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Diocese of New Guinea: Its Rules and Methods

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INTRODUCTORY.

A missionary coming to work in New Guinea finds himself in the midst of unusual conditions. For this reason and for the reason that he will naturally wish his methods to be generally in accord with the methods of his fellow-missionaries, and quite in accord with the regulations of the Diocese to which he has come, it will be an advantage to him to receive a certain amount of guidance, and it is quite necessary that he should be furnished with information as to what the regulations of the diocese are.

It is not suggested that every missionary should work exactly in the same way, nor pursue exactly the same methods. Each man must keep his own individuality. But no one will be above wishing to know about ways of working that have proved themselves valuable here in the past, whether he pursues them himself or not.

And the missionary here will be confronted with certain difficulties, particularly with regard to ecclesiastical discipline, which he could not possibly be expected to deal with unless he knew what the diocesan regulations with regard to them are.

In a word, it would be absurd and unkind to place a missionary in a district, and ask him to work it without telling him a good many things first, and this little book is written for the purpose of telling him some of them. Some are by way of suggestions to him, for his guidance, and some are rules which it will be quite necessary for him to know and to follow.

TEACHERS.

A mission priest put in charge of a district will find that he has certain teachers working under him. Some may be South Sea Island teachers, some New Guinea teachers.

There are districts so large that the priest finds it impossible to visit every month all the stations on which his teachers are working. But where possible it should be done.

First and foremost our aim must be that no teachers shall be without the opportunity of receiving Holy Communion at least once a month. Distance may render this impossible, as has just been said. But the following very rough illustration is given as a possible way out of the difficulty in some cases. The priest lives at A. He has a teacher living at B, 20 miles away and another living at C, 20 miles further away in the same direction. The priest may, and should, travel the 20 miles every month to B, but he may not be able to travel the 40 miles to C every month. But the teacher at C may travel the 20 miles to B on the occasion of the priest's visit to B, and if there are native communicants at C they, or at any rate some of them, may travel with their teacher to B, and it will be very good for them to do so, in order to receive the Body and Blood of the Lord. Thus they all meet one another half way, at B.

"But if the priest goes to B in the middle of the week, and the teacher at C goes there too, the children at C will miss two days' schooling." Yes, they will. And it is of very trifling importance if they do, compared with the very great importance of their teacher's soul being fed.

Regular supervision of the sub-stations, inspection of the school registers, enquiries as to the services held in outlying places, are all necessary for keeping teachers "up to the mark."

Also, the teachers should (except where distance precludes), receive their payment every month. And in the cases where teachers live very far away it should be arranged that more than two months never elapse without their receiving it.

The priest will arrange for his teachers to hold services in outlying villages, sometimes in several, every Sunday. If a teacher lives on the same Mission Station as the priest, he will start off for this purpose soon after the early Eucharist, or after his subsequent "giu class" (as a class for religious instruction is usually called), if the priest has assigned one to him. On a sub-station the teacher will start after the morning service and "giu" held on his own sub-station.

Also the priest will very likely have in his district some native lay-readers, to whom he should assign the holding of services, and sometimes of regular "giu," in outlying places. The teachers and lay-preachers (who, in the Wedaean language are known as "Mission-taunola" and "Taeuvelia," respectively) are often able to suggest and to find out for themselves places in which services should be held, better than the priest himself.

The priest should aim at assembling his teachers and lay-readers who live within reach of the station on which he himself lives, on Friday or Saturday, in order to give them subjects and headings for the Sunday preaching. But the sermons should be their own sermons, not merely a repetition of the words they have heard from the priest. So only will they learn to preach well. Some of them naturally preach surprisingly well, and should have freedom in their way of putting things. But they should not be left to preach just what and as they like.

Mission teachers and lay-readers hold the Bishop's license as Mission-taunola or Taeuvelia, as the case may be.

The lay-readers' work is purely voluntary. They receive no pay whatever. To "encourage" them by fre-

quent little rewards and presents could be productive only of harm.

The salaries of the regular South Sea Island teachers and New Guinea teachers are fixed, and the priest will be informed what they are. They are not put down here since they might conceivably have to be altered.

The Bishop reserves to himself the right of withdrawing teachers from a district, of transferring them from one district to another, and of sending new ones to a district. He would naturally endeavour to consult the wishes of the priest as far as possible, and he must be trusted not to move teachers about frequently, arbitrarily, and without due regard for the requirements of the diocese. But with a limited number of teachers at his disposal and many districts to provide, and possessing, as he does, a general knowledge of all the districts, it is necessary for the good of the diocese that this right should be his.

Priests are urged to look out in their schools for boys who may be employed as pupil-teachers, both with a view to the present help that such boys can render, and with a view to their subsequently becoming regular Mission-teachers.

The word "teacher" has been used over and over again. you will observe. It is used because it is the word which is, and has for a long time been, in common use with us. It might seem to imply that a teacher's main or only work is the teaching of the children in school every morning. But it is not meant to imply it, and does not imply it. The word Taunola certainly does not imply it, but has a meaning different from the (with us) limited meaning of the word teacher. Giving instruction in school is only one part of the teacher's work, and not the most valuable part either. We are here to make the New Guinea people Christians, and as good Christians as we can. And the teachers are for that, too.

