

## "THE ANGLICAN" SUMMARY AND REVIEW OF SOME EVENTS OF A.D. 1962



By and large, the year 1962 was one of much greater religious than political progress, both in Australia and overseas. On the world scene, the marked détente between the Soviet Union and the United States, as far as Europe was concerned, was counterbalanced by an ominous deterioration of international morality in the Far East — Australia's very Near North. At home, we Australians merely drifted in terms of politics and economics.

For Christendom as a whole, the great event of the year was the assembly of the Vatican Council in Rome, underlined by the presence of non-Roman Catholic observers and the heartening expression it produced of differing emphases from its members. All Christendom should be grateful for this to the Pope, whose catalytic influence enabled these differing emphases to become patent.

For Australian Christians, the most significant event of the year will no doubt prove to be the conclusion of the talks on unity between learned theologians of the Congregational, Presbyterian and Methodist Churches, at which, thanks to the sure instinct of the Archbishop of Melbourne, Anglican observers were present.

By comparison with these great events, of such profound general significance, the fact that we Australian Anglicans lived together through the first year of our new Constitution, and held our first General Synod under its provisions, may not seem of great importance. We can only hope that the future will show otherwise, and that our seemingly halting start will yet be seen as wiser than is yet apparent.

## JANUARY

If we did get off to a halting start under the new Constitution THE ANGLICAN and its editorial advisers, at least, could not all together be blamed.

In Church as in State throughout the year, we continued as far as we possibly could to insist on the subordination of expediency to principle, however hard it is to effect this, and with due regard for the fact that it is necessary sometimes to act without the light of any clearly de-

Quite a few people in the Church had become worried, towards the end of 1961, by the lack of clarity evident in certain quarters about precisely what the new Constitution would mean in practical terms, and precisely how it was going to be put into effect.

As far as we and our advisers were concerned, everything was sufficiently clearly laid down.

The difficulty was that so many people either could not be bothered to read its plain language or, if they did read it, either could not or would not

It seemed quite clear to us that the question of good faith was involved. Every diocese which accepted the Constitution — and they had all done so — presumably did so in the full knowledge of what it meant. It seemed to us accordingly essential that its terms should be observed in the spirit and in the letter.

Our very first Leading Article of 1962, which appeared in our issue of January 5, 1962, was devoted to this general subject.

We said:—  
 "The Church of England in Australia and Tasmania," like the myriads emerging from the cocoon, was transformed, on the 1st of January, 1962, into the Church of England in Australia. Whether her ranks will shew a stronger sense of common purpose and loyalty than hitherto, and whether the Church will be able to wage more gloriously its battle more gloriously in Christ's cause, depend wholly upon the way we Anglicans hear the promptings of the Holy Spirit. A most encouraging sign is this: that we are beginning to spread a realisation that even the true unity of belief and purpose does not involve the kind of enforced conformity which is so repugnant equally to our Catholic and Protestant tradition.

forms and procedures laid down in the Constitution should be scrupulously followed from the outset. They must not be abused. These forms and procedures have been agreed by the whole Church. Only the whole Church, under the guidance of the Holy Spirit, has any right to change them. Nothing would be more likely to discredit the Constitution as a whole, to restrict its potential usefulness, and to harm the Church, than for these carefully framed, unanimously agreed forms to be flouted now.

"Some of the procedures which must be followed during the next few months may be cumbersome. Some of them are tedious and intricate. Some will make heavy demands upon the time and minds of individuals. Between now and May 8, when the General Synod is provisionally scheduled to meet, those legally and morally responsible for ensuring that the law of the Constitution is observed will face the continuing temptation of 'short cuts.' Already, toward the end of last year, attempts which we can only call unworthy were made to achieve a desirable end in an unconstitutional manner."

### PRESIDENT POSITION

Our present position is clearly set forth in Section 7 of the Constitution. It may be authoritatively summarised by saying that there is no General Synod, or Primative, or Standing Committee of the General Synod, and that none of these can lawfully come into being again until after May 8 of this year. The same Section provides that bodies such as the Australian Board of Missions and the General Board of Religious Education, however, duly set up under Determinations of the old General Synod, continue lawfully to function in so far as their rules are not inconsistent with the

The affairs of the Church will be governed until the General Synod meets by a commission of all those bishops whose dioceses have accepted the Constitution. That commission's main duty is to convene the first session of the General Synod under the Constitution. The commission is empowered to do anything "to do or cause to be done" which is necessary or convenient for the convening and holding of the Session. That is, the bishops comprising the commission may delegate all or part of their authority; they may appoint experts and others to advise them or to act in their behalf.

cause—the effect of Sections 71 and 10 of the Constitution taken together: the latter provides that the Primate “shall be elected and hold office as may be prescribed by canon of the General Synod.” Until such a canon is enacted there can be no Primate. There will be an acting Primate who, in accordance with the old Determination (which in this is not inconsistent with Section 10), shall be the senior Metropolitan “able and willing to act. The Metropolitans, in order of seniority for this purpose, are the Archbishop of Brisbane, Perth, Sydney and Melbourne.

