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HOW MUCH CAN A REFORMING ARCHBISHOP DO?

**"St. Augustine's New Successor Starts
With One Big Advantage"**

AS most readers of "The Listener" know, the Churches of New Zealand are busy organising a campaign for Christian Order. It is therefore of interest to note that the selection of Dr. Temple to be Archbishop of Canterbury has aroused a great deal of interest throughout the Empire, and in Church circles has started some interesting discussions about the influence of Christians in national affairs. Here is an article written for the "New Statesman" by Sidney Dark, the late editor of the "Church Times," asking how much, in fact, the new Archbishop is likely to achieve.



DR. TEMPLE goes to Canterbury as a reformer. His appointment to the Primacy is as significant as Sir Stafford Cripps's appointment to the War Cabinet. In his recently-published Penguin Special, he claims to stand in the succession to Maurice and Kingsley and to Westcott, Gore and Scott Holland. He has set out the social wrongs crying aloud for redress, and he has suggested the radical changes that are immediately demanded. But the Archbishop is a Church reformer before he is a social reformer. He is convinced that the Church must put its own house in order before it can exercise any effective influence in the reshaping of society. That conviction is expressed in one of the Malvern Conference findings:

There is urgent need that the Church of England should radically reorganise its own economic and administrative system, and so reconstruct this as to make it an expression of unity of purpose and especially of brotherhood in the ministry. Until it does this, its testimony to the world will be blunted. Our sincerity in putting forward our other proposals will be judged, and rightly judged, by the energy with which we take this task in hand.

"Scandalous Inequalities"

I need not stress here the scandalous inequalities of the economic system. They have been denounced for a generation, and they remain unaltered. Commissions have reported and nothing has been done. It is admitted that many of both the beneficed and unbeneficed clergy are underpaid, and it is clear that they can only receive adequate stipends if the Church's resources are pooled and the incomes of the higher dignitaries are radically reduced. That would mean interference with the "rights of property," and the parson will, in many

instances, fight to maintain his "parson's freedom." But Malvern gave another clear lead, and it is not to be ignored that 23 bishops subscribed to its findings. It declared:

It is a traditional doctrine of Christendom that property is necessary to fullness of personal life; all citizens should be enabled to hold such property as contributes to moral independence and spiritual freedom without impairing that of others; but where the rights of property conflict with the establishment of social justice or the general social welfare, those rights should be over-ridden, modified, or, if need be, abolished.

There is no question that social justice and the general welfare of the Church demand a redistribution of its gross income, and if a bill to bring this about were introduced into Parliament by Dr. Temple, it would almost certainly be passed, despite the opposition of certain bishops and cathedral chapters of the incumbents (there are not many of them), who are now paid £1,500 a year for the cure of three or four hundred souls, and of course, of Lord Quickswood.

Money From Slums

But legislation would not solve the economic problem. The Ecclesiastical Commissioners receive part of their immense income from mining royalties, and what is worse, indirectly from slum properties. Groups of priests with consciences have publicly expressed their horror at the devil's money being taken to finance the work of the Lord, and the denunciation of the horrors of the slums obviously has comparatively little weight if it comes from men who, though only partially and indirectly, benefit from slum rents.

Renunciation is necessary if the Malvern call for economic and industrial reconstruction is to be accepted as a

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