Have they a good influence? Do they attract people to themselves, and through themselves to Christianity? Do people talk to them, confide in them, come round them? Do they urge slack Christians to come to Church? Are they keen about their Sunday services and preaching in outlying places? Do they set an example of reverence and devotion in Church? Do they pray with the sick? Questions such as these need to be asked, and not just, "Do they teach cleverly in school?" It is important that the teacher should understand that when morning school is over, his work is by no means done. School is only one branch of his work. Though called a teacher he is still more to be a Missionary. Some of our most valuable Mission teachers have been natives whose capability as school-teachers has been very small.

The teachers and lay-readers should notice how many people attend their services on Sunday and should report the number to the priest. This is not done in order to take pride in numbers, nor to revel in statistics, indeed, the numbers are not published, but it is done in order that the priest, and afterwards the Bishop, may be able better to gauge the progress, or otherwise, of the work.

BOARDERS.

A European Missionary will find it not only valuable but enjoyable to take a certain number of boy boarders. The number of boarders at our various Mission Stations ranges from 10 to 60.

Now and then the parents' assent is difficult to obtain, and without it the boy must not be taken.

The boarders have their own dormitory, near to the Missionary's quarters. They cook their own food (meals taken at 8 and 5.30, which means long preparation, with a light meal, preferably of cocoanut, at 1). A separate "dining-room" is very advisable, and food must on no

account be taken into or eaten in the dormitory. There is strong reason for this. If it is a good district for food, the Missionary will be able to buy enough native food from the people to feed all his boarders. If not, rice has to be used. But native food is more economical, and also better for them as being what they have always been accustomed to. (The European Missionary should remember it takes two hours or so to prepare the morning and evening meal.) They live under the Missionary's charge who makes his rules for them, sets them their outdoor work in the early morning, and in part of the afternoon, and sees to the distribution of their food. They must keep the Mission Station tidy, and their dormitory scrupulously clean. Some will be the Missionary's house-boys and cooks. They get up at 6, have a hymn and a short form of morning prayer all together (but should also say their own private prayers immediately on getting up), do outdoor work till breakfast at 8, this is followed in some places by a short Matins in Church for the Christians, school takes up the morning from 9 to 12, or from 9.30 to 12.30, dinner at 1, afternoon divided between recreation and outdoor work. Evening for the Christians at about 5.30 (usually preceded by a short service, form of which is provided, for unbaptized and Christians alike), evening meal at 6, bed at 9 (private prayers to be said before lying down). The Missionary may like to have them in his house in the evening to look at pictures and illustrated papers, and for quiet games such as draughts.

It is well to appoint an elder boy of good character as prefect to have charge of the dormitory, and to report anything that needs to be reported, and other prefects to be responsible for Church, paths, playground, boat-house, school, etc. The teacher may very likely superintend the outdoor work.

The formation of a regular habit of private prayer every morning and night is of first importance. In

some places the children have formed an attractive and desirable habit of going into Church for a minute or two after morning school to say a few private prayers.

Each boy must be provided with a blanket, and with the native loin cloths, called "aras." (The aras given quarterly.) The "ara" is the only garment needed. Anything like dressing in the European way must be universally discouraged, and absolutely forbidden to those to whom we have a right to forbid it. Even native men teachers need wear nothing but the ara.

The boys receive a little pocket money (incidentally they have no pockets). They usually give it straight back to the Missionary, who thus becomes a Savings Bank and must keep a record. They draw out their savings from time to time to buy some little thing from the Mission Store. On Saturday night they will most likely come to him to draw out possibly a farthing, possibly more, for the collection on Sunday morning, at 7. The mention of a farthing need cause no trepidation since a supply of farthings is kept.

Many of our best fellows and of our teachers have been boarders. Certainly it is likely that from our boarders we shall get our teachers, and the Missionary should bear this in mind. He may bear it in mind when making his original selection, though usually boarders come to us at an age when they can hardly have been expected to make up their minds.

S. AIDAN'S COLLEGE.

S. Aidan's College, at Dogura, for the training of teachers, was begun in August, 1916. At the start there were five students. A year later there were 22.

The priest in charge of Dogura is its Principal; it has its own special school instructor, and the Bishop is the visitor.

Boys or young men who offer themselves as "Mission-teachers" must be sent to it. To take this step not only results in their receiving training, but is a test of the sincerity of their intention. They may have been pupil teachers or they may not. Already some young men have been students in it who have done a certain amount of teaching and have even been in charge of small sub-stations. It is the Bishop's wish that boys from every part of the diocese who offer as Mission teachers should go to it, and that was his intention in founding it. It is possible that there might be exceptions allowed in certain cases, but such must always be submitted to the Bishop.

The College is also to a certain extent a testing place as to vocation. A boy may mean well, and think he ought to be a teacher, and offer himself when, without knowing it, he has made a mistake. A few months or a year at the College will test him. It may appear that really he has no vocation to be on the staff of the Mission as a "Mission taunola," but will best serve God in ordinary village life. Such an one must not be thought to be disgraced if he leaves the College after a comparatively short time without receiving his license from the Bishop.

There is no uniform period of residence. It may be even four years, it may be three years, it may be less, as in the case of those who have had a good deal of instruction, and perhaps some practical experience of teaching previously.

It need hardly be said that the aim of the College is to make its members good Missionaries and not merely teachers in school, and moral character and influence will always be regarded as more important than teaching capability.

There is no entrance examination. The intellectual qualification for admission is very simple—the candidate must be able to read and write.

The right to admit, to exclude from admission, and to expel for bad conduct, rests with the Principal. He also

grants a leaving certificate, and no student will be withdrawn from the College and sent away to be a teacher without his consent.

There are stated times for admission of new students. These are not put down here, lest in the future it should be deemed advisable to alter them.

