorous and sudden assault upon the officials, followed by 1300 fellow-prisoners.

But just at the moment when victory seemed in view, he quietly turned aside and sat down to light a pipe. He preferred death to the hell upon earth that Norfolk Island had become, and his dying words remain a permanent witness to the blighting influences of convict life. "The spirit of the British law," he wrote, "is reformation. Years of sad experience should have told them that, instead of being reformed, the wretched man, under the present system, led by example on the one hand, and driven by despair and tyranny on the other, goes from bad to worse, till at length he is ruined body and soul. . . . The crime, for which I am to suffer is murder, but I only took life. Those that I deprived of life inflicted on many a lingering death. . . . The burning fever of this life will soon be quenched, and my grave will be a heaven, a resting-place for me. Out of the bitter cup of misery I have drunk, from my sixteenth year, ten long years. The sweetest draught is that which takes away the misery of a living death. It is the friend that deceives no man. All will then be quiet. No tyrant

will then disturb my repose." With these dying words of a ruined lad we leave the sad picture of the needless drag with which Australia began her history.

The free
immigrants :
Explorers.

Let us now turn to those healthier forces which gained impetus in the following years and finally wiped out the stain of earlier days. The excitement of exploring gave an interest to the tiny and remote convict settlements which kept them from absolute stagnation ; some of the convicts were allowed a share in the exploring adventures, and showed themselves worthy of trust. Then again, the early governors proved themselves in many respects strong, capable men, who were able to uphold, under trying circumstances, the best traditions of the navy or the army. Of the first seven governors, Captain Phillip, who safely conducted his party from one end of the globe to the other, deserves the foremost place. With the eye of an explorer he chose the spot on which Sydney now stands as the site for the settlement ; he generously shared the privations of those under his control during the early years of famine ; and beneath his wizened



By permission of the Tourist Bureau

WOOL STORE, PORT ADELAIDE

and unattractive personality and prosaic temperament, had the faith to believe that he was establishing a colony destined to become a valuable acquisition to Great Britain.

The true growth of a country has seldom arisen—at least in Anglo-Saxondom—^{Sheep farmers.} from official initiative. The new colony was planted in a land of rich possibilities, but for some years it was fed with supplies drawn largely from England. The first attempt at sheep farming was the private venture of a lieutenant in the New South Wales corps that accompanied Captain Phillip, John MacArthur by name. From MacArthur's sheep, obtained partly from the Cape and partly from King George's flock, the flocks of New South Wales and Tasmania were established. Tasmania is still famous for its stud sheep. A few figures may help to accentuate what live stock means to the country. In 1807 245 lb. of wool were exported: in 1910 more than 755,000,000 lb. were produced and more than 500,000,000 lb. were exported. In the same year there were about 95,000,000 sheep throughout Australia.

Add to this between two and three million horses, about the same number of milch cows, about ten million other cattle, and a million and a half pigs, and you get some idea of Australia as a pastoral country.

But these figures hide romance. Sheep were God's instrument for creating a great folk-wandering. MacArthur introduced the sheep; the explorers opened up the land, and the adventurous sons of the gentry of Great Britain seized the opportunity. At the present time, scarcely a sheep is to be found on the seaward side of the coastal range. The upland grasses and the upland climates are better for them. See then those pioneers, marching out like the patriarchs of old into a land which God should show them, not knowing whither they went! Listen to the creaking of the ox-waggon, which carved out the first bush tracks in a land where no wheel had ever pressed the soil before! See the blue smoke of their camp fires rising up into the pure air or through the forest trees! Hear the bleating of the flocks which were to make their fortune and to cause the prosperity of a nation!

Abram builded an altar unto the Lord at his stopping places in the land of Canaan. So also the best of the Australian pioneers, who like Abram left their home and kindred to work in a new country, carried, like Abram, their faith with them. They became priests in their own households, and were ready to assist and encourage the official operations of the Church as soon as these were extended to them. So these "squatters," as they were called, spread over the land. As soon as the Blue Mountains had been crossed and the Bathurst plains revealed, the land was open before them. Slowly they trekked westward and southward occupying the well-grassed and well-watered country which Mitchell, in his enthusiasm, named Australia Felix, and northward to those tracts of country which are now known as New England and Darling Downs. The age of the "great squatters" is now passing away. It would not be fair that they should keep their vast estates entire, when closer settlement is essential for the welfare of the country. They were inclined to be selfish in their legislation when they were the

ruling power in the land, and some few of their descendants are now yielding their lands with rather an ill grace. But let us never forget that much of the prosperity of Australia is due to these "squatters".

The development of Australia depended upon a steady inflow of free settlers. A crisis occurred during the governorship of Sir T. Brisbane. New South Wales was henceforth to be no longer a penal settlement; and there was talk of abolishing transportation altogether. It was to be a colony of free men, entrusted by degrees with their own government, to whom convicts should be sent out as in old times to Virginia, in order to provide the labour necessary in opening up new territory. Free immigration was, therefore, to be encouraged. A Legislative Council was appointed and the Governor could act against the Council's wishes, but must, if he did so, refer the case to England for final decision. A Supreme Court was established, and trial by jury allowed in certain cases. Brisbane himself helped on the movement towards self-government by annulling the censorship which pre-

Growth
of political
freedom.



Photo]

THE IRON INDUSTRY. MESSRS. HAWKINS' IRONWORKS AT LITHGOW, N.S.W.

[*Alex. Casserly, Sydney*

vious Governors had exercised over the newspaper press.

These reforms contained the germ of all future developments, and pointed the way to the national freedom of Australia. As soon as the first step in self-government was taken, champions of greater liberty were forthcoming, of whom the most prominent was Wentworth, one of the first three to climb the Blue Mountains.

He took up the watchword "no taxation without representation," and the old British fight, first for representative and then for responsible government, began again, under new skies.

The great hindrance in the way of granting freedom was the continuance of the convict system. A convict colony could hardly be a free colony. Hence the movement against transportation gained volume. In 1837 a committee reported to the House of Commons that the convict system did very little good to England and no good to Australia. From that date it was doomed, and in 1840 New South Wales was delivered from being the

dumping ground of Great Britain's rubbish. An attempt was made to use it even after 1840 for "exiles," that is, men who had done their sentence. The "exiles" were not objected to, but the arrival of "ticket-of-leave men" caused such opposition, that the poor fellows on arrival very nearly suffered the fate of the tea in the Boston Tea Riots. This settled the question. Ministers at home saw that Australia would no longer tolerate the importation of convicts under any guise. Tasmania (the name up till now had been Van Diemen's Land) and Norfolk Island were made free in 1850, and the following year a promise was given that no convicts should be sent henceforth to any part of East Australia. From 1850 to 1868 West Australia received the convicts which the other colonies had refused, and was glad of the labour which the system provided.

In 1868 the convict system was finally abolished.

States of
free origin.

It must be remembered that half the States of Australia had a free origin. New South Wales, Tasmania, and Queens-

land were all, as has been seen, at first convict settlements, but Victoria, South Australia, and West Australia were in their origin free.

The founding of Melbourne illustrates ^{Mel-}
^{bourne.} in miniature the way in which the British Empire has so largely grown. The Government at home was very much opposed to unauthorized efforts at colonization, owing to the great size of the country and the difficulty of maintaining proper control; the Government policy, however, did not prevent individuals from taking the matter into their own hands.

A well-known Tasmanian settler, named John Batman, formed an association for starting a cattle run at Port Phillip (the name of the great bay on which Melbourne is situated). Sailing from Launceston, he passed the heads of Port Phillip and finally chose for his village the very spot on the River Yarra where Melbourne now stands. He came across some black tribes and entered into an agreement with eight of their chiefs for a great tract of land amounting to 600,000 acres, for which he paid in blankets, flour, knives, and beads.

He then sailed back to Tasmania to try to substantiate his claim with Governor Arthur. Meanwhile another settler, named Fawkner, by a pure accident, found identically the same spot, and took possession. The two parties arranged their own dispute. But what was the Government to do? The Tasmanian Governor said that it was no concern of his. The Governor of New South Wales, Bourke, officially denounced the enterprise, but privately used his influence with the home Government to accept the inevitable. Batman's treaty with the aborigines was repudiated, but he was given in exchange good land in the neighbourhood, to the value of £7000, and on 16 April, 1837, at the beginning of Queen Victoria's reign, Melbourne was founded, and the first Administrator, Captain Lonsdale, was sent to govern it.

Perth.

West Australia and South Australia sprang from the brain of colonizing theorists. In 1827 a certain Captain Stirling, who had been sent to inspect King George's Sound, sailed along the coast and was much struck with the Swan River. His

report led to a proposal for a new colony. Immigrants were to form parties in which five out of every eleven persons were to be women. They were to go at their own expense, but for every £3 worth of money, or goods, they were to receive forty acres of land. Land was to pay for everything ; 1s. 6d. an acre sounded a cheap price, and many were attracted by the offer ; but when the unhappy colonists arrived, they found that the land was largely useless.

Beautiful dreams were soon dispelled ; pianos, which some had brought out with them, were left rotting on the beach. The richest members of the party were given first choice. They appropriated all the land surrounding the township, and the poorer members had to make the best of the sandhills and the scrub that were left. Such a scheme was doomed to failure. Those who had the money to do so soon left for the eastern colonies. The wonder is that Perth should have grown up out of such a misadventure.

Adelaide originated in 1830 from an Adelaide, attempt to reproduce English conditions on Australian soil. To maintain the

higher side of social life a leisured class was to hold the land, and labourers were to be introduced in just sufficient numbers to cultivate it. Land was to be sold at a high price, and the money used to secure immigrants. This scheme failed as badly as the Swan River Settlement, and the colony was only saved from bankruptcy by the wisdom of Sir George Gray. Yet out of this failure has arisen a beautiful city, which has stood first amongst Australian communities for culture and refinement.

The gold-diggers.

The "annus mirabilis" of Australian history is the year 1851. Australia had been making steady progress for many years past, when something which can best be described as a hurricane, suddenly swept through the land. The discovery of gold produced in Australia the results which it has always produced elsewhere. The cities were deserted; captains had to bemoan the loss of their crews; men came over the seas from every quarter of the globe and canvas cities sprang into existence.

The discovery was a romance in itself.

Edward Hargraves, while digging on the gold-fields of California, suddenly remembered that the hills round his old home in New South Wales were of very much the same formation. He was prompt in testing his idea, and returned to New South Wales. Arriving in Sydney, he rode at once across the mountains to Bathurst and thence to Guyong. "There he picked up a young bush-man named Lister, and on 12 February, 1851, the two started off down Lewis Pond's Creek into the country of slate, quartz, and granite. The creek was mostly dry; but where the Summerhill Creek came in from Frederick's valley a reef of hard rock, stretching across the creek bed, held back a pool of water. Hargraves dug out and washed a panful of earth—in the bottom of the pan was a tiny nugget. Five more panfuls he washed, and in all but one the "colour" showed freely. With each dish his excitement grew; at last he turned upon young Lister, who was watching him with amazement, and "my boy," he cried, "I shall be a baronet, you will be knighted, and my old horse

The romance of discovery.

will be stuffed, put into a glass case and sent to the British Museum!"

Another young bushman, James Tom, was now added to the party, and the Macquarie Valley was traversed as far as Burrandong; then Tom and Lister explored the Turon, while Hargraves went north-west to Mitchell's Creek, everywhere finding the "colour" over a district about seventy miles long by forty wide. There was no room for mistake. The discoverer returned in haste to Sydney, and after parleying for some weeks with the Government, disclosed his secret.

Then came the opening of the Victorian goldfields from Ballarat to Bendigo which quite eclipsed the find in New South Wales.

The finding of gold in Queensland was as well timed as in the Southern States. In 1867 Queensland was at a very low ebb. During the American Civil War she had grown prosperous on cotton, but the ending of the war ruined her cotton prospects.

Everyone was feeling very glum, when a man named Nash strode one day into



A PARTY OF MINERS 1,200 FEET BELOW THE SURFACE IN A WESTERN AUSTRALIAN GOLD-MINE

the street at Maryboro' and declared that he had found gold on the Mary river. Not long afterwards Gympie "broke out" and soon became a flourishing town. We quote the following as a typical instance of what gold means to the growth of a country. "A beautiful city, with a population of 12,149 now covers the site of these early explorations, and the soil being for the most part excellent and the climate temperate, the country has been cleared and cultivated to an extent that has completely changed the landscape. Many a stockman, after a long absence, has endeavoured from the verandah of his hotel to identify some of the landmarks of twenty years ago that used to guide him to his solitary cattle camps, when the crack of his whip was the only sound that caused the kangaroo to pause in his feed. The hills are still there, but their slopes have yielded to the plough. Gardens cover the ridges that in his day were dense with iron-bark, blood-wood, and the sweet-smelling wattle, and in place of the 'rowdy mob' who grazed in the ravines, are troops of children returning from school."

What tales these discoveries of gold provide! Poor Gordon was eking out a bare living with a few cattle on the site of what is now Mount Morgan. Two brothers, Morgan, who were clever prospectors, came across him one day and carried away specimens of quartz in their pockets. They bought him out at £1 an acre and soon became millionaires. The gold crushers are still pounding away at that mountain, which contains gold in the rock from top to bottom. Charters Towers and Chillagoe are two other gold centres in Queensland. West Australia dragged behind the other states until gold was discovered there also—first in Kimberley, then in Yilgarn, then in the Murchison district. Now West Australia yields about 46 per cent of the whole gold output of Australia, and Kalgoorlie, supplied with water by its great aqueduct 400 miles long, is one of the most vigorous of the mushroom cities in the British Empire. When gold was found in rich quantities at Coolgardie in 1892, and at Kalgoorlie in 1893, the rush from the eastern states began.

It must not however be forgotten that the moral evils attendant upon the gold-fever were very great. It disorganized society, and the disorganization of society must always endanger the moral stability of a community. “It really becomes a question,” wrote a Victorian official in 1851, “how the more sober operations of society, and even the functions of government, may be carried on.” The policemen, kept in town for 10s. a day to curb the license of the wild characters who were being drawn to the spot, did not see why they too should not leave their posts to join in the general rush. Shearing time came and there were no shearers ; harvest time, but where were the reapers ? Men will not drudge when they can pick up gold easily. Tasmania sent 30 men towards providing an escort for the convoy which brought gold to Melbourne, but more than 3,000 Tasmanians of the roughest class swelled the multitude of diggers. The gathering together of so many gold vultures in one spot must unsettle the more sober members of society. The gold-fever is no doubt one of the root

The evils
of gold-dig-
ging.

causes of the gambling tendency, which still survives in the Australian character. In 1853 the danger of an organized revolution seemed imminent in Victoria. The gold-diggers knew how to protect themselves against murder and robbery, but, conscious of their strength, they resented the interference of outside authority. Trouble had arisen over the granting of licenses which the diggers wished to abolish, and the crisis came by an attempt on the part of the leaders to organize a community on republican lines in opposition to the government at Melbourne. They raised the republican flag and built a fortified camp on the Eureka field, which commanded the Melbourne road about a mile from Ballarat. This, the only revolution known to Australian history, quietly collapsed owing to the prompt action of the commander of the troops at Ballarat; he with 300 men stormed the stockade and dispersed the rebels, who were five times more numerous than their opponents. From that moment law and authority gained the upper hand. The troubles of those times reveal the dis-



TIN DREDGE AT WORK AT GREENBUSHES, W.A.
By permission of the "British Australasian"

covery of gold as a disturber of the public peace; when the industry is properly organized, and worked by companies with expensive machinery, most of the primary evils disappear.

Gold still stands pre-eminent amongst the mineral products of Australia—although it is in some states only first among equals. To take New South Wales alone we find the following list of minerals—gold, coal, silver and silver-lead, copper, tin, kerosene shale, zinc, coke, noble opal, lead, antimony, bismuth, diamonds, iron, wolfram, platinum, cobalt, etc. There are also precious stones in abundance. For many, many years to come the minerals of Australia will add substantially to her prosperity.

But mineral wealth is too fluctuating ^{Agricultur-} for a country to rely upon. ^{ists.} The soil is the stable source of a country's health and wealth. Gold is a stimulant, but agriculture is solid food to the nation's life.

Australia is a land which knows no winter, is bathed all the year in the sunlight, and has great tracts of rich and fertile soil. It stretches from the tropics

to the temperate zone and brings forth all the products of those various regions. Tropical fruits grow in abundance in Queensland, where are groves of bananas, fields of pineapples, orchards of lemons and oranges. Cotton, coffee, sugar, tobacco, and whatever else is profitable, find here a congenial soil. Further south cereals abound. The acreage of wheat extends ever further—even into the drier belts. Temperate fruits of every variety—olives and grapes, apples and plums—come to perfection. Tasmania loads the great ocean liners with her apples. West Australia sends her timber to pave our London streets. Everywhere the dairying industry thrives and the butter factories export more and more butter to the home country. It is a land of raw products. But the whirl of machinery is already beginning in some of the larger towns, especially in Melbourne, and it is bound in time to become a manufacturing country too.

Such are some of the forces that have gone to build up the material fabric of the Australian nation.

CHAPTER III.

THE RESPONSE OF THE CHURCH.

FOUNDING OF THE CHURCH :

Characteristics of the people—British—Effects of climate and environment—Effects of Bush-life—Women's influence.

The Church's response in the towns—Laymen's work—Church of England Men's Society.

The Church's response in the Bush—Value of the individual—Loneliness—Emergency work—Typical Bush parishes.

Bush Brotherhoods—(i) Their origin—(ii) Their future—(iii) The community idea—(iv) Life and work of Brotherhoods.

THE sketch of the discovery and material development of Australia, which has been given in the first two chapters, forms an introduction to the work of the Church, which is the main subject of this book.

The birthday of the Australian Church is really 14 February, 1836, when William Grant Broughton was consecrated by Archbishop Howley as first Bishop of Australia. Clergy had done noble work before that date. The sensitive, but earnest and devoted Richard Johnson, who was the only chaplain at the founda-

Founding of
the Church.

tion of the Colony, and the virile, shrewd, but zealous Samuel Marsden, who will always be remembered as the first apostle of New Zealand, are household words in the Australian Church. Many other men laboured too in those early days, without hope of reward, to keep alive the knowledge of God in those unpromising surroundings.

But an Episcopal Church can hardly be said to exist if there is no bishop, and nowadays we are beginning to see that a Church should start with a bishop, just as the Church of the New Testament started with the Apostles. "I do not hesitate to state my own conviction," said Bishop Montgomery, at the founding of the New Guinea Bishopric, "that every Church Mission should commence with a bishop. Let him be, if you like, the only worker at first, let him contain within himself the germ and development of all that is to come."

If this principle had been firmly grasped by the Church of England since the Reformation, it would hold a much stronger position to-day. The failure to maintain

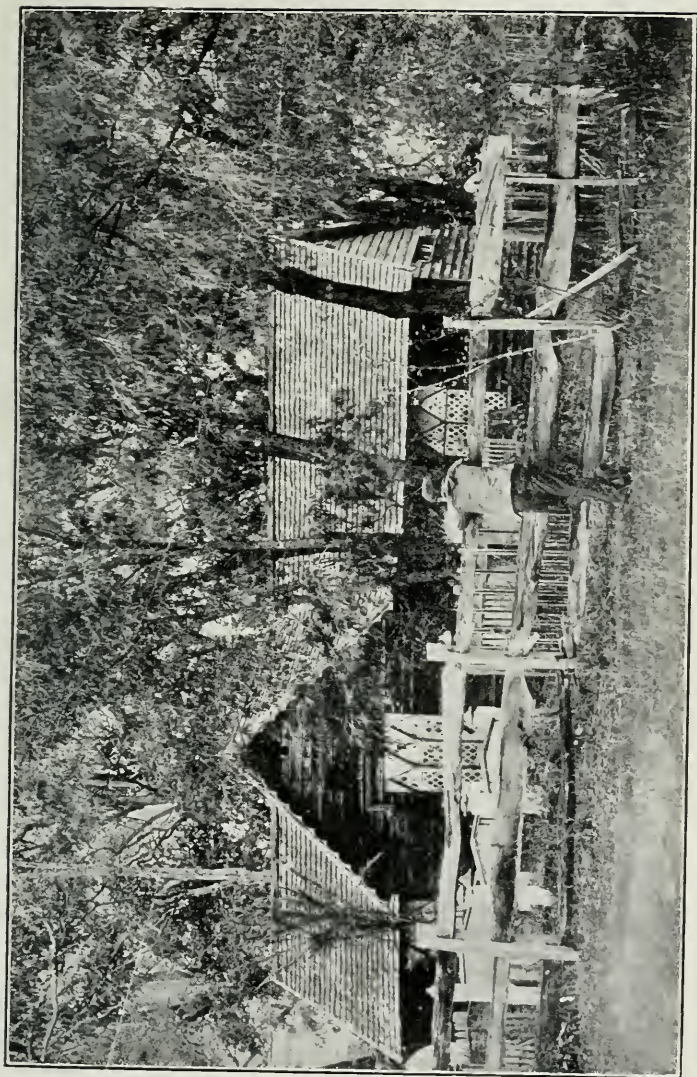
it led to Wesley's fatal mistake of consecrating Dr. Coke for America, and in Australia starved the infant community of its proper spiritual sustenance. The dead hand of the State was no doubt largely responsible for this shortage of episcopal control, but if there had been sounder principles in the Church, the mind of the State would have been influenced by them. The success of Bishop Broughton's episcopate is a tribute to episcopacy in general. A growing church requires authoritative leaders, and without them cannot occupy the field.

Broughton's visit to England, from 1834 to 1836, focussed attention on the issue which was involved in the spiritual condition of Australia. "Thousands of convicts," he said, "are annually transported and cast forth upon the shores of these colonies, without any precaution being taken, or effort made, to prevent their becoming instantly pagans and heathens. Such in reality, without some immediate interposition to establish a better system, the greater number of them will and must become; . . . the question . . . which

the people of this country (the United Kingdom) have to consider is, whether they are prepared to lay the foundation of a vast community of infidels, and whether, collectively or individually, they can answer to Almighty God for conniving at such an execution of the transportation laws as will infallibly lead on to this result."

The founding of the Bishopric was the answer of Church and Nation to this appeal. "They must have a Church," cried the Iron Duke, as he surveyed the situation with a general's eye. A relapse into heathenism is imminent when the Church fails to follow the sheep—a heathenism all the more hopeless because it represents a fall. If the consecration of a bishop had been delayed, Australia would not have been left wholly uncared for, but the Church of England, which in spite of all its shortcomings, stands first amongst religious forces in Australia, would have dwindled to insignificant and negligible proportions, and would have represented but a small minority of the people.

As it is, the Church of England in



PICTON CHURCH, NEAR BUNBURY. THE OLDEST CHURCH IN WESTERN AUSTRALIA, ERECTED IN 1842

Australia now stands before an "open door" ready to enter in. Its roll of heroes grows year by year, and our hope for Australia's future rests, at least in part, upon the belief that the Church is a vigorous community, and will take its full share with other religious bodies in preparing the Australian nation to enter into "the Kingdom of the Lord and of His Christ".

The population of Australia is predominantly British. That is an outstanding fact, which applies equally to New Zealand, but not to Canada or South Africa. A sprinkling of Germans and Scandinavians, a few Italians, fewer Russians, a handful of Spaniards and a negligible number of Asiatics, all told, do not suffice to alter the wholly British tone of the people. As you step off a big liner on to a Melbourne or a Sydney wharf, you feel directly that you are once more in Greater Britain under ampler and bluer skies. The people are British, the shops are British, the habits and customs are British. It takes a lengthened sojourn in the country to appraise correctly the peculiar Australian spirit. It is premature to

Characteristics of the people :
British.

attempt a portrayal of the Australian character. A nation in the making can hardly be said to have acquired a character. The immigrants, English, Scotch, Irish, Welsh, foreign, bring with them their own. The man from Devon finds himself next door to the man from Northumberland, the Irishman from Cork is neighbour to an East Anglian. And yet, just as climate and manner of life have formed national characteristics in Europe in spite of all the differences produced by class distinctions and variety of occupation, so the same influences are already producing a distinct Australian character. The process of transformation seems to be even speedier than in other countries. It is said that it takes three generations to make an American; it often requires only one to make an Australian; the Australian-born son of German parents is frequently unable to speak his mother-tongue.

Effects of
climate and
environment.

The majority of the population are town-dwellers. Even in the towns the climate is rapidly modifying the British characteristics. The old reserve and shyness is dropping off under the dissolving influence

of brilliant sun and an open-air life. A pervasive sociableness runs through the whole community. It is a country "where the world has not been broken up into fragments by narrow domestic walls". Family affection is still strong, indeed very strong, but the word "home" has a different significance. "Home" to the Australian means the old country. The actual house in which he lives cannot be to him quite what "home" on a winter's night is to those in England. Sensitive natures sometimes feel the lack of privacy in Australian life—they would like some cool corner in which to hide from the public gaze. But a man is not allowed to be a recluse, and reserve is frequently mistaken for pride. The result is often a certain shallowness. Life loses something of its depth and something too of its height. Geniality is the chief passport to favour. The critical instinct is strong and a rapid judgment is passed upon men and things. The comparisons which are freely made with other countries are generally in favour of things Australian; but satisfactory standards of comparison are at present

absent. The majority of immigrants feel the freedom and expansiveness of Australian life. They have mostly come from the classes in the old country that are obliged to live narrow and circumscribed lives, and in the new land they find a greater uniformity of living and a more democratic spirit, which offers them fresh opportunities for self-development. When they can afford to take a pleasure trip to England they generally return with the comfortable assurance that Australia is the better place to live in.

The narrow ways of English folk
Are not for such as we.
They bear the long-accustomed yoke
Of staid conservancy.

The new freedom in some cases may produce a lack of discipline, but there is a general desire to use the freedom aright, and the increasing spirit of patriotism for Australia, which involves a readiness to undergo discipline, is of the happiest augury. "If they have not yet learned to love their Church," writes the Rev. H. S. Woollcombe of some members of the rougher classes, "many of them dearly love

and reverence their country. Though I found they were not very willing to listen to reasoned arguments on the immorality of gambling (and I am not sure that such arguments are ever very effective), an appeal to deliver this country by their example from the dangers which gambling entails, on one or two occasions brought a surprising response. In two instances which came to my knowledge, I found that men had resigned their membership of the local jockey club as the result of an appeal to set their faces against what all patriotic Australians must feel as a real danger.”¹

The gambling spirit, the roots of which are deeply implanted in the Australian character, is a result of the speculative risks which the uncertainty of the seasons and the hope of finding hidden treasures have taught men to take. The climate too is responsible for the inborn love of pleasure which is so often the theme of the moralist. Who could help hearing the summons from monotony and dull routine in a land where the jocund sun is always claiming devotees of the open-air life?

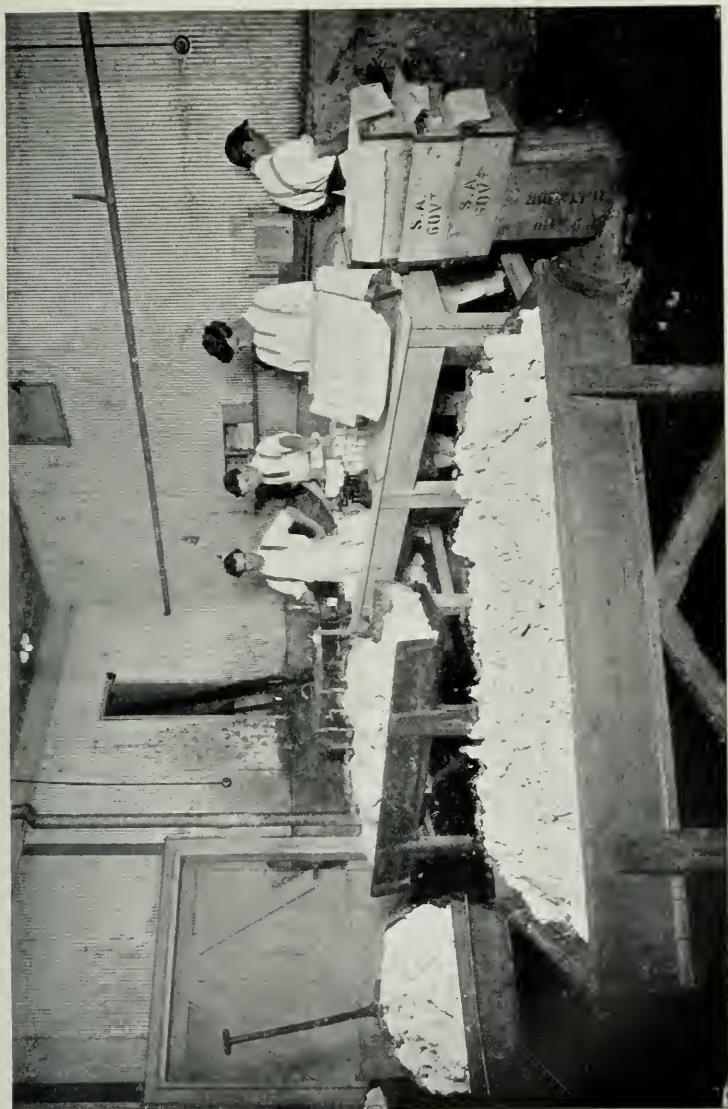
¹ “Beneath the Southern Cross,” p. 53.