## WILLING HORSES

"It is no secret that the commission's members have so far been guided through a mass of legal and procedural minutiae by a few willing hordes, most of whom happen to live in Sydney. The whole Church owes these men a considerable debt. However, much more remains to be done, and it is time to move on henceforth, as it should have been done these many months past, by competent lawyers on a proper professional basis. It is simply not right, and it does mean, to fling willing hordes into such lengthy and vital matters. The commission really is concerned about the expense of acting with more propriety, that is a trifle which this newspaper and its readers will gladly take

"The Constitution is silent on whether the commission should keep Anglicans informed promptly and in detail, of what it is doing. Is it to wait until hope has, for once, its episcopal members will realise that priests and laymen alike are deeply interested in, and morally entitled to know, what they are about? Promptly? And in detail? Fortunately, the acting Primate's relations with the Press, both secular and religious, have always been excellent. This gives solid ground for hope that there

There was a lot of discussion behind the scenes about the Leaking Article — especially when it became known to some of the inner counsels of the Church that part of it had been carefully phrased by a leading ecclesiastical lawyer.

In the event, as far as the law

of the Church was concerned, the view which we expressed was upheld after prolonged discussions, and it gave us very great pleasure, when General Synod met four months later, to report the unanimous election of the Archbishop of Sydney to be Primate, and to note that few of the "short cuts" against which we had warned were taken.

We shall deal with this more fully later in this review.

Two of the most distinguished figures in the Australian Church, both of whom had played outstanding parts in bringing the constitution into effect, were honoured in the New Year's Honours list.

They were the late Archbishop of Brisbane, the Most Reverend R. C. Halse (who was at the time Acting Primate), and the Bishop of Armidale, the Right Reverend J. S. Moyes. Bishops Halse received the K.B.E., and Bishop Moyes the C.M.G.

We were very glad during January to give our readers news of the Director of the Royal School of Church Music, Dr Gerald Knight, who conducted a Summer School at Moore Theological College during the

## RECENT IMPROVEMENT

It is enormously heartening, from the secluded editorial fastness of THE ANGLICAN, to note from time to time over the past ten years how greatly the standard of Church music has continued to rise, due primarily to the efforts of those who support the Royal School of Church Music. There is still room for great improvement, but for people who are able to travel throughout Australia and who attend Divine Worship all over this Commonwealth on different Sundays will not agree about the great improvement which has

It is all a matter of education, of course; and education is always a lengthy process.

The first of a series of distinguished visitors during the year came on January 2: he was the Bishop of the Diocese of the Right Reverend Festo Olango.

On January 8 His Holiness the Pope of Athens and Primate of All Greece died in his seventy-fourth year. We always like to mention in our columns the more important events in the life of the Orthodox Churches, because of their ever-closer relationship with the Anglican Communion. The bishop of the Diocese of the Right Reverend Theoklitos was so typical of all Greek in some ways as

The Archbishop of Canterbury, Honourable A. M. Ramsey, with the Bishop of Exeter, the Rev. J. C. Dwyer, and the Bishop of Bath and Wells, the Rev. J. H. Durrant, at the service of the Guild of the Holy Sepulchre, under the

rouse the envy of those Anglicans who strive for disestablishment in England, among others.

The Right Reverend Donald S. Arden was enthroned as Bishop of Nyasaland on January 19.

Not all of our readers approved the tone of our Leading Article of January 12, the first of several during the year in which we strongly criticised the Prime Minister, the Right Hon-

This might be the place to mention that the Editor of THE ANGELICAN and her advisers have the highest admiration for Mr Menzies' great intellectual powers, for his undoubted and completely justified reputation as a leader for his political gifts as Leader of the Liberal Party of Australia.

Above all, Mr Menzies is almost unique in Australian political life in his complete adherence to constitutional principles, especially where unwritten constitutional conventions are concerned. The undoubted fact is that he is the only man of his rank and power man-to-day that he would be had he never entered public life.

Notwithstanding this, and despite his undeniable contributions to the national well-being our countrymen have been outwitted by his deplorable lack of judgement

affairs.

### DISASTROUS

During the long tenure of the Department of External Affairs by Lord Casey matters were different. Since Lord Casey's departure, however, the Prime Minister appears to have played the prime part in shaping Australian foreign policy, with results which, as we predict, will ultimately prove disastrous.

Our Leading Article of January 10th was headed "Wanted: Two Patriots." It arose from our unassuaged fears of the intentions of President Socarno, and read as follows:—



the Most Reverend and Right  
to preached at the consecration  
country, on May 25 (see Review

It is all very much like Munich. Some nine months ago, a warning appeared in these columns headed 'Can We Afford Mr Menzies?' In these words: . . . the more speedily Mr Menzies is removed as far as possible from public life the better. . . our view arises from a gnawing anxiety about the future of Australia under . . . one who . . . truly terrifies us every time he utters a word on international affairs. His conduct of external affairs must be . . . humorous in the extreme - by the Russians the closest similarity exists between Mr Menzies and the late Mr Neville Chamberlain. The consequences, it may be

"The present state of this realm becomes each day more like that of England in 1938. Not only for any similarity in the political, economic and military facts of the situation, objectively considered: but because of that dull public apathy and ignorance in which England then bumbled as we do now and, above all, because of the nerveless frame of mind of the Soviet's Chief Minister in 1938."