Each term begins on its opening day, with a special celebration of the Holy Eucharist.

CHURCH SERVICES.

A distinct line is drawn between the baptized and the unbaptized in the matter of attendance at services.

The unbaptized are not allowed to be present at distinctively Christian services in which the Lord's Prayer or the Creed are recited publicly. There is a partial exception made in the case of catechumens who, as will be said elsewhere, may be present at the Communion service as far as the end of the Gospel.

Cases occur now and then, where a natural feeling of charity forbids the above rule being carried out quite rigidly. For instance, no one when conducting a burial service would warn unbaptized relatives of the dead person away from the graveside, though the Lord's Prayer is then recited publicly. And the present Bishop remembers two heathen fathers straying into Church to see their son and daughter married to one another, and he let them remain. But a heathen parent or relative should not be present at a baptism in Church.

Christian services, Christian privileges, are for Christian people.

So daily there is a form of service called "tapa-roro," in which baptized and unbaptized alike can join. It contains a psalm, a hymn, a lesson, three simple prayers and the "Grace." But one noticeable feature has not

been mentioned, it contains (in native language, of course) the words, "Our Father," said by the conductor, *then silence is maintained* until the conductor says "Lead us not into temptation," and the people respond "Deliver us from evil." And if this service be held in church just before Evensong (as in some places it is), the unbaptized all go out—even the catechumens—and the Christians alone remain for the Christian office of Evensong, with its recitations of the Lord's Prayer and the Creed. But usually, it is better to have this service at 7 or thereabouts, not necessarily in church, but in the village.

The people thoroughly accept the situation. They understand perfectly well that there are services which only baptized people may attend, and they are not in the least offended.

There is a longer form of "taparoro" provided for non-Christian services on Sundays, containing a confession, three simple prayers, a psalm, a lesson, three hymns, and provision both for direct religious teaching (called "giu") and a sermon—but not "Our Father."

Full provision is made for the unbaptized to be taught, to be preached to, to attend such services both in and out of Church as it is right that they should attend—of course it is, for we are here to bring them to Christianity, and Christianity to them. But distinctively Christian services are for Christian people, and for them only. What could be not only more uncatholic, but more repugnant to feelings of reverence, than that "rank heathens" should crowd in to gaze at a celebration of the Holy Mysteries, or at a Confirmation service? "Holy things for holy people," for those, at least, who are pledged to holiness by virtue of their baptism.

Whilst on the subject of services, it should be said, with regard to the 7 o'clock Eucharist on Sunday mornings, that the preaching of the sermon immediately after the Gospel and *before* the Nicene Creed, has been sanctioned

in the event of a priest wishing the catechumens to hear it. This is taken advantage of, but not to a large extent. It is quite conceivable that a priest may feel that at that service he wishes to speak only to Christians, also that the catechumens are receiving ample instruction. But there the sanction is if anyone wishes to take advantage of it.

Also, sanction has been given for an address or sermon to be delivered at native Evensong immediately after the New Testament lesson. This is only for those who desire and prefer to preach at that time.

Again, the good and intelligent reading of the Lessons is very important. It is advisable for the priest to associate native teachers or lay-readers with himself in the conduct of services, both for their own sake and for the sake of the native community, who should be made to realize that the Church in New Guinea is *their* Church. The reading of lessons, therefore, is a thing which he is likely sometimes to entrust to the native teacher. But he must endeavour to make the native teacher read the lessons *well*, and he must make quite sure that the teacher reads over the lessons himself first, *and that he always reads the right lesson*. The present Bishop of New Guinea may be permitted to remark that after more than 28 years in Holy Orders he still maintains rigidly his custom of reading the lessons privately first if he is going to read them in Church, and that whether he is going to read them in English or native, on Sunday or on a week-day. It is, therefore, very painful to him to see a young native teacher, who cannot even read very well, stand up before a congregation of people to read lessons which he has clearly never looked at before, sometimes even grasping a calendar at the last moment to find out what lesson he is going to read. *This must not be*. It is thoroughly bad for the teacher, and still worse for the unfortunate congregation.

Finally, let it be *remembered*, what is of course *known*, that the conduct of services is of first importance, and should receive chief attention.

DISCIPLINE.

The priest in charge of any district is sure to be confronted with this difficulty. He will find in his district Christians who have committed some serious offence against God's law. It may be only a single offence, but are such persons to be admitted freely to Holy Communion as if no such offence had been committed, without undergoing any kind of discipline? Such a course would be harmful to the offender himself as tending to weaken his sense of sin, and to lower his idea of the sanctity of Christian privileges; it would be also a scandal to the faithful Christian community who are likely here to be perfectly well aware of the offence that has been committed.

Again, the priest will find, it is likely, some Christians who are living in a state of sin and are what the Prayer Book calls "notorious evil livers." the treatment of whom presents less difficulty because it is obvious.

Fortunately, we live in a country in which ecclesiastical discipline can be, and is, exercised.

Now, discipline is a matter which it rests ultimately with the Bishop to settle. The present Bishop of New Guinea, writing in 1917, has laid down and enjoins the following rules for the guidance of priests working in the diocese.

Those living in a state of mortal sin, who have, that is to say, arranged their lives so that they are, for the time, being lived in a manner directly opposed to the plain meaning of the 7th Commandment, must be excluded from all Christian services until they set right their lives. If they do set right their lives by putting away the partners of their sin, those who were formerly

communicants must be detained from receiving Holy Communion for a period after they have righted their lives. During that period they may attend the Christian services of Matins and Evensong, but in the Communion Service they must leave the Church before the Nicene Creed, and must sit in the part of the Church occupied by the catechumens. They must show their desire to return to Communion by their attendance at services, and by their conduct.