The danger ahead is obvious. It is hard for a pleasure-loving people to be also determined and serious-minded. But it is not impossible, and if it can be achieved, the capacity for pleasure will help to lighten their burdens.

Effects of
Bush life.

The observations which have been made are applicable to the larger part of the population, but there is growing up in the further bush a new type of Briton, who has characteristics of his own. The true bushman is not as unreserved as the townsman. You may have to ride by his side for an hour or two before he begins to "open up": his solitary life sometimes makes him shy of his fellowmen, but he is remarkable for kindness and generosity.

A fine type of manhood is being raised in the Australian bush. Patience in the face of misfortune, resourcefulness in difficulties, energy and grit when occasion demands, are fitting these men to be the backbone of the nation. Different occupations tend to produce different characters. The dairying industry, which has sprung up in the coastal regions during the last few years, involves continuous



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GOVERNMENT BUTTER FACTORY, PORT ADELAIDE

toil from those engaged in it, and tends to produce a race of men who have a capacity for plodding. In the irrigation areas, the element of chance in the seasons, which has done much to stimulate the gambling spirit, will be eventually eliminated. For the population of these areas will lead the routine life which we connect with the inhabitants of the Nile valley.

A word about women's influence in the Commonwealth! The praise of those pioneer women who roughed it in the old days, putting their shoulders to the wheel, living in tents, helping their husbands, and rearing healthy children, has often been sung, and the following description may be taken as a fair example:—

In the slab-built, zinc-roofed homestead of some
lately taken run,
In the tent beside the bankment of a railway just
begun,
In the huts on new selections, in the camps of man's
unrest,
On the frontiers of the Nation live the Women of
the West.

The red sun robs their beauty, and in weariness and
pain,

The slow years steal the nameless grace that never
comes again.

And there are hours men cannot soothe, and words
men cannot say—

The nearest woman's face may be a hundred miles
away.

Well have we held our father's creed. No call has
passed us by.

We faced and fought the wilderness, we sent our
sons to die.

And we have hearts to do and dare, and yet, o'er all
the rest

The hearts that made the Nation were the Women
of the West.

To this may be added an account of a
typical case:—

“Mrs. A—— is one of those brave little
women that you meet in the bush. She
has no help except an old black ‘gin’ to
wash up, and she cooks and bakes for
17 persons daily. She gets up between
3 and 4 to bake, she teaches her children
and brings them up well, and when the
last meal at night is done—and meals on
a station always mean tea at 11 o'clock
and 4 o'clock as well as breakfast, lunch

and dinner—she sits up to make warm garments for the children. On the table beside her is a gun, with which every now and then she has a shot at the snakes which look out at her from under the bark with which the iron roof is lined. She is doctor to all the men in the place and gives first aid in cases of snake-bite and broken limbs. She is a little wonder.”

Perhaps the most striking feature of Australian women is that they are genuinely interested in the bigger things of life. There is plenty of scandal and plenty of gossip and plenty of extravagance among certain sections as in other countries, but generally speaking they take an intelligent interest in the welfare of the community. The women’s vote in political life is acknowledged on all hands to have had a purifying influence. The women and the men are at one in their patriotic love of Australia.

The Church then in Australia is ministering to a warm-hearted, generous people, filled with youthful passion for their country, too free to submit, without strong reason, to discipline, fond of

pleasure, touched by the gambling spirit, but ready to take up new ideas for the benefit of themselves or their country. Tradition counts for little. History is waiting to be made. The ballast which religion can supply is needed to steady the ship in her course.

**The Church's
response in
the towns.**

The Church has a great part to play in the towns and ought to play a greater part than it does. Australians are ready to follow good leaders, and the Bishops have often exercised a leadership in the community greater than they exercise in England. Nothing is more needed at the present time than priests of special ability, who will make people feel that the Church is keenly interested in the purification and uplifting of municipal and civic life.

**Laymen's
work.**

This is perhaps a convenient place in which to say how great a part laymen play in Church matters. If the scarcity of clergy has had something to do in producing so happy a result, it is a clear example of good arising out of evil. Men of business can always be found to devote themselves, without any thought of re-

muneration, to Church finance. Every well-worked parish has its parochial council, which acts as an advising body to the rector and churchwardens. The usual difficulty is found in securing a sufficient number of male Sunday School teachers; but there are to be found scattered up and down the length and breadth of Australia a large number of lay-readers, who give their services on Sunday in order to keep churches open, which cannot be served regularly by men in Holy Orders.

The Church of England Men's Society C.E.M.S. has taken firm root and has been much strengthened by the visits of the Rev. H. S. Woollcombe and the Rev. C. E. Watts Ditchfield (now Bishop of Chelmsford), who were sent out by the parent society at home. Opportunities are continually arising in the go-ahead days of a new country for the C.E.M.S. to do pioneer work for the Church.

Here is a case in point :—

“About twelve months ago the Bishop of North Queensland was entrusted by the Queensland Government with the organization of social work among the navvies

employed on the various lines under construction in the Diocese of North Queensland. The Bishop decided to utilize the C.E.M.S. for the carrying out of this trust, and the Society eagerly embraced this opportunity of usefulness. A line is being constructed between Townsville and Ingham. The Society provided a tent at the main camp (about three or four miles from Townsville), and I well remember our first visit to it in November, 1911. We drove out in cabs one Saturday night, to meet the men and explain our objects. It was a very dark night, and as the rough bush track (known as a 'road') was considerably cut up by the traffic of drays and other vehicles, we had rather a rough drive, and more than once we had narrow escapes of being thrown out of the cab. These so-called roads are merely the track where the traffic has worn the grass off, and they are never metalled, nor given any particular attention. We reached the tent safely; it was furnished with tables on trestles, wooden forms, and comfortable canvas chairs in which the men could enjoy a quiet smoke or

chat. In response to appeals to the public we were able to supply a liberal amount of literature, and as a majority of the men were 'new chums,' we got as many English periodicals as possible. In addition to these, various games were provided, such as chess, draughts, and dominoes. We had a gramophone with us on this occasion, and a very enjoyable and encouraging evening was spent among the men who appreciated our efforts. Of course, at first, they were rather shy, and inclined to stand off, but when they found that we were anxious to help them to pass their spare time happily, their appreciation was much more marked. Later, through the generosity of one of the townspeople we were able to supply this tent with a portable harmonium, and we followed this up by sending similar instruments to some of the tents on the other lines under construction. The tents are all lit with acetylene gas, and we have a caretaker in each, whose duty it is to attend to the lights and see that all is in order. All tents are supplied with writing material, and the letter paper bears our

badge. As the construction of the line proceeds and camps are shifted, we get the tent moved on.

“Of course any Queenslanders who may be working on the line are used to the climate, but one cannot help thinking that the immigrants must feel the heat considerably, working as they are in the fierce rays of the tropical sun. At most of the tents concerts have been rendered at fairly regular intervals by members and their friends, and these have been much appreciated by the men.

“This work amongst the railway men has given a great impetus to the Society, as it has provided such a golden opportunity for members to fulfil the latter part of their pledge, i.e. work.”

The Church's
response in
the bush.
Value of the
individual.

The value of an individual life and the influence that one person may exercise when population is not so dense as it is in Europe, is continually illustrated in Australia. It helps to compensate for the infrequency with which the pastor is able to meet members of his flock. A religious lesson delivered at a bush school only

once a month may be of great value, because to the children each lesson is an event. A man seen once in six months may yet be a friend, who trusts you and comes into immediate touch with you at each fresh meeting. A personal surprise visit may be equal in spiritual advantage to a course of services in Westminster Abbey, because it stirs up old associations and links the lonely bush dwellers to the Church Catholic. Here is for example an account of a prayer meeting held in a boundary rider's hut :—

“ The boundary rider was not at home when we pulled up at the other side of the creek, but his wife who was obviously from North Britain, invited us in, and she told us she was ‘ married on an English minister’s son ’. Her husband also, obviously an old English Public School boy, arrived later, and after the ceremony of drinking tea had been completed, I asked if they would care for me to say a word in prayer. The hot afternoon sun was slanting over the yellow ochre ground outside into the tiny corrugated iron room, and it fell upon the rugged figures

of the kneeling man and his wife praying at my side.

“How could I have failed to beg earnestly that the Sun of Righteousness would shine upon these lonely dwellers in the bush—‘to comfort them in their hours of sorrow and loneliness, to strengthen them in all goodness, and to preserve them from the domination of evil’. ‘It will make my mother in England happier when I tell her this,’ remarked the man. His wife said nothing, but I saw a tear in her keen blue eye as we shook hands. My hand felt soft within hers hardened by constant toil—a toil which is the common lot of all women who follow their loves into the North West of Queensland. And so we mounted and drove away through the rich orange light of the evening and the lengthening shadows of the gum trees, yet farther westward.”

Here is another typical bush scene :—

“A home in the bush—a small one this time though inhabited by a large family! One had been called in to baptize the only unbaptized child—a bonny youngster, though a little dubious concerning the



Photo]

[Roberts, Glenferrie

A PIONEER'S HOME



CANE-CUTTERS' HUT ON A FARM IN NORTH QUEENSLAND

proceedings, and slightly distrustful of the stranger. One was astonished to hear the father hesitatingly say—‘What about my being done too? Mr.—— often asked me and I was prepared a little. Could you do me as well?’ One had a little talk with him and found him certainly ready, so that one could confidently say in words used on a somewhat similar occasion in Apostolic times—‘Thou mayest’. And father and child were baptized at the same time and one went on one’s way happy and cheered.”

The Church can bring the touch of **Loneliness.** Divine sympathy—the sympathy of the Incarnate Son of God—to the scattered people of the bush. The priest’s visit, bringing to their very door not only the sweetness of a purely disinterested and understanding sympathy, but also the Sacraments of the Catholic Church, linking them up into “that blessed company of all faithful people,” comes like a stirring tonic to drive away the depression that is apt to steal away the wits of those who live too much alone. The bush parson has a special mission to lonely people. He tries to

bring into their lives a healthy sense of companionship. With this object the Dubbo Brotherhood started a Wayfarer's Union for the benefit of the swagmen who tramped the lonely bush track. "Old age pensions have attracted the old sundowner to the towns and he now lives in comparative comfort in a little humpy on the bank of a river, and ends his days in the local hospital. The Wayfarer's Union has therefore lost its objective and seems to have died a natural death." But it is typical of what the Church is trying to do. It is trying to link men up into fellowship. The clergy themselves who work in these parts know what loneliness is, especially in some of the outposts such as Normanton on the Gulf of Carpentaria or Ravenshorpe in the Bunbury Diocese. "Noon on Monday saw us packed up and ready to start on our return journey," writes a companion of the Bishop of Bunbury, who had just taken a motor-car trip of several hundred miles across the desert to visit the half-deserted mining town of Ravenshorpe and to cheer the priest. "As we topped the hill overlooking the town we

could see the rector still watching us and our sympathy went out to him—left to battle the prevailing depression in this far-off outpost of the diocese.” Knowing what loneliness is, these men are able to comfort others “with the comfort where-with they themselves are comforted of God”.

The clergy, bishops as well as priests, ^{Emergency work.} have to be ready for emergency work. Australian Bishops are often obliged to step into the breach to do work, for which no priest is available. Bishop Montgomery, for example, when Bishop of Tasmania, used to pay a yearly visit to the islands in the Bass Straits, chiefly inhabited by half-castes, as there was no one else to minister to them. The gales were so fierce that it was no joke making the voyage in a seven or eight ton boat, and wading ashore every ten miles to minister to the inhabitants. Once he was weather-bound for 23 days, and there were no cables to let his people know that he was safe.

Sometimes he would tramp at the rate of 25 miles a day, in the dense bush,

carrying his swag, amongst mining camps, and at other times he would be engaged in the necessary but tedious work of visiting all the lighthouses along the coast.

Men like Bishop White of Carpentaria or Bishop Trower of North-West Australia are constantly doing emergency work.

Are not many of the clergy in these new countries like the commercial travellers who swarm over some parts of the bush—on the alert for business? “Here! I want yer,” shouted a woman from her verandah to a parson passing by. “Are you travelling for Lasseter’s?” “No!” was the ready answer, “I am travelling for God.”

Typical
Bush
parishes.

“The Bush” is a very general term. It is to the townsman what the Gentile was to the Jew or the Barbarian to the Greek. To the townsman, all that is not town is bush. But bush parishes vary so much in size and condition that no general description is possible. There is the parish upon the outskirts of some big city, half suburban and half agricultural with good roads and ready means of communi-



THE BISHOP OF CARPENTARIA ON BOARD THE "FRANCIS PRUIT"



A MOTHER, MITCHELL RIVER MISSION

cation. In such a parish there may be one or two chief centres with two or three other places, where services are held.

There is the long-settled bush district with a flourishing country town of two or three thousand inhabitants and five or six other centres. There is the new agricultural district, in the making, where land is being rapidly taken up and townships are growing like mushrooms. And there are many other varieties, too. The geographical conditions are equally various. The parish under survey may be on the coastal districts, or on the uplands, or in flat or rugged country, or on black mud or sandy soil. There are also the differences of climate and of products. All these things need to be remembered in reading a description of a bush parish.

The building up of settled bush parishes is one of the most important duties of the Australian Church to-day. The day has passed in these districts for the pioneer work of ministering to scattered Church people, and the time has arrived for developing centres of Church life and for building up the Body of Christ. It is not

an easy matter. Time has sometimes been wasted in the past by frequent changes of parish priests. It may have seemed inevitable owing to the scarcity of men, and the short service system for supplying the needs of the Colonial Church. But these changes were ruinous for the parishes, and resulted in the Church marking time when it ought to have been making steady progress. Another weakness has been the lack of definite aim on the part of the clergy who, faced by new conditions, and conscious that they were likely to be moved on in a very short time, lost perspective and wasted energy on ephemeral work, which should have been devoted to laying strong foundations.

In such circumstances the man who has settled down to his work and has stayed in one spot for a large number of years—perhaps until death—with a clear purpose before him of building up the spiritual temple stone by stone, has done a work for the Church wider than the limits of his own parish. It is men like these who set the standard in the bush. Their flock is composed of many elements.

There is the old-fashioned English gentleman with the recollection of his college chapel, the bush-lad who has never been into a church in his life, the Nonconformist doctor from Sydney, the chemist's assistant from St. Alban's, Holborn, and the business man who has had previous experience as churchwarden or synodsman. Then there are ladies who have worked for the Church by collecting the stipend or by organizing bazaars, as well as the little servant girl from the hotel, whose mother is praying that she may be kept from temptation. In addition to these there are the ungodly and sinners, the entirely ignorant and the lapsed. Having found a meeting-place—hotel hall, verandah, or private house—the “bush parson” advertises the times of services, collects children for Sunday School, organizes a choir, and finally forms a building fund committee who will arrange some system of finance for the building of a church and for the maintenance of a clergyman. When the people have given all they can, then, and not till then, in the model parish, a sale of work (free from all doubtful ex-

pedients like raffles) will be held to increase the fund.

The parish priest will probably have to initiate this work, but having done so will keep himself free to attend to his real business. Many a long hour will he spend jogging along on horseback, or driving in a buggy to keep his engagements. He has to arrange a time-table for his large district, taking into consideration the weather (an easy thing to do in Australia during several months of the year) and the full moon! How much he can do to bring home to individual souls "the unsearchable riches of Christ" depends here, as elsewhere, upon his own nearness to God. To teach the children of the love of Jesus, to prepare confirmation candidates, and to draw back lapsed communicants, are tasks as difficult in Australia as they are at home. The people do not readily recognize in him the physician of souls. But the tone of Australian Church life in the future depends upon the clearness and loftiness of his ideals.

The best-known development of Church

work in Australia is the Bush Brotherhood system. It appeals to the imagination and has attracted a very fine type of man, both muscular and spiritual, men of the sort that know how to reveal the human side of religion in

The Town of Come-and-help-yourself
In rough-and-ready Land.

The Brotherhood idea was first mooted in 1897. Now, in 1914, there are five Brotherhoods in full working order and several more in contemplation.

The Brotherhood of St. Andrew Long-^{(i) Their origin.} reach in the Diocese of Rockhampton is the father of them all. When Bishop Dawes of Rockhampton came home in 1895 to increase the staff of his missionary diocese, he applied for help to Bishop Westcott. A little while before, thirty young clergy in the Durham Diocese, of whom the leading two were the present Bishops of Tokyo and Rockhampton, asked the aged bishop to undertake the responsibility of sending them, *if* and *when* he thought fit, to any part of the world, where help was most needed. This was a new departure which arose from the need

felt by some of the clergy for a "call with authority". Bishop Westcott with thankful trepidation undertook the responsibility, but when Bishop Dawes approached him for help, he "flatly refused" to allow his clergy to go and work under the conditions of isolation which existed in many parts of Australia. Out of this "flat refusal" arose the brotherhood idea. It is so simple that the wonder is why it never came into men's thoughts before. Our Blessed Saviour was careful to send His disciples two and two into the villages and towns of Palestine. How much power has been wasted, how many souls have been ruined by the way in which men, whose powers of enduring solitude have never been tested, have been flung into the spiritual desolation of some scattered bush district, far removed from all supervision! The saintly Bishop, meditating and interceding in his English palace, touched the weak spot in Australian work for which the men who were struggling on the spot had never found a remedy. The Rev. George Halford, who headed the first band of Bush Brothers at Longreach, turned a

new page in the history of the Australian Church, which has been fruitful far beyond the districts actually served by the brothers. A change is now taking place in the district allotted to the St. Andrew's Brotherhood, ^{(ii) Their} future. which illustrates a problem that will soon call for our consideration. The problem is this: Are brotherhoods going to be permanent institutions, or are they temporary expedients, doomed to give way to the parochial system, as the country gets more settled? "The time seems now to be near" (I am quoting from "Bush Leaves," the organ of the Rockhampton Auxiliary) "when a new stage of development must be entered upon, that of cutting off carefully and gently the larger towns, and of making them self-supporting and self-sufficing parishes, with resident vicars of their own." Are we to regard this as the beginning of the dissolution of the Brotherhoods? Will the country districts in time be split up into separate parishes? Is the parochial system, after all, going to prove itself universally applicable even in Australia?

That these are not idle questions is

shown by the following account of a Brotherhood Conference held this year in Brisbane during the Congress: "We discussed many important points with regard to Brotherhood ideals, methods of work and the possibility of co-ordination. We found that there was a good deal of divergence of opinion with regard to ideals, some thinking that Brotherhoods have come to stay, others that they were only a temporary expedient that would disappear in the course of time."

(iii) The
community
idea.

The question leads us on further into the tropics of Queensland. In the diocese of North Queensland it has become an acute problem how to meet the needs of large growing districts. There are in this diocese at least three regions (districts sounds much too cramped and suburban a word) which do not readily yield themselves to parochial treatment.

There is the hinterland behind Cairns—an area of 10,000 square miles of rugged and mountainous country, varying between one and four thousand feet above the sea, where mining and agriculture are going vigorously forward. Further to the west,

there is a tract of country less thickly populated by miners and pastoralists, the centre of which is Cloncurry. Thirdly, there is the large pastoral district round Hughenden. Together these two latter districts, which adjoin one another, cover an area of little less than 80,000 square miles ; that is, they are as large as England and Scotland together. These vast areas are now being worked by a Bush Brotherhood consisting of about twelve men which is called the "Community of St. Barnabas". The assumption of the title "Community of St. Barnabas" by the North Queensland Brotherhood, with which the Bunbury Brotherhood have shown their sympathy by declaring for the Community Ideal, has helped towards crystallizing the Community idea for Australia. Many of the most earnest of Australian churchmen are beginning to feel that the Australian Church sorely needs the spectacle of a community of men (there are sisterhoods in Australia, but no similar communities of men in the Australian Church) devoted to God in the separated life, "to maintain at the highest level and

to set forth the true inner life of the Church," to exalt worship, to be a haven of spiritual refreshment for those who want times of retreat from the hurry of the world, and to witness to the life of sacrifice. Many prayers are rising to God that He will point the way. The Church cannot found an Order. That has always been done by individuals. But many are praying that God, if He sees fit, may call the man. The Community of St. Barnabas does not claim to represent the developed form of community life, but its name sets the hearts of many beating with high hope. And the hope is that when the time comes for the birth of a community, it will not be an offshoot from an English foundation, but the natural output of Australian devotion. The offer of the Society of the Sacred Mission at Kelham to affiliate the Community of St. Barnabas in its present form was declined through fear of prejudicing the future of Australian Community life.

(iv) Life and work of Brotherhoods.

It is now time to return from this discussion to the life and work of the Bush Brotherhoods themselves. These can be



A CHURCH IN THE BUSH, NEAR DUBBO, N.S.W.



A TYPICAL SCENE IN A WET SEASON

The waggon, loaded with wheat, has been "bogged" in the heavy black soil. It was finally extricated by a team of thirty horses

considered under two aspects. The first aspect is life in the brotherhood house, especially at the quarterly or more frequent reunions, when they "behave like a big family of boys with their fun, jokes, experiences, and games, and above all their silences and family prayers". "We wouldn't miss them for anything," writes one of the Brothers, "and they mean more than you know in keeping up the level of our spiritual life and so enabling us to help others." The second aspect is the work among the settlers. In order to illustrate these two sides we quote here three extracts from the "Bunbury Occasional Paper".

The first describes a day in a Brotherhood House:—

"'Good-bye, old man.' 'Got some chaff?' 'We shall remember you daily.'

"'Good-bye'—and another Brother has started on the Long Trip—700 miles in five weeks! The three of us who are left watch him till he is lost to sight in the bend of the road and then re-enter the house, to finish sweeping it through and tidying it up. The housework finished,

one's own room put straight, we are ready for the daily meditation. This religious exercise means much at home : but here, when one is often unable to partake of the Holy Eucharist, the repose of the soul in the Presence of God gained by meditation is of vital importance.

“The rest of the morning is given up to study or in attempting to make up the arrears of correspondence which have accumulated while we were travelling in the bush. Sext is next said, and Intercessions are offered at 12.30 p.m. The absent brethren are not forgotten. Day by day we pray that they may proceed under the guidance of the Holy Angels to the places whither they go. Dinner at one o'clock—or thereabouts. It depends of course which brother is doing the cooking, and what dish or dishes he is proposing to set before the brethren. To live the simple life is not difficult when you have to do your own cooking and washing up. While the needs of the inner man are being supplied, one of the brothers has seen that the horses have had their ‘tucker,’ for they might be wanted in the

afternoon to carry one of us to visit a farmer living 'out back'.

"Evensong is said at 6.30 p.m. Tea follows at 7 o'clock. The horses are then fed for the night, and the brethren settle down, perhaps to study, perhaps to write letters, perhaps to pack up for a long day's ride to-morrow, or perhaps to sit on the verandah and watch that most wonderful of all sights, an Australian sunset—God's benediction of the blessed sacrament of light. The day ends with Compline at 10 o'clock, and each brother then prepares himself for the great event at Brotherhood House—the daily Eucharist which follows Mattins at 7 o'clock next morning. Each of the several Bush Brotherhoods has its own special underlying spirit. We of the Brotherhood of St. Boniface are trying to make ours a brotherhood of prayer. The long trips, the visits to lonely settlers in the bush, are not ends in themselves but are subject-matter for Intercession. Our most effective work we try to do in common, as we kneel in our little stable chapel—'Orare est Laborare.'"

The second quotation describes the feelings of a brother as he "heads home" after a five weeks' trip: "This was my fifth and last Sunday of the trip. The Sunday has come and gone and I am free to return home again. The poor old horse is looking very jaded and disconsolate. Nevertheless on Monday morning 'we go marching home again'. Sparkflyer shows his appreciation of the fact by a prick of the ears, but shows no willingness to exert himself beyond this. Home! what a lot it means to us after a lengthy absence from the Brotherhood life. What a joyful sensation to be on the homeward track once more. The ears of my quadruped companion must still be tingling with the volumes of song (and I must confess pantomime ditties) which for three long days he had perforce to submit to on the return journey. The awful loneliness of those long-continued, hot, sandy drives through the seemingly endless vista of bush, bush, bush, can only be realized by such as have experienced the same. One's own voice, however cracked, becomes a companion at such a time—anything by

way of sound to arrest attention. In breathing spaces I have now much to keep my mind in speculative action: How were the brothers? Had they shifted yet into other quarters? What further development was there in the building question? For three days we travel in feverish haste, slowly at the best, to get back, and at last we are home. The brothers at the house hear the rumble of wheels, and stand by the gate to welcome one home. There is much news indeed, but I have it all in five minutes. Amongst the brothers awaiting me there is one fresh from England."

To complete our picture (but not of course the picture) we add the following from a Queensland source:—

"From the railway line they strike out along the great stock routes, making for a township, if possible, at which to spend the week-end, and visiting the residents on the stations or selections which correspond to farms varying in size from 3,000 square miles to 5,000 acres. 'The Bush Brother' or the 'Bush Notes' or whatever the name of the magazine may be

which circulates through the district, will have heralded the brother's approach at a township. Arriving on Friday afternoon or Saturday morning he visits every one in the place and hears the news, since his last visit probably three months before. The hotel-keeper usually insists on boarding him free of charge and often provides the place for worship, by lending his hall or parlour, if there is no church. Then the usual Sunday services are held, and then the brother passes on leaving the faithful laymen (salt of the earth) to gather together the children Sunday by Sunday and prepare them for confirmation classes, which the brother will take in readiness for the bishop's confirmation tour."

We will now describe a typical day that the bush brother might experience on his travels. Perhaps he has been camping at a station between one and two hundred miles from the nearest church. He has started his day with a Celebration of the Holy Communion in the dining-room of the homestead, with perhaps four or five communicants who have not been near a church for years. After breakfast an

early start has to be made. The horses have been run in from the paddock, the bush brother with his bridles in his hand enters the horse-yard. At once all in a whirl of dust 15 or 20 horses dart round him in a circle; he must block his own horses in a corner and catch them. If he is driving, they are led away and harnessed to his buggy; if he is travelling with a pack horse, the saddles are adjusted, pack-bags hoisted on and the invaluable water-bags made of canvas, hung round the horse's neck. Then off for a 30, 40 or 50 mile day. The track to be followed may lie across miles of sun-baked plain, bare as a road in drought time, or waving like a cornfield in a good season, over red ridges covered with a thin growth of stumpy stunted trees, called mulga, or in some districts over mountain ranges where the tracks are steep and often dangerously rough. After a morning's ride of from 15 to 20 miles a water-hole is reached. The horses are unharnessed and soused with water taken from the hole with a little black quart pot, hobbles are put on to keep them from

straying, the horse-bell is set dangling and they are turned out to find their own dinner and to rest for an hour or two. Their master can then think of himself. The camp fire is lit, and the quart pot put on to boil for tea. If the water-hole contains dead sheep or rabbits a very thorough boiling is advisable. Perhaps a duck or a pigeon may have been shot during the morning's ride and plucked on the way; split and grilled on the fire it forms a palatable addition to salt beef and damper. After an hour's rest in such shade as may be got (the Australian gum by its annoying habit of turning its leaves to the sun thinks far more of its own welfare than of the traveller's comfort) with back against pack-saddle, and after a short nap, if the sandflies, mosquitoes, or ants will permit, the brother moves on, until his eye is gladdened at sundown by the white roofs of the next homestead. A bath, followed by tea with the squatter and his family, makes him at peace with all the world. His real work now begins. Pipe in mouth and Bible in pocket (both with some men have their mission to do), he

goes up to the men's hut and after introducing himself, if it be his first visit, sits with them on the ground outside the hut yarning on every subject under the sun. At last, "Shall I read you a bit?" answered by the "Don't mind if you do," and out comes the Book and some part of the Gospel story is read aloud, followed by a discussion which the bushmen almost invariably love. It is very hard to get the men to the homestead for a service for they are very shy of intruding into the boss's quarters, but sometimes splendid services can be held under some tree in the open, when the men seem to lose their shyness and join heartily in "Sun of my Soul" and "Abide with me". When the brother returns to the homestead and has had a final talk with the squatter, he rolls into bed tired out after a long but enjoyable day.