"Not one single Australian daily newspaper maintains a permanent correspondent in Indonesia — or has done for many years past. The Australian public has accordingly a better excuse for its ignorance than the English, whose Press carried warnings for years from a most distinguished corps of correspondents. Perhaps, however, this is irrelevant, in justly apportioning responsibility, except to the extent that it reflects upon our newspaper proprietors and senior executives. Foreign policy in Australia, following the sound tradition of the United States, has been peculiarly the responsibility of, and connected with the pre-



## FAREWELL TO BISHOP REDDING

## TRIBUTES TO "SOLID" WORTH

FROM OUR OWN CORRESPONDENT

Melbourne, December 20

Almost three hundred people met in the Chapter House, St. Paul's Cathedral, at 5.30 p.m. on Thursday, December 20, to share in the official diocesan farewell to the Right Reverend Donald Redding, Bishop Coadjutor, who retires at the end of the month.

The Archbishop of Melbourne was in the chair, and as diocesan, claimed to be the most grateful person present for the services rendered by Bishop Redding, *as only a diocesan can know what it means to have the support of a coadjutor with such outstanding qualities.*

The Chancellor of the Diocese, Sir Edmund Herring, spoke of the Bishop's reputation as an Army Chaplain during the war, and of the help he had given the archbishop since his present appointment.

In charge of meetings, he had always kept to the point, and insisted on others doing the same.

A tribute on behalf of the laymen of the diocese was paid by the advocate, Mr. Keith Turner, who spoke of the bishop's association with the Cathedral Chapter as well as the diocese.

His very real humility had won the hearts of all laymen, and when this was added to a genuine simplicity and complete humility, it amounted to the service which had been paid to all.

A Confirmation service was given by Bishop Redding was something not to be missed, Mr. Turner said.

The spokesman for the clergy was the Reverend J. H. Brown, who said the "Donald Redding Legend" which had grown from when he first heard of him, and his service, and which he found to be "solid truth" (laughter) when he finally met the bishop.

He had found him to be a man of vision, a shrewd and wise administrator, with a sense of humour, and a truly dedicated Christian.

He had always been concerned about the importance of the pastoral system and the work of a diocesan priest.

As an unmarried man, the young diocese had been the bishop's family.

The association of Bishop Redding with the Diocese of Bunbury was recalled by the Reverend A. C. H. Gering, formerly archdeacon in that diocese, who said that he had radiated vitality from the very beginning of his work there, had taken a keen interest in the clergy, and been responsible for the first steps towards the building of the new cathedral there.

Archbishop Woods then presented the bishop with a cheque for £600 and Bishop Redding received a warm welcome when he rose to speak.

He mentioned that St. Thomas' Day was the fortieth anniversary of his ordination as priest, and the strange thing about his ministry had been its diversity, despite his own inclinations.

It was a coincidence, said his first curacy was that it began part of three outstanding ministries of about forty years each, in the same town, by the Roman Catholic priest, and the Presbyterian and Lutheran ministers, ended.

His coming to Melbourne to St. Andrew's, Brighton, had been

most happy, and although reluctant to leave there, he had enjoyed a rich experience as diocesan in Bunbury.

Once again in Melbourne, he had found great happiness at Camberwell, but also great inspiration from his work with the archbishop. Through, he said, he had experienced the generous support of clergy and laity, and he went into retirement with the feeling that it was a more hopeful time for the Church than the present, with a real spiritual revival taking place.

## COMRADES AND MISSIONARIES GET TOGETHER AT BROOKFIELD

FROM A CORRESPONDENT

Brisbane, December 22

*S. Christopher's Lodge, Brookfield, was a very happy rendezvous on Sunday afternoon, December 16, when some 120 members of the Order of the Comrades of St. George met together.*

They came at the invitation of their Provincial Chaplain, Canon Erik Hawkey, to meet three members of the Order home on furlough from the mission field, and to witness the going forth during the next few weeks.

A party of Comrades with some members of the Y.A.F. spent all day Saturday on a working-bee, making the Lodge bright and shining for the coming of the visitors on Sunday afternoon.

Some of them were able to present overtures to the occasion was able to take place in the year of the splendid and wholesome fun which is a feature of Comrades' life in community week-ends.

Children were very much in evidence, and there was much parental pride as families were shown off to those who had perhaps not met each other since their marriages.

After afternoon tea the Provincial President, John Thompson, made a presentation of a cheque to the Reverend Douglas Jones towards the building of the

Mission House at Tarakarruru. This was for £520.

It is hoped that the full target of £750 may be reached before the end of the year.

In a reply full of humour but yet most challenging, Mr. Jones reminded all of what the Order had meant to the Church in Queensland in the past. He said there was a greater need than ever for help at the front line as the Church faced the changing world order.

Presentations were made to the new missionaries the Reverend Brian and Margaret Lyness; the Reverend Ivor and Dorcas Davy; and Mr. and Mrs. John Wilson. The Provincial Secretary, the Reverend David and Sue; Miss Christine Cooper, Miss Eunice Ball and Mr. Jeffrey Adkisson.

It was unfortunate that the Reverend Robert Barnes and Mr. Alan White were not in Brisbane, but they were remembered.

Occasion was also made to make a presentation to the Reverend Bryan Meredith who, after his training at St. Francis College and a curacy in a Brisbane parish, is returning to New Guinea.

Miss Thelma Cook, from St. Mary's School, Kiching, and the Reverend Kenneth Kenyon were also honoured guests.