Suggested period of detention, three months at the least, or some approaching great Festival of the Church occurring in not less than three months' time.

But if the sinful state of life be persisted in, it will be necessary to proceed to excommunication. This will only be in a clear case of living in sin, persisted in, after definite warning, and time given to right the life.

Usually excommunication should be pronounced by the Bishop only, or by his Commissary in the Bishop's absence from the diocese. If, however, the Bishop knew that it would be impossible for him to visit some particular place for a long time, and it were very advisable for an excommunication to be pronounced without such long delay, he could, if so minded, give a special authorization to the priest of the place to pronounce the excommunication in the Bishop's name.

An excommunicated person should not be allowed to go on to the mission station for any purpose whatever, except to enquire about his own restoration from the priest or the Bishop. He must not bring or send any food to the missionary for sale; and if he die excommunicate, he cannot be buried with a service, nor in the Christian cemetery. His own people must bury him in their own way.

It is highly undesirable that Christians in communion should consort with an excommunicated person in the way they often do. They should be taught that it is their

duty "with such an one, no, not to eat." For this is more likely than anything else to bring the excommunicated person to realize the error of his way.

The service for the Reconciliation of Penitents is to be used in the case of the restoration of one who has been formally excommunicated, and only in that case.

Those guilty of a single serious offence against either the 7th or 8th Commandment, need not be excluded from the services of Matins and Evensong, but will be required to depart out from the service of Holy Communion before the Nicene Creed, for a period of three months or thereabouts. A communicant in the case we are considering, to be allowed to receive communion again at the end of this period of detention, if he has attended services and shown his desire for re-admission to communion. It is desirable that he should ask for it, but care should be taken in such cases lest he should fail to understand that he is meant to ask for it but thinks that it will be suggested to him.

It should not be thought that offences against the 7th or 8th Commandment are the only ones for which persons can be put under discipline. A priest may see fit, for instance, to put some one under discipline for a time in the case of his having told a bare-faced lie, or having been guilty of irreverence. In one case, a man was rightly put under discipline for many months, because he made a blasphemous remark about our Blessed Lord in the hearing of many persons, and inasmuch as his offence had been so public, he was required, before restoration, to make a public apology before all the congregation, on a Sunday night—and he did so.

The priest may think it advisable that a second offence should be followed by a longer detention from receiving Communion. What has been said above applies to those Christians falling into the New Guinea custom known as *numa gewau*.

If the single offence be committed during the immediate preparation for baptism or confirmation, the offender should be detained from that particular baptism or confirmation.

Once more, when an offender has undergone a term of imprisonment for theft, it is right that he should be detained from his full Christian privileges for some period like three months, even when the offender is believed to be really sorry for his offence. The reason for such detention is the moral effect it is likely to have upon the other Christians of the district, and to prevent the impression gaining ground that a term of imprisonment wipes out the offence in the sight of Almighty God. It is advisable to let the Christians of the district be informed of the reason of the detention.

MARRIAGE.

Lack of realization of the marriage bond on the part of the natives has led to much difficulty, complication and disappointment.

Native marriage is to be recognised by us as marriage, but such native marriage must be attended with the native ceremony, or must at least be such as the natives themselves recognize as marriage, and must be distinct from concubinage.

That applies in this way: If a man and woman who have been married to one another in the New Guinea way are prepared for baptism together, recognizing one another as husband and wife, they should before baptism be made clearly to understand that after baptism they may not separate from one another and take other partners, but that death alone dissolves their union. For there is in them a tendency to think that if one partner is unfaithful and joins someone else, the other partner is justified in doing the same thing. And this tendency

has proved very hard to eradicate. It never ought to be possible for any person to be admitted to baptism without being perfectly sure that it will be his duty as a Christian to be faithful to his partner at the time of baptism, whatever she may do. And the same with the woman. And after the baptism, usually on the day of baptism, their marriage, which is regarded as having already taken place, is recognised and blessed by a diocesan form of service provided.

And if the man (we will say) is going to be baptized and the woman is not, the man, if he acknowledges the woman as his wife, must be made to understand that after baptism he will not be able to take another woman as his wife so long as the present one is alive. And if, later, she is baptized, their marriage should be recognized and blessed as mentioned above.

When we first take a man in hand with a view to his being prepared for baptism, it may be the case that he has had in the past several wives in succession. To insist on his taking again the first wife of the succession would be out of the question and impossible. Moreover, from the Christian point of view it need not be done since in his early days he cannot be expected to have had the Christian conception of right and wrong in this matter, nor even to have known anything about it. We, therefore, take no cognisance of his matrimonial experiences in his purely heathen days, and we take him as we find him now. And the same with a woman.

When, as in a few cases happens, two persons who are already Christians marry one another with only the native ceremony, they should be detained from Christian privileges until the full marriage service has been read over them. Indeed, they should be told it is their duty to separate until this has been done. If they were within fairly easy reach of a priest, so that they might have been married by him in the first instance without much inconvenience and delay, they should be put under dis-

cipline for a time (not very long, but at the discretion of the priest), after they have been married in Church. This may appear to some to be illogical and superfluous, but it is the wiser course to take, for it would be disastrous if Christian people to any large extent married one another merely "in the New Guinea way." And it may be justified on the ground that Christians *ought* to be married with the Christian marriage service provided, and only with it.