This must close our account of the Bush Brotherhoods. The reader will agree that they represent a serious attempt to grapple with the difficulties of colonial work in the vast areas of scattered population. It is one of Australia's contributions to the

colonial Churches.¹ But the work thus happily begun needs strengthening. About 40 men are now engaged at the various centres; there is room immediately for at least 60. It is a work which young Englishmen of the right type can well undertake for a term of years, and until Australia is ready to man her own Brotherhoods.

¹The Bush Brotherhood system is being adopted in West Canada, but Australia has the honour of having originated it.

No mention has been made in the text of the Murray River Mission, which ministers to the settlers on the banks of the Murray in the Diocese of Adelaide. An account of that Mission can be found in "The Church in Australia," by Rev. C. H. S. Matthews (S.P.G., 4d.).

CHAPTER IV.

PROBLEMS AND PRINCIPLES.

THE CHURCH AND POLITICS :

The Church and education—Primary education—Difficulties of the problem—History of primary education in New South Wales—The New South Wales system—Teachers, men and women—Secondary education.

Autonomy—National Churches—The legal nexus or tie—Difficulties of the situation—Acts of Parliament—General Synod—Reunion—The colour problem.

“THE first impression on the mind of a newcomer to Australia,” says a trustworthy writer, “is the entire obliteration of the Church (the term is used in its widest sense) from the political landscape.”¹

This observation provides a useful text as a basis for considering the relations of Church and State in the Commonwealth. The Church of England commenced its career in the new land under the chill patronage of the State. By degrees it found its footing and made its voice heard,

¹ “Church and Empire,” p. 154.

but it soon became evident that it was not possible to reproduce in Australia the relation between Church and State which held good in England. The colonists were largely composed of Irish and Scotch, and amongst the English the Nonconformists showed a vigorous vitality under the new conditions. To have maintained an established Church would have been a political injustice; so all State endowments to religious work were stopped and a fair field was given, in intention, to all denominations.

The State divorced itself from the Church. This attitude is admitted on all sides to be the correct one for present conditions. But the danger arose of a divorce of the State from religion. If religion is the business of the Church, then, according to a fallacious logic, the State has nothing to do with religion. Even this attitude might have been acquiesced in, if the State had given the Church full opportunity for its work. But it did not do so. Its tendency was to monopolize the attention and to obsess the interest of its subjects. It has been



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SLEEPER GETTING, BLACKHALL RANGE

the Church's concern both when urging the place of religion in education and when upholding the claim of divine sanctions in politics, to find breathing room for its own work.

The State has not been irreligious. It has only been obsessed with the secular and civil side of life. It has reflected the general tone of the people's mind, which was not irreligious but was not spiritual. Secularism is the best word to describe the disease. A straw shows which way the wind blows, and even in 1913 it was not felt to be incongruous that the foundation-stone of the new Federal capital, Canberra, should be laid without any religious element in the ceremony.

"The Church Standard," published in Sydney, drew attention to the same lack in political life during a recent election. It urged that the entire absence of all reference to religious or Christian sanction in the present keen political battle was striking, and that the Christianity of the people was dumb, because of a feeling that speech would be keenly resented by those who were not Christians.

This secularism is not a monopoly of either party in the State. The "Liberals" have fought shy of religious questions. The Labour Party, although many of the leaders are devout Christians, have felt, not altogether without cause, that the Church has not been sufficiently interested in social problems. They regard themselves as having a veritable gospel for the working classes and are puzzled by the frequent apathy of organized Christianity towards their views.

Politics reflect the mind of the people. If the Anglican Church had been strong enough to hold the people, a different attitude would have been taken up in the political world. But the Church's difficulties have been great. The strangeness of the conditions, the scarcity of the clergy, the struggles to make two ends meet, the "unhappy divisions" have hampered religious effort. There are, however, many hopeful signs that the Church is beginning to speak with authority; it is desirous of inspiring the national aspirations of the young commonwealth; and is showing increasing interest in the social problems of

the day. There is a yearning for that happy hour of reunion when the Church will be able to present to the world a united front.

No one desires that it shall interfere in party politics, or strive for political power or political prestige, but only that the Church may drive out from Australia the curse of secularism.

The primary schools have formed the chief battle-ground for the fight against secularism. Ever since the States undertook the whole responsibility for primary education, the "free, compulsory, and secular" nature of the education has been advertised as an advantage. In New South Wales, Tasmania, and West Australia, as we shall see later, the term secular was liberally interpreted from the first, but in the other States all religious instruction was excluded from the schools within school hours.¹

"The length to which secularism can go is illustrated by the publication of a Victorian reading book (since withdrawn), for use in primary schools, from which all reference to religious subjects in current

The Church and education:
(1) Primary education—
(a) Difficulties of the problem.

¹ "Australia," by A. E. David, p. 178.

literature was eliminated, and such poems as the 'Wreck of the Hesperus' appeared in a mutilated form."¹

It must not be immediately concluded that this secularism was due to an irreligious spirit. It is true that the secular system was adopted in the earlier "eighties," when educated men were being shaken by agnostic tendencies. Political theories, too, were partly responsible, owing to the reaction from the old ideas of the partnership of Church and State. The State, according to the new theory, must have nothing to do with religion. But these influences have almost passed away. The Labour party still adheres closely, in theory, to the "secular" educational platform, and in Queensland has bitterly opposed the passing of the Religious Education Act, but when the battle for religious education had been won the Labour party soon withdrew its opposition.

¹ The following stanza was omitted:—

"Then the maiden clasped her hands and prayed
That saved she might be.
And she thought of Christ who stilled the waves
On the lake of Galilee."



A BARK HOMESTEAD ON A LONELY FARM IN THE WARRUMBUNGLE MOUNTAINS, N.S.W.

One of the districts worked by the Brotherhood of the Good Shepherd



A BUSH SCHOOL

It is just a rough barn with a verandah one side. The inside is simple and clean; outside is a playground large enough for 1,000 children. In the midst sits "Teacher". Close to the school is a horse and trap. This belongs to one of the Bush Brothers, who has driven in to give them a lesson

The members of the Labour party are certainly not irreligious, but they are jealous of any organization which seems to limit the freedom of the field for themselves.

The Roman Catholics have set their faces like a flint against the introduction of religious teaching into the State schools, which they profess to regard as a subsidizing of Protestantism. They have never acquiesced in State education, and at great cost to themselves, with the help of their teaching orders, have managed to maintain their own schools in the larger centres of population. Their political influence is great, and while endeavouring to block the desecularization of State schools they are perpetually demanding subsidies for their own. But wherever the New South Wales system (which will shortly be described) is in force their influence has proved powerless. The tenacity with which they have fought for denominational schools is perhaps worthy of admiration, although they have provided the curious spectacle of a great Church fighting for secular education.

Another religious force of smaller volume on the side of secularism has consisted of those men who are afraid to trust the teaching of the Bible indiscriminately to the State school teachers. One can respect the scruples of these men, while believing that they are unfounded. It is important then to remember that secular education has not been due to national irreligion.

The dangerous consequences of it, however, have forced themselves with insistence upon the conscience of many of the larger denominations. The Anglicans, Presbyterians, and Wesleyans have fought side by side to secure the alteration of the education acts. It has been clearly recognized that home influence, Sunday schools, and facilities for religious teaching outside school hours, are wholly insufficient for bringing up the rising generation in "the fear and the love of God". Home influence becomes less and less religious the longer a secular education prevails. Sunday schools are conducted by voluntary teachers, who in many cases have no special vocation for teaching. And even

if Sunday schools were perfectly efficient, they would but touch a fraction of the population. "Facilities" outside school hours have been found in practice to be a failure. They add an extra burden to the children who already have enough to do, they make children regard religion as an extra, and they produce a distracting competition between religious instruction in a hot schoolroom and tops and marbles in the open air.

Criminal statistics have been referred to by both parties in the controversy to throw light upon the moral effect of a purely secular education. Even if criminal statistics were a safe guide to the general moral condition of a people, no comparison of the criminal statistics in the different States of the Commonwealth would lead to any certain results. The flow of immigration and the rapid circulation of population between the States would be quite sufficient, apart from other causes, to disturb the most careful calculations. The danger of secularism is not to be estimated by counting heads in a prison but by studying the outlook of the

average man. A people that rejects religion from its educational curriculum lowers the ideals of future generations.

(b) History
of primary
education in
N.S.W.

The New South Wales Public Instruction Act of 1880 contains what may be called the Charter of Religious Education for Australia. Before explaining the clauses of that Act, which concern us, a short review of the educational history of New South Wales previous to 1880 must be attempted. The history begins with the conception of a State Church aided by State funds for the purposes of education. At first 200 acres were set apart in every township for the maintenance of a schoolmaster. But as the Church was not strong enough to take advantage of this provision, various other attempts were made to grapple with the situation. In 1836, a denominational system was adopted, aided by the State by which any denomination could obtain aid for its schools. This lasted till 1848 when the State began to provide schools of its own and two boards were formed, one for State and one for Denominational schools. A dual system was thus created, which proved

clumsy because the two boards were regarded as rivals, and it was found necessary in 1866 to remedy this by the creation of a Council of Education. Grants were still given to certificated denominational schools, but these were abolished by the Public Instruction Act of 1880. Henceforth the State made itself responsible for the whole primary education of the country. The other States followed the lead of New South Wales, and Australia has since been definitely committed to a uniform State school system. No protest from the Roman Catholics, in spite of their strong political influence, has any likelihood of altering the public mind on this point. The Anglican Church, though it protested strongly before the changes took place, has now surrendered to the system and believes it to be the best one.

The New South Wales Act provided for the religious difficulty by the state-^{(c) The New South Wales system.}ment that "the words 'secular instruction' shall be held to include general religious teaching, as distinguished from dogmatic or polemical theology". If the word

secular means "for this age," the interpretation is undoubtedly a fair one, for religion has as much to do with this "age," or life, as has arithmetic. The teachers give simple Bible Lessons from a carefully chosen "reader" or syllabus, and in this way the outlines of Bible History and plain moral Christian teaching become familiar to the children.

In addition to this, "all-round facilities" are offered to the ministers, or accredited representatives of the various denominations, to teach their own children within school hours. This is commonly called "The Right of Entry". One hour per day is allowed for such sectarian teaching. When two or three ministers seek the right of entry in one school, the master arranges times with them in order to prevent clashing. As a matter of practice, the parish priest would seldom be able to visit the same school more than once a week, and in bush districts, where there may be as many as thirty schools in a parish, visits become proportionately infrequent.

A third clause in the Act gives the parents or guardians of a child liberty

to withdraw their child from all religious instruction. Those withdrawn are set to some other subject, while the religious lesson is in progress.

This is the Australian solution of a difficult problem, which New South Wales had the credit of discovering. Tasmania and West Australia, which from the first kept Bible instruction in their curriculum, soon adopted the New South Wales plan. In Queensland a prolonged struggle continued for upwards of twenty years and was brought to a successful issue in 1910 by the passing of an Act, which accepted the New South Wales solution. Victoria and South Australia still hold out, but the campaign in favour of the adoption of this scheme is gathering force in those two States and must eventually be successful. New Zealand, too, is being zealously canvassed, and in a very short time a uniform method of teaching religion in State schools will be in use throughout the length and breadth of Australasia.

Does it work? It works admirably. Wherever the method has been adopted volumes of testimony assure its continu-

ance. The few opinions given here are sufficient to show what is thought by those in authority.

Senior Inspector Lobban (N.S.W.) writes :—

“ I know nothing that has done so much to remove sectarian bitterness and religious misunderstandings between members of the various Christian Churches, as the possession of this inestimable privilege in the public schools of this State. The teachers are selected without reference to their religious denomination, and hence members of different denominations work together on the same staff, and learn to respect each other as friends and co-workers, and never interfere with each other's religious belief. Children of various denominations are ranged side by side in the classes and read the Scripture lessons together; but no reference to Churches is allowed. When they separate to go for special religious instruction to their pastors, no more notice is taken of the fact by the pupils than if the class had been broken into sections for special instruction in secular work.”

Here are extracts from the letters of two teachers.

The first letter is from Mr. T. D. Burling, who writes as a Headmaster with twenty-seven years' experience :—

“ I have had Anglicans, Roman Catholics, Presbyterians and Methodists (clergymen) visit my school and teach their own children. There is never the slightest objectionable consequence. . . . Certainly it tends to raise the standard of morals and conduct in and out of our schools.”

The second letter comes from Mr. John Tucker, the Headmaster of one of the large schools in Perth (W.A.). Mr. Tucker at the time of writing was President of the State School Teachers' Union, an influential organization answering to the National Union of Teachers in England. He writes : “ I was an opponent to the introduction of the system, as I thought it would tend to brand distinctions that would not be pleasant, but so far as I can see, after seven years' experience, my fears had no foundation in fact ”.

And this last quotation, taken from the Rockhampton “ Bush Leaves,” de-

scribes the success of the new Act in Queensland: "The new Act has now been in force for a little over a year, and has worked surprisingly well. The Director of Education who was himself opposed to the new system, has loyally carried out the provisions of the law, and publicly admitted a few days ago that the system was working far more smoothly than had been expected. Parents have universally approved the new order of things, especially the denominational 'Right of Entry'. There have been scarcely any withdrawals from this instruction, and one hears from many quarters of school teachers who have been thoroughly converted from opposition to cordial support and encouragement of the visits of the clergy. To the clergy themselves the new duties are often a severe tax, especially in the country districts. Some of the clergy have as many as thirty schools in their parishes, and though some are so small as to be negligible, those which the clergy can touch demand a great deal of their time. Visiting has necessarily been lessened, but the parents understand and

appreciate the cause, and many a clergyman is taken regularly to some quarter of his parish which he would otherwise visit but rarely. Many Churchmen cannot but regret the defeat of Labour, which in many ways has the highest ideals for the national life of Australia ; but this election¹ has assured the Religious Instruction Act, and it is fairly safe to predict that no Government will venture to touch it for many years to come.”

It remains for the Anglican Church to put forth every effort in order to use to the full the advantages that are here given. The clergy are doing their utmost to visit the schools in their parishes ; but they cannot teach in nearly all the schools. Their efforts need supplementing by laymen and lay women who are able to teach. In Sydney there is a small association for the purpose and a few lay women are employed in other parts of the country. The great need gives wings to imagination. The Roman

(d) Teachers,
men and
women.

¹ The Labour Party in 1912 announced their intention of repealing the Act, if returned to power. They were badly defeated.

Catholic Church has gained immeasurably by their teaching Order of Christian Brothers, which is composed of men who have given their lives in all parts of the world to teaching without reward. Is it too fantastic a dream to hope that somebody of lay teachers may yet arise within the Anglican Church, who will devote their lives to the teaching of the Faith to the children of the Empire? There is an opening for women teachers, too. The following extracts from a lady's account of her experiences in a bush parish will illustrate this:—

“Only one hour a week is allowed, so the utmost must be made of this short space of time. Roll-call is followed by opening prayers and hymns. Seniors and juniors begin their respective work. If the latter have their lesson first, the seniors are told what to do by themselves. . . . The juniors are chiefly taught by simple stories illustrated by good pictures, models, and blackboard drawings. When it is time for the older boys and girls to have their lesson, the younger use drawing-books and paint-

boxes according to their capacities. Each child should possess his own book of private prayers, to be used morning and evening. Writing and illuminating this book is a fascinating occupation, which may be continued at home.

“In some instances it is possible for the teacher to take away the composition and expression work, correct and return the books in a day or two. In others, distances are too great, so the teacher will correct all books after the lesson hour, before leaving the school. Hymns and prayers close the lesson.

“In many respects the State school teacher has a lonely life, away from his own family and away from his college friends and intellectual interests. With him, the religious teacher has much in common, and from him she can learn a great deal of the art of teaching and of each child's character.

“The study of theology is not so alarming in realization as in anticipation. Books can be bought or borrowed and a simple course of study begun at home. This course should follow the lines laid down

by a Theological College, or of such a sound system as is given at Wantage to children from six to fourteen years of age. Blackboard drawing can be learnt from a book, even by those who lay no claim to artistic powers. In short, all difficulties can be conquered, for, God willing, anything can be done if enough trouble is taken.

“The interests of the work increase weekly, in the friendships formed with the children, parents and teachers ; with the timber getter at the creek, who shyly asks if Miss W—— can tell him where there is a church. He used to be a choir-boy in Sydney. Books we lent to the camps which we passed on the road to school ; these, and countless other opportunities of sharing the daily life of the bush people, offer, to any keenly religious woman, her chance of taking her part in a life of service.”¹

The lady who thus gives her experiences after teaching for a few months in a bush parish is a sister of the parish priest and lives with him. The difficulty

¹ “Brisbane Church Chronicle,” 1 July, 1913.



THE ARMS
OF
THE COMMONWEALTH OF AUSTRALIA

of accommodation is in her case surmounted. Accommodation and money are at present the two difficulties in the way. But if devoted women with means of their own could band themselves together for such a life, they would be doing a fine work for God and the Empire.

The battle for religious education will have to be continued all along the line. ^{(2) Secondary education.} Hitherto the primary schools have been the battlefield, but the secondary schools and universities must be won too. The Church has been able to take a far more active line in secondary than in primary education, because the fees of the scholars have made the maintenance of such schools possible and both for boys and girls there are now Church schools in all the States, which come up to modern standards.¹ It is essential that the State-aided Grammar Schools should have the same principle applied to them as has been acknowledged in the primary schools. The universities, too, which have excluded

¹The Anglican Church has made great strides in Girls' Schools lately. Formerly girls were sent in large numbers to the Convent Schools.

theology from their course of teaching should not be allowed to remain secularized. Denominational Hostels, like St. Paul's, Sydney, Trinity College, Melbourne, and St. John's, Brisbane, provide the necessary means for bringing religious influence to bear upon the undergraduates. Perhaps in time, a theological course may be admitted amongst the university subjects.

If proof were needed that the Australian universities are taking no stiff attitude towards the Church, we might cite the fact that Archbishop Riley of Perth is Warden of the newest of our over-sea universities. The University of Perth intends to establish the principle of free university instruction, and by so doing to realize Professor Huxley's great ideal of "an educational ladder reaching from the gutter to the university".

May this latest child of learning usher in the dawn of an enlightened spirit, and bring to Australia the glorious ideal of an education open to all and permeated with the love of God!

Autonomy.

The Church in Australia at the present day is feeling uneasy about its position.

Is it or is it not a Free Church? Is it a National Church? Has it authority, to use the words of Article XXXIV, "to ordain, change and abolish ceremonies or rites of the Church ordained by man's authority, so that all things be done to edifying"? Has the Anglican Church in Australia, in other words, a personality of its own?

All who understand the history of the Anglican Church will admit that the ideal for which it stood at the Reformation was that of free national Churches in complete communion with each other within the fold of catholicism. It repudiated the centralization of authority in the hands of the Pope and reverted to what was considered the sounder catholicism of primitive Christianity. This central principle of Anglicanism is fully manifested at the Lambeth Conference, when the Bishops from Scotland, Ireland, S. Africa, China, Japan and the U.S.A.—countries where the Church is entirely self-governing, and in no sense legally bound to the Church in England—combine with other Anglican prelates to consider the affairs of the

(a) National Churches.

whole spiritual commonwealth of which the several Churches over which they preside, are integral parts.

The British Empire is being built up on the principle that the several parts of it are self-governing nations within the Imperial boundaries, and in this matter the views of Church and State are parallel, except that the Church, in addition to its wider outlook, has led the way by the decennial meetings of the Lambeth Conference towards "Imperial" Federation.

The consciousness of nationhood is growing in Australia, and the Australian Church has for several years been awaking to the fact that in spite of its apparent freedom, it is legally tied to the Church in England and that its action might be hampered in consequence.

(b) The legal
nexus or tie.

When the various dioceses in Australia and Tasmania began to organize themselves for synodal self-government, in their anxiety to show their loyalty to the old mother Church in England, they bound themselves to accept all the formularies of the English Church and the decisions of the English Church Courts.

Lawyers, who have been consulted, definitely say that the Church in Australia is, in consequence, an integral part of the Church of England. The legal title by which it is known, "The Dioceses of the Church of England in Australia and Tasmania," suggests the same relationship. The very title sounds absurd in the ears of those who want to see the Church in Australia freed from the legal tie, but it accurately expresses the legal position.

The Church in Australia has advanced hitherto without feeling the awkwardness of the situation, but now it is beginning to realize the possible danger of losing its property, as the Free Kirk of Scotland nearly did some years ago, if it desired to take such independent action as, for example, the adaptation of the Prayer Book to Australian needs.

(c) Difficulties of the situation.

A large section of Churchmen feel not only that its action is hampered, but that the very title—"The Church of England in Australia"—is a hindrance to its becoming indigenous and national.

Neither clergy nor people are yet un-

(d) Acts of Parliament.

animous in favour of a change. A large section still cling jealously to the name Church of England, and are fearful lest the dissolution of the legal nexus should involve the dissolution of other ties as well. The whole subject is, however, in debate, and is sure to be brought to a head in the General Synods of 1915 and 1920. The only way of dissolving the legal tie with the Church of England (neither party wishes to dissolve any other) is for the Church in each State to secure the passing of an Act of Parliament through the State Legislatures enabling the Church to change its own fundamental constitution. Then the Church Synods could repeal the clauses in the diocesan constitutions by which the tie was originally made.

(e) General Synod.

If the Australian Church seriously contemplates this change, it will probably have to give to the General Synod the position of an authoritative assembly. At present the General Synod can only pass resolutions which have no binding force upon the various dioceses. This is a weakness in the present organization of

the Australian Church, which will no doubt in time be removed. The question, though intricate, is of such importance to the whole Anglican Communion that it cannot be omitted from this chapter on "problems and principles".¹

We have naturally been concerned with Reunion. the doings of our own Church in the island continent of Australia, but we should be taking a very narrow and prejudiced view if we were to ignore the work of other Bodies. No religious Body has any special privileges in the Commonwealth. In the eyes of the State, the Anglican Church is only one amongst many denominations working for the Christian ideal. As members of that Church, we naturally have hopes and aspirations based upon conviction of the truth of our Church's claims, but we would not deny to others (and we must remember that the population is largely composed of Scotch, Irish, and Germans) the same

¹ See "Autonomy for the Church of England in Australia" (price 6d.). Church Publishing Co. Ltd., 533 George Street, Sydney.

liberty of conviction which we cherish for ourselves.

When the Roman Church in 1845 appointed Dr. Polding as Archbishop of Sydney and Vicar Apostolic of New Holland (the original name of Australia), Bishop Broughton made a dignified protest at the intrusion of another Bishop into the jurisdiction of "a lawful Bishop of Australia, according to the canons and usages of the Church". We are very glad that he made the protest to preserve the claim of catholicity for the Anglican Church, but we can hardly blame the Romans for setting up another hierarchy to shepherd their own people, who number something like a quarter of the population.

The most important non-episcopal Bodies working in the Commonwealth are the Presbyterians, the Wesleyans, the Baptists, the Congregationalists, the Salvation Army, and the German Lutherans.

The Presbyterians are very strong in the towns, but not very strong in the bush. Their ministers are generally well paid and well educated. All forms of Presbyter-



Photo]

LOG-HAULING MILL AT JARRAHDALE

[Greenham & Evans, Sydney

ianism, as well as all the Methodist sects, have been welded together, so that there is now one Presbyterian and one Wesleyan Church for the whole of Australia.

The Wesleyans here, as elsewhere, have shown a wonderful capacity for expansion. In the towns they have commodious and handsome churches; over large tracts of the bush, by means of their local preachers, they are very often able to supply services when other churches are closed. Their work is often extensive rather than intensive, but they have done very much to keep the flame of the Gospel alight where other Bodies have failed.

The Baptists and Congregationalists have not expanded very much. Their lack of cohesion, which follows from the first principle of their Church idea, is felt even by themselves to be a drawback to numerical progress. Still they have some important churches in the towns and fill up many a gap in the more settled bush.

The Salvation Army is very conspicuous in Australia. In almost every town the red jersey and the blood and fire banner is a familiar object. Its officers and

members here, as elsewhere, have set a brilliant example of zeal and perseverance. But the social side of their work has bulked largest in the public eye, and many of their institutions are backed up by the various Australian Governments. The leaders of the Salvation Army have shown a great readiness to combine with other Christians in furthering such movements as "The Bible in State Schools League".

The Lutherans are quite guiltless of attempting to proselytize from other sects. They have ministered exclusively to their own people. They have shown a great conservatism in conducting their services in German, and this has been one of the reasons why the children of German parents so often turn to the Church of England for confirmation. The Germans have a strong desire to belong to the Church of the country, and they naturally find that the Church of England is most akin to their own. We may look then for the gradual disappearance of the Lutheran Church from the soil of Australia.

The Roman Catholics are solid and com-

pact. They are chiefly Irish ; they are famous for being the only denomination in Australia which is at all adequately staffed ; they have established their own primary schools in the larger centres at great cost ; they have kept a far better hold over their own people than any other body ; and they have done good service to the cause of religion in exhibiting the obligation of public worship. Their political influence, which is very strong, does not always seem quite fairly used, and in some cases, as for example in the religious education question, they have thrown their weight, for denominational reasons, upon the secular side against the general Christian feeling of the community.

The evil consequences of a divided Christendom are specially noticeable in a country where it is so difficult, under the most favourable conditions, to bring the means of grace within the reach of all. There is a lamentable overlapping. This is evident enough even in the towns, but any stranger who were to spend a Sunday in an Australian township, and were to enter the four or five churches of the

different denominations and see five scanty congregations assembled there, would realize at once the waste of energy and the lack of inspiration that such a system involves.

Hence the need of Reunion is felt in Australia as strongly as elsewhere, and the Australian Anglican Church, conscious of her own ideals, has a very special part to play in the solution of the problem.

“Our main task in this generation,” said the Archbishop of Brisbane in his inaugural address to the Church Congress, “is Church-building,” and the three ideals in “Church-building” he stated as the ideals of catholicity, of nationalism, and of efficiency. These ideals all point to reunion. None of them could be fully attained by any section of the Church. Hence he classed “the new spirit of reunion,” together with the Renaissance in Asia and the Labour Movement, as one of the three great World Movements of to-day.

“Men’s minds are turning with a new urgency of longing to the thought of unity. Often indeed men allow themselves

thoughts of reunion in the immediate future which are doomed to disappointment, and many crude proposals have been put forward and may be put forward again. 'He that believeth shall not make haste.' Nevertheless, all that is deepest and best in our Christian life everywhere is crying out in daily anguish at the present distressful and disastrous condition of things. From the mission field perhaps most of all the question is being pressed upon us, for there the sore must necessarily be inflamed. In a state of repose perhaps two or more conflicting types of Christianity may co-exist in comparative peace; but when expansion begins, when the conflicting types go forth to conquer new worlds, the question must arise, in an acute form, which is to possess the conquered land? In the face of an unconverted world the trouble is grievous; in the face of the ancient and critical religions of the East it is intolerable. But even at home the question is acute, for everyone feels the deplorable overlapping and waste of power, the overwhelming disgrace of our divisions in the

face of a frivolous and scornful world. And once more, apart from our position before the world, there is a growing sense of incompleteness and limitation among the more thoughtful of every section of Christendom. We are coming to see that the divisions of contemporary Christendom represent severally the various and partial embodiments and aspects of Christ's working. No proposed scheme of Christian unity can be regarded as satisfactory (as assuredly none has any prospect of ultimate success) which fails to comprehend and do justice to them all. We need one another, and the best work we can do for reunion at present is to study the principles for which we respectively stand, and school ourselves to expect reunion not by the conversion of all who differ from us, but by the merging of ourselves and them in the larger Catholic unity which for the time we have lost."¹ This official statement shows that the Anglican Church in Australia is working

¹ "The Church and the World-movement of our time," by St. Clair, Archbishop of Brisbane.

upon the lines laid down by the Lambeth Conference to get into closer touch with other Christian bodies. There is nothing specially characteristic in Australia in the relation of Anglicanism to the Roman Catholic Church on the one hand, or to the Protestant Churches on the other. The General Synod appointed a committee in 1905 to confer with the Presbyterians and Wesleyans, but it cannot be said that any definite steps have resulted from the work of this Committee, though the round table conferences which have taken place must make for a better understanding. The fight for religious teaching in the State schools helped to draw many of the different denominations together, and a good deal of combined work is being attempted in the larger towns by committees for dealing with social questions. The ministers of various denominations often form themselves into associations for social intercourse and mutual study and discussion. These associations are frequently initiated by the Church of England clergy. In the city of Brisbane such associations have been federated

under the presidency of the Archbishop and they have done good by drawing ministers closer together. United services have been held in a public place on special occasions, such as the death of King Edward VII, and the Anglican Church has occasionally co-operated with Non-conformists in Missions conducted by American evangelists. No doubt the effort to get theology recognized in the University courses will call for further co-operation, and openings of various kinds will present themselves for drawing closer together.