The afternoon concluded with the singing of the Comrades' Office in the chapel.

## C.M.S. SUMMER SCHOOL

A special feature of the Church Missionary Society Summer School, held here at the Katonah Conference Centre, is the daily Missionary Forum, which is chaired by the Provincial Secretary of the Society, and will deal with such topics as "The World and its Tensions," "Asia and Political Pressure."

These will be discussed by both missionaries recently returned from the field and by national Christians visiting Australia.

Other highlights are the morning Bible Study led by the Reverend Dudley Ford, a series of talks on the present world situation, and interviews with various candidates about to leave for the field themselves.

Full details can be obtained from C.M.S. House, 93 Bathurst Street, Sydney.

## ORDINATION IN NEWCASTLE

FROM OUR CORRESPONDENT

Newcastle, December 27

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, made six marriages and ordained two priests in Christ Church Cathedral last Saturday.

The new priests are the Reverend Lewis Nyman of East Maitland, and the Reverend Robert Ewer, who will go to Newcastle.

The new deacons are the Reverend John Boulton who will go to Castlereagh; the Reverend Noel Monahan, who will work East Maitland; the Reverend Gregory Holmes, who will go to Cardiff; the Reverend John Gifford, who will go to Maitland; and the Reverend Robert McDonald, who will go to Wauchope.

The ordination service was presided by the Rector of New Lambton, the Reverend Mervyn Nickolls.

## NEW COLLEGE BUILDING

FROM OUR CORRESPONDENT

Brisbane, December 22

The Diocese of Brisbane has approved plans and let a contract for the erection of a new £76,000 administration block at St. John's University College.

The building will be of brick, and will be mainly of two storeys, with a central section of three storeys.

It will contain the following facilities:

On the ground floor will be an office, committee room, tutorial room, a suite for the vice-chancellor, and two suites for tutors. On the first floor will be students' rooms and two more suites for tutors.

On the second floor of the central section will be provision of a large room for musical activities, etc.

The accommodation will enable the college to accommodate about twenty more students, and provide improved accommodation for tutors.

It will be in a commanding position at the front of the present buildings at the college.

When the new building is completed, the total number of students at the college will rise from about 110 to about 130.

The contract has been let to the firm of J. Scott Pty. Ltd., builders. The architects were Messrs A. H. Conrad and F. B. F. Gargett.

## ADVENT CAROL SERVICE

FROM A CORRESPONDENT

Melbourne, December 21

A series of Advent hymns and carols was held on December 16 at evening at St. Mary's Church, North Melbourne.

The service recalled the traditional Christmas nineleson carol service to enable a large number of the choir to take part. The theme of the service was the coming from darkness into light.

The carol service was presided by the vicar, the Reverend John Ewer, while the church was illuminated by a star and candles were lit, both small candles held by each member of the congregation, and larger candles on the altar, the pulpit, the choir stalls, the lectern, and the entrance.

The year of the church is marked by the darkness while the sanctuary and chancel were brilliantly lit with the candles.

Lessons, from Isaiah, Zechariah, St. Matthew and St. Luke, emphasised the coming of Christ as foretold by the Prophets, and to Mary and Joseph.

There were specially Advent hymns and included the hymn of Zechariah, the Luke's Gospel, the Benedictus.

## SIX NEW PRIESTS FROM BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, December 22

At the ordination of six priests by the Bishop of Brisbane, the Right Reverend J. A. G. Housden, the Vicar of St. Barnabas, Sunnybank, the Reverend Keith Rayner.

Mr. Rayner said that these men were the first to be ordained in the Diocese of Brisbane since the Australian Church became an autonomous body within the Anglican communion.

Though the new constitution brought little outward difference, Mr. Rayner said, its adoption was a significant step, the outcome of which would be that the Church might quite well become — a Church speaking to Australia in terms that Australians can fully understand.

The priest is by nature a spiritual leader, and in the context of our own day and age it is essential that the clergy should be aware of our national issues.

"For the Church of England in Australia to assume a truly significant role in the nation's life, the Church must first be united within itself, transcending the petty diocesan and party divisions that have so weakened it in the past."

He proclaimed the Catholic Faith with Evangelical fervour, and in bringing this great message growing nation to Our Lord, Mr. Rayner told the ordinands: "You must be alive to your country's needs and its trends, so that you can speak with relevance to its people."

He said, "I, the priest, shall expect your priests to be priests." Too often the true function of a priest can be obscured in the worry and turmoil of pastoral tasks.

"The whole Church is a priestly people, and the task is recognition of men with God. Those ordained to share in Christ's priestly work will be greatly strengthened by the prayers and the faith of their brethren in the Body of Christ."

Those ordained were: the Reverend B. J. Graves (Christchurch), R. V. Wilshire (Sundridge), W. Collins (Ipswich), C. J. White (Goreville), A. J. White (Thomson Estate) and J. A. Dous (Goreville).

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Four new missionaries for the Diocese of Carpentaria who attended the reunion in Brisbane last month. They (l. to r.): Bob Clifford (Diocese of St. Armand), Emile Ball (Brisbane) and Valerie Jewry (Melbourne), all of whom are going to the Lockhart River Mission, and Michael Langley (Adelaide), who is going to the Mitchell River Mission.