It is much to be desired that a Christian should marry only a Christian. If a Christian man marries a heathen woman, the man is at a very great disadvantage, for he must regard himself as bound to her for life whilst the heathen woman will have no reason to regard herself as bound to him for life, and very likely will not so regard herself. And if a Christian woman marries a heathen man she is at a similar disadvantage. But if a Christian *will* marry a heathen he must not be put under discipline for it, only he should be made aware of the fact that the woman will be his wife for life, and that if she leaves him and goes to another he will not be able to take another "wife" in her place without suffering the penalty of excommunication. A marriage of a Christian with a heathen of course cannot be solemnized in Church. The marriage service may only be used when both parties are baptized.

If a Christian has married a heathen, and the heathen is subsequently baptized, the marriage (regarded as having already taken place) should be recognized and blessed with the diocesan form of service provided.

A polygamist or bigamist cannot be admitted to the catechumenate so long as he remains in that condition of life.

The original wife of a polygamist or bigamist may be baptized if in the opinion of the priest in charge she does not condone the existing condition of things but highly objects to it.

Great care should be taken here, because she often in her heart condones it; but in those cases in which she really does not condone it she ought not to be penalized for the offence of her husband.

The other so-called wives of a polygamist (or wife of a bigamist, as the case may be) cannot be admitted to the catechumenate so long as they remain in that condition of life.

It is desirable that marriages should be after banns published, but this is not insisted upon.

If the parties live in different places and there is not a priest in both places, or in either place, to publish the banns, it shall suffice that the missionary in charge at the time, whoever he be, shall publish the banns at the time of a service, or that they be written and affixed to the Church door.

Every priest of this diocese, being a surrogate, can marry without publishing banns but by license. Being a surrogate, he can license himself to perform a marriage. He need not issue any form of license to himself.

There is at present no marriage fee. Marriages can be solemnized at any time of day between 8 a.m. and 8 p.m.

The "majority age" for natives is now 18 in the case of males and 16 in the case of girls. If below these ages a "parent's consent" must be obtained on the form provided. (Father, or mother, in the event of father being dead or away). "Guardian" at the present time, unfortunately, does not mean guardian according to New Guinea custom, but means "guardian legally appointed in writing." As there are most probably none of these in New Guinea, an orphan under the majority age has to obtain consent of a magistrate on the form provided.

Age is in many cases largely a matter of conjecture. If there is any reasonable doubt at all as to whether or not the majority age has been attained, care should be

taken to obtain consent of parent (or magistrate in the case of an orphan). It is *advisable* to obtain parent's consent even when there is no reasonable doubt as to the parties being a little over the majority age (18 or 16, see above). But according to law it *need not* be obtained when there can be no doubt about the matter.

At times the temptation to a European missionary to be a "match-maker" is strong. But if yielded to, it is usually attended with disaster to the parties to the marriage. Steadfast resistance to this temptation is the only safe course.

The forms to be filled up in connection with a marriage are:—

1. Declaration that there is no impediment to the marriage; to be made by the parties about to be married, and to be signed by them.
2. Certificate, to be filled up in duplicate, one to be given to the married couple immediately after the marriage, the other to be sent at the first opportunity to the Registrar of Marriages, Port Moresby; to be signed by the two parties to the marriage and by two witnesses to the marriage.
3. Consent paper in the case of one who has not attained the majority age; to be signed by the one giving consent. (See above).
4. The Church Marriage Register book: to be signed by the two parties to the marriage and by two witnesses to the marriage.

The "Statement of Particulars" is a convenience for the priest which he will find it useful to fill in the day before, or at some time previous to the marriage, to save time and questioning at the time of the marriage.

Signature, particularly in the case of middle-aged or elderly people, often means the making of a mark in the form of a cross.

The priest will be provided with all the above forms.

HEARERS.

These are persons who have expressed a desire for baptism. They are allowed to be present at catechumens' classes, or may be taken in a probationary class by themselves for some period like three months. Then if they have decided that they wish to proceed to baptism, they can be admitted to the catechumenate.

CATECHUMENS.

Are admitted to the catechumenate by a diocesan form of service provided. Before admission, they must know enough of the Christian religion (through the means, e.g. of teaching, preaching, attendance at services for the heathen, converse with Christians) to enable them to wish, consciously, to enter the Christian fold by baptism. The period of the catechumenate varies. The intelligence of the catechumen, the keenness of the catechumen, the catechumen's previous knowledge of Christian doctrine, the number of instructions given (once a week, twice a week, thrice a week), the teaching capability of the person who gives the instruction—all these things should be taken into account. The period used to be two years. Now we have to take into account that there is a much wider general knowledge of what Christianity is and involves, that services in many places have been held regularly in the midst of the people for many years, that plenty of their friends are Christians, and that Christianity is not the new and strange thing that it was. Where all this is so, the period of the catechumenate may well be shorter than it was. On the other hand, there are places where these conditions cannot be said to apply. Anyhow, certain it is that no *rule* as to the length of the catechumenate can be laid down. The former "two years rule" was no doubt a good one, but it must be remembered that there are now whole districts in which conditions are altered.

Gardner's "Gradual Catechism," known to us as the "Gin Book," and for many years translated into Wedaunan, is largely used by us as the main vehicle of instruction for catechumens.

Catechumens may attend the Communion service as far as the end of the Gospel. They must be dismissed before the Nicene Creed. They do not attend Matins and Evensong.

That they should attend instruction (held sometimes once a week, sometimes oftener) quite regularly, must be quite insisted upon.