It has been made abundantly clear that the more friendly the relations between the different bodies, the easier it is to say "no" to any definite proposal which endangers principles. The so-called Union churches form no uncommon feature in the bush; they are managed by a local committee and are used by different denominations on different Sundays. These Union churches are deprecated by some members of the Anglican Communion, as tending to confuse people's minds and to produce vagueness in belief; reunion must



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CLEARING, GRUBBING, AND BURNING AT BERRY, SOUTH AUSTRALIA

be prepared for not by obliterating but by trying to understand our differences.

It may be that Australia will have its special quota to contribute to the problem of reunion; for the need is being felt there as strongly as in most other parts of the world. The Church of England there, as elsewhere, stands midway between the Roman Catholic Church and the Protestant bodies. If the Church is true to itself and follows the ideals of Catholicity, nationalism, and efficiency, it may yet be the rallying point for the great national Australian Church of the future, of which "the pattern" is "in the mount".

The last problem to be included in this chapter is the Colour Problem. The colour problem. Australia has never been thickly inhabited. In some remote geological period, when a great inland sea divided the East from the West, and when lofty mountain ranges distilled the rain, the flora and fauna were certainly more abundant. During that period the aboriginals may have been more numerous. But Australia, as we know it, has never sustained

in large numbers either man or beast. It has awaited the help of science to make a dense population possible.

This emptiness of the land governs the conditions of the Australian "colour problem". The aboriginals who remain probably do not number more than seventy-five thousand all told, and of these nine-tenths inhabit the tropical north. The remnant that survives is a factor well worth considering in connexion with this important problem, as we shall see later, but this does not alter the fact that Australian politicians have, to all practical purposes, "carte blanche" to legislate on the colour question. Nor have they been slow to take advantage of it. The Commonwealth had scarcely been welded into shape, before Australia committed itself to a "White Australia" policy. Restrictions had already been placed upon the influx of coloured aliens by the various State Governments, but in 1901 the Federal Parliament took the matter vigorously in hand. A language test was adopted which is capable of barring anyone from entering, whom the

Government wishes to exclude. The introduction of native labourers from the Pacific Islands was at the same time prohibited, and in 1906, under the provisions of the Act, eight thousand South Sea Islanders, who had been employed upon the Queensland sugar plantations, were deported to their own islands. Only those who had resided for 20 years in the country were allowed to remain.¹

The policy, as it now stands, is one result of the new attitude which Australia is learning to adopt towards the outside world. The first immigrants settled in the south. To Australians as well as to the rest of the world Australia meant Sydney, Melbourne, and Adelaide. Eyes were turned towards Europe. Asia was not taken into consideration.

¹ This deportation of the South Sea Islanders can hardly be justified on grounds of justice and Christianity. Many of those deported were most unwilling to leave the country, where they had been well treated and were happy, and no sufficient provision was made to prevent them from being badly treated when they returned home to their own islands. Rumours were abroad that in some cases these men were murdered by the heathen islanders.

“For the East, Australia—when it condescended to remember it at all—had nothing but unmeasured contempt. The newspapers that the mass of the people read spoke of ‘the vile alien,’ ‘the filthy Chinky,’ ‘the dirty little Jap,’ ‘the leprous Asiatic’. Then came the Russo-Japanese war on the top of a number of small illustrations of the industry, capacity, and success of the few, and severely handicapped Asiatics employed in the country; and Australia at last awoke to the fact that her oversea relations lie in the future not with the South but with the North; that she is, of all white lands, the nearest to the East, and owing to her huge territory and scanty population the least able to defend herself; that Port Darwin, the capital of the Northern territory, is 800 miles steaming nearer to Japanese, and Thursday Island 2070 miles nearer to German territory¹ than it is to Melbourne; that she needs a large and accessible market for her produce, especially for fodder, horses, meat, tallow, and lead; and that she has this market at her door in the

¹ i.e. in New Guinea.

ever-growing needs of the East ; that the despised Asiatic can show himself as capable as the white man and more industrious ; that he can no longer be ignored ; and that the white man must hold his own—if he is to hold his own—by superior organization, industry, and efficiency, and no longer by browbeating and contempt.”¹

Under the influence of these ideas, the tropical parts of Australia became invested with a new interest. If measures were not promptly taken to prevent it, these vast areas might be flooded by the dregs of Asia. Was Australia to be kept open for the British, or at least for European races, or was it to become an Asiatic colony under British rule ? That was the problem at the beginning of the twentieth century, which called for statesmanlike consideration. On the main question there was no hesitation. Everyone wanted a white Australia. So the door was shut against Asiatic immigration.² That the

¹ “The East and The West,” January, 1909, p. 10.

² The immigration laws are equally directed against the influx of undesirables from Europe. But this does not touch the “colour problem”.

Islanders were bundled out with too little consideration for their own advantage does not diminish the rightness of the policy as a whole. Whatever the future may dictate, Australia means to be untrammelled in facing the problem, and she hopes to preserve the whole country for European standards. A great deal of selfishness, and of un-Christian contempt for a coloured skin, has been displayed in the protest against alien immigration, but the popular instinct, as to the right policy for the country, is sound. In the first place, all our experience leads us to think that unrestricted immigration of coloured people into Australia would not be in the interests of the coloured people themselves. They have hitherto entered only in manageable quantities, but, if they were to flood the country, the shock of contact with western civilization would be likely to have a deteriorating effect upon the immigrants. The Church is not yet strong enough to deal with large numbers.

“Still less, we may believe, would it be in the interests of the white nation. In the first place, those who have come in the

past and would be likely to come, are mostly drawn from the lowest classes. The low-class Indian, the Chinese coolie, the riff-raff of Tokyo, those for whom there is not much room in their own country, the undesirables, the 'wasters,' these would come, and perhaps the British-Australian may be pardoned if he doesn't want to see his country flooded with such as these any more than he desires the flotsam and jetsam, the unemployed and the unemployable, of London and Manchester. The young Australian has high ideals and he wants to see men of the best, not of the lowest, class making a home in Australia and becoming the fathers of future generations of Australians."¹

The strongest argument for a white Australia is the labour question. The workmen of Australia, by the efficiency of their trade unions, have won for themselves a high standard of living, and Australia has been sometimes called the working-man's paradise. They do not want to see all their efforts thrown away by a fierce competition with a horde of

¹ "The Bush Brother."

Asiatics. The Chinese cabinet makers in the Australian cities are already the despair of Labour politicians. This labour cry is the governing factor in Australian immigration policy. Again, it may be asked, upon what terms of citizenship would these aliens be admitted? Australia is the most democratic of countries. Every man and woman, after a year's residence in the country, has a vote. But if Indians, Chinese, and Japanese immigrated in appreciable numbers, the Government would have to choose between allowing a dangerous alien influence in political affairs or constituting a class of disfranchised citizens. The last difficulty is the question of inter-marriage. It may be that this is only a temporary one and that, when Asia and Europe can boast an equal civilization and have learnt to understand each other, the repugnance to a widespread intermixture of races will die away. But the repugnance, for the present, is very real and, though the theorists may imagine a "golden race" of the future through the meeting of European and Asiatic in the great Southern Land, the plain man in

Sydney or at Port Darwin regards the thought of it with horror.

All these considerations combine to form and consolidate the ideal of a White Australia. But no sane person could suppose that the ideal can be realized without a strenuous effort to fill the Australian wastes with a white population. There are two hard and alarming facts confronting us. The first is, that Australia, though a young country, has a declining birth-rate. The population of the south is not increasing rapidly enough to fill up the Southern portion of the continent, much less to push out into the tropical north. "The antagonism to large families," says Foster Fraser, "is a serious menace to the Commonwealth."¹

"Here is the great nightmare," writes the Bishop of Carpentaria, in "The East and The West" (January, 1909), "that haunts those who care for the future of the great Southern Continent. We have a country with infinite possibilities and enormous resources, but we are smitten

¹ "Australia," by John Foster Fraser, p. 124.

with blight at the core. The Report of the Royal Commission on the birth-rate in New South Wales leaves us in no doubt that the evil which threatens us is one which need not have arisen. It is due to enfeebled moral fibre, to love of pleasure, and impatience of pain, and to a practical materialism which utterly disbelieves the teaching of Christ: Seek ye first the Kingdom of God and His righteousness and all these things that are needed for your bodily life shall be added unto you."

The writer of these words goes on to say that there is a hope of better things, but he utters a vigorous warning to the young nation. "Personally, much as I love, and greatly as I hope for the future of Australia, I cannot say otherwise than that, if we are going deliberately to choose the lower path, and deliberately to reject the higher, I must rejoice that we shall in the providence of God, be displaced and overpowered by some stronger and more faithful race. I cannot, however, bring myself to believe that this will be the case, real as I can see the danger to be."

The second fact confronting us is the

vastness of the problem. To say that the tropics of Australia are thinly populated would be a ludicrous way of stating the case. They are not populated at all, except by a scattering of nomads. The Northern Territory, which is now administered by the Federal Government, contained in 1911, Port Darwin included, only 1075 white people. The Northern portion of West Australia has an even smaller white population. This great tropical wilderness, which is rich in possibilities, must be occupied and occupied soon, or, by the laws that govern folk-wanderings, it will fall to a nation that can make better use of it.

There are two possibilities—white immigration or indentured labour. The Government means to aim at white immigration. A scheme is already in the air for spending £7,500,000 on railways in the Northern Territory. Land within reach of civilization will soon be thrown open. But it is one thing to sell land in the tropics ; it is another thing to raise a healthy white population.

The Christian Church has an important

part to play in this question. It has the difficult task of forming public opinion. It must strive to sift the chaff from the wheat, to winnow away all the bad manners, the ignorant contempt and the prejudice displayed by the thoughtless white against the coloured man, to humanize and christianize the "White Australia" policy, to create in the white man respect for his dusky neighbour, and to create in the coloured man reverence and affection for the white. We cannot refrain from making another quotation from the same article in "The East and The West," which has already been referred to, which shows that the aboriginal population of the Northern Territory, if properly handled, might be of appreciable value for the defence of the country.

"If it were possible in a few years to add to this" (i.e. the white population) "without in any way affecting the lands suitable for cultivation, or the question of white immigration and settlement, and without importing any aliens, a population of 60,000 persons, earning their own living by hunting, fishing, and agriculture; well-disposed

to the Government of the country, because well treated by it; developing certain industries which the white man will not touch, because they do not produce sufficient profit to justify high wages; scattered in small groups over the more neglected regions; recognizing that the territory on which they lived was their own, and that they would not be disturbed in it; regarding themselves as loyal members of the Commonwealth, and taught in school their place and office in it; accustomed to ride or run immense distances; knowing every rock and water-hole; keen to detect the least trace of a stranger; and capable of a deep affection for, and trust in, the white man who is worthy of their trust—could we place such a population in the North, a considerable step, at least, would have been made in the direction of a real occupation of it, and many facilities given for its further development.”

CHAPTER V.

THE ABORIGINALS.

ABORIGINALS: Their life and character—religious ideas—Their gradual disappearance.

The Tasmanian Race: Their treatment on the mainland.

Mission work: Early attempts—Principles—Segregation—Industry—Christian management—State support—Reformatory reserves.

Some Mission Stations: Poonindie—Yarrabah—Mitchell River—Roper River—Forrest River—Moa Island.

Progress—Conclusion.

Aboriginals. THE transition is easy from “the colour problem” with which the last chapter closed to the aboriginals whose country we have occupied and who have, therefore, first claim upon our attention.

(a) Their life and character.

The origin of the Australian savages is hidden in obscurity. They came to the continent long ages ago, and geological transformations have taken place since the land was first inhabited. It has been surmised that the Tasmanian blacks, who are now extinct, were the sole survivors of the

earliest inhabitants. A second immigration from the north of a slightly more advanced people flooded the continent, but was arrested by the Bass Straits which had meantime formed between Tasmania and the mainland. The Australian black is not unlike the jungle Veddah in Ceylon, and scientists have suggested for him a Dravidian origin. If this be so, he represents the earliest type of man known to have inhabited that quarter of the world, and Australia may have been joined to the Malay Archipelago, when the immigration took place. From remote ages the aborigines have been practically untouched by outside influences. A little Papuan blood in the North-East, perhaps, is the sole exception. The Malays who have visited the northern coasts never seem to have mingled with them.

Their primitive origin and their exclusion from contact with the outside world account for their backwardness. They have however been much maligned by the hasty supposition that they are incapable of mental or social development. It is true that in their native state "one, two,

little mob, big mob," completes their numeral table. "Their mental powers are simply developed along the lines which are of service to them in their daily life."¹ But along those lines they show considerable adroitness. Their bush-lore is wonderful. In fishing and hunting they are adepts. They can follow the tracks of man or beast by imprints, which to the eye of a white man are absolutely invisible. Mrs. Gunn in her "Little Black Princess" tells us how she raised a merry laugh from the "lubras" (black women) by her failure to distinguish her own husband's traces. The black trackers, for this reason, have been invaluable to the police forces of Australia. If they could lecture on natural history they would hold audiences enthralled. With the "fire-stick" they can produce a blaze whenever they need it. By cutting notches in the bark they will climb any tree after the "sugar-bag" or the opossum. Their means of communication reveal a high degree of intelligence. "The blacks'

¹ "The Northern Tribes of Central Australia," p. 31.



AUSTRALIAN ABORIGINALS

sign language," writes Mrs. Gunn, "is very perfect. They have a sign for every bird, beast, fish, person, place and action. They have long talks without uttering a word. There are many times when a black fellow must not speak, unless by signs. For instance, if he is mourning for a near relative, or has just come from a very special corroboree. Often he must keep silent for weeks, and occasionally for months, and it is because of this and many other reasons that the sign language is so perfect. Everyone can speak it and everyone does so when hiding in the bush from enemies, and then there is no fear of voices being heard."

Besides the sign language there is also a smoke language; and the yabber-stick, which is about the length of a walking stick and is notched with various signs, serves the black fellows instead of letter-writing. They know nothing of houses or huts, unless the temporary gunyah made by a few strips of bark hung over some saplings be dignified by that name. They have never attempted agriculture. But the conditions of the climate have made

houses unnecessary, while fishing and hunting have supplied the needs of the body. In dry seasons they find it hard to keep their larder replenished. But they would have found it equally hard to grow any crops. Fortunately they are not particular about their diet. "Fish of all kinds ; kangaroos, wallabies, opossums, iguanas, birds, snakes ; wild honey or sugar-bag, which is very abundant ; the native fig, the bunya fruit, and several kinds of berries ; roots of different kinds—all contribute to furnish their multifarious bill of fare. And when little or none of these articles can be procured they have only to pull up the stem of the grass tree, at the decayed root of which they are sure to find a whole colony of fat grubs, of which they are never at a loss to make a hearty meal."

Their quaint customs generally hide beneath them a vast amount of common sense and human experience. The corroborees, which to the unsympathetic observer may seem "just dancing picnics,"¹ are really "the books of a tribe"

¹ "The Little Black Princess," by Mrs. Gunn.

by which the old men teach the young many useful lessons. As with other savages, their intelligence is not deficient, but motive power towards development has been lacking. Many years ago Bishop Short, of Adelaide, came to the conclusion that the aboriginal had been "very untruly underrated. In intelligence, good temper, and faithfulness to their engagements they are remarkable. . . . If taken at an early age, and brought up with, and as, white children, they would be found very little, if at all, inferior to them."¹

The experience of Aboriginal Missions fully bears out this testimony as far as the elementary branches of education are concerned. The difficulty which the missionaries have to overcome, and none but they are in close touch with the aboriginal, is how to find points of contact with their mental plane, so that the ideas and conceptions of the higher life may take root in some idea which is already familiar to them. To "strike fire" in this way is the missionary's most important work and

¹ "Bishop Short's Life," p. 90.

“no permanent good can result until the missionary himself realizes that the savage he is so anxious to divert to his own ways of thought and belief, is an intelligent, rational human being and not a fool”.¹

The aboriginal in his ignorant savage state is full of superstitious fear, revengeful, treating woman as a chattel, guilty of infanticide and cannibalism, gluttonous and, but for tribal restrictions, immoral. But are not these crimes the common heritage of savages? It is not upon the dark side of savage life but upon the hopeful gleams of human goodness that we must look for an indication of their potential progress. Two virtues stand out conspicuous. They are (despite their superstitious fears) a happy, laughter-loving folk, with a keen sense of the ridiculous. And, trained as they are in community life, their instinct teaches them to share with others any good thing that they possess. We may add to this a capacity for faithfulness, of which a story must here be told:—

“Some little while ago,” writes the

¹ “The Carpentarian.”



AN AUSTRALIAN ABORIGINAL'S HOME

Bishop of Carpentaria, "I was travelling with a white stockman in a very lonely and desolate part of Australia, 400 miles from the nearest township. We had been riding for some days among the mountains, and were returning back to the river from which we started. The white man, who was supposed to be my guide, had the haziest idea of the direction, and was trusting entirely to his black boy, who was riding ahead, and who knew little more of the country than he did. Suddenly the boy stopped and remarked, 'me bushed'. The white man flew into a furious passion, called the boy every name he could think of, and said that only my presence prevented him from dragging him off his horse and flogging him until he could not stand; then he went on to tell me that the black fellow was the stupidest, idlest, most useless being on the face of the earth, and went on to hint that he did not know why God created a being who was so utterly good-for-nothing. I waited until his excitement had subsided, and he had consulted the compass as he ought to have done, and as I

had done an hour earlier, and then recalled what he had told me only the previous day of this very black boy ; how the previous year they were returning from a long journey in the drought, and how, seventy miles from the river the horses had died, and how he himself, unable to walk further, had laid down to die. The black boy left him, and he never expected to see him again. Many miles further on the black found some water, and instead of saving himself, as he might easily have done, he returned with it to the white man, helped and carried him along, and saved his life at the risk of his own. In spite of my stockman friend, not at all a bad fellow, I could not help thinking that there were very distinct traces of a human soul in that black boy, and that the good that was in him was well worth some effort to bring out and develop even from the stockman's point of view."

Nor should we fail to remember how often in the early days white men were kindly treated by black tribes. Here

then are some fine qualities—cheerfulness, generosity, faithfulness—upon which to build a character.

But they have no religious ideas to put ^{(b) Their} them on the line of progress. If they have ^{religious} ^{ideas.} any conception of a Supreme Being it is so vague and shadowy as to be quite ineffective. The description in the "Little Black Princess" of an old black fellow's death reveals their great need of the Truth. "Soon the poor old fellow," writes Mrs. Gunn, "asked me if I would tell my 'Big-Fellow God' to chase away the Debbil-debbils." The Debbil-debbils are a great reality. "Big-Fellow God" is only a hearsay Deity. The aboriginal boy lives a free happy life, learning bush lore, until he is about fourteen. He is then initiated into manhood and begins to realize his corporate relation to the tribe. The older he gets the more is he concerned in the sacred rites and ceremonies which are largely of totemic origin. By the time that he reaches old age he becomes almost wholly ingrossed in them. According to the totemic theory everyone has the spirit of some animal or

natural object¹ inside him. Whatever spirit a man has, he belongs to its family or totem. They are his brothers and he does not eat them. The method of totemic descent differs in different tribes. In some tribes it depends upon the place of birth, in other tribes a man belongs to the totem of his father or his mother. There seems to be a fairly universal belief in the reincarnation of ancestors and, since the arrival of the white man, the theory has grown that a black man—especially a black chief—rises a white man. The escaped convict Buckley, exhausted with hunger, fell down to rest upon a black fellow's grave and seized the spear in his hand which had been stuck there to mark the spot. As he slept, some lubras found him in that position. The tribe immediately pronounced him to be their dead chief risen again, and took him to be their master. For over thirty years he lived with them until he was discovered by his fellow whites at the time that Melbourne was founded. The belief in magic is

¹ e.g. wild cat, witchetty grub, evening star, yam, kangaroo, emu, etc.



A GROUP OF NORTH-WESTERN ABORIGINES IN MOURNING

deep-rooted. Death is never due to natural causes but to magic. When your relative dies, duty impels you to find out who has been practising magic against him, and when you have marked down your man you play tit for tat. In this connexion the horrible practice of bone-pointing plays a part (a custom which is widespread in the savage world). Going away secretly with an accomplice into the bush, you point the bone correctly into the ground and naming your enemy breathe into the bone the most horrible curses.

Kill Goggle-Eye, kill Goggle-Eye, make him dead
fellow :

Pull away fat, make him bone-fellow :

Shut him up throat, shut him up throat :

Break him out heart, break him out heart :

Kill him deadfellow, kill him deadfellow :

Spouse he eat fish, poison him with it :

Spouse he eat food, poison him with it.

Goggle-Eye must now be made aware that the bone has been pointed for him. So after some days, in the dead of night, the sorcerer brings it into the camp and leaves it near his victim. The victim soon

sickens and dies unless he finds some medicine man to remove the curse by further magic.

(c) Their gradual disappearance.

With such a primitive people scattered thinly over the continent, the British invaders had no serious enemies with whom to contend. There has been no native war as in New Zealand. The aboriginals raised no respect in the average white man's breast. They merited only his contempt. This has been as unfortunate for the white man as for the black. The people of Australia are now tardily beginning to realize that the neglect of the black man has been one of the reproaches of Australian history.

The Tasmanian race:

The oft-told story of the obliteration of the original inhabitants of Tasmania must find a place in this account. They were an unoffending race, milder and more simple than the inhabitants of the continent. But a black war was gradually stirred into flame by the barbarity and provocation of the rough whites. The authorities, who did all in their power to protect the aboriginals, but without avail, were obliged to acknowledge that the

whites were responsible for the trouble. Tasmania was a convict station and the bush-rangers revealed to the blacks the depths of human degradation. There is one gruesome story of how a bush-ranger, who met an aboriginal and his "gin," killed the man, cut off his head, tied it round the woman's neck and drove her before him, goading her on with the point of a knife, to his lair in the mountains. The relations of the black man naturally took revenge on the first whites that they came across for such acts as these. Innocent white settlers would be murdered for the sin of some vile bush-ranger or stockrider. When reprisals began, no amount of persuasion would restore the black man's trust. At last the state of affairs became intolerable. The Governor devised a plan for capturing all the tribes. A cordon of six thousand men was formed across the island with the intention of driving the blacks before them into a promontory on the east coast. But in the night the aboriginals broke through the lines, and when the promontory was reached a man and a boy were found to

be the sole product of the chase. This futile expedition cost £30,000. But what war-like measures failed to do, the man of peace accomplished. George Robinson, bricklayer, a friend of the natives, offered his services for the purpose of bringing them to Hobart. Unaccompanied, except by a few friendly blacks, and unarmed, he pressed forward into the centre of the island. When he reached the dreaded Big River tribe of warriors he parleyed with them and they agreed to go down with him to Hobart. To everyone's surprise there were only 16 men left belonging to the tribe. George Robinson, the conciliator, continued his work until every man, woman and child in the island was brought in. This remnant of the race was first of all put upon Flinders Island in the Bass Straits under Robinson's supervision. There they began to pine away from home-sickness. So the handful that remained were transferred to Oyster Cove near Hobart, where the last of them, Truganina, died in 1876. That they were not protected, as they should have been, from bad influences

while at Oyster Cove, is proved by these words of an eyewitness: "I found at Oyster Cove a very intelligent half-caste woman, the wife of Walter, the solitary black man. She talked good English, and could read and write. She took me into her little place, nicely furnished, with some books on the table, and told me this story. She said, 'I had schooling, and when young was looked after. I had a soul once, and I knew it. I have no soul now, for nobody cares for me. They let me and my husband drink.'"¹

We see in Tasmania, on a small scale, what has been happening, with less decisiveness but hardly less thoroughly, on a large scale on the mainland. The aboriginal tribes have died off before the advance of the white man. This lamentable result of our occupation may be attributed to causes which can be classified under three heads. It has been due, in the first place, to direct conflict with the whites. The escaped convicts and mean whites who were often the first

Their treatment on the mainland.

¹ "British Empire," Series IV, p. 243.

specimens of the white race with whom the blacks came in contact, gave the native tribes a bad impression. The heroic pioneers, who pushed out into the wilderness to establish sheep stations, were of a very different type from these, but they were there for their own advantage, they were no more missionary-hearted than the average Britisher, and if the black man interfered with their welfare, the savage was sure to come off worst in the conflict. We will hope that the number of cases was limited (although the crime was by no means unknown) when men put strychnine in the flour to teach the natives not to pilfer. No justification is possible for such unwarrantable murder. The trouble usually arose from the spearing of cattle. All animals were fair game to the untutored savage ; the idea of private property was practically unknown ; and it was difficult to teach him that he must not spear the white man's cattle. But the white man's anger was soon kindled. A black man's life for an ox was not an unusual thing. Then followed reprisals. Some lonely shepherd or perhaps a whole

family would be murdered. The Government would at last be called in and a "dispersal" would take place, involving much loss of life. Perhaps these dispersed blacks, wandering into the territory of another tribe, would lose their lives at the hands of their fellow savages. So the trouble went on and there were not many who cared. But if direct conflict killed his body, white vices began to kill—and are still killing—both body and soul. The following extract from "The Bush Brother"¹ tells the whole gruesome tale: "At another place I was called to see a poor black girl, and was present when she died. She had been tempted out into the bush by a diseased and depraved white. When she contracted disease he left her there. She had been found accidentally or she would have died. Christian compassion saved that poor girl. She became clean in body—that was wonderful enough—but more, with her recovered health, she lived for a year a quiet, industrious Christian life, an example to all around her. Then tuberculosis developed, and

¹ January, 1911.

she sank rapidly. Only a few minutes before she died her brother, a wreck, once a smart young fellow, promised her that he would live so that they might meet again. He had come into the town a while back after eighteen months' work. He had resisted the temptation to drink and gamble with his own people. For three years he had been a total abstainer from both, but a couple of white men had dragged him into a 'pub,' and as I saw him kneeling by his sister's death-bed he was a miserable wreck. In the north, where the aboriginal comes into contact with the Chinese, opium becomes a greater temptation than drink."

Another possible cause is less easy to describe. We find the same tendency to diminish in numbers, on the advent of the white man, amongst the South Sea Islanders. Is it that their vitality is depressed in the presence of a more vigorous race, and that one of the ruthless laws of nature is here at work? This question has a bearing on Mission work amongst the aboriginals. Are the Missions administering to a dying race, and smoothing their pillow that they

may die in peace? Or are they preserving the race, and is there any chance of an aboriginal population helping in the future to people the tropical regions of Australia? The vital statistics of Mission reserves are not yet decisive on this point. But in any case the Church's duty is plain. The wild blacks who are as yet untouched by the white man's sins, must be rescued, as well as those who have adopted the white man's clothes and vices. We may picture numbers of this latter class camping around little way-back mining townships and halting-places—filthy, degraded beyond belief, diseased and full of sores.

The following figures will give some idea of the completeness with which the aborigines are being wiped out. In 1837 there were supposed to be about 15,000 aborigines in Victoria. In 1911 there were 196 full-blooded and 447 half-castes. In 1910 in New South Wales there were only 6,957, of whom 5,085 were half-castes under the control of the Board. In Queensland in 1840 a rough reckoning gave the number as 200,000. Now there are supposed to be about 25,000. Seventy-five

thousand would probably be a liberal reckoning for the remnant that remain throughout Australia.

Mission
work :
(a) Early
attempts.

The aboriginals have never been altogether without friends. Samuel Marsden laboured hard for their protection, nobly seconded by Governor Macquarie. Bishop Broughton in his charge to his clergy in 1829 lamented the fact that European settlement in their country seemed to have "deteriorated a condition of existence than which nothing more miserable could easily be conceived". The C.M.S. led the way with a Mission station in 1832, but the true method of dealing with the aboriginals cannot be said to have been discovered until Archdeacon Hale of South Australia founded the settlement of Poonindie on the Spencer Gulf.

Poonindie will always be regarded as the first really successful aboriginal Mission, for the principles upon which it was managed were those which experience has proved to be essential for the work.

(b) Prin-
ciples :

These principles may with advantage be stated here :—

(1) Segrega-
tion.

The aboriginals must be segregated

upon reserves where, during the early stages of development, they can be kept apart from the white man. This principle not only aims at keeping them away from the white man's vices (for the imitative child race picks up the bad as quickly as the good), but also at enabling them to develop naturally and healthily.

They must be taught agricultural and industrial work not only as a means of support, but also for the inculcation of habits of discipline and self-respect. ^{(2) Industry.}

The settlements must be under direct Christian management. Religion ^{(3) Christian management.} must pervade every interest of aboriginal life. The State has often tried to run aboriginal institutions without religious influence, but has never really succeeded. The only successful efforts have been of a missionary character.