BY THE REVEREND A. L. BOLT

PAL 62.195

# WHAT IS OUR AUTHORITY?

By D. W. MORGAN

ANYONE commencing the Christian life is faced soon or later with the problem of authority. Where or what is the infallible guide to this religion of ours?

This question has been debated with fury for nearly two thousand years. It has been so solved that much division within our own communion has resulted. It is therefore wiser to let it rest in decent obscurity!

Unfortunately, no, because in the last hundred years the whole doctrine has been read with peculiar intensity by the Roman Catholic Church, and is undoubtedly going to be a principal point of argument in the current Ecumenical Conference.

The question of authority in current thinking is very much bound up with the person of Mary, the mother of Our Lord, and certain doctrines recently promulgated about her by the Roman Church. There was, for instance, the announcement in 1854 that Mary conceived without fault of original sin, and in 1950 that "when the course of ordinary life was over, she was assumed in body and soul to heavenly glory." The first of these dogmas is known as the Immaculate Conception, the second as the Bodily Assumption.

Although on the official list the devotion of Mary has stood at this point, the Virgin is worshipped with divine honours in Roman Catholic liturgical practice, and a considerable opinion within that Church would agree with one of its bishops, who wrote in 1854: "We knew certainly that the Co-redemptress of the human race, together with her son, Jesus Christ Our Lord."

Similar sentiments come from S. Alfonso de Liguori, founder of the devotion to the "Blessed Virgin." According to the same author, Mary has virtue to stay the divine wrath; she holds back Jesus from vengeance. Then He will have no mercy, recourse may be had to her.

The stage therefore seems to be set for a major change in the Christian mediator system, whereby by Mary is elevated virtually to the level of the Trinity. This is as yet only a tendency, and doubtless the Roman Church, with its over Marian doctrine, there have been powerful voices within the Catholic fold who have warned against any such intention.

There is no trace of Scriptural precedence for either of these Marian doctrines, but this is irrelevant from the Roman Catholic point of view. They base their beliefs on the authority of the Spirit within the Church, and particularly within the Pope. The Roman Catholic Church, and its numerous members are now regarded as infallible.

The question of authority is therefore an explosive issue, arising from within the Christian Church, is now threatening to split it irrevocably. For the Christians are not just passive recipients of the just opinions of their leaders. They are Protestants, and they will view, a major heresy which threatens the existence of their religion to something very different, and would impose a change, or to re-assert.

It is therefore imperative that we discover the true source of our authority, and can do no better than to follow the advice of the King of Hearts in "Alice": who said: "Begin at the beginning. Go on till you come to the end, then stop."

So we go back to the beginning, stand as spectators to Peter's first sermon, as reported in "Acts."

And Peter answers them, significantly not by rhetoric, but

simply by pointing them to the deeds of the carpenter of Nazareth. Fact after fact comes out.

First, the fact of the miracle, as establishing that Jesus was the son of God. Then the fact of the crucifixion, which his audience had participated. Then the resurrection, which his audience had witnessed. Finally, the fact of the ascension to the right hand of God. And when his audience heard these facts, they were pricked in their hearts and said, "Brethren, what shall we do?"

Peter knew the value of his testimony, and he knew the value of the evidence, the Roman Catholic authority. So did the Church. That was why it took care to compile written records of the sayings and doings of Christ, before the eye-witnesses died off. These, collated and edited, constitute the Gospels we know today.

Their importance does not rest on the fact that they are inspiration. They have value in the fact that they are documents which tell facts, and it is the fact that is important. It is the facts which the document bears witness.

Legitimately we may challenge these documents, and we may challenge them to every sort of fit, and we may challenge them to see how many of these facts can be cross-checked. Intensive processes of this kind have been applied to the Gospels.

The result is impressive. Various types of them that have been found, some confusion of evidence, some convergence, to count and multiple sources of the Gospels. But the documents are accurate, history, written quite soon after the events described, and have stood every test of destructive criticism.

Christianity therefore relies on the history of facts, not on the fact that no matter of opinion; it is a matter of how you react to

what actually happened in Palestine 2,000 years ago.

This bastion of fact is the pillar of our faith. It is this that secures our credit with the world, especially in a scientific age which relies exclusively on the analysis of fact.

And credit is important. A purely subjective faith, however comforting to its owner, cannot stand the winds of modernity. Sooner or later, we have to say, "This thing happened. God came into our objective world. We have contemporary records to prove it."

In promulgating fantasies entirely unsupported by Scriptural evidence, the Roman Catholics are cutting the ground away under the feet of the Christian edifice. But the situation is not, without its compensations. At least the rest of us have been forced to reconsider the basis of our own authority.

Where does it rest? Clearly, not as a dogma that every word of the Bible is divinely inspired. Legitimate processes of historical criticism have shown this book to be a library, with a certain proportion of legend and fiction. Every word of the Bible must be taken as literally true, or of equal religious value.

Clearly, again, our authority cannot be a Church which claims to be the sole interpreter of the established Creeds. The normative and stabilising influence of the Church, especially during the early centuries, has been of immense value, but it has no authority to construct dogmatic novelties.

There is only one Final Authority, the Christ, as revealed by the Biblical accounts of apostolic eyewitnesses. Even with the obvious limitations and distortions of that record, the Christ emerges as a real and living, and commands our eternal allegiance and respect.