The final preparation consists of daily instruction, conducted by the priest himself for, usually, 2, 2½, or 3 weeks, at his discretion, just before the baptism.

It is advisable that the candidates for baptism should choose their own Christian names, but often suggestions are welcomed, and some guidance is found to be quite necessary.

It should be remembered that in cases of severe sickness it may be needful to baptize catechumens before their full preparation is completed.

BAPTISM.

Baptism is not administered to the infants and young children of unbaptized parents so long as they remain unbaptized, except when (as in a few cases has happened) they have been given over to us in some way so that we have ground for feeling reasonably sure that their education and training will be in our hands.

When the parents have been baptized or when one parent has been baptized, the infants and young children may be brought to infant baptism.

In all cases of infant baptism the requirement of three godparents should be insisted on, who must of course be Christians. There is no objection to the parents of the child being godparents.

Adult baptisms should be arranged to take place in the morning. Apart from the fact that the rubric makes it desirable that they should be baptized fasting, they are quite sure to do so without any rubrical direction. Adult baptisms in the morning are therefore more merciful. Baptism is not administered to the children of parents who are excommunicated. One parent at least must be a Christian, and not excommunicated.

But baptism may be administered to the children of Christians who are under temporary discipline.

It is important that lay Mission-teachers should understand that in cases of extreme urgency, and when the priest is absent and cannot be procured in time, they may themselves baptize the infant children of Christian parents (or of a Christian parent), and catechumens whose preparation for baptism is very nearly completed. But this may only be done *in cases of extreme urgency*. At the same time that the teacher is taught this, he must be taught exactly *how* to baptize, if a case of extreme necessity should occur.

CONFIRMATION.

Usually it is advisable for a few weeks, or even a very few months, to elapse between baptism and Confirmation.

The priest should prepare the Confirmation candidates himself, giving them daily instruction for two weeks, or thereabouts, just before the Confirmation. Or he may sometimes entrust the preparing of the candidates to his native deacon. But he should give the deacon a sketch of the course of instructions to be given, and should instruct them himself for at any rate the last three days.

Confirmations should be held in the morning for the simple reason that the candidates are sure to fast on their Confirmation day until their Confirmation has taken place.

Inasmuch as New Guinea women never wear anything on their heads, and it would be entirely unnatural and possibly it would be thought absolutely outrageous for them to do so, no caps or veils are required.

There is no definite age limit, but probably it is not advisable that any one under the age of 12 should be confirmed.

A return of the candidates (with ages where known or approximately known) must be given to the Bishop before or immediately after the service on a form provided.

HOLY COMMUNION.

The Holy Communion must be celebrated every Sunday morning wherever there is a priest.

It is advisable that there should be a celebration on Saints' Days as well.

More frequent celebrations than these are according to the discretion of the priest in charge.

The time of the celebration is universally 7 a.m. Christians throughout the Mission thoroughly understand that wherever there is a priest the great Christian service is at 7 o'clock every Sunday morning. This thoroughly satisfactory arrangement should never be altered nor interfered with.

What is known as "late celebrations" have never been held (except when there is an Ordination at 9 or 9.30), and they need never be introduced, for there is no call nor necessity for them whatever in this country.

The Blessed Sacrament (in both kinds) may be carried out from the church to the sick immediately after the conclusion of the service in church.

The names of those who are going to communicate must always be given in before. It is advisable that they should be given in at some time on the day before, though some

priests may be content with receiving the names in good time on the morning of the day itself.

But ordinarily, if there is no particular reason to the contrary, the day before is better.

In many places a preparation service (in a communicants' manual provided), is held on Saturdays at 5. Attendance at this is not compulsory for those who are going to communicate on the following day.

CEMETERIES.

Cemeteries, for the burial of Christians only, should be provided in places where there are only even a few Christians.

Often they need only be quite small, sometimes it will suffice for them to be only 20 or even 15 yards square.

If not within the Mission ground (which, if the Mission ground be small, might not be advisable), a suitable piece of level ground outside it should be selected for the Cemetery (with the consent of the people), and application will be made to the Government for its use for this purpose.

When cleared and fenced in, the Bishop will dedicate it, or in some cases he might do so provided only that the boundaries are clearly marked with posts. But they should be fenced in as soon as may be.

BURIALS.

Burials in New Guinea have to take place on the day of death, or (if the death has occurred in the evening or at night) on the following morning.

We have had to call upon the Christian relatives of Christian dead to abolish so much in connection with funerals that they were accustomed to in their heathen days,

that we ought to make as much as we can of Christian burials. Anything like disregard for the dead must be very hurtful to the native mind.

The funeral service should be conducted by a lay Mission-teacher *only when distance or sickness renders it impossible for a priest or deacon to conduct it.*

The body should be taken into the church, just as at home, if the church be near enough, and the full service used.

But in place of the usual "funeral lesson" (1 Cor. xv. 20), the officiant may read 1 Thess: iv. 13—end if he prefers to do so.

And at the funeral of a child he may read Rev. xiv. 1—6; or 2 Sam. xii. 15—23 if he prefers to do so.

And at the funeral of a child he may use Psalm xxiii. or Psalm cxlii. in place of either of the usual "funeral psalms" (xxxix and xc) if he prefers to do so.

Or at the funeral of a child he may use the alternative service (taken from Bishop Walsham How's, "Pastor in Parochia"), with which he will be provided, if he prefers to do so.

But if the circumstances are such that the body cannot be taken into the church, or if there be no church for it to be taken into, it shall suffice that the opening sentences ("I am the Resurrection and the Life," etc.) be said on the way to the grave, and that the service then be proceeded with from "Man that is born of a woman," etc., the psalm and lesson being omitted.