As the work which the Missions do is one for which the State is largely responsible—for the State cannot divest itself of the duty of caring for and protecting the aboriginal population—it is a recognized principle that the State should subsidize the Missions. ^{(4) State support.}

(5) Reform-
atory re-
serves.

A fifth principle is now coming under consideration but has not yet been acted upon. Some of the Missions have been from time to time hampered in their work by receiving black men and women to whom civilization has brought little but vice, disease, degradation and crime. For these cases, reformatory reserves might well be started, in order to preserve from contamination those who have not yet been spoilt by contact with the mean whites.

The exact relation between Church and State in the management of aboriginal Missions is a matter which still requires careful adjustment. It is essential that the Mission authorities should be unhampered in their management. It should be recognized that the first object of every settlement is the moral and spiritual uplifting of the aboriginal, and that success should not be measured merely by the agricultural and industrial output. There are plenty of traders who are hostile to Missions, because the missionaries wish to prevent the black boys and girls from being consigned for labour purposes to white

masters. They know too well the dangers of such a system. These men are always on the lookout to criticize the industrial side of Mission work and to draw Government over to their way of thinking. To avoid friction on this score, it is very necessary that Government should be sympathetic with the Mission point of view. Still it is only proper that the State should have some control over the secular side of the work and should have the right to resume any aboriginal reserve where the work is not being properly taken in hand.

It cannot be said that the present subsidies are adequate.¹ The bringing under proper influence of the 70,000 aborigines who remain, is a problem of national dimensions—and there is no time to lose. To accomplish the task, the Christian bodies will have to provide workers in far larger numbers, and the State should be liberal in its support. It cannot be claimed up to the present that more than 5,000 of the people have even been touched by

¹ Of the £17,639 spent by the Aboriginal Department of Queensland in 1912, the total sum received by all the aboriginal Missions (7) was only £2720.

Mission influence. The Australian people, as a whole, are not even yet alive to their responsibilities. May the matter be vigorously taken in hand before it is too late!

Some Mis-
sion stations:
(1) Poonin-
die.

We must now return to the actual work. The report of Bishop Short on Poonindie in 1872 is worth quoting to establish the success of that effort. The Mission "showed a well-ordered community of more than eighty aborigines and half-castes, husbands and wives, single men, boys, girls and infants living in quietness, sobriety, and godliness; employed in the various labours of a sheep-station, and a cultivated farm of 260 acres; supplying themselves with clothing and domestic comforts, dwelling in neatly kept cottages, sending their children regularly to school, and in all respects conducting themselves in a manner to compare with the best ordered villages in England".

Poonindie is now past history, but the Mission stations which are beginning to dot the northern coasts of Australia, get their inspiration and their policy from this settlement.



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A CATTLE STATION IN THE MURRUMBURRAH DISTRICT

The centre of interest is now transferred to the north, the only district where the aboriginal remains in any appreciable numbers. The Mission stations already in existence are seven in number. The Church of England manages four: Yarrabah, fifteen miles south of Cairns in North Queensland (1892), Trubanaman or the Mitchell River Mission on the Gulf of Carpentaria (1905), the Roper River Mission on the west coast of the Gulf (1907), and the Forrest River Mission in North-west Australia (1913). The Roman Catholics have one Mission managed by the Trappists at New Norcia in West Australia. The Mapoon Mission belongs to the Presbyterians and the Cape Bedford Mission to the Lutherans. To this list should also be added the Moa Island Mission in the Torres Straits (1907), belonging to the Church of England. The inhabitants of Moa Island are of mixed aboriginal and South Sea Island origin.¹

Beginning with *Yarrabah*, a few remarks (2) *Yarrabah*. shall be made upon each Mission under the

¹ Another Church of England Mission is also contemplated at Groot Island in the Gulf of Carpentaria.

direction of the Anglican Church. Yarrabah in the diocese of North Queensland was started in 1892 by a Mr. Gribble who, by his previous labours in West Australia, had earned for himself the name of the black fellow's friend. After three months' residence at Yarrabah he was taken seriously ill. Leaving his son in charge with strict orders to stay there until he returned, he went into hospital in Sydney and died. His son, who had had no intention of taking up the work, regarded the situation as a call. Under his management, Yarrabah became the test Mission for Queensland. It has passed through many vicissitudes, but is now leading the way—with its twenty years' experience—as an ideal towards which other Missions are hoping to move. "At Yarrabah," writes the Bishop of Carpentaria in the "Mission Field" (March, 1913), "there are practically no able-bodied men at the head station, which consists of the children of school age, the sick, and the aged. The rest are all living in one of the eight or nine settlements, from two to twelve miles distant, under the charge of a native teacher, who

holds daily service and superintends the life of the community. Each family cultivates an area of land of its own, planted with fruit trees or vegetables, or has a share in a fishing-boat provided by the Mission on terms by which it becomes his own property. The superintendent reports that the amount of work done by the natives had enormously increased since they have been working for themselves, while the cost of the Mission has proportionally decreased. The same plan has been followed with even greater success at the Presbyterian Mission at Mapoon, which was founded about the same time as Yarrabah; and the two form an encouraging ideal towards which to work. Such results, however, are only possible when a whole generation has been trained up under Mission influence, and that it should be possible even in a generation to convert the aboriginal savage into a working, self-supporting tiller of the soil, is no small tribute to the Missions."

The Missions on the *Mitchell River* and the *Roper River* were founded within two years of each other. They are still in the

(3) Mitchell
River.

initial stage, with all its special difficulties and discouragements, but the following report of the Mitchell River Mission for 1912, shows the kind of progress that is being made: "The year 1912 has been one of steady work and gradual advance. The settlements at Angeram and Koon-gallara have been started, the Church has been completed, and the first native has been confirmed. Above all, a priest has taken up work as chaplain, to the immense benefit of Mission and staff alike. Fresh areas of land have been fenced and broken up for cultivation, the herd of cattle has been substantially increased and new buildings erected. Much has been done, but much remains to be done. Many members of the staff are quite inadequately housed in buildings roofed with rotten grass, which in the wet becomes sodden and stinks abominably. A sum of £200 ought to be expended in re-roofing the buildings with iron and thus avoiding the constant toil of replacing the roofs, the dangers of fire and serious risks to health. Our herd of cattle is growing, but is still far too small. It would be an obviously business-

like policy to increase our herd and to put a capable cattle-man in charge. We have splendid country unstocked and never liable to drought. A large return to the Mission is as certain as any investment could be, but we are blocked by the need of capital.

“The new ‘Francis Pritt’ has done splendid service, and has been worked well by her crew of Mitchell River natives. It must be remembered that these natives were totally unused to the sea and have no canoes or boats of any kind.

“The influence of the Mission on the people is steadily deepening and growing. They are learning the dignity of work and learning also that Christianity means character and righteousness of life.”

This report of progress will be better appreciated by contrasting it with an amusing description of a service held near the Mitchell River in 1907 :—

“When a camp of wild blacks appears in the vicinity, the missionaries go out and hold a service there. . . . These services are a weird experience. We walked out on Sunday night in procession—catechu-

mens, the missionaries, the Bishop, and I. As we drew near the camp fires, we saw the dusky figures of our congregation crowding out to look at us, and dark objects here and there on the ground represented the more enterprising aspirants for front seats. We sang hymns by the light of a single hurricane lamp until the rising moon began to throw a dim unearthly light across the scene. The Bishop prayed in English, and I said a few words through an interpreter. After service the congregation rose up and crowded round us. Much laughter, jabber, and hugging of the missionaries by the lads seemed to bespeak a spirit of peace and goodwill, and we moved away amid a hilarious mob of dancing and yelling friends" ("The East and The West," April, 1907).

(4) Roper
River.

The Roper River Mission supported by the C.M.A. in Victoria has not made quite such a good start on the industrial side, but its career is likely to run parallel with that of the Mitchell River Mission. The latter is fortunate in the deep interest taken in it by the Bishop of Carpentaria, from whose reports the ins and outs of

the life can be discerned. Here is an extract suggesting the kind of problems that come up for settlement in the course of a day. "On my arrival I found a great many matters awaiting my decision. A complicated matrimonial case, in which a camp native wanted to transfer a superfluous second wife and child to a wifeless Mission boy, and nearly all the tribe were assembled to bear witness to the transaction. The woman had been brought up and handed over, but we sent her back that the matter might be discussed next day in the daylight and in the presence of all the parties. Then came the selection of a crew for the 'Francis Pritt,' then an interview with a boy who, according to the station owner, wanted to go and work on a cattle station, and whose real wishes we tried to honestly elucidate from the confusion and circumlocution of the native mind. The point we had to make clear to him was that if he went for twelve months he must take his wife and children with him. The station managers have now discovered the value of Mission boys and are always applying for them. We have

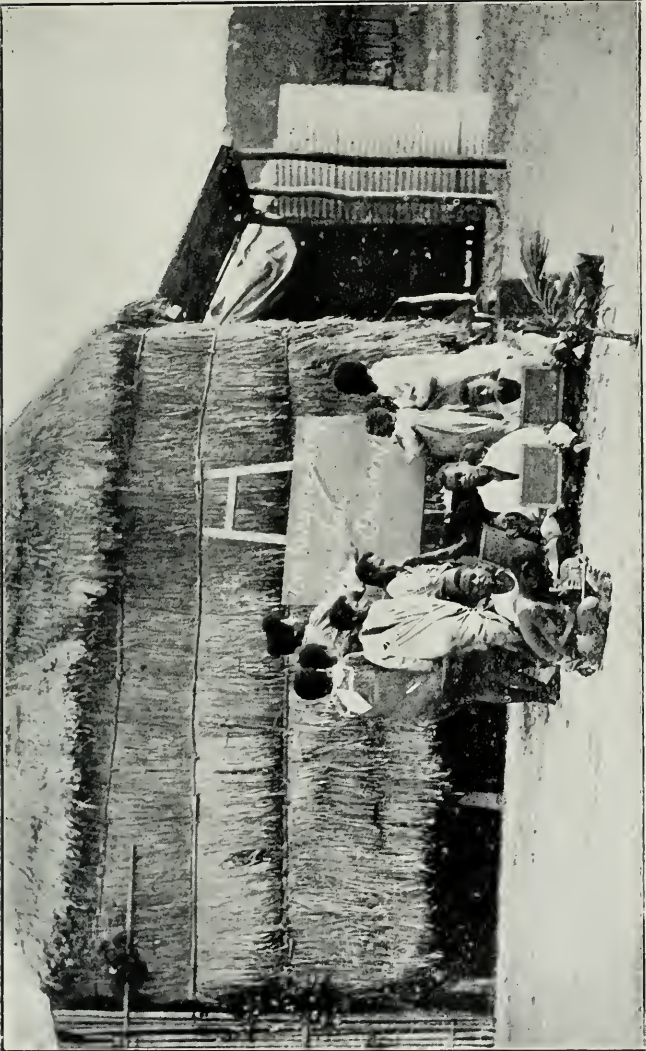
to see that if they do go they go of their own free will and on fair conditions as far as we can secure them. The execution of the wedding bullock¹ had also to be arranged for, and not till 9 p.m. was I able to sit down to some very necessary writing."

The attraction of the work for the missionaries is described by him thus: "I know of no power sufficient to hold men and women to such work as this aboriginal work—with its inadequate support, its absurd stipends, its cruel isolation, its tremendous heat, its swarms of flies and mosquitoes, its loathsome diseases—except the evident spiritual results of the work itself, the growth of confidence, and the raising of life and thought which appeal to the workers if they appeal and appear to no one else."

(5) Forrest
River.

The *Forrest River Mission*, situated 70 miles down the western shore of Cambridge Gulf in the new Diocese of North-west Australia, is the renewal of an attempt made twelve years earlier by four

¹ An aboriginal wedding was just going to be celebrated on the station.



AN EMPIRE LESSON ON MOA ISLAND

laymen, to establish a mission at this point. Bishop Trower, when the new venture was ready to be made, accompanied the little party of 1 priest and 3 laymen to the spot and stayed with them for a month. The Rev. E. R. Gribble of Yarrabah fame has been secured to help the Rev. W. H. Robins in the difficult task of getting under way. It is too early to speak of results here. The missionaries and their future converts are still eyeing each other. "My impression is," writes Mr. Robins, "that all these dear aborigines play with me, as I play with them. We bide our time, each trying to reach the foundation of the other's mind, our motives being different. Which will win? And when? God alone knows. They cannot understand us. Tommy, this afternoon, after I had explained to him, and he had interpreted to half a dozen, and I saw that they took in what I said about their bodily ailments, fever, broken limbs, colds, etc., therefore come and be treated—after all this, he asked, 'What you do here? Why you come?' His lubra rejoices in the name of Temperamada, and she has a temper."

This Mission is the beginning of the real work for which the Diocese of North-west Australia was founded. That the work has been begun none too soon, is evident from the following words of the Bishop of Carpentaria written in 1909: "A few months ago the Belgian officials, replying to Sir Edward Grey's remonstrances on the long-continued and ghastly atrocities in the Congo, countered his charges by asking whether there was any truth in the newspaper reports of the treatment of the aborigines in Western Australia. Had we established a strong Mission to the aborigines in North-west Australia, as we ought to have done twenty years ago, we should probably have been spared the shame of appearing to thwart England's efforts to obtain redress for the unhappy victims of red rubber."

(6) *Moa Island.*

The Mission on *Moa Island* is a tribute to the work of a saintly woman, Deaconess Buchanan, now dead, who for three years (1908-1911), crippled with illness though she was, lived alone among these people and won them to Christ.

The recent death of this true-hearted missionary lady—she died on the last day of 1913 after many weeks of acute suffering borne with that heroism which marked her whole life—makes it fitting that we should offer on this page some tribute to her memory. Though born in England, her whole missionary career was devoted to Australia.

“Some teachers,” writes one who knew her well, “have a ‘gift’ with girls, some with boys, some with babies; but her genius was universal. She re-acted for good upon every man, woman and child with whom she came in contact. Without any formal training she was most proficient as a teacher both of children and adults. Her early experience was gained among the South Sea Islanders of the Bundaberg sugar plantations, after which she worked for many years in Townsville and farther north still in the missionary diocese of Carpentaria. Here she did a great work both among the Islanders and the Japanese—many of her converts having gone back carrying the light of the Gospel to Melanesia and Japan. For a

short period Deaconess Buchanan, hoping to improve her health, took up work at the Chinese Girls' school at Singapore; she had for years walked on crutches owing to a disease of the ankle, which required that her foot should be kept in plaster of Paris. The mode of life at Singapore required little, if any, walking. She next underwent an operation in England, which enabled her to walk with a stick only, and as an act of thanksgiving she returned to the more arduous work of Carpentaria, and resolved to take the order of Deaconess. She was ordained by the present Bishop of Carpentaria, and in 1908 volunteered for Moa Island, a little island in Torres Straits thirty miles north of Thursday Island, where a number of South Sea Island 'boys' who were exempt from the Deportation Act, had settled and had married aboriginal women.

“‘Teassher,’ as the Moa natives called her, was the only white person in the South Sea Island community at Moa. There, in her two-roomed grass house, she carried on all her work as teacher, priestess, doctor, councillor and friend.



THE CHURCH AT THE MITCHELL RIVER MISSION



DEACONESS BUCHANAN ON MOA ISLAND

A tiny part of the grass house was partitioned off as her sleeping apartment, the rest served as a living room, but as her life was devoted wholly to the natives, the room served as chapel, school, hospital, council chamber or adult class-room from morn till night. How dearly those natives loved her, and yet in times of trespass how these big men feared the just sternness of the reproof of this frail little woman ; but behind it they were sure of her loving helpfulness."

It seemed as if her spirit was far too expansive to be tied to any one spot. Often might she be found between eleven and twelve o'clock at night, in spite of weak eyes and in spite of clouds of mosquitoes, writing to her numerous friends all over the world, including a Chinese Bible woman, whom she supported with her money and with whom she regularly corresponded, believing that the "gift without the giver was bare". "The little deaconess," as she was called, was a fine illustration of "strength made perfect in weakness".

But whatever else may be raised to her

memory, the Moa Island Mission will always remain the chief monument of her devoted life. In 1910 the Government showed their appreciation of the work which she initiated, by giving a grant of £120 towards the educational work of the Mission, and by extending the reserve in acknowledgment of the industry shown by the Mission "boys" in planting gardens. A year or two ago a church, largely subscribed for by the contributions of the islanders, was opened and the Mission still flourishes under the able direction of the present superintendent.

Progress.

If one who was a sceptic in the aboriginal capacity for regeneration really desired to be enlightened, a visit to Yarrabah would remove the scales from his eyes. Standing near a large tree quite close to the beach, he would see a rough wooden cross marking the spot where more than twenty-one years ago the Rev. J. R. Gribble landed with three Christian blacks. To-day he would find a community of about 300 Christian blacks, under the direction of six white missionaries. He could not remain many hours

in the place without discovering that savage devil-worshipping nomads had been converted into industrious, intelligent and reverent Christians. He would not find that one side of their nature had been developed to the exclusion of the others. He would acknowledge that the savage had been taught to work, as he surveyed the crops of maize, taro, bananas, casava and pineapple which he would see at the settlements where neat matting and grass cottages, with bright gardens, well swept paths, and decorated inside with gay pictures, show that they have learnt to care for their homes. "Work on the plantations," says the Report for 1912, "has gone on steadily throughout the year. Bananas have been sent to Sydney and Brisbane, while sweet potatoes, mangrove bark and fish were sold in Cairns. Quite an industry in native weapons and curios has been developed. An effort is being made to render the adult natives materially independent. Plots of land have been taken up by some, others are working on boats. Full market price is given to them for produce and fish. Only a few natives

in Yarrabah itself are now paid wages and given rations. The remainder buy their rations and other necessaries from the profits obtained by their own exertions." Our sceptic would no doubt visit the school, where he would find upwards of 60 children being taught up to the third standard. If he wanted to pick holes, he would disparage their arithmetic! In the evening his eyes would be opened if he were fortunate enough to be present at such a meeting as we now describe, when the grown men debated things concerning the welfare of the community:—

“Two very telling speeches were made by James Noble, who simply carried all his audience away with him. The first was over the visiting of the people to Cairns, pointing out how quarrelling and discontent, and at times disease, had resulted from it. The second occasion was when he opposed a resolution that no one having once left the Mission should be allowed to return. With the spirit caught directly from the parable of the prodigal son, James pleaded for the giving of another chance to the wanderer who had

found out that home (meaning Yarrabah) was the safest and best place for him.

“The veteran, Andrew Obah, just before the meeting dispersed, pleaded most eloquently for brotherly love and unity, and also for pity for those who had not the happiness of belonging to a Church Mission like Yarrabah. After two hours’ keen business and voting, the people all sang the doxology, and the Superintendent dismissed them with the threefold blessing. Those who think the Aborigines are incapable of clear thinking and logical, fluent speaking ought to have heard George Singleton and the others explaining and enforcing their views concerning what was right or advisable, and the audience was quick to grasp the points made by the speakers, and prompt to show their approval or disapproval.”

By this time our friend would be satisfied as to the industrial and intellectual progress of the people. He would then be invited to the church, and as he beheld 30 or 40 of these “miserablest people on earth” kneeling reverently at God’s altar, or heard a crowded congregation joining

in the familiar hymns and prayers of the Church, he would soon see that their religion was no joke with them. "One has only to see their faces," writes an observer, "and to study their lives, and one is convinced of the power of Jesus."

Conclusion.

We have attempted to describe the beginning of this aboriginal work. But it is only a beginning. Seventy thousand of these children of nature are waiting to be brought out of darkness into His marvellous light. The enemies of Mission work complain that on the Mission stations there is "too much religion and too little work". "Too much religion is a complaint of which, alas! the aboriginal of Australia has had little experience at the hands of the white man, either in theory or in practice. The white man has given him many things, including depraved, vicious habits and loathsome diseases; and has deprived many an innocent native of life. No! On Mission stations, the blacks are given the patient service of self-sacrificing men and women. Not too much religion, but the natives learn the name of God without blasphemy, and feel the love of

Christ and not the kicks of godless men. The natives on Mission reserves work hard, work intelligently, and enjoy the fruit of their labours.

“The little black children are saved from the hideously sad life of ignorance and superstition, or the worse fate of contact with the vices of civilization.”

Whether the Missions are but smoothing the pillow of a dying race, or whether they are saving that race from destruction, this remains their ample justification.

The Aborigines—appealing from the depths of their ignorance—are the first charge upon the Australian Church. If the Church can persuade the people of Australia to look with pitying eyes upon these “miserablest people in the world”¹ and can show them that even these people are capable of regeneration, it has taken the first step towards solving the colour problem. Its obligations, however, do not end with the Aborigines. The chief Australian Mission is New Guinea, which must have a chapter to itself. The Melanesian

¹ Dampier’s description of the blacks,

Mission also derives its resources partly from the Commonwealth. Australian missionaries have already gone as far afield as China, India, Palestine, Persia, Turkey in Asia, and Africa under the auspices of the Church Missionary Association, and the Australian Board of Missions have just sent their first missionary to Japan. The Australian Church, in other words, is beginning to take the world-wide view. But the windows through which it looks out upon the world are the coloured aliens within its own borders.

The Immigration Restriction Act of 1901 has been successful in reducing the number of coloured aliens. Within a decade their numbers have fallen from about 55,000 to 38,000. According to the Census of 1911 the number of Chinese in the Commonwealth was roughly 23,000, of South Sea Islanders 2500, of Hindus 3000, of Japanese 3000, of Syrians 2300, of Malays 1000, the rest being made up of a variety of nationalities. The Chinese are most numerous in Victoria, New South Wales and Queensland. As they are scattered all over the States, the work of



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THE PEARL INDUSTRY: PACKING SHELLS



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PICKING GRAPES IN NEW SOUTH WALES

evangelization is difficult except in the settled centres of population. The importance of the work may be said to increase as the numbers decrease. For most of the Chinese return to their own country. "News reaches us from time to time from China," runs the report of the Victoria C.M.A., "that men taught in our schools are bearing effective witness to Christ amongst their own people."

Work among South Sea Islanders is now almost a thing of the past, except in a few places like Mackay and Herberton, where several men, who were exempt from the general deportation of 1906, still reside.¹ Many, who became Christians on the sugar-fields of Queensland, are now acting as evangelists in Papua and Melanesia. Thursday Island is a great meeting place for coloured aliens. Valuable work has been done there both amongst the Japanese and the South Sea Islanders. The pearl fishers of Broome are a charge which falls upon the priest at Broome. As it has been proved that white men

¹ For an account of previous work among South Sea Islanders, see "Australia" (A. E. David), p. 196,

cannot fish for pearl in the tropics, an interesting but difficult missionary problem arises. Other aliens are so scattered that to attempt to gather them in must seem like picking up crumbs. But the Church must preach the true doctrine of a White Australia, and must not leave any of these coloured people out of the reckoning.

CHAPTER VI.

A CALL FROM NEW GUINEA.

THE GOVERNMENT AND MISSIONS:

Testimony of Governors—Attitude of some traders—
History.

The Labour Problem—Fertility of the land—Care for the
natives—No indentured labour—Rocks ahead.

The People—Manners and characteristics—Religious ideas.

Mission Work—Spheres of influence—London Missionary
Society—The Roman Catholics—Wesleyans—Angli-
cans—Hinterland scarcely touched—Anglican Mission
—Starting of the Mission—Early Progress—A pioneer
trip—The Mamba River—Translation work—Dogura—
Inadequacy of means—South Sea Island teachers.

“NEW GUINEA is a unique experiment. The Govern-
ment and
Missions. Hardly anywhere in the world is there a
country like it, untouched by such slavery
as South Africa has known, free from
drink traffic, not used as a hunting-ground
for labourers. Such virgin soil was put,
a few years ago, into the hands of a high-
minded and Christian man to rule for the
benefit of the natives themselves, and not

of the white man. This aim Sir William MacGregor steadily kept before him. . . .”

These words of Bishop Montgomery, spoken in 1899, may form an introduction to this chapter on the Anglican Mission of New Guinea. For one of the great features in the history of our occupation of New Guinea has been the happy and hearty co-operation between the Government and the Missions.

(a) Testimony of Governors.

The present Lieutenant-Governor in his preface to an interesting book on British New Guinea¹ shows that he agrees with his predecessors who have all given their testimony to the value of missionary work. “So far as one may judge,” he writes, “from the ordinary conversation that one hears in Papua, the feeling of the European community is not favourable to Missions, and I wish, at the risk of appearing eccentric, to say that I do not share in this feeling. The civilizing influence which the mere presence of a missionary has upon the native population, and the fact that all the native schools in Papua

¹ “Papua or British New Guinea,” by J. H. P. Murray (T. Fisher Unwin).

are conducted by missionaries, together with the devoted assistance which the Missions have given in combating the epidemics with which the territory has been visited, constitute in my opinion a sufficient answer to the contention that the missionaries have done no good ; but upon broader grounds, I think not only that Missions do good, but that they are absolutely necessary to the development of backward races. An uncivilized people who come into contact with Europeans will inevitably be led, sooner or later, to abandon their old customs and beliefs, many of which are admirable, and have served as a guide for generations of men and women in the past, and, when these are gone, the ' native ' (as we call him) is lost, unless some one is there to put some form of religious teaching in their place. The Government obviously cannot do this, and it is not likely that the majority of the settlers will, and, unless the missionary is there to help him, the native is left like a ship without a rudder, and will run a great risk of being wrecked in the sea of an alien civilization. This is one reason

why I think that Missions are necessary, and another is that Christianity is an integral part of our civilization, and when we are imposing that civilization upon a people who would perhaps much sooner be without it, we should at least impose it in its entirety, and not leave out what many persons would consider the best part. This, again, cannot be done without missionary teaching.

“These considerations are, of course, quite independent of the question whether Christianity is true; personally I believe that it is, and this may perhaps induce me to form an exaggerated estimate of its influence, but I cannot help thinking that, even if I did not believe as I do, I should, from a purely administrative point of view, entertain exactly the same opinion as regards the necessity of some form of missionary teaching at the present stage of the Papuan's evolution.”

Sir William MacGregor in his introduction to the same book, commenting on these words, adds his own testimony. “The two finest and best institutions I left in New Guinea were the constabulary

and village police, and the Missions. . . . To encourage Mission work in every possible way was considered a sacred duty by the Government. Not to do so would, indeed, have been a complete departure from the principles on which British or English colonization first originated.

“British New Guinea was indeed fortunate in her early missionaries. No book on New Guinea would be complete without the names of such men as the Rev. G. W. Lawes, D.D., of Glasgow University, and of the Rev. James Chalmers, both belonging to the pioneer London Missionary Society.

“The active, courageous, earnest, and versatile Bishop Verjus, of the Sacred Heart Mission, deserves to be remembered. He was succeeded by the large-minded Dr. Ginocchi, a most enlightened man, and perhaps the greatest scholar I have known.

“Then came the Church of England Mission, represented by the Rev. Albert Maclaren, a man who read a portion of the Greek New Testament every day; a man whose large heart brought him into

direct sympathy with the native. His early death was a great loss to New Guinea.

“Last to arrive was the Methodist Mission, under the permanent Chairmanship of the Rev. W. Bromilow, D.D., of Aberdeen University, a splendid administrator, a devoted Christian teacher, and a strong man.

“Perhaps no missionaries did more good in New Guinea than Mrs. Lawes and Mrs. Bromilow, two ladies who should always be remembered with affection by the natives of Port Moresby and Dobu.”

(b) Attitude
of some
traders.

Against such testimonies as these, by men whose life has brought them into constant touch with missionary work, the cheap sneers of white traders and white planters seem utterly contemptible. To illustrate the cynicism with which the work of evangelization is often treated, one might quote the gibe that the missionaries always seem to select the pick of the boys and the girls to be the boarders in their schools, the truth being that those boys and girls when they first

come to the schools are no better favoured, nor cleaner, nor more agreeable, than any of the others who remain in the native villages, but that the difference observed by all is due to the change in environment and habits of life. Good can be interpreted as bad by those who have no sympathy with the work. Why does this distrust of Mission work prevail? The reason is that, consciously or unconsciously, their view and the missionaries' view of the native is radically different. They are not rough and brutal to the natives. The murder of gold miners has generally been due to the exaggerated trust which the miners put in the native "boys". Although the half-breeds with whom the coast of New Guinea is dotted prove that some white men have exercised no more restraint here than elsewhere when brought into contact with savage races, yet there is no intentional brutality as a rule. The trader, the miner, the planter—all regard the native with a friendly eye. The native to them seems picturesque, amusing, useful. But in his usefulness lies the battlefield between the white man

who comes to the country for his own benefit and who wants to make use of the native, and the missionary who comes to the country for the benefit of the native, whom he regards as a child of God. How thankful we ought to be that the Government fairly holds the balance between these two aims! How thankful, that the Government started with the express intention of ruling the country for the benefit of the original inhabitants!¹

(c) History.