GOD IS WHERE YOU ARE. Ann Walker, *Literature*, pp. 12, 42, 43, pp. 56, 46.

Dr. Alan Walker, Superintendent of the Sydney Methodist Central Mission, is one of Australia's best known ministers.

Vigorous in style, forceful in presentation, and topical in essence, these thirteen sermons emphasise the reality of the Mission to the Nation.

There is a prophetic insight and intelligibility about them which make for immediate communication.

Two of the most effective addresses are "Defending a Collapsing World" and "A Christian under Capitalism."

The former, he presents facts (with hard-hitting vigour) about modern propaganda and our interest in military might rather than in the expansion of social justice. Yet what can be done? So titanic are the forces against us.

He quotes from Carlyle's response as to who was responsible for the French Revolution. Every one of us shares some of his public duty.

The four divisions of his sermons, on "A Christian under Capitalism" are: he first seeks to establish the reality of the Christian faith, and express solidarity with his fellows; he seeks to remove inhibitions, and he seeks to overcome its pressures and live as a Christian.

Garnished with apt illustrations, the sermons are both personal and not necessarily illustrative of the truth (for example, God as Guide). These sermons are a sample of the author's writing, and of which his made Mr. Walker's T programme, "I Challenge the Minister," one of the best of its kind.

—A.N.M.

more, no less, exactly the same as we would expect to place each woman on the official register and to ensure her legal right to profit and earnings in the society.

This one hundred and four rupees was worth ten times its value. It almost seemed a seal upon the efforts and toil of the workers — as if the clouds had poured for a moment and the sun shone through.

Today the factory is stirring up. The workers are all worn and sweating; the four-hour shift is still endurance one rupee of profit is still minute; but the day of hope is shining just a little.

These women, these refugee mothers, struggling to give their little ones clothing and food, must go on working, and earning out their very lives as surely as the blue flames that enter into the oxygen of the factory and sap the strength of the men who labour there, in order to live.

You who read this can never really understand what this means, any more perhaps than we do. But it is a golden opportunity to earn, after a month of sweating, what the average man would spend in tobacco in a day.

For these mothers whom you will never see, these mothers of those who have the privilege of working for them may do so with patience, courage, and above all, the grace of our saviour.

Pray that through some opening of His virtue may our eyes be opened to His understanding, so that through us they may see the reality and inspiration to toll on — something more than the great virtues of poverty that daily threatens to engulf both themselves and their children.

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by FARNHAM E. MAYNARD

Here is a completely new edition of this famous work by Canon Maynard.

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## BLUE FLAMES OF HOPE FOR REFUGEE MOTHERS

By THE REVEREND PETER EWING

THE sun shone mercilessly from a blue and white clouded sky. The temperature outside was close to one hundred degrees, the humidity over 90 per cent—typical Galathea weather between mission showers.

As we walked through the wooden doors of our Ampoule Manufacturing Workshop, the blast of heat seemed suffocating. Inside, twenty-five mothers were seated at their workbenches, their blue flames of hope burning brightly against the stifling heat.

All the windows and doors were closed so that no breeze of air should lessen the intensity of the heat.

We moved from woman to woman, checking production. One of the women, a mother of tired little sweating faces, once or four and a half would sit in this impossible heat aiming at their production targets, which even in capacity could return not more than thirty rupees per month to each worker.

When they left the factory at midday, the second shift of women would leave their little ones at home, and the benches already wet with perspiration of the first mothers. We had gone back to their homes and their hundred duties waiting them.

These women had been "trained" for a month. They had received no pay for the first month, but they had the painful burned fingers, the absence from their children.

I think that for a particular day that we decided this was not a good idea. We could regard them as "in production" for the first month, but glass products and sell them on the market to any bidder, for whatever value.

The hope of these refugee women lay in ultimately be-

Mr Ewing is an Australian Baptist minister and a Refugee Service to start up small-scale, co-operative industries among Calcutta's tens of thousands of refugees.

come working members of the Women's Co-operative Society.

This meant the payment, over a period, of five rupees by the sun show through.

To bring this about for all our trainees we would have to find immediately from somewhere 104 rupees. To women whose husbands were earning on an average 20 rupees per month, this was big money.

How well I recall picking their poor quality products in their last lane, climbing the old wooden stairs, entering a dilapidated office, and presenting the samples to a prospective buyer, a hand-faced, kindly, middle-aged man.

He took an ampoule from the box, ground it to powder between his fingers, shook his head.

But should really have been time to leave and say someone else, but all that I could see were the faces of my trainees. Some of them were "Somebody" who had been told to make money. "All right," he said with a shrug, "I'll take it for a thousand." The deal was closed. We had justly been seen thousand rupees.

The amount received was just one hundred and four rupees.

## DAY IN THE LIFE OF A MISSIONARY PRIEST

By the Reverend JOHN PITTMAN, WARDEN OF St. JOHN'S HOUSE, SYDNEY

IT was Wednesday. With a neat little Fujian black coat and a white my breakfast, picked by my wife, I set off in my long-sleeved Morris Minor, for a solemnized service of a few miles out of Sydney.

Birds, dogs, children, men of many races were up and down the streets, getting started with another new day.

Then down a steep hill to a lovely valley with the Mission Station rectory standing in the centre of its five little villages, like a postcard, a solemnized service of a few miles out of Sydney.