Such accessories as the carrying of a processional cross and the singing of hymns are helpful.

VILLAGE COUNCILS.

The priest may have a village council if he sees fit, and if the people are willing.

Village councils may be in villages where there are not less than 50 Christians and a Church.

A village council must number four at least (two nominated by the priest, two elected by the Christians). If the Christians number 100, five councillors; if 150, six councillors; and so on (one additional councillor for every 50 Christians over and above the first 50). The people elect the 5th councillor, the priest nominates the 6th, and so on. The electors must be Christians, the elected must be native communicants, in communion. Teachers are not members ex-officio. Often it is best to have purely "village men."

The councils meet usually once a month, or thereabouts, under the presidency of the priest. Absence from three consecutive meetings without perfectly valid reason means that the absentee thereby ceases to be a member of the council, and another councillor should be elected (or nominated as the case may be) in his place.

Their duties are the care of cemeteries, mission schools, and churches, and to give advice about the fitness or otherwise of baptism and confirmation candidates (they often know of impediments that we do not), and as to whether excommunicated persons really should be restored, and to bring moral pressure to bear on Christians living sinfully. They should also report at once to the priest cases of sickness in the village, and births and deaths.

BUILDINGS.

Churches are almost all built entirely of native material, and they are both far more beautiful and far more suitable than European-built churches.

At the present time the churches at Samarai and Port Moresby are European, but they are mainly for European congregations. Otherwise the only exception is the church at Dogura. And the church at Taupota has an iron roof.

The only thing to be said for European-built churches is that they are more permanent. For beauty they cannot, in the opinion of the present writer, be compared with native-built churches.

It is admitted that, if it could be afforded, more iron roofs would be a convenience. For native roofs have to be entirely renewed every few years.

The material used varies according to what grows at or near the Mission Station. Details as to material need not be entered into here.

Schools, teachers' houses, boys' dormitories, etc., are also almost all entirely native.

European Missionaries' houses vary. An iron roof is certainly a convenience for permanence and for the collecting of water in tanks.

The walls are to be preferred *native*, for coolness and for appearance.

As to the floors, opinions differ.

The present Bishop's house is all native (except for the roof which is iron), and he is quite content to have it so. On no account would he live in a European house. Wooden floors have a stability which native floors have not. But they are expensive, and it is not promised that they will be always supplied.

Sometimes churches are built quite voluntarily. The people go out and get the material, plait the cocoa-nut palm-leaves or sago, and erect the building without any payment at all.

Sometimes a Mission boat has to be sent some distance for the material which is brought and piled up on the beach by the people, and there is a scale of payment varying in different places.

Often the natives of an outlying village will build themselves a little church without any payment.

Sometimes some small regular payment has to be given to those working at the erection of a church on a Mission Station.

It is greatly to be desired that if the material for a church is on the spot they should give it freely. It is good for them to make this offering to God, and particularly ought it to be possible on old-established Mission Stations as an act of gratitude for the receiving of Christianity.

The village councillors will be useful in organising this.

It should be added that in a quite new place it can scarcely be expected that the people, who know nothing or little about what the church stands for, should be keen enough to build a church for nothing.

The building of schools and houses stands on a different level. If the people's gratitude and zeal extends to the building of these voluntarily also (as is not unknown), it is indeed well and good. But it cannot be hoped for in the same way as one might hope for the voluntary building of a *church*.

There is necessarily so large a variety of custom and practise with regard to the erection of Mission buildings, and so large a variety of material that it is impossible to particularize further.

COLLECTIONS.

There is a collection in church every Sunday morning at the 7 a.m. Eucharist.

The natives, not usually having money to give, make their offering in the form of native vegetables, for which one basket, or more, should be placed just inside the church door. What is done with them?

Their value is reckoned and entered in the Church Service Register in the Offertory column, marked "food, so much," and the vegetables themselves are eaten by the boy-boarders and any living on the Mission Station whose maintenance we have to provide.

The present arrangement is that a return of the amount of offertory in each district is sent quarterly to the rector of Samarai, who is the Mission's agent in Samarai, as also a separate return of the amount collected on certain special days (about three in number), when the collections are given for a specified object.

Tobacco, in stick form, is a large part of the currency. Consequently in one place at any rate a locked box with a suitably large opening is fixed in the church porch as a receptacle for voluntary offerings of pieces of tobacco, and is opened every Saturday.

For the past year at least the revenue from this has been enough to defray the cost of kerosene used in lighting the church and mission buildings.

REGISTERS AND RECORDS.

There are the ordinary Registers which of course must be kept, i.e. Baptism Register, Marriage Register, Burial Register, Church Service Register. Every priest in charge of a district is provided with these.

But there are other records, not so official, unusual for clergy who have worked only in European countries, which equally must be kept and which the present Bishop definitely desires should be kept, for the proper working of the district, for the sake of the priest who keeps them, and for the sake of his successors.

If not kept the priest will often find himself "at sea" and his successor will be still more "at sea." They are

(1) **A Catechumens' Record**, containing name of catechumen, village, whether married or single, name of wife (or husband), date of admission as hearer, as catechumen, with additional columns headed date of baptism, remarks (e.g. especially date of Confirmation).

The register of attendance at classes will be kept in a separate book, of a less permanent nature.

(2) A record of all Christians in the district, containing name (Christian and New Guinea), village, date of baptism, whether as infant or adult, date of Confirmation, remarks.