The British history of New Guinea begins in 1883. In that year Sir Thomas McIlwraith, Premier of Queensland, fearing that a foreign Power might annex the country which lay only eighty miles from

¹ The Anglican Mission has always realized the importance of ministering to the whites as well as to the blacks in New Guinea. When the Gira and Yodda Goldfields broke out on the German border, Mamba Hospital was started to relieve the miners in their sickness. Resident priests are stationed at Samarai and Port Moresby to minister to Anglican Europeans. Services are held for the white planters in Milne Bay. Nurses were sent to stem a serious epidemic of dysentery on the Lakekamu Goldfield in 1910. In every possible way the Church remembers her catholicity.

the Australian coast, sent an officer to annex, in the Name of the Queen, that portion of it not already claimed by the Dutch. The Imperial Government at first repudiated his action, but in the following year proclaimed a Protectorate over the portion nearest to Australia, about 90,000 square miles in extent, the remainder having been already appropriated by Germany. In 1888 the Protectorate was changed to formal annexation. Under the administration of Sir William MacGregor and Sir George Le Hunte, very little was done towards the commercial development of the country. Exploration and the control of the natives occupied the greater part of the Governor's time. But in 1906 a change took place. The control of New Guinea was handed over to the Commonwealth Government, and on the recommendations of a Commission which had been appointed, a forward movement was adopted for opening up the country to white settlement. The policy, so far as development is concerned, has been a marked success.¹

¹ See "Papua or British New Guinea" (J. H. P. Murray), p. 358 ff.

The Labour
Problem:
(a) Fertility
of the land.

It was rightly felt that a rich tropical country like New Guinea must not be kept as a locked treasure. Everything pointed to the advantage of developing her resources. It was suggested that if some of the thick jungles were cut down, thus letting in the sunlight and robbing the mosquito of his breeding-places, the climate, which had gained an evil reputation, would soon compare favourably with that of any other tropical country.

What tropical crop would not the country produce? Rubber, hemp, coconuts, would soon bring in returns; experiments would follow until the whole agricultural wealth of the country would be uncovered! Gold had already been discovered. What other minerals lay hid in those densely wooded mountains, time would prove! Then the native—ah, but just there enters the labour problem. “If the sole duty of the Government,” writes Mr. J. H. P. Murray, “were to offer facilities to white men to make money in Papua, without regard to the interests of the native population, the task would be easy, however distasteful; what makes it

difficult is the very thing that makes it interesting, and that is the fact that there are the natives to be considered as well."

The development of New Guinea, or to use the official name of *Papua* adopted by the Commonwealth Government, is conditioned by this care for the natives. ^{(b) Care for the natives.}

In the first place their rights to the land are respected. The country is not thickly populated. The people do not exceed 400,000, even if they reach that total. Large tracts of suitable land remain unoccupied. Very often a belt of no man's country stretches between two hostile tribes as a useful buffer. No one is allowed to negotiate for land directly with the natives, but all transactions must take place through the Government. A full price, often more than a full price, is paid for any land which the natives are willing to sell, though no pressure is put upon them to sell. Land, to which there is no native claim, becomes Crown Land, but when doubt exists, the native gets the benefit of the doubt. The Government, both in the land question and in the prison administration, err, if they err at all, on the side of

leniency to the native. It rules with an indulgent paternalism.

(c) No indentured labour.

The Labour Supply is limited to the size of the population. No cheap indentured labour from India or any other outside country is contemplated. All supplies must be drawn from the country itself. The natives are to be protected from degeneration through idleness by honest toil under the direction of the white man. The cessation of war resulting from the pressure of Government and the teaching of the missionaries, has taken away much that kept the men alert and vigorous. The introduction of modern tools has transferred them in a generation from the Stone to the Iron Age, and enabled them to gain the same results with infinitely less labour than that involved with their old stone adzes. "Lazy niggers" may seem an entirely undeserved epithet to those who know how much hard work savage life involves. Yet all can see the danger of making life softer and easier for a primitive people in a tropical country. A little gardening to supply the needs of the body, a house occasionally to build, a canoe

(war-canoes are no longer necessary) to be dug out, and then—what is pleasanter than to sit and enjoy life, leaving the rest of the work to the women ?

“This surely,” writes Mr. Chignell, “is the ‘Golden Age’ for the people of Wani-gera. Apart from things a missionary cares most about, these men and women and children are probably happier now than they have ever been, or than they will ever be again. Fifteen years ago, or even less, they went through the bush or along the beach by day, or slept in their villages or in the gardens by night, always in fear of their lives. That is all over now, and there has not yet been time for them to grow soft and weak and easy-going as the result of deliverance from the fear of sudden death at the hand of an enemy, and from the need of constant readiness for self-defence.”¹

The white man has taken away from the native his old occupation. The white man must give him a new one. Moreover “a white Australia” involves with qualifica-

¹ “An Outpost in Papua,” by G. A. K. Chignell, p. 29.

tions "a brown New Guinea"; so the native must be protected from the importation of foreign labour. The conditions under which the native works on the plantations are most carefully regulated. After his term of three years he returns to his village a richer and more experienced man. As long as present conditions hold and the labourers receive fair treatment at the hand of their white masters, the benefit of this disciplined work is obvious. But there are rocks ahead, and new problems arise from these new conditions which will change the life of the natives and alter the outlook of missionary work. There is a danger of breaking up the village life. Those that sign on for three years on the plantations "will be cut off from their village life, and will find it hard when they go home to live without the extra food, and the tobacco they have enjoyed while at work. The gardens will be neglected, and it will be more difficult to live at home; there will not be enough food, so they will be tempted to go off again to work. The present generation of old people will die, and with them will die out

(d) Rocks
ahead.

all the old village customs which held together the village life. If, as it has been suggested, whole families are taken to the plantations, then the break with the village life will be more complete still. Families are more likely to remain away at work for years, which is good for the plantation managers ; but when the people get old what is to happen to them, and a New Guinea man gets old for work very early in life. It is not likely that plantation owners will keep the old people when they are unable to work, and having been away from their homes for years, they have lost their place and their position in the village, and have no young people to work for them in their gardens. So long as a New Guinea man can keep his garden and have young people to work it, he is secure against destitution in his old age, and it certainly seems bad policy for the native to do anything which cuts off this provision.

“It has been suggested again, that plantation owners would establish villages on their plantations, giving the natives a portion of the land which they can work,

and where they can make gardens ; but then what tenure would they have, and how far would people living under such conditions be really free agents ?

“ It seems that if the men are to go away for work, if the country is to be developed by native labour, and some arrangements are not made for family life, then the population must decrease and the race die out. That may happen whether or no, but surely it is wisdom to arrange matters so that the risk of extinction is not made greater. The fact that all, or nearly all, the development is in the hands of companies makes the problem more difficult.”¹

All this tends to show that Papua is entering upon a new age, and that the Church will require all her resourcefulness and faith to meet the new conditions. The white man will not benefit the native—even with his labour—unless he exercises to the utmost his thoughtful consideration for the black man's point of view.

What are these Papuans like ? Two

¹ “ In Far New Guinea,” by Henry Newton, p. 297.

distinct peoples meet in New Guinea and merge into each other, Papuans proper and Melanesians.¹ The difference shows itself in language more than in physiognomy. Both of them may have been invaders, and the pigmies discovered by a recent explorer in the mountains of Dutch New Guinea possibly represent an aboriginal race. The people live in village communities dotted all over the territory. Their habits are not migratory. They build substantial houses and live chiefly on the products of their gardens, which they assiduously cultivate. The pig plays a prominent part in the village life and in the village feasts. Hunting supplies them with further animal food.

The People:
(a) Manners
and characteristics.

There is no co-operation or federation between the villages. A cannibal raid, a few years back, was a thing to be daily dreaded. The mountain people, who have not as yet been brought very much within Government or Mission influence, might still sweep down upon the inhabitants of

¹The term *Papuanian* is sometimes applied to describe any native inhabitant of British New Guinea.

the coast. In some districts houses were built up in the trees as places of refuge for emergencies of this kind. Why the trees were never cut down by the enemy does not appear.

“Horribly brutal are some of the stories of surprise and massacre, sometimes with the meanest treachery—the guests at a feast turning on their entertainers at night time in their own village, parties being waylaid in the mountains as they returned from a journey and, all unarmed, butchered. Men, women, and children were surprised in their gardens and murdered in cold blood, apparently from the mere lust of killing. It was not safe to travel far from home by shore. Journeys to any distance must be made by canoe. . . . There existed a never-ending vendetta.”¹

(b) Religious ideas.

Sorcery and witchcraft are thoroughly believed in by the natives and exert a most baneful influence upon their lives. “The crude Philistine,” writes Mr. Newton once again, “dismisses the whole question of sorcery by saying, ‘All sorcery is poison’; but as a matter of fact in

¹ “In Far New Guinea,” by Henry Newton.

those parts of New Guinea that I know anything about, there is very little knowledge of, and less use of, poison. There is no doubt that people die because a spell has been believed to have been put upon them." The fear of evil is the ruling principle of their religious beliefs.

"For instance, 'Waiparara,' the thunder, is represented as a malignant spirit with a big voice and a large share of the control of rain. The evil spirits predominate and exert a greater influence than the good. Even the good spirits are capricious and easily offended. A person who has eaten fish must not go near the garden the same day, for the taro spirit would smell the fish and wither the plants! All these beliefs lead to a great fear of the unseen world and of the powers of secrecy. Charms and incantations may bring some protection, but there is no good friend who will over-rule all and banish the ill.

"They have some belief in the hereafter. Food and cooking pots are buried with the dead man to sustain him during his journey to the next world. The spirit

does not go at once to Hades. He haunts the village for a space and gives trouble, but at last, tired of earth, *he* (for there are no women in Hades) departs to the next world where he finds the souls of all who have gone before. Dogs, spears, and wallabies are there in abundance. It is a sort of happy hunting ground. When they see Mount Victory puffing up its smoke, 'There,' the natives say, 'are the dead cooking their food'. We see here shadows of belief on which to build the Christian faith. But the native cannot at first rest alone in the faith. His faltering character feels the need of some one to lean upon, and as he finds man faithful so he finds God. *There* comes the greatest strain upon the missionary. The native sees in him or her a representative of God, one might almost say an embodiment of God. There comes the call on the Church at home for prayer that the Holy Spirit may guide the worker at the front." ¹

¹ "The Australian Board of Missions Review," September, 1912.



Photo]

JAMES CHALMERS

[Miss Blomfield



ALBERT A. A. MACLAREN

There are four distinct Missions in Papua which have territories allotted to them according to the wisdom of the Government, in order that there may be no overlapping. The London Missionary Society entered upon its career in 1874, ten years before the British Protectorate was proclaimed in New Guinea. They work along the southern coast from East Cape to Port Moresby and have also done some pioneering in the neighbourhood of the Gulf of Papua and of the Fly River. The real apostle of British New Guinea, whose fame is world-wide, James Chalmers, was a missionary of this society from 1876-1901. For the first eleven years of his evangelistic life he built up the church in Rarotonga; but the work there became too settled to suit his adventurous spirit. When the New Guinea Mission was opened he sent some of his Rarotongan native teachers to aid in the work. Often would he climb a mountain and strain his eyes over the sea in the direction of New Guinea, whither his pupils had gone, longing himself to be in the forefront of the battle.

Mission
Work:
(a) Spheres
of influence;
(i) L.M.S.

At last the time came, and Tamate,¹ for that was the name by which he became known all over the South Seas, sailed with his wife for Port Moresby. He quickly became respected and loved by the natives. He was a man of iron strength and commanding personality, combined with a boyish love of fun, which appealed strongly to the savage mind. The spirit of adventure was in his blood and he was never so happy as when piercing into the interior or visiting some new district along the coast. Many a time by his splendid bravado he stopped the warring of tribes and he had that happy instinct which knows when to strike the sudden blow and when to offer

¹ "As Chalmers was being carried ashore in 1867, on his arrival in Rarotonga, the native, according to custom, desired to announce the stranger's name.

" 'What fellow name belong you?' he asked in his broken English.

" 'Chalmers,' answered the missionary. The pronunciation staggered the black fellow, but he made the best attempt at it he could, so he called out:—

" 'Tamate!'

"And thus James Chalmers became Tamate."

(See "Greatheart of Papua," W. P. Nairne, p. 31.)

the still more sudden and surprising act of conciliation. Amidst personal bereavement and countless hardships he pushed on to his goal, never losing his spring but always inspiring those with whom he came in contact. "But oh, Tamate," Robert Louis Stevenson is reported to have said, "if I had met you when I was a boy and bachelor, how different my life would have been!" When the Protectorate was proclaimed in 1884 it was through the willing co-operation of Chalmers and Lawes that the nature of the act was explained to the Papuan chiefs and the Union Jack hoisted at different points along the coast. His heroic life was closed by a no less splendid death. He was on a pioneering expedition to the Aird River delta. The natives swarmed threateningly round the mission steamer. Chalmers knew that mischief was abroad. To save his companions, he offered to go alone with the natives to their island, Goaribari. A young missionary, Oliver Tomkins, who from the first had won Chalmers' heart, refused to leave him. These two brave men, the

one grey in his Master's service, the other quite fresh to the work, never returned. They were the first Christian martyrs in New Guinea.

It is no disparagement to the other splendid men who have sown the Gospel in New Guinea to single out for special commemoration the Greatheart of Papua—the well-beloved Tamate.

Roman
Catholics ;
Wesleyans ;
Anglicans.

The Roman Catholics work on the south coast further to the west, with their headquarters on Yule Island ; the Wesleyans evangelize the islands on the North-East ; while the Anglican Mission has made itself responsible for the whole North-East coast from East Cape to the German border, a littoral of about three hundred miles.¹

(b) Hinter-
land scarcely
touched.

It will already have occurred to the reader that the inland tribes have hardly as yet been touched. The difficulties of travel surpass description. The sides of the precipitous mountains are covered with a dense jungle and the native paths are as precipitous as the sides of the mountains. Sir William MacGregor did

¹ The principal German port in New Guinea was captured by the Australian Navy during the war.

much exploring work, ascending Mount Victoria (over 13,000 feet) and crossing the country from shore to shore, but the interior still remains practically unknown. Government and mission advance into the interior is likely to go on *pari passu*. But the time for advance is hardly yet. Pioneering trips are, however, made from time to time by the missionaries, and the following account will show how the influence spreads :—¹

“Far away beyond the edge on the left we could see the position of the Pondawana villages, and the smoke of their fires rising up through the bush. My boys were a little scared, I think. Then we bore to the right and after another hour or so arrived at the edge of our tableland. A very long way below us, winding in and out along the base, was the Uga River. It was time to look for the evening camp by the time we got down to it. We chose a nice spot at a bend in the river, put up the fly and settled down for the evening. But as I lay thinking things over I decided to send my head

¹ See “A.B.M. Review,” Oct., 1913.

boy—the guide—on to the Bobo village, to inform the people of my coming, and to tell them to come down in a body to meet me, not forgetting presents! and, on my part, gave the boy a large trade knife and some tobacco to distribute among them. I had decided in my mind to send the remaining boys down to the coast to Uga and there to wait for me, while I went on under the escort of the Bobo people a little further inland. I had noticed that they were getting rather uneasy, and had overheard one or two remarks as we lay there in camp. (It may sound strange, but I'm sure it's a fact, that it is much more safe for a white man to roam about in New Guinea than for a native.)

“ It was about noon by the sun the next day when my messenger and the Bobo people arrived at our camp. They arrived in force, men, women, and children. Two small boys led the way carrying a nice-sized pig, strung on a pole between them. Quantities of food—taro, sweet potatoes, yam, and sugar-cane followed, all of which they placed in front of my fly. The first thing to do was to harangue them all, so

I instructed them to sit in a semi-circle round me at the door of the fly, and then with my interpreter (for they were not familiar with Wedauan, and not very much better with Boianaian) I explained the object of our visit, how the Mission had come to their country as the friend of the New Guinea people, what the Mission was doing along the coast, and what it hoped to do among the hill people. They listened attentively, and as they sat there enjoying the 'dimdim'¹ tobacco, the whole scheme probably seemed very excellent.

"They had never seen a white man before—at least the great majority of them; some of the young men had probably made journeys to the coast and seen something of us or other white people—and were extremely interested in all they saw. Their admiration knew no bounds, however, when they saw me kill the pig with my 'dimdim' spear, i.e. my rifle.

"About three o'clock I told them I wanted them to lead me to their village, and that I would spend the night there. I chose three of my original boys to carry

¹ Foreigner's.

the few things I intended to take with me, and sent the rest down to the coast to wait for me at Uga, where Mr. Buchanan is. That last stage of the journey inland to the mountain village was decidedly the hardest. We soon left the bed of the river, and then had an almost perpendicular climb for hundreds of feet. But at last—at about 5.30 p.m.—we got into the village of Bobo. Here followed more entertainments, firing of guns, missionary speeches, and as a grand finale, some fireworks! The village was built on the top of a high ridge, all the houses being placed in a row. We, together with some twenty odd people of all kinds, occupied one house. And all through the night people talked and shouted to one another up and down the street, and the pigs and dogs fought underneath the houses.

“We were up at sunrise, had another public meeting and the nearest approach to a service that was possible with people at that stage, and then got ready for the descent and journey down to the coast.

“Just as we were saying ‘good-bye,’ I caught sight of one of the little boys who

had carried the pig on the day before and asked him by signs and gesticulations if he wouldn't 'like to come along with me and be one of the Mission's children'. He thereupon decided that he would, and to my great surprise no one seemed to object."

The Anglican Mission commenced operations in 1891, and its history can be divided, as an aid to the memory, into three distinct parts. ^{(c) Anglican Mission.}

The first division brings us down to the founding of the Bishopric in 1898. The second is covered by the rule of Bishop Stone-Wigg, who was forced by ill-health to resign in 1908. The third is still in progress under Bishop Sharp. Up till the founding of the Bishopric the success of the Mission seemed to be wavering in the balance. In the British Empire Series (Australia), published in 1900, it was possible for the writer on New Guinea to say of the Anglican Mission, "I am afraid that body has not been so successful as its best friends would have wished". The fault lay not with the missionaries. The very existence of the Mission may be said to

have depended, under God, on the two men, the Rev. Copland King and the Rev. S. Tomlinson,¹ who are the veterans in the work, having been present at its initiation and having remained at their posts ever since. The fault lay with the Home Church. After twenty-one years it was possible to say "The Anglican Mission in New Guinea, with its paltry staff and insufficient funds, has accomplished very much, comparatively speaking, in these one-and-twenty years; but it cannot be pretended that the English Church has yet taken its task in Papua very seriously, or risen more than a very little way towards the height of her opportunities".²

No attempt will be made in the following description to keep to chronological order. We are writing side-lights, not annals.

The leader of the first expedition in 1891 was a man whose very presence bespoke that kindling enthusiasm which

¹ To these names should be added that of Mrs. Tomlinson. Mr. Tomlinson started work in New Guinea as a layman.

² "Twenty-One Years in Papua" (A. K. Chignell), p. 154.

makes such tasks possible.¹ He was ready with his all. His missionary zeal was no afterthought. While training at St. Augustine's, Canterbury, in 1874, he had offered himself for the Universities' Mission to Central Africa but was refused on doctor's certificate. So he went to Australia and at various places in New South Wales and Queensland revealed by his work the spirit that was in him. When the New Guinea Mission was under contemplation, Maclaren was in England, reading for his degree at Durham. Here was the kind of work for which he had been waiting, and he quickly volunteered. He left England and with all speed hastened to New Guinea to select a site for the Mission with the help of Sir William MacGregor, who kindly took him round the coast on the Government yacht. After a canvassing tour in Australia for men and money he sailed with his little band from Cooktown and reached Samarai on August 6.

Let us picture that first little band

¹ See "Albert Maclaren, Pioneer Missionary in New Guinea". Published by S.P.G., 1908.

of missionaries, sent out by the Church in Australia, trying to get a foothold upon the New Guinea coast. August 10, the day on which they landed at Dogura, is always kept as the Mission Anniversary. The party consisted of Albert Maclaren and Copland King, with a Samoan cook and two white carpenters. The Tomlinsons and another missionary followed soon afterwards. After a few days Dogura Hill was bought from the native owners for "a hundred and twelve pounds of trade tobacco, ten tomahawks, ten large and ten small knives, twenty-four looking-glasses, some red Turkey twill, beads, twenty-five pipes, and a few boxes of matches". The purchase, which included about 160 acres, was afterwards confirmed by the Government.

The discomforts must have been great. Even when a house had been erected the rain came in and there were two or three inches of water on the floor. Malaria very soon attacked the party and the carpenters, who were trade unionists rather than missionaries, found the conditions too severe for their tempers.

Maclaren and King began to make friends with the natives in the neighbouring villages of Wedau and Wamira, but in three months' time the "Merry England," the Government steamer, arrived in Cooktown with the dead body of Maclaren, who had died of fever at sea. The "Sydney Daily Telegraph" on the last day of 1891 summed up the results of the six months' work in these words:—

"Two lives lost, and two men ill, state of the others uncertain, house unfinished, no leader, and the result of all this, and many months' labour and time——nil!"

But failure is often the road to success. It tests faith. The faith of Sir William MacGregor did not waver. "Believe me, my dear Bishop," he wrote on 13 February, 1892, to the Bishop of Brisbane, "what would have been most in harmony with the feelings of Mr. Maclaren when alive would be that his memory were honoured by the speedy and vigorous prosecution of the work he spent his life in initiating in this country. That your Church will be of this opinion I do not for a moment doubt."

In March, 1892, Copland King, who had himself been driven back to Australia by serious illness, was well enough to return. He was made acting Head of the Mission and for six years, in spite of inadequacy of support, he extended the work and laid some of the foundations upon which the subsequent success of the Mission has been built.

The inadequacy of support is thus described by Mr. Chignell.¹ "During five years after Maclaren's death, two priests had come to New Guinea from Australia. One of them started for the Mission within twenty-four hours of his Ordination, and left again within a year, having been ill and unable to do much work all the time he was in the country. The other remained eight months. Of three laymen who joined, one stayed ten, and another seventeen months ; and the third died within three years. Three ladies came ; one served nearly eleven, another seven and a half, and a third over five years. Seven South Sea Islanders joined, of whom four died in New Guinea, and

¹ "Twenty-One Years in Papua," p. 52.

one ('Bob Tasso') is still on the active list, after seventeen years' unbroken service. The layman who joined at the beginning with the Tomlinsons left the Mission at the end of three years."

In spite of all these changes the work went forward. The children were collected into schools, the sick were healed, and churches of native material were built at the chief stations. From East Cape to the further limit of Goodenough Bay was occupied. (ii) Early Progress.

In 1896 the first baptism took place.

"The day approached," wrote Copland King, "when we should gather in our first-fruits. For a long time past the catechumens' classes had been steadily increasing. . . . But again and again, as we neared the longed-for goal, we were disappointed, and the natives who had raised our expectations by their attention to our lessons, lapsed from the narrow way, and dispelled our bright hopes. At last we found that there were only two young men whom we could venture at first to admit to the Sacrament of Baptism. We spent much time and care over

the preparation of these two. . . . The training culminated towards the end of Lent, 1896, and we decided to have the baptism on Easter Day on the beach near the village. So we cut down the grass on each bank of a running stream ; one could see the water bubbling out of the ground, and its whole length was not thirty yards down to the sea. It ran strongly, but was not too wide to be stepped over. On the Sunday afternoon the village church bell rang, and all the inhabitants came along the shore, and seated themselves on the right bank of the stream. The body of Christians, three missionaries from Dogura, five South Sea Islanders, and seven casual visitors (miners) were on the left bank, and the catechumens were on the right bank in front of the heathen. The address explained to all the meaning of the Service, and when the time came, the two candidates, each dressed in white singlet and calico, remained standing in front of their fellows, and answered distinctly the questions put to them. Then the Baptism came. I took Aigeri by the hand, led him into the water, and as he

stood there I poured water on his forehead, and baptized him Samuela, and having been signed with the sign of the Cross, he stepped up into the assembly of the Christians, and then we did the same for Agadabi, and Pilipo was added to the Church.”

A glance at the map will show how the geographical conditions of the coast-line suggested the mode of advance. Collingwood Bay is an entity by itself. About this time, 1896, we begin to hear of the proposed Collingwood Bay extension, which however could not be carried into effect until Bishop Stone-Wigg arrived in 1898. From the further end of Collingwood Bay to the German Border there are no very marked headlands. There are several rivers, the Musa, the Kumusi, the Ope, the Mambara and the Gira, the last of which enters the sea within German territory. These divide the country into sections, but the force of circumstances, as we shall see, induced the Mission—after Collingwood Bay had been occupied—to plant a station on the Mamba or Mambara River, leaving the 150

intervening miles of coastline to be dealt with later.

(iii) A pioneer trip.

It was with a view to Mission extension that Copland King made an adventurous and exciting trip to Collingwood Bay in July, 1895. Both at Uiaku and Wanigera he was surrounded by a boisterous crowd of natives who relieved him of all the trade iron that he possessed and showed themselves to be expert thieves.

Several years later Copland King reminded an old native, who had helped to steal his handkerchief, his watch, and his stick on this occasion, of the circumstances. "We would not do that now," said the old fellow, "since the missionaries have taught us better." In October, 1896, another visit was paid to the Bay, which is delightfully described by a layman who was present with Mr. King. An extract from his account will give us the thrill of first contact with the raw savage. The scene is Uiaku. "There is no anchorage and it is exposed to the full force of wind and sea, and the coral reefs all round make the landing dangerous. Mr. King went first, with two boys, and the

boat came back for me. Before starting, I hesitated a good deal as to whether I should take a revolver which Mr. King lent me or not, but after a few minutes' silent prayer, I took it off and decided to go without it. The boat could not get close in because of the breakers, so I was carried to the shore, and never will I forget it. I was immediately surrounded by scores of savages, and they pushed and huddled me along the beach. They pulled me about, opened my shirt, pulled up my trousers, in fact I thought they were going to strip me." Then later: "After some time spent in buying curios, I took out my watch from the pouch of my belt to look at the time, and then occurred one of the most amusing incidents of the trip. The old Chief wanted to look at it, but instead of letting it go I held it up to his ear, and the look on his face as he heard it tick was something to be remembered. He took the tusks out of his nose and had another listen, then he put my hand with the watch to the other ear, and his face widened into a broad grin. . . . During this time Mr. King had been

busy a little distance away with another group ; but coming to me he said, ' Shall we go on board ? ' I said, ' Yes ; I'm very nearly done up ' . So to signal for the dinghy, which we had sent back to the schooner for safety, I put my finger to my mouth and whistled rather loudly. Then there was another surprise, and I had to do it over and over again till the arrival of the dinghy. I was glad to get on board the schooner, and as the sea was too rough for their canoes, we were left in peace for the rest of the day. Sleep that night was difficult, for the little ship tossed about in a frantic manner."

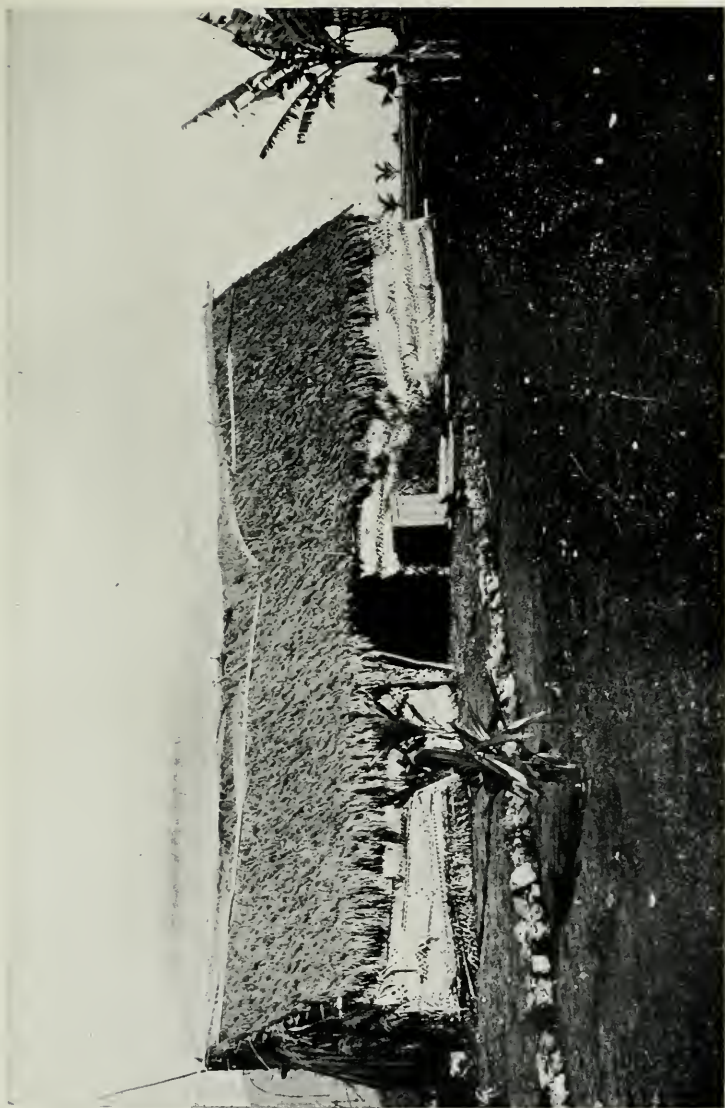
v) The
Mamba
River.