After a short ambulation (without which it is seldom easy to venture anywhere in the Savas at any time) and a quick and brief case, I arrive at the door of the church where I find the catechist, is waiting for me in his usual place just inside.

"Yes, you can light two candles and ring the bell." "Very well, Father," is Tom's answer, every request of his priest.

This morning we had a requiem, as November is the month for thinking about the departed. Fourteen people are present, including the teachers of the school, who have already offered himself for training for the ministry.

There are no pews or kneeling mats—but the floor is so clean and so attractive. Five men, after the service has ended, are carrying the black and white candles, the church and the altar.

After the service has ended, the church and the altar.

### REPAIRS NEEDED

Afterwards he speaks about the mattress of the bed which we recently gave to him, and says that the mattress has been sent to be repaired and will be ready in a few days.

Later in the day the local furniture store rings up to say that someone has sent a mattress to be repaired, and will be ready in a few days.

A visit to the mission hospital to-day, but still more time for good food from the store waiting for my stomach.

She is also worried about two villages where there is a little water owing to the drought and the fact that the town supply has been cut off by the drought.

At 9 a.m. we have a school service in church, with an instruction by myself to the seniors.

Then Tom comes to see me and we discuss mission matters. He has one or two letters from authority, which he cannot understand. We also go over the book to see which is responsible in the

Diocese to Savas—because I am also Warden of the Theological College. But first he has a call to the Medical Officer.

Downstairs, after a morning of work, the students are here at work. The bishop's examining chaplain turns up later in the morning to address the college.

Meanwhile, I am off to town to pay in money belonging to the mission to the bank, and to deal with sundry other matters

of business such as ordering books for the college. This is real kind of work—economic in college! At noon we have our college prayers in chapel—9 o'clock we pray for people.

At 2.15 p.m. I write a letter to the Bishop. I am a fool if I am not with a pen in my hand. At 2.15 p.m. I write a letter to the Bishop.

It is very difficult to have a practical pastoralia. At the bidding room containing the (for farasend) version and other persons.

Our prisoner—Katharina enters with her guard. She is carrying her second residence at Maria's expense for drink and smoking.

She has children from two marriages. In the afternoon she is in the hospital.

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without the loyal and loving support of the home.

The doctor, rings to say that the Public Works Department has agreed to turn on the water in the villages as a temporary measure. Its continuance will depend on the tempo they require.

Our prisoners (Anglo) our villagers are not as poor as we like many people to be. They think they can get many things for nothing.

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## BOOK REVIEWS

### THE ORIGIN OF FAITH

THE CRISIS OF FAITH AND THE JESUS OF HISTORY. Gabriel Hareid. S.C.M. Press. Pp. 177. English price 10s. 6d.

THIS is a little book but not even popularly written, but it means a definite need in a very particular way.

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## CERTAINTY AT LAST

LAST LETTERS TO A FRIEND. Rose Macaulay. Collins. Pp. 288. 2s.

THE second section of the private correspondence between Rose Macaulay and Faith, which is less good than the first.

Hamilton Jackson, her cousin, has been writing for many years, wandered in the peace and assurance of a life of quietude.

He has now settled for Anglicanism. He attends daily Mass, and is even doing some work in the church, and some may think, still religious.

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## BOOK REVIEW

### PRAYER AND HEALING

WOUNDED SPIRITS. Leslie Weatherhead. Hodder and Stoughton. Pp. 128. 6s. 6d.

FOR nearly forty years Dr. Leslie Weatherhead has been actively associated with a psychiatric clinic. Throughout his twenty-four years as Minister of the City Temple he has built up a psychological clinic with the help of three ministers and twelve medical practitioners.

In his Psychology, Religion and the City Temple, Weatherhead counts of his clinical activities, the shame of adultery, and the number of case studies.

It is the epidemic for whom the spiritual and psychological approach brought a cure, the faith which appeared in circumstances, but, once the shame of adultery was relieved, it was quickly dispensed.

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## SERVICES IN URDU

Services in the Urdu Language for Indians and Pakistan residents are held on the first Sunday of each month at St. John's Church, Little Horton Lane, Bradford.

## BOOK REVIEW

### THE CHURCH AND THE AGE OF REFORMATION

THE CHURCH IN AN AGE OF REFORMATION. Also by Rev. Dr. J. H. S. Burrows. Pp. 257. 10s. 6d.

Recently these two volumes were published by Penguin Books in the series "The Church in an Age of Reformation."



## "THE ANGLICAN"

## MR BAKER'S CASE

APPEAL TO  
SUPREME  
COURT

will presumably continue in office as Chaplain to The King's School.

was at  
Francis

and Mission, for example. Fee

they profess themselves | stan

ard of living, as with these / success

in England and on the School

## THE MUSIC OF THE CHURCH . . . 39

## MORE GENERAL HISTORY

By THE REVEREND EDWARD HUNT

THE next phase in the development of music resulted from the application of music to the purpose of drama.

Often referred to as the "New Music" this period saw the rise of Opera and Oratorio, while the "Romantic" or "Spelling Music" also came into fashion. While serving for a more lyrical type of expression, which was carried by Wagner to its greatest point of elaboration. This period covers 1560 to 1660, during which Church music tended to become standardized by the increasing use of instrumental resources.