Where this has not been kept in the past the priest will find a difficulty, but at any rate it can be begun from date and a past record may gradually be formed. Half a loaf is better than no bread.

(3) A Communicants' Roll Book, arranged so as to shew the dates on which Holy Communion was received by each communicant.

(4) A book containing a record of really recognised marriages of Christians with heathen, with date of approximate date of the marriage. An illustration will shew the importance of such a record.

A Christian man, A, marries a heathen woman, B, according to the native way. In time, it may be in a month or so, B deserts A for another man. Subsequently, it may be five years later, A wants to marry a Christian woman or has married a heathen woman. You say to A, "but you were married to B five years ago." A replies "No, I never wanted B, she was forced on me by her relatives, I never consented to it, and never had anything to do with her. It was no marriage." And his friends will corroborate the statement. Now if you can refer to a record and say, "But five years ago you were regarded as married to B, and you acknowledged her to me (or to my predecessor Mr. So-and-So) as your wife," then the thing is settled. Otherwise there is great difficulty and uncertainty, for it has not infrequently happened that a woman's relatives have done their best to make some man marry her and have persistently declared that he has married her, but the man has really and absolutely declined to consent to it, and there has been no marriage.

Hence the extreme importance, which certain incidents have emphasized lately, of keeping such a record. And it should contain space for the date of the blessing (if it took place) of the marriage of the Christian with the heathen after the baptism of the heathen partner.

(5) A discipline record, in which should be entered all cases of ecclesiastical discipline prescribed, with reasons and dates. This naturally contains within itself a record of the excommunicated.

The above-mentioned five records are so needful as to be almost essential, and they should be kept.

A record of all births and deaths in the district, or at any rate in the places in which any teacher lives, will be found to be so valuable that it is very strongly recommended.

STORES.

Stores are taken regularly to each principal Mission Station by the Mission schooner. It is important that the unloading of stores should be taken in hand without delay so that the schooner may proceed on her way as quickly as possible. It should be remembered that all stations suffer through delay at one.

The European missionary will find that he has to be a "store-keeper." That is to say, he will have to sell stores to his mission-teachers, and to employees of the Mission who may have received money from the Mission for work done, *but to no others.* Frequent attempts will be made by many who have received money apart from the Mission, and are not employees of the Mission, to purchase from the Mission store, but it is not allowed.

For the Mission keeps, has kept, and must continue to keep quite free from trading.

The goods which we sell to our teachers and to those whom from time to time we have to employ and pay are sold almost at cost price. They used to be sold absolutely at cost price, but this was found to result in positive loss to the Mission, because of depreciation. Ten per cent. (in certain cases less) is now added to cost price, to cover loss caused by depreciation and to go a small way towards defraying expense of freight.

Orders for stores are taken by the schooner to the Mission's agent in Samarai (who at the time of writing this, is the Rector of Samarai), and the stores themselves, when possible, are taken along the coast on the schooner's outward journeys. Sometimes there is delay owing to some things being unprocureable in Samarai having to be ordered from Australia.

The European "store-keeper" on the Mission Station, who usually has to be the priest himself, should have fixed times and days for selling stores. He ought not to have to be "in attendance" oftener than twice a week. In most cases once a week is quite often enough. He must not be at the beck and call of every one of the few entitled to buy from him.

His teachers will order through him, and he will pass the orders on to the agent in Samarai, except in the case of quite ordinary goods, which are "current" in the Mission store.

Sometimes he will have to exercise an advisory, nay, a restraining supervision over the teachers' orders, for they must not run into debt.

Extra expenditure on building operations or on articles out of the common should be sanctioned by the Bishop who sometimes, where Mission funds are involved, has to exercise some of the restraining supervision mentioned above.

DIOCESAN LIBRARY.

There is a considerable Diocesan Library. Books are lent from it, free of charge, to any member of the Mission staff. It is situated at Dogura, for it must be at some one place, but every member of the staff in any place is besought to understand that it is for the free use of every member equally. Books may be taken out not only when one happens to be at Dogura, but can be asked for by letter, and will be sent (if possible), and should be returned by any of the Mission boats as they travel from place to place. A limit as to the number of books that may be taken out at one time has never been fixed. Suggestions as to what new books might be purchased will be welcomed by the Librarian, Dogura.

CONFERENCE AND ANNIVERSARY.

A conference of members of the European staff of the Mission is held annually at Dogura, in the month of June if possible. The New Guinea clergy attend it also. Exemption from attendance at this should only be for some very valid reason.

Also, a native Anniversary is held annually in August. It is called the Anniversary because August 10, 1891, was the date of the landing of our first Missionaries. It is therefore held in the week in which August 10th falls.

The place at which it will be held will be chosen by the Bishop each year. Those entitled to attend it are the New Guinea clergy, the South Sea Island teachers, the Mission-teachers, lay-readers and pupil teachers, and native communicants to the number of one per cent of the Christians in any district. These latter are chosen by the Christians themselves.

The Bishop may in the future find it necessary to alter the numbers of communicant delegates entitled to attend.

On account of the large and increasing number of teachers and delegates, it is now quite impossible for them to take their wives and children, nor can they be allowed to take any attendants.

CONCLUSION.

The task of writing this little book is ended. It is not pretended that full information has been given about everything which a new Missionary will desire to know, but, if it be studied and referred to, it will be found that a large amount of guidance has been afforded with regard to matters which he could not be expected to evolve for himself. For the rest, he will seek information from the Bishop, from his fellow workers, and from his own instinct.

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