The occupation of the Mamba River took place in 1899. The circumstances which led to it were manifold. Sir William MacGregor had been obliged to shed blood in those regions, and it was his noble ambition to see a Mission Station planted wherever he had been obliged to shed blood. All the coast-line had been assigned to the Anglican Church, but the Roman Catholics had asked leave to start a station on the Mamba. The Governor was pressing the Anglicans to advance.

Otherwise he would be obliged to take away some of their allotted territory. It was a direct challenge. Moreover the two goldfields—the Gira and the Yodda—had attracted several hundred miners and the Bishop was anxious to help them. It was a bold venture leaving the hundred and fifty miles of coast from the Collingwood Bay to the Mamba untouched. The safer plan would have seemed to be to advance along the coast gradually. But communication with the Mamba by steamer from Samarai had started; so the move forward became possible. Certainly the bolder plan has proved the wiser, and by seizing the opportunity, the Anglican Mission secured the whole north-east coast for its operations. The Mamba has been the scene of some of the finest work in the Mission, for Copland King, the Grand Old Man of the Mission, as his fellow missionary calls him,¹ has lived in that neighbourhood for thirteen or fourteen years. “People would expect one to feel lonely,”

¹ “Twenty-One Years in Papua,” Introduction. The place was first occupied by Rev. E. W. Hines, who was soon forced to leave by ill-health.

he wrote, "but if this is loneliness I rather enjoy it. I have better health than any of the boys, and I like pegging away at the language which no one has been able to do anything with as yet." Yes! missionaries have some "joie de vivre" left, even though they live on mosquito-infected rivers (and the Mamba has a bad reputation) amidst dangerous savages. So the work went on. The sick were healed. The first Gospel messages were preached in the villages of the northern rivers. The miners were ministered to and for a year (from 1902 to 1903) a hospital under two nurses was run for the express benefit of the miners. For the sake of the human touch which it contains, we give the following quotation about the first boy boarder at the station. "The boy's name was *Goito Garoba* (The Angry Rat), but he was the 'gentlest, dearest little fellow imaginable'. His old mother, though glad for him to live with the missionaries, used to come over every day from her village on the other side of the river, bringing him food morning and afternoon, and paddling her own canoe, even when the river was in flood.



THE HOUSE INHABITED BY THE REV. A. A. MACLAREN AT DOGURA

The boy, like most of the Mamba people in those days, had tasted human flesh ; and it was even necessary, now and then, to examine very carefully the presents of food that were thus brought by their parents and friends to the boys living on the station.”¹

Copland King's most important work, ^{(v) Translation work.} which he has pursued from the very beginning, has been the work of translation. He is the linguist of the Mission. And to him chiefly is due the rendering of the Prayer Book and Bible into the native dialects. The condition of war between village and village, in which the natives have always lived, has brought about a Babel of dialects. A six miles' walk may bring you to a new tongue. But the Mission, by creating a literary dialect, has done something towards the creation of a *lingua franca*. Mr. King has devoted himself to the study of two languages for the purposes of translation. The dialect of Wedau, the little village that shelters beneath the head station Dogura, was originally chosen as the literary language of the Mission. The

¹ “Twenty-One Years in Papua,” p. 125.

Gospel of S. Luke rendered into Wedauan in 1897, was the first portion of the Bible to be printed. The picked boys who are sent up from the various stations to the head school at Dogura learn this dialect and often return to their own districts as pupil teachers. So the language spreads.

But Wedauan hardly satisfies all the needs of the people. The inhabitants of the northern rivers and along the northern coast speak dialects with a Papuan rather than a Melanesian origin. So when Mr. King settled on the Mamba River, he began the study of the Binandere language, which is spoken, with variations, all through those districts. He is still continuing this work from his present station of Ambasi. He shall tell in his own words on what lines he has proceeded. It has already been mentioned that picked boys were sent up from the various stations to the school at Dogura.

“I started one of these boys,” he writes, “Edmund Dudu, after he had been at Dogura for six years, and back in the district as pupil teacher for two, at translation work. He took the Wedau Gospel,

and wrote it out in Binandere. As he did so, I read over his translation with him, making corrections as necessary, then typed it, made him read it over with me, and then typed it again. Several other boys, who in their turn came from Dogura, read it over with me. Every revision involved numberless discussions on the meaning of the original, the force of the words chosen, and other matters. It was my business to keep my eye on the Analytical Concordance. The boys had to tell me of anything which sounded strange or hard or wrong; then we could discuss how it should be amended.

“At the same time the stencilled copies were used by the reader in native services. And sometimes, even then, doubtful words would be noticed, and marked for subsequent consideration. Of course, I have studied the language as thoroughly as I can, and written grammar after grammar. But there are still some points which elude me, and I have to take the natives' opinion on trust. I should not trust them so much if it were my work they were criticizing. But the very fact that so few foreigners

have learnt their language has kept their ears keen for inelegancies, and they remembered that they were working, not to satisfy the Missionary, but to enlighten their own people. And at last the translation was typed once again for the printer."

The difficulties of conveying our thoughts to the savage mind is well disclosed by the following extract :—

"There are no simple words for 'love,' 'true,' 'wise,' 'sorry,' 'clean'. You can get some idea, then, how hard it is to find translations for words which have been brought into our language by our religion, and must also be brought into these languages, e.g. 'faith,' 'repent,' 'grace,' 'redeem,' 'salvation'."

(vi) Dogura.

While Mr. King has been constantly mastering the languages for more than twenty years the schools at Dogura have been working to provide the pupil teachers and the future evangelists—shall we say the future ministry—of the Papuan Church.

"The thing that impressed me most," writes a visitor to the station, "was the tremendous amount of educational work

that goes on there. Everybody seems to have a share in it. There is Miss Murray in charge of the big school where Miss Cottingham has worked so long and has got things into such smooth and effective running order. She has a quite competent band of Papuan pupil teachers, including a remarkable little dwarf-like person named Benedict, who hardly reaches to my elbow, but who is credibly reported to be well on into his twenties. Then there is Miss Parish at Ganuganuana, where the unexpected has happened, and the school has *not* suffered by the loss of Miss Peut, that born and perfectly trained teacher of little children. Mrs. Newton works away with her girls; and Mr. Batchelor wades through the river to Wamira and helps Daniel Vili (S.S.I.) to keep the attendance of that large village school well up to the mark; and over it all is Henry Newton, the mainspring of the wonderful machine.

“You are awakened before it is light by the bell for morning prayers; and presently almost before you can yawn and creep out of your mosquito net you hear

him at it—Newton, I mean—with his two theological students, Edwin and Peter. I am a bad linguist and could not follow what it was all about, but he was hammering away with them for a solid hour at something or other that bears on their possible ordination some day—and this at the dreadful time of day when weaklings like myself are doubtful altogether as to the worth of life, or at least wondering when they are going to bring the coffee.”

It is at Dogura that the real progress of the Mission is really seen. Contrast that small company of men landing on 10 August, 1891, and struggling to get a foothold, in spite of rain, malaria, and discontent of the workmen, with the scene at the anniversaries which take place every June and August. “That is the time to see, as in a panorama, something of what has been done in New Guinea, in the one-and-twenty years! Especially, on the Sunday which falls nearest to the tenth of August . . . it is very wonderful to see these coloured people from two-score scattered stations, and speaking a



ANDREW DANAUMINA, A NEW GUINEA CATECHIST



THE BISHOP OF NEW GUINEA

The Rt. Rev. M. J. Stone-Wigg, first Bishop of New Guinea

dozen different tongues, thronging into and around the chapel soon after sunrise, for Eucharistic worship and Communion."

It is still more wonderful when one con- ^{(vii) Inade-} sidered with what small means and by how ^{quacy of} small a company the work has been ^{means.}

carried through. The Bishop has always had the financial burden to carry with his other work. Bishop Stone-Wigg, at his consecration, in order to secure a free hand, took upon his own shoulders the whole responsibility of the Mission debts. His episcopal income went into the Mission funds, his life assurance policies were pledged for Mission purposes, and he left New Guinea a far poorer man than he went. In spite of this surrender of his own money he was constantly obliged to plead in person both in Australia and in England for financial help. Nor did these continual efforts ward off the "Great Retrenchment" of 1893, which the missionaries still look back to with a shudder, ending in a smile. Are matters much better now? It would hardly seem so from Bishop Sharp's recent words:—

"In the course of the last two years I

could have increased my white staff certainly by ten suitable white people, but I have deliberately declined them because of the impossibility of maintaining them and their work without incurring serious debt. It seems a shame to have had to do it, but what else could I do?"

This shortage of supplies brings into relief the gallant self-sacrifice of the workers.¹

"At each station," writes a visitor, "the same impression obtained of whole-hearted service and an entire ignoring of the discomforts and privations. Clergy and teachers, both men and women, white, South Sea, half-caste or Papuan, are going hard the whole time, taking everything in their stride in the most matter-of-fact yet inspired way. And only the fool could say in his heart, 'There is no

¹ The present Missionaries take service under the Bishop for £20 a year, and their board and lodging.

The Mission maintains a staff of 25 European and 45 Native workers; 300 children as boarders; schools for 1400 children; 32 Mission stations; and actively influences 14,000 natives.

God,' when he cannot help seeing the lift Christianity has given to the natives, the expression in their faces which makes it quite possible to distinguish a heathen from a Christian, or the altered conditions of life. Infanticide has practically died out, bigamy is getting its death-blow, the natives live free from the constant terror of attack from other tribes. It is the beginning of a new and brighter life."

It would seem a natural act of chivalry ^{(viii) South Sea Island teachers.} to say a special word of praise to the South Sea Islanders, those coloured labourers in the vineyard, who in many cases were converted to Christianity on the sugar-fields of Queensland. What the Fijians have been to the Wesleyan Mission and the Samoans to the L.M.S., those South Sea Islanders have been to the Anglican Mission in New Guinea. The first two arrived in 1893. In spite of their rudimentary education they have shown themselves able to get into immediate touch with the natives, and their teaching has been most effective up to a certain point. The stations along the coast have generally been opened with a

South Sea Island teacher, to be followed by a white layman and then by a priest. But the South Sea Islander remains at each stage a useful auxiliary, and one of the most beautiful touches in the missionary history is the real friendship that sometimes exists between the white and coloured teacher ; for it is assuredly true that the colour line can only be dissolved in the fellowship of the Holy Ghost.

CHAPTER VII.

THE CALL TO ENGLAND.

IMMIGRATION : Imperial point of view—Australian immigration
—The Church and immigration.

AUSTRALIAN MINISTRY : The English supply—Native Ministry
—The Catechist system—Theological colleges—Australian
College of Theology.

FINANCE : Need of help from England—Finance scheme—
Increased missionary zeal.

AUSTRALIA'S DESTINY : The Church's Message.

THE ebb and flow of population between the different portions of the Empire brings us into continual touch with various kinds of transplanted Britons. We find them very much like ourselves, but often with an outlook quite as wide if not wider than our own. The Empire is ever before us and the kith and kin whom we had almost forgotten are now permanently within our horizon.

Emigration and Immigration form burning questions in every portion of the Empire. Even in crowded England we have an immigration as well as an emi-

(a) Imperial
point of view.

gration problem, and are wondering how to settle people upon the land. From an Imperial point of view the problem concerns the better distribution of population, and when so stated our responsibility becomes evident. The responsibility is like that of a parent, who is launching a son into a new sphere of life. The parent must not only prepare and equip his son by education and up-bringing to hold his own in the world, but must take all reasonable precautions to see that his new surroundings are not likely to damage his well-being.

Such is the duty of the Mother Church at home.

The Christian training in the parishes of the home-land should aim at building up character and churchmanship which is able to withstand the shock of transplantation. At the same time our support of the Colonial Churches should be strong enough to enable them to provide the Christian atmosphere which may save the emigrant from backsliding during the first years of his new and distracting life.

(b) Australian
Immigration.

During the last ten years of the nine-

teenth century immigration into Australia was at a standstill. Droughts and financial disasters made all the States call a halt. But from 1901 onwards the necessity for attracting settlers has been pressed increasingly home upon the Australian statesmen. "Australia has the land, and she has the possibilities, yet the continent is the most sparsely occupied continent on the face of the globe. Australia carries 1.41 persons to the square mile, whilst America carries 10, Africa 13, Asia 55, and Europe 111. Indeed Australia has a smaller white population to the square mile than has Siberia."¹

We need not dwell again on the white Australia policy, except to insist that the policy forms one of the strongest motives for attracting immigrants from Europe. Australia cannot remain "The Great Lone Land" for ever. If she is not to be swamped shortly by the yellow races from the north, the stream of Europeans must continue to flow in ever-increasing volume, until the waste places are occupied.

¹ "Australia," Foster Fraser, p. 62 (Cassell & Co. Ltd.).

Hence it has come about that while the determination to exclude the coloured folk remains as strong as ever, the desire to attract the right kind of settler has led to a great deal of advertisement by the different States, not only in the United Kingdom but also in America and in the Continent of Europe.¹

Australia was right to be cautious. She had no wish to be flooded with "undesirables" either from China or Europe. Fortunately she was sufficiently far from Europe to prevent a rush of penniless ne'er-do-wells. The comfortable dreams of Labour leaders were perhaps the strongest opposing forces to the tide of population. But even the Labour party are now obliged to succumb to the cry for settlers.

Until quite recently Australian statesmen have been timid in their schemes of development. The great bank smashes of 1893, which were largely due to rash borrowing and unwise expenditure combined with the severe drought that fol-

¹ In the first nine months of 1913 a total of 45,743 left the United Kingdom for Australia.



Australia compared with the United States.



THE BRITISH ISLES AND EUROPE COMPARED WITH AUSTRALIA

lowed them, forced the governments to enter upon a policy of caution, economy, and retrenchment. A new century brought a new spirit. West Australia "set the pace" with her bold land policy and still bolder water schemes. The other States quickly followed suit. Victoria harnessed her rivers for irrigation and sought the world for farmers to occupy the irrigated lands. Queensland started a bold railway policy, linking up her lines and opening up the country. New South Wales and South Australia¹ have not been behind hand in encouraging their primary industries. And the Federal Government have started a railway policy of their own, not only in the Northern Territory, for which they are directly responsible, but also in the southern part of the continent, by initiating the overland route between West and South Australia.

The Commonwealth's growing ambitions will probably impel her to seek a widen-

¹ South Australia is on the eve of starting a scheme for making the Murray River a great water highway, by building a harbour at the mouth and by regulating the water with locks.

ing "catchment area" for peopling her lands. It is her boast and her pride that she is a thoroughly British colony. But the precedents of Canada and the United States would lead one to expect that the other nations of Europe must yet contribute a larger element in the future. Indeed the welfare of future generations demands that there should be a greater mixture of blood, and Australia could not but gain in physique, in intellect, and in resourcefulness by an infusion of the virile qualities of the agricultural populations of Scandinavia, Germany, and Russia, while immigrants from the South of Europe might thrive in those tropical regions, where the inhabitants of colder climes are apt to become anæmic.

(c) The
Church and
Immigration.

This forecast may seem to have little bearing on the work of the Anglican Church. And yet there is a connexion. It has been found that the Germans and Scandinavians who have already settled in Australia form a ready attachment to the Anglican Church, which they recognize to be nearest to their own. When the members of the second generation have

lost the lilt of their mother tongue and have become thoroughly Australianized, it is to the Anglican Church that they most readily turn.

Apart from these prophetic and shadowy forecasts, the Church of England already has its hands more than full in dealing with the present emigration problem. A large proportion of the emigrants, nominally at least, claim membership. What are we doing to help them?

The Church's duty, as we have said, may be compared to that of a wise and thoughtful parent. There must be no aggressive interference with the free movement and invigorating aspirations of the emigrants; they must however be made to feel that the Church shares their enthusiasm, has the keenest sympathy for their ambitions, and is ready to go with them as help, comforter, and guide. "Do not forget," is the counsel in their ears, "you cannot change your true home. Your true home is in God."

It has hardly yet been sufficiently recognized how great a part letter-writing might play in stimulating and preserving the

sense of fellowship throughout the Empire. It was through letters that the churches were largely kept together in Apostolic days, and in sub-apostolic times letter-writing became one of the most important of episcopal functions; we are indeed fortunate in possessing not only the official letters of Apostles, but one jewel of a private letter—the Epistle to Philemon—written by a friend—howbeit an apostle—to a friend.

The Penny Postage may be captured for God's cause. Church members should be kept in touch with "Home" by the private letters of friends, as well as by the official letters of the Church's ministers.

It is to be feared that the issuing of commendatory letters is still often neglected. Complaints frequently come from the colonies of faithful Communicants who have lived for three or four years in the Bush without being discovered by a clergyman, simply because the parish priest at home took no pains to put them in touch with the Church authorities abroad. The S.P.C.K. have recently published a booklet giving the names of clergymen in every

part of the Empire to whom commendatory letters can be addressed and have sent a copy to every incumbent in the realm. The past neglect, therefore, should now be quickly remedied; laymen who hear of any would-be emigrants might do well to jog the parson's memory in this matter.

Every parish priest knows how relations and friends and sometimes even sons and daughters who have gone abroad, get lost to their belongings "at home" through an antipathy to letter-writing. Mr. Woollcombe tells of a woman whom he met with in S. Africa "who made it her chief duty to ask the young bachelors of the district to her house on Sunday afternoons, and acted as a mother to many of them. She told me," he writes, "that the real test of the direction of a young man's life was writing home. Whenever she got to know one of these young men, she always asked him whether he was writing home; if he replied in the negative, she would use the significant and rather telling words, 'Give it up and start writing again'."¹

¹ "Beneath the Southern Cross," by H. S. Woollcombe (Longmans & Co.), p. 51.

The present writer once dwelt upon the subject in a sermon during a furlough in England. Upon his return to Australia he accidentally heard of a family who had begun to receive letters from some relation who happened to be in the congregation. It would seem then that on both sides of the world the duty of letter-writing should be urged.

The Victoria League, the Guild of Church and Empire, and other societies of the kind do a useful work by forming what may be called letter links. The members of such associations are often allotted some special person in the Colonies, with whom they keep up a regular correspondence. The C.E.M.S., the M.U., and the G.F.S. besides recommending their members to the secretaries of branches abroad might well extend this work of intercommunication between different parts of the Empire.

The ocean journey which divides the old life of the emigrant from the new is a very important opportunity. All who have travelled know how a sea voyage seems to cut the threads of connexion

with a man's normal life. If an earnest and wise chaplain ministers tactfully and adequately on board ship, he can produce an impression which will help the emigrants to make a resolute beginning to serve God in the new country. The care with which the S.P.C.K. tries to provide chaplains for the outward bound steamers is well known to all who are aware of that Society's many-sided activities. But perhaps the most critical moment of all in the transport of emigrants is the moment of their arrival in the new country. So much depends for good or ill upon the kind of welcome that they receive. It is not easy for the Australian Church, inadequately staffed as it is, to tell off men to meet the boats and to help immigrants to get settled. But there is every evidence to show that very much is now being done in this direction, as the following quotation from the Official Year Book for 1912 will indicate:—

“The important task of welcoming immigrants on their arrival in Australia has been entrusted very largely to the C.E.M.S. in Western Australia, New South Wales,

and Queensland. In West Australia and Queensland the State Governments contribute towards the expense of the work. In Sydney the Church Welcome Home is managed by a joint committee of the C.E.M.S. and the Home Mission Society, and it is hoped that very shortly there will be accommodation for 300 immigrants. In Melbourne an agent paid by the Diocesan Synod meets all the immigrant ships."

In Melbourne also there exists a Ladies' Advisory Board for Immigration, which takes infinite trouble to see that everything possible is done to befriend the girls upon their first arrival in the strange city, and in other ports of landing similar measures are taken.

A scheme for placing boys on the land in Queensland has been in progress during the last three years through the co-operation of the Church Army at home and the Church in Brisbane. After receiving three months' training in the elements of farm work upon a farm in Essex these boys are shipped off to Brisbane where they are carefully started in their new life through the agency of the Church with respect-

able farmers. The scheme has worked well and the boys are giving general satisfaction.¹

These are but cursory examples of the real trouble that is being taken by the Australian Church to prevent the drifting of the incomers.

It is clear that the Church will not hold its people unless she becomes more adequately staffed. “The people are coming in very quickly,” writes a clergyman from a bush parish in Queensland, “a great many of them immigrants, but it is very difficult to get the immigrants to come to church. I think it is because everything is so new to them. Choir members and Sunday School teachers tell you all that they used to do at home, but they will not do anything here.” A sad story! But what can a parish priest do to fan the dying embers if he is only able to make a hurried visit to such a locality once a month? The clerical question naturally divides itself into two parts, the supply of men from England, and the building up of a native ministry.

Australian
Ministry.

¹ See “Church Army Review,” August, 1913.

(a) The English supply.

The men who went out in the early days generally went out for life. If this statement needs to be qualified, it will be best corrected by saying that there was no idea of a five years' system. That system is of later origin. It arose in the eighties and was suggested by the exigencies of the case.

Australian bishops were at their wits' end how to find men for their dioceses. There was no equipment for training a native ministry and no prospect of getting a sufficient number of men for life-long service. The next best thing was to get short-service men. So bishops started canvassing in England. They appealed to the athletic and manly instincts of the younger clergy. They promised them a healthy, vigorous, free life, a wider outlook and the privilege of a more extended service for the Church. The military analogy was brought into requisition. Young officers of the King held themselves in readiness to be sent for a term of years to any part of the King's dominions. Was it too much to expect the soldiers of the Cross to do the same ?

We are beginning to suspect, with our riper experience and with our deeper comprehension of the present demands of Christ's Kingdom, that the appeal did not aim high enough. The officers of the Church should be ready for a far greater self-surrender than the officers of the King.

Yet it is doubtful whether the time was ripe for the sterner appeal when the five years' system came into being. It was a valuable policy for the time, and it has brought in its train benefits both to the Church at home and the Church abroad, which no other policy could have secured. Men may be counted by the hundred in our English parishes, who have seen service abroad and who have brought back to their home work a more progressive spirit and a wider outlook, so that they have been able to infuse into their people something of imperial churchmanship. The five years' system amongst the clergy has been no mean factor in drawing the Colonies and the Mother Land closer together.

There is still, and there always will be, a place for men who, while unable to cut

themselves off entirely from home, are ready to give a term of years to the service of the Church abroad.

But a Church largely staffed with short service men is bound to be a weak Church. It means lack of continuity in the parishes and lack of grip in dealing with the people. Five years is all too short a time for one man to stay in a large parish if he is going to do any solid work of edification; further, the five years' men, through no fault of their own, were often transferred from one place to another two or three times during their short period of service. New men with new methods would fill their place or the parishes would be left vacant until there were men to supply the vacancies. What wonder that Church life often seemed to make but little progress!

Again, an Englishman takes longer to know than an Australian. These men could not always shake off their English reserve or their English accent [*sic*] in a day. And perhaps they were not always endowed with enough sympathy to adapt themselves quickly and readily to the Australian spirit.

As a whole, then, the Englishmen, though respected, were not popular until they had become Australian. This some of them were not prepared to do, nor were they always careful enough to avoid being caught looking back with wistful eyes to the green meadows of rural England, or to the fried fish shops of East and South London. It is not surprising that people who had emigrated to Australia with bag and baggage and were beginning to take root in the land should feel a little hurt that their clergy still remained "birds of passage" fluttering over their heads.

This view is well represented by the Australian correspondent of the "Church Times" (Dec., 1911):—

"We Australians are a long-suffering people, and no more and no less sensitive than the rest of mankind, but we are beginning to wonder now whether, entirely apart from the question of our own personal advantage, this policy of importation as at present managed is for the good of the Church, for whose welfare we are jealous. The diocese of Adelaide offers a forcible example of the manner in which the policy

of importation is conducted, and of the results that follow therefrom. Adelaide apparently regards, or rather has in the past regarded, an Australian ministry as at the most the *bene esse* and not as the *esse* of the Church here.

“In the fifteen years from 1895-1910 fifty-nine priests came from England to the diocese of Adelaide. Of these fifty-nine, forty-seven are now working in parishes in England, and of the twelve remaining in the diocese ten have come since 1903, and there are only two priests left of the large number who came between 1895-1902. During these fifteen years two bishops appointed from England have returned to English dioceses, and only twenty South Australians have been ordained, and of these seventeen are working in the diocese to-day.

“We acknowledge our debt to England, and it is not ingratitude or lack of appreciation of the success of Englishmen in the past, that makes us feel now that it is imperative that the Australian Church should be led by Australian bishops and priests, men who have either been born

or bred here, or who, from long association with us, are gladly hailed as fellow-Australians. It is no longer a case of the better of two policies; there is only one common-sense plan for the Australian Church, and that is an Australian ministry."

It would be a disaster if these words were taken to imply that the support from England was no longer needed. That support must go on.

The Bush Brotherhoods alone can absorb a very large number of five years' men. But the Church is saying to intending volunteers: "Will you not consider a life service?"

Meantime Australia is beginning in earnest to build up a native Ministry. The question arises why this important work was not undertaken earlier in the Church's history. It should have been the first thought. It seems almost to have been left to the last.

This omission was partly due to false ideas of ministerial efficiency. Bishops who had been accustomed to a clergy trained in the Public Schools and Uni-

(b) Native Ministry.

(i) The Cate-chist system.

versities of England found it hard to dissociate in their minds clerical training from a University. Some of them thought that a Theological College should not, by any length of time, precede the founding of a university. But so far as this ideal prevailed "the best became the enemy of the good". For Bishops, in their despair for men and from lack of the means of adequate training, were led to adopt a lay-reader or catechist system as a step to Holy Orders. A young man with only an elementary education would be sent alone to take charge of a bush district, and while pursuing the parochial work, for which he had no experience, was expected to read for his examinations with such insufficient help as infrequent visits to the nearest clergyman could provide.

In a few dioceses this "relic of the dark ages of the Australian Church" still survives. In the early days of a young country it is not always men with a high general education that are required for pioneering work. The real essential is that men, after their vocation has been

tested, should have a full devotional and disciplinary training. If the Church had made the training of the clergy its first care, all the young men who slipped into orders wholly unequipped might have been stiffened and strengthened and infused with missionary zeal by a lengthy residence at a theological college. But it was never made the first thought, therefore other financial needs pressed the Church's primary duty into the background.

And yet a college was ready to hand which might by this time have become the glory of Australian Anglicanism. ^{(ii) Theological Colleges.}

In 1840, Mr. Thomas Moore, founder of the town of Liverpool, N.S.W., and one of the earliest pioneers of Australia, bequeathed his property for the use of the Church of England, and a part of it was devoted to the founding of a theological college, which was opened in 1856 at Liverpool under the name of Moore College. In 1891 this College was transferred to Sydney. Moore College has done good work in training 300 men during the course of its existence, but

although it has benefited the diocese of Sydney, it has failed to become a central college for the whole of Australia. It is to be hoped that when the constitution of the College becomes more representative it may serve as a central college for the Province of New South Wales.

Two Hostels for undergraduates, S. Paul's College, Sydney, and Trinity College, Melbourne, provided opportunities for ordination candidates who were able to take a university course. But the special training needed for the ministry was absent from the colleges and there was no financial scheme by which any adequate number of poorer students could find an entrance. Hence it arose that the dioceses at last took the matter into their own hands and started colleges on a diocesan basis. Bishop Green led the way at Armidale. Since then a whole crop of diocesan colleges have arisen, which are sending a fair number of men into the ministry.

The good work which these colleges are doing is obvious; obvious also are their defects, especially if they be un-

affiliated, as most of them are, to any university. Candidates for Holy Orders need the experience of a strong corporate life in which various kinds of men of divergent interests and tastes are bound together by a common fellowship. Those who have passed through the Grammar Schools and University have experienced this corporate life. To them it matters not so much whether the Theological College be large or small. But a large number of the candidates for Holy Orders in Australia have, up till now, not had this experience. The small diocesan theological college consisting of from twelve to twenty men, all destined for the same vocation, cannot quite produce all the *esprit de corps* that is needed. It is fair criticism to say that diocesanism has produced too many colleges in Australia.