Caccini, Peri, Monteverdi, Cavalli, Lully and Schütz are among the great composers of this time.

From 1660-1760 Polyphony ("Many Sound") crept back into music, especially in Oratorio, with its well-developed choruses.

Rhythm was freer, voice-parts becoming more expressive and emphatic, and harmony and counterpoint met on equal terms.

The new violin was recognised as an effective basis and the harpsichord became ubiquitous.

Humanity now held pride of place, the fugue form, or its variations, became the standard, reaching perfection in the hands of Bach.

Corelli (famous composer for the violin) and A. and D. Scarlatti (famous composers for the harpsichord) were also great composers of this period, which enriched both the church and secular music. From 1760 to 1830 saw the perfection of the classical sonata and symphony, Beethoven especially importing a forceful and dramatic quality into such works, while Schubert enriched the lyrical content.

The pianoforte now came into its own, lending itself readily to the subjective expression of Beethoven and the "impromptus" of Schubert.

C. P. E. Bach, Haydn and Mozart were also famous composers of this time.

The Romantic period took its rise from 1800 onwards and is still with us, expressing emotion in music in the direct, detailed and powerful manner which marks all the painting and literature of the Romantic movement.

Later developments have been the Nationalist Movement and Musical Impressionism.

Chopin produced a large part in the former, Chopin adopting Polish forms, Liszt, Berlioz, and Paganini, the Bohemian, while Paganini was distinguished in the structure of the French, and Strauss, in the structure of the German.

Impressionism is associated

with certain French composers, especially Debussy (1862-1918), whose harmonic system, composed to an effect of dreamy vagueness, his nocturnes being influenced by the paintings of Whistler.

Wagner highly coloured the music of the Romantic period. Strauss merely continuing his work.

Brahms was more classical, having "taken over" from Beethoven, and generally following his style.

The Symphonic Poem was a typical product of the Wagnerian era, being a modern Nineteenth Century application to Programme Music, a term used of any music that evoked mental pictures.

Modern Church Passion, Easter and Nativity music use the same music to these ends.

William Wallace (1860-1940) is of interest as being composed of the first British tone poem, "The Passing of Beatrix", based on the story of the same name.

Crystal Palace 1892.

Modern Church Music. We also find such famous names as Weber, Mendelssohn, Schumann, Berlioz, Fauré, Ravel, Smetana, Gluck, Tchaikovsky, Verdi, Puccini, and others.

Elgar, Vaughan Williams, Beethoven and Britten (born 1913), a lengthy list which shows once more the universal nature of the music of the Church.

The more modern New Romanticism have "revoluted against romance" and their music is almost totally different from anything that any composer has ever produced in the past.

Discord seems to have replaced harmony and their compositions sound intolerably harsh.

Yet some can sense in their works the old, romantic ideal and some of them seem to be even "overcharged with emotion".

On Sunday, December 15, and is expected to be dedicated early next year.

After Evening at the Church of the Holy Trinity, last Sunday, the candle replaced the light of the candles, and heard lessons appropriate for the season.

Members of the congregation, including the choir, were blessed at the conclusion of the service.

DINNER WITH BISHOP

The bishop left at 10.15 for the residence of the C. A. Brown House, 10, St. Andrew's, and preached at the evening service in the chapel at the house.

The bishop later attended the Carol Service at the residence of the C. A. Brown House, and preached at the evening service in the chapel at the house.

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## THE BISHOP OF COVENTRY TO REST

ANGLICAN NEWS SERVICE

The Bishop of Coventry, the Right Reverend Cuthbert Barley, has been ordered by his medical advisers to rest for several weeks.

He is accordingly spending some time at the spiritual healing centre at Buckenham, Kent, of which he is the Visitor.

The founder of Buckenham, which was founded by the Rev. Cuthbert Barley, who died in 1900, was the Rev. Cuthbert Barley, who died in 1900.

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## REMINISCENCES

of a

## WAGNERIAN BISHOP

Bishop J. W. Ashton, now in his ninety-seventh year, and living in retirement in Melbourne, was Bishop of Grafton from 1921 to 1938.

This warm, personal account of his early life in England, and his later ministry in Queensland, Grafton and Melbourne, will be of especial interest to those who recall—or can imagine—conditions in Australia when the motor car was still a novelty.

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## DIOCESAN NEWS

## BRISBANE

## CATHEDRAL ADULT FELLOWSHIP

The chief cook at the Adult Fellowship Barbecue on Thursday, 28th December, was Don Batey. This was the final function of the year and was held in the dining hall. It was followed by a Christmas Tree. In the evening, the choir sang at the service in the cathedral.

On Sunday, December 15, and is expected to be dedicated early next year.

After Evening at the Church of the Holy Trinity, last Sunday, the candle replaced the light of the candles, and heard lessons appropriate for the season.

Members of the congregation, including the choir, were blessed at the conclusion of the service.

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## NEWCASTLE

## Y.A.F. CONFERENCE

Applications by young people who wish to attend the annual Young Anglican Fellowship Conference at Morehead next month will close in less than three weeks' time.

The conference will be held at the Morehead Conference Centre from December 25 to 28. The theme is "The Church and the World".

Those who wish to attend should apply to Mrs. Nan Fowley, at 43 Light Street, Warrington, telephone number: MW1260.

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