The unit for training colleges should have been the Province not the diocese. This larger ideal has already been reached in Queensland where S. Francis College, Nundah, is constituted upon a Provincial basis to train men for all the Queensland dioceses including New Guinea. The

Anglican Hostel, called S. John's College, lately founded at the new Brisbane University is in close touch with the Theological College and the aim is to obtain a graduate qualification.

Here a standard is set for the rest of Australia to follow. No doubt it will quickly be followed in West and South Australia (although South Australia is not yet in sight of becoming a Province). The older States are hindered at present by party divisions. Opposition colleges have been founded on party lines. If provincial colleges become the general rule there might still be room for diocesan institutions which would gather the raw material, shape and select it before passing on the selected candidates to the larger colleges. There is a marked tendency in this matter, as in others at the present time, to break down the old diocesan prejudices and to co-ordinate ideas. This has been especially manifested at conferences of heads of theological colleges held on such occasions as a Church Congress or a General Synod.

Leave should not be taken of this part

of our subject without referring to the excellent work done by the Australian College of Theology, an examining body whose standards are accepted by all the Australian Bishops for their ordination candidates.

Australian "gold" often misleads the man, who does not know Australia, as to her wealth. Finance.

Australia is a prosperous country in the sense that there is very little of the degrading poverty which is all too common "at home". But it is not a land of millionaires nor of a large wealthy class. There is plenty of money about, as is evidenced by the thousands of pounds that pass through the totalizator.¹ But this has as little to do with Church finance as the drink bill has to do with it in England. It must always be remembered that in a new country (and Australia is a conspicuous illustration of the rule) so much of the money that is made in the country is spent outside it. Men who have struck a gold mine and made their fortunes, spend

¹ The Government's licensed instrument for betting on the racecourse.

them in Europe. Interest on foreign capital is continually streaming to other lands. As a country gets established this tendency decreases, but it is still operative in Australia, especially in the more tropical parts. "The people are not rich. Those who draw the wealth of the Docks of London do not live in the East End; and the people who draw the wealth of North Queensland do not live in the tropics. Our residents are just wage-earners. Wages, it is true, are high; but so is the cost of living. Those who can save at all (and they are few) save with the single object of leaving as soon as they have amassed a competence."¹ This is one reason why the Australian Church still needs some financial help from England. But the S.P.G. which has done so much for Australia in the past, has wisely withdrawn its help from the dioceses one by one, as they were able to bear it. At the present time it only contributes to the dioceses of Carpentaria, North West Australia, and Bunbury, and for special purposes such as the founding of a new see.²

¹ "North Queensland Notes." ² See Appendix I.

The S.P.C.K. also gives grants towards the building of churches and the support of theological students in different parts of Australia.

In the old country we are benefiting by the labours and the endowments of the past. Our ancestors built our churches and endowed them. Common gratitude, therefore, suggests that when we send our sons and daughters to start life afresh in a new country, we should help them to do for themselves what our ancestors have done for us.

There is yet another reason why the money link cannot altogether be abandoned. The ties of material or spiritual kinship are things to be tenderly cherished and not roughly snapped asunder for fear of "spoiling the young people". The clergy in many parts of Australia are still largely Englishmen; many of the people are emigrants lately come from the old country; all look to "the rock from whence they were hewn" and call it "Home".

Are we to say that Australia cannot find herself until this sentiment ceases? No true Imperialist would venture to say

that. If it ever has to die, let it die a natural death. In the Church of Christ at least, we need to give practical effect to our membership one with another. In this direction the various associations in England connected with different Australian dioceses are doing useful work. But a far stronger appeal would be made, despite the risk of weakening local interest, by amalgamating these associations on a provincial basis.

Through these various channels,¹ the Church in Australia is receiving financial help from "Home". There is, however, one special way in which the Home Church can stimulate the Church in the Colonies while at the same time strengthening itself. The duty of systematically supporting the Church can be impressed upon its members. From all parts of the Empire we hear that the members of the Church of England when they first come out to the Colonies have to learn the art, which the Nonconformists bring with them, of

¹ The Colonial and Continental Church Society and the Guild of Church and Empire should also be remembered for the aid that they give.

supporting the Church to which they owe allegiance. The Reform of Church Finance, which is now going on in the various dioceses of England, will have a world-wide effect.

Australia is going through the same searchings of conscience about Church Finance, as England. Very early in its history the Bishops saw the danger of relying upon English support, and one or two of them, notably Bishop Tyrrell of Newcastle, were financiers of the highest order. But speaking generally, haphazard methods were adopted, which it is very difficult to correct. The parishes, in most cases, were made responsible for paying their clergyman direct. He became, in the business eye, the paid servant of the congregation and if money was not forthcoming he was either left without it, or some trumpery bazaar was organized to raise the necessary means. If the man was unpopular, it was difficult to gather in subscriptions. When a parish was vacant and the Diocesan Board of Nominators were questioning the parochial representatives about the stipend, their common

(b) Finance scheme.

answer would be : " If he is a good man he will get the money ". In many cases he had to be a very good man to get his money without lowering his ideal. The system is faulty, but it is difficult to alter, because the parishioners rather like this direct way of paying their clergyman.

Better ideals are, however, in view, a higher standard of honour about paying the clerical stipend exists in the parishes than existed a quarter of a century ago, and the parochial conscience has in many cases been stirred to meet neglected obligations. In some dioceses, parishes are encouraged to pay through the diocesan office, so as to soften the directness of money relations between the clergy and the parishioners, and to give the diocesan authorities some hold upon the parishes. But the ideal in the minds of the Bishops is a Central Stipend Fund, into which all parishes would pay their assessment and from which all clergy would receive their due allowance.

The Brisbane Diocese, under its present Archbishop, has taken the lead in a voluntary assessment scheme for diocesan

funds on the same lines as are being adopted in England. "At the Annual Session of the diocesan Synod the Treasurer presents his budget. The parishes are assessed according to their classification to meet the amount required by a Treasurer. The Voluntary assessment is looked upon as the minimum voluntary contribution of a parish."¹ The scope of this assessment is wider than is contemplated by similar schemes in England, as it includes Home and Foreign Missions in addition to funds for the training and pensioning of the ministry.

This business-like and comprehensive scheme augers well for the future of Australian Church Finance.

The desire to face the financial problem has arisen from the increased missionary zeal of the Church. This zeal has been very marked in Australia and has shown itself in the rising funds of the Missionary Boards and Associations. There are two chief agencies for collecting workers and

¹ "The Official Book of the Church of England in Australia and Tasmania," 1912, p. 107. In 1911 the Treasurer's budget amounted to £3,400.

funds for missionary work, the Australian Board of Missions (A.B.M.) and the Church Missionary Associations (C.M.A.).

The A.B.M. is the official organ of the Church, started by the Bishops in 1850 and reorganized in 1909. The income of the Board amounts to upwards of £13,000.

The C.M.A. corresponds in its general outlook to the C.M.S. in England. It is very active, especially in Victoria, and has an income of over £11,000.¹

The Voluntary Assessment Scheme for the support of these organizations is being adopted by the dioceses, and there is every prospect that the Missions of the Australian Church will in the future be far more vigorously backed by the offerings of the faithful.

It will be seen then, that whatever help is given by "the old country" towards the Australian Church or the Missions of the Australian Church, such as New Guinea, is not given to those who will not help themselves, but is given to our own kith

¹ "World Problems" (S.P.G.), p. 22.

and kin who are trying to build up from the beginning the Church of their forefathers in a new land, or to bring the heathen into the fold in the face of many difficulties.

The greatness of the Church's work is proportionate to the greatness of Australia's destiny. That destiny is well sketched by Sir George Reid, High Commissioner for the Commonwealth. "Looking at the geographical position," he says, "it is impossible to avoid the conclusion that, whether it be for weal or for woe, Australia's destiny will force her to take a leading part in the Pacific issues. The size of the Australian continent, the variety of its resources, the possibilities of its development, its position as a citadel of the British race—for its population is almost exclusively British—set within what might be described geographically as an Asiatic sphere of influence—must make it the central point of interest in any vital issue between the white and coloured races.

"Please do not misunderstand me in giving to that phrase any hint of hostile anticipation. My great hope, as a con-

firmed optimist, is that the development of Asia—we see a notable phase of it going on now in China in a revolution which seems to be having the effect of putting her, like Japan, on the path of Western civilization—will allow the difficulties between the white and the coloured races to be solved by peaceful rivalries. In that event the position of Australia as a chief outpost of the Empire and of the white races in Australasian waters, whilst highly important, would not be so critical as if the other unhappy development should come—the failure of the effort to divert the primeval instincts of mankind from thoughts of war, into the infinitely wider range for emulation that is offered by industry and by science. In either event, perhaps, Australia must hold the centre of the stage as Pacific problems develop. In the unhappy event of a race war, her strategic position would be of the first importance; in the other event, of a peaceful development of race rivalries, she must be one of the greatest commercial centres in the East and South.

“I should like to take this opportunity

to explain, as regards the Australian race policy—and again I speak as one of the strongest adherents of the White Australia policy—that there is in that policy no intention of offending other races. It is purely and simply the outcome of an instinct, which is at the heart of every race, that of trying to maintain its racial integrity and to develop its own national ideals. This instinct, I say, is at the heart of every race. But the force of its development may be increased or diminished by circumstances. In the mother country, for instance, you may fill a great hall with honest-minded people to express approval of sentiments, admirable in spirit and Christian in theory, but antagonistic to Australian policy. But land Asiatic labourers at London Docks or in the Mersey to work by the side of the people there, and the Australian view would be better understood. I often think that, from the point of view of moral sentiment, it is an excellent thing that these British Islands should be where they are, far away from direct contact with race problems. With us in Australia

the instinct of race preservation, which is dormant with you, is at its keenest. But I wish to insist always that the White Australia policy does not prevent Australians from feeling the greatest respect and admiration for the good qualities of other races. I believe that is coming to be understood. Among the first official visits I paid in London as High Commissioner for Australia was one to the Japanese Ambassador and one to the Chinese Minister, to assure them of what I have just told you. This action on my part was heartily endorsed by my Government. I was very much flattered and pleased to be asked later to attend the dinner of the Japan Society in London and to propose there the toast of the evening."

The
Church's
message.

It is cheering to read these last words of Sir George Reid about the attitude of Australia towards the coloured races.

It is the very message which the Church is bearing to the nation, but the message goes further than that. The message speaks not only of admiration and respect for the good qualities of other races, but

of a common brotherhood based upon the sure foundation of Jesus Christ in which those good qualities will combine with our own to make up "the Christ that is to be".

This ideal may seem strange and intangible to many a practical man of business and yet it is the ideal after which the nations are groping.

"Here lies the greatness of your calling," writes the Archbishop of Brisbane. "To-day, as in every generation, the world awaits the Church's message. The world lies before us like the landscape in the grey light before dawn; it awaits the transfiguring sunshine of spiritual truth. While they criticize, while they even attack and condemn ecclesiastical institutions, men are inwardly straining their ears to hear whether we have not any life-giving message which they may seize. The world is more exacting than ever in its demands upon the Church, because the world is growing more conscious of its own great need. What can supply the need? We have the life-giving message which will satisfy the soul of man—not a mere spoken message of human words,

but the assurance, the infection, the enveloping influence of a life lived. We have in our hearts the Christian illumination, the Christian motive, the Christian hope. If you would serve your generation, if you would see your Church preach her full message to this generation, you must freely make the contribution of your own life. You and I must ourselves shine with that illumination, we must burn with that motive, we must be strong in that hope.”¹

¹ Address to Church Congress.

APPENDICES.

I.

THE S.P.G. IN AUSTRALIA.

IN a speech at a Church Congress held at Hobart in 1894, Bishop Montgomery referred to the S.P.G. as "the founder of the English Church in Australia and New Zealand". It is literally true that the Society has helped its dioceses. A full account of its operation is given in "Two Hundred Years of S.P.G." (1701-1900), and the subsequent annual reports of the Society.

The Society's connexion with Australia began in 1793 by the employment of schoolmasters. The Journal of the Society for 15 March, 1793, records a letter from Mr. Johnson, Chaplain of Port Jackson, 21 March, 1792, in which he excuses himself for not having written before, as for a considerable time after their arrival they were in so confused a state that no schools could be established for the instruction of children. He states: "That he has long wished that some method could be hit upon for such of the converts as wished and wanted to be in-

structed in reading, as great numbers, both men and women, knew not a letter in the alphabet. He thinks that Sunday Schools, upon a similar plan with those in England, would tend much to the reformation of those unhappy wretches, and bring some of them to a better way of thinking. . . .

“That a number of the natives, both men and women, and especially children, are now every day in the camp, and he has two native girls under his own roof. He hopes that in time these ignorant and benighted heathens will be capable of receiving instruction, but this must be a work of time and much labour. It would be advisable and is much to be wished that some suitable missionary (two would be better) was sent out for the purpose.”

After the receipt of this letter it was decided to give an annual allowance of £10 each to any number of schoolmasters and mistresses not exceeding four.¹

Up to the year 1835 grants were made by the Society for the support of schoolmasters and for the supply of books. Clergy were not sent out, as the Government was responsible for the provision of Chaplains for the convict settlements.

A new era began with Archdeacon Broughton's visit to England in 1834.

¹ “Two Hundred Years of S.P.G.,” p. 387.

“In an appeal to that Society he stated that since the establishment of the Colony of New South Wales (1788) more than 100,000 convicts had been transported, of whom it was estimated that 25,000 were now resident in the Colony.

“From January, 1835, commenced a series of bounties sufficient to meet the more pressing wants, and this aid was not withdrawn until the Church had taken root in the land and could stand alone.” The object first promoted was the erection of churches for which £1000 was voted in 1835, and a further £1000 in 1840. In 1837 the Society began to send out clergy, and within little more than a year thirty had been provided for New South Wales and Van Dieman’s Land.

The principle upon which the Society has always worked has been to aid in establishing a diocese during its early years, and to withdraw grants for the benefit of less developed districts, as soon as that diocese is able to become self-supporting.

In this policy the Bishops of Australia have nobly seconded the S.P.G. Tasmania was the first to do without the Society’s aid. Bishop Nixon wrote in 1854: “We have been largely helped from home. Your own Society, the S.P.C.K., private bounty, all have proved to us how large is the debt of gratitude that we owe to the continued and lavish kindness of the

mother country. Surely we can best show our thankfulness by quietly suffering these many streams of bounty to flow into other channels, and to impart to other and less flourishing communities some of those advantages which we have so liberally received ourselves." In 1859 grants to Tasmania ceased, and have never been renewed.

South Australia received no grants after 1865 except for the Northern Territory. New South Wales and Victoria were not helped, except for special reasons, after 1882. So the dioceses one by one became self-supporting, and ceased to be included in the Society's ordinary sphere of work. But wherever new work was needing help the S.P.G. assisted. Large grants have been given towards the endowment of new bishoprics. Bishop Dawes of Rockhampton, in describing the help given to his own diocese, said that the Society "enabled an infant diocese to escape starvation in its cradle".

Every diocese in Australia contains Missions, or parishes, which were planted and supported by the Society. The expenditure of the Society in Australia for the period 1793-1913 amounted to £293,318.

Included in this total are the following grants for the endowment of bishoprics, namely: Rockhampton, £500; Carpentaria, £1500; Bunbury, £1000; North West Australia, £1000; Goul-

burn, £1000; and Kalgoorlie, £1000. The Society also assisted the Australian Church in planting the Mission in New Guinea by granting £1000 for Missions and opening a special fund.

At the present time the help of the Society is given only to the pioneer dioceses of Carpentaria, North West Australia, and Bunbury. Financial support has been provided for Missions to the heathen, to the South Sea Islanders, the Chinese and aboriginal Missions in special cases, but in recent years the rule has been to leave the work as much as possible to the Australian Board of Missions, the present Secretary of which, the Rev. J. Jones, was one of the Society's Organizing Secretaries in England before he undertook his present work. He was also a missionary in Carpentaria.

II.

RELIGIOUS CENSUS OF AUSTRALIA, 1911.

(*Taken from "Commonwealth Official Year Book".*)

I. Christian.

Church of England	1,710,443
Presbyterian	558,336
Methodist	547,806
Baptist	97,074
Congregational	74,046
Lutheran	72,395
Church of Christ	38,748
Salvation Army	26,665
Seventh Day Adventist	6,095
Unitarian	2,175
Protestant (undefined)	109,861
Roman Catholic	921,425
Greek Catholic	2,646
Catholic (undefined)	75,379
Others	31,320
Total	4,274,414

II. Non-Christian.

Hebrew	17,287
Confucian	5,194
Mohammedan	3,908
Buddhist	3,269
Pagan	1,447
Others	5,680
Total	36,785

Religious Census of Australia, 1911 325

III. Indefinite.

Freethinker	3,254
No Denomination	2,688
Agnostic	3,084
Others	5,647
Total	14,673

IV. No Religion.

No Religion	9,251
Atheist	579
Others	186
Total	10,016

V. Object to State 83,003

VI. Unspecified 36,114

Grand Total 4,455,005

Notes on above taken from "Church of England Official Year Book," 1912.

PERCENTAGE OF MEMBERS OF THE CHURCH OF ENGLAND IN EACH STATE.

	1901	1911
	per cent.	per cent.
New South Wales	45·98	44·57
Victoria	35·3	34·28
Queensland	36·86	35·11
Tasmania	48·7	46·1
South Australia	29·5	27·85
Western Australia	41·09	38·74
Northern Territory	—	18·51
Federal Capital	—	38·9

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METROPOLITAN AREAS, 1911.

	Population.	Percentage C.E.
Sydney	629,503	45·9
Melbourne	588,971	36·97
Adelaide	189,646	33·9
Brisbane	139,480	35·82
Perth	106,792	39·89
Hobart	39,937	49·1

PERCENTAGE OF CHIEF DENOMINATIONS.

	1901 (Population 3,773,801).	1911 (Population 4,455,005).
Church of England	39·68	38·39
Roman Catholic	22·54	20·68
Presbyterian	11·29	12·53
Methodist	13·33	12·29
Congregationalist	1·94	1·66
Baptist	2·36	2·17

Protestants undefined have increased from 20,558 to 109,861.

Catholics undefined from 5,179 to 75,379.

The following bodies have less members in 1911 than in 1901, in spite of the increase of population :—

Salvation Army,
Lutheran,
Unitarian, and the
Congregationalist male members.

Christians of the denomination called “no

Religious Census of Australia, 1911 327

denomination" have decreased from 19,757 to 2,688; Freethinkers from 9,182 to 3,254.

1901	1911	
per cent.	per cent.	
96·12	95·94	of the population profess Christianity.
·4	·37	are Jews.
1·01	·43	belong to non-Christian religions.
·82	·32	are indefinite (Agnostics, Freethinkers, etc.).
·17	·22	have no religion.
1·11	1·86	object to state.
·37	·81	remain unspecified.

III.

BUSH BROTHERHOODS, HOSTELS AND THEOLOGICAL COLLEGES.

(Taken from "*Church of England Year-Book*,"
1912.)

BUSH BROTHERHOODS, 1912.

Bathurst—THE BROTHERHOOD OF THE GOOD
SHEPHERD—DUBBO.

Brisbane—CHARLEVILLE BUSH BROTHERHOOD.

Rockhampton—ST. ANDREW'S BROTHERHOOD,
LONGREACH.

North Queensland—NORTH QUEENSLAND BUSH
BROTHERHOOD: COMMUNITY OF ST. BARNABAS.

Bunbury—BROTHERHOOD OF ST. BONIFACE.

HOSTELS AFFILIATED TO UNIVERSITIES.

Sydney—ST. PAUL'S COLLEGE.

Melbourne—TRINITY COLLEGE.

Brisbane—ST. JOHN'S COLLEGE.

THEOLOGICAL COLLEGES.

	Residence.
	1912.
Moore College, Sydney	35
St. John's, Armidale	19
St. John's, Melbourne	14
Ridley College, Melbourne	14
St. Aidan's, Ballarat	18
Eaglehawk, Bendigo	10
St. Columb's, Wangaratta	—
Divinity Hostel, Sale, Gippsland	7
St. Francis', Nundah, Brisbane	16
St. Barnabas', Adelaide	7
St. John's, Perth	10
St. Wilfrid's, Cressy, Tasmania	—
	<hr/>
Total	150

IV.

WOMEN'S WORK.

SISTERS AND DEACONESSES.

Sydney—"BETHANY" DEACONESSES INSTITUTE.

Brisbane—SISTERS OF THE SACRED ADVENT.

Founded in 1892.

In 1893 the Home of the Good Shepherd, an Orphanage for Girls, was established.

In the same year the Sisters opened the Brisbane High School for Girls.

In 1898 St. Mary's Home was put in charge of the Sisters.

In 1901 the Tufnell Home was opened as a Girls' Orphanage.

In 1903 an Industrial School was established at Clayfield as a Reformatory for Girls.

In 1909 the Sisters founded the Stanthorpe High School for Girls.

In 1910 St. Margaret's House, Albion, was purchased as the Community House.

Adelaide—THE SISTERS OF THE CHURCH.

The Sisters have under their charge :—

1. St. Peter's Collegiate High School, N. Adelaide (Girls and Kindergarten).

2. St. Paul's School (Girls and Infants).
3. St. Oswald's, Parkside.
4. St. Paul's, Port Adelaide.
5. St. Augustine's, Unley (Girls and Infants).
6. St. James', W. Adelaide.

Perth—THE SISTERS OF THE CHURCH.

The Sisters superintend the following Schools :—

- Perth College, Bellevue Terrace.
- St. George's High School, West Perth.
- St. Alban's, Highgate Hill, Perth.
- Girls' School, Guildford.
- Girls' High School, Lamington Heights, Kalgoorlie.

The Sisters have established :—

- The Waifs' Home, Parkerville.

Tasmania—LAUNCESTON.

Deaconess, Sister Charlotte, in charge of St. John's Mission House.

Hobart—THE SISTERS OF THE CHURCH.

The Sisters have under their charge :—

1. The Collegiate School (secondary).
2. H. Trinity Day School (primary).

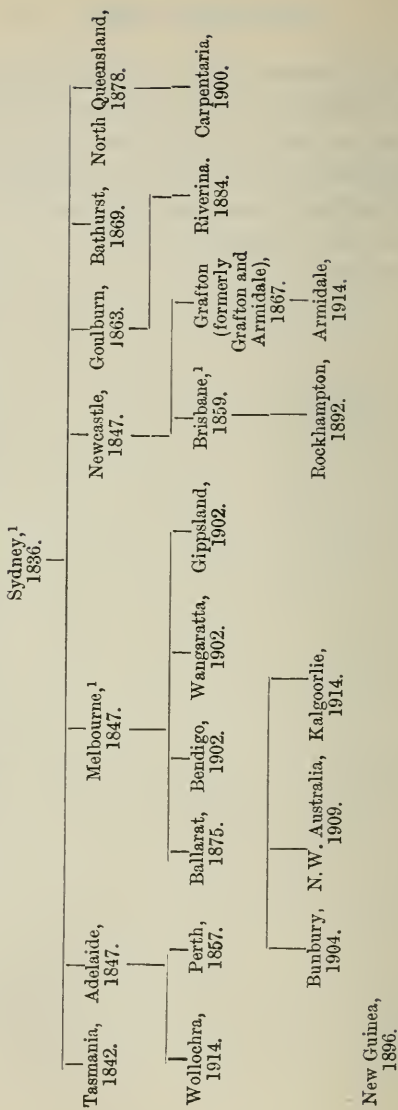
It will be observed, from the foregoing, that a good deal of work is being done by Sisters and Deaconesses in the chief towns, and to this list Melbourne should be added, although, for some reason or another, it has been omitted from the "Official Year-Book," 1912. But there is room for a very large extension of the Sisterhoods to

the smaller towns of the Commonwealth. Community life, even for women, has hitherto been an exotic on Australian soil. Very few Australian girls have, as yet, joined the Sisterhoods. But there are signs of new development in this direction, and the Sisterhoods are only waiting for a response to their appeal to the churchwomen of Australia before making an advance. The church work suffers for lack of women's help. In the well-organized parishes of the towns there are plenty of churchwomen who are ready to help in various ways, but there is a very real need in the Bush for women, who will devote themselves chiefly to work amongst women. The young itinerating priest cannot be all-sufficient. Something has already been said in the text of an experiment by a woman in giving religious instruction in the State Schools in a Bush parish. Such teaching might form the basis of much valuable work in the homes of the people. There is an opening here for women of a missionary and adventurous spirit, who have sufficient means of their own to do a grand work for the Empire. A Bush Sisterhood run on the same easy lines as the Bush Brotherhood is an ideal, which might well be realized. Teaching, nursing, comforting, would be their natural work.

A system of Bush nurses—unconnected with the Church—was attempted by the wife of a

Governor-General not so long ago, but the scheme fell through for lack of careful consideration. Some day or another trained nurses may be available for the out of the way parts of the Bush, but the Church would do well to do some pioneer work in this direction.

V.
THE GROWTH OF THE AUSTRALIAN EPISCOPATE.



¹ Archbishopsrics.

VI.

MATERIAL GROWTH OF AUSTRALIA.

(Taken from "Commonwealth Official Year-Book,"
1912.)

A.

COMMONWEALTH LIVE STOCK, 1860 TO 1911.

Year.	Horses.	Cattle.	Sheep.	Pigs.
1860	431,525	3,957,915	20,135,286	351,096
1885	1,143,064	7,397,847	67,491,976	748,908
1910	2,165,866	11,744,714	92,047,015	1,025,850

B.

Progress of cultivation since 1860.—The following table shows the area under crop in each of the Commonwealth States and Territories at quinquennial intervals since 1860 and during each year of the period 1906-12. The area under permanent artificially sown grasses is excluded in all the States, except for the years 1860-79 in the case of New South Wales, where the acreage cannot be separated. During those years, however, the area laid down under per-

336 Australia's greatest need

manent grasses could not have been very large:—

AREA UNDER CROP IN AUSTRALIA, 1860-1 TO 1910-11.

Season.	Commonwealth.
	Acres.
1860-1 . . .	1,188,282
1870-1 . . .	2,185,534
1880-1 . . .	4,577,699
1890-1 . . .	5,430,221
1900-1 . . .	8,812,463
1910-11 . . .	11,893,838

C.

Changes in relative positions of States as gold producers.—A glance at the figures in the table showing the value of gold raised will sufficiently explain the enormous increase in the population of Victoria during the period 1851 to 1861, when an average of over 40,000 persons reached the State each year. With the exception of the year 1889, when its output was surpassed by that of Queensland, Victoria maintained its position as the chief gold-producer for a period of forty-seven years, or up to 1898, when its production was outstripped by that of Western Australia, the latter State from this year onward contributing practically half the entire yield of the Commonwealth. New South Wales occupied the second place on the list

Material growth of Australia 337

until 1874, when Queensland returns exceeded those of the parent State, a condition of things that has been maintained ever since. South Australia has occupied the position of lowest contributor to the total gold yield of the Commonwealth since the year 1871. Taking the average of the last ten years, the relative position of each State in regard to the gold production of the Commonwealth was as follows:—

RELATIVE POSITIONS OF STATES AS GOLD PRODUCERS, 1902 TO 1911.

State.	Annual Average of Gold Production, 1902 to 1911.	Percentage on Commonwealth.
	£	
Commonwealth .	13,847,056	100·00
Western Australia	7,412,784	53·53
Victoria . . .	2,917,479	21·07
Queensland . .	2,251,096	16·26
New South Wales	960,168	6·94
Tasmania . . .	240,310	1·71
South Australia ¹ .	65,219	0·47

¹ Including Northern Territory : average for period £34,374.

VII.

CHRONOLOGICAL TABLE.

1770. Captain Cook annexes the East Coast
for King George.
1788. Sydney founded.
1789. Norfolk Island occupied.
1803. Van Dieman's Land occupied.
1813. Crossing of Blue Mountains.
1823. Brisbane founded.
1829. Perth founded.
1836. Adelaide founded.
First Bishop of Australia consecrated.
1837. Melbourne founded.
1850. Transportation to the Eastern Colonies
abolished.
Council of Six Bishops determine on
synodal action.
1851. The gold discoveries.
1859. Queensland separated from New South
Wales.
1862. Stuart crosses the Continent.
1868. Transportation to West Australia
abolished.
1872. Overland telegraph completed.

Chronological table

339

- 1884. Protectorate over New Guinea declared by Great Britain.
- 1901. The Commonwealth of Australia established.
- 1906. New Guinea taken over by Federal Government.
- 1910. National Militia and Australian Navy started.
- 1913. Transcontinental Railway from West Australia to South Australia begun.

VIII.

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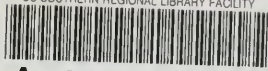
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