

THE

THE ANGLICAN THURSDAY FEBRUARY 7 1963

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RELIGION IN SCHOOLS

The belief that Australia can in any real sense be termed "a Christian country" was shown for the foolish nonsense it is by the decision of THE MINISTER FOR EDUCATION IN NEW SOUTH WALES, MR E. WETHERILL, last week, when he announced that "religious instruction or dogmatic affirmations of spiritual faith will no longer form part of the Social Studies syllabus in Primary schools in New South Wales."

Anglicans in view of the above note with interest that "Scripture stories will continue in use," that "greater stress will be laid upon the general principles of good conduct," that "moral lessons will be given by teachers," and that "the lives of great men of history will be treated for their inspirational and educational value"; but that "no teacher will be expected to give any opinion on the right or otherwise of any matter involving spiritual belief."

Mr WETHERILL'S decision deserves sympathetic understanding, in view of the reports of the Public Instruction Act and the pressure to which he had been subjected by such brilliantly intelligent, objective, progressive and patriotic groups as the New South Wales Teachers' Federation. The decision having been made, no amount of pressure by such bodies as the New South Wales Council for Christian Education in Schools is likely to bring about its reversal. Quite irrespective of the rightness or wrongness of the decision, what Anglicans should seek now to do is, not to cry over spilt milk, but to act intelligently and wisely to remedy the position.

The first thing we must realise is that nine people out of ten, including protesting Anglicans, do not in their hearts believe the literal truth of many miracles recorded in Holy Scripture such as the ascension into heaven of the great Elijah in a fiery chariot, or the adventures of Jonah with the fish. The decision having been made, it must clearly and beyond any possibility of misunderstanding be stated that the facts of the death and Resurrection of Our Lord Jesus Christ are sufficiently well-attested historically to place them in a completely different category. Our Lord's Resurrection is the whole basis upon which Christian doctrine is founded.

Not only ordinary people; but serious, spiritually-minded and highly trained theologians, for the most part, cannot literally believe the story of the death of Jonah, any more than they believe the literal truth of the account of the Creation in *Genesis*. As we have remarked before, the Genesis account of the Creation happens in one sense to be true; few would hold that it is so in a literal sense. Now, the whole point here is that most theologians arrive at their conclusions by processes different from those of the natural sciences. What the Church has failed to do is to instruct the Faithful in the techniques employed by the theologians. There is nothing difficult, let alone impossible, about doing this. Indeed, it simply must be done if Christian belief is to be strengthened.

It so happens that the Authorised Version of the Holy Scriptures is far more than a chronicle of the religious experience of mankind; it forms indeed the most priceless of the literary heritages of the English language; that most sparkling medium of literary expression the world has ever known. If only for this reason, and because the Sacred Scriptures are at least as worthy of critical examination as any of the works of Shakespeare—or of more recent and inferior authors inflicted by Departments of Education upon schoolchildren—would it seem to us desirable upon aesthetic grounds alone to include in the syllabus for a "non-dogmatic" course in Bible Studies to be instituted forthwith throughout the Australian secondary school system. Such a course should lead to a proper academic examination in the middle and at the end of secondary school education. Carefully and tolerantly framed, this course could so be devised as to ensure the religious interest of not only the non-Christians of all denominations, but that even humanists, Buddhists and Jews—and, indeed, the N.S.W. Teachers' Federation. It is petty, unchristian and sheer anti-intellectual to insist on our view, to hold that this could not be done without necessity. "Lauding" Biblical Studies with Modernism or naturalism.

How much public life has lost today because so few public figures—unlike the late W. M. Hughes and W. E. G. Carr—know their Bibles, and perhaps only an older generation realise that; but really it, that older generation owes it to youth to promote a revival of Bible reading with an approach consonant with our times.

Until the Church loses her fears, appreciates and acknowledges that the content of Christian experience and doctrine is perfectly acceptable to stand upon its own feet under the most searching intellectual and scientific examination, then she will continue to fail in that enthusiasm of her divinely-ordained mission of preaching the truth to all men from her own free knowledge; not from ignorance. Ignorance is the enemy of true faith.

"Everything which touches the life of the nation is the concern of the Christian."

Queen Exposed To Unnecessary Risks

Too fast and dangerous a pace was being set for the Queen's tour of New Zealand and Australia. It became evident very early in the tour in the changes which were being made to her first stage in Canada and down the Pacific. A slight schedule had been fixed with little regard for the weather. In any case, the Queen has been obliged to out of the bitter winter whirl in which she has been obliged to go, or so into the middle of a blazing summer in Australia.

Granted that it is desirable that the Queen should move around the Commonwealth, it is necessary that such wearying travel should be imposed. If the existing and, indeed, previous nature of the current itinerary had not been realised before the tour began, it is plain enough that it may not be feasible to make any significant changes. One must hope that the breaks between crowded engagements provided by periods at rest will be more beginning to be made.

No previous monarch has been able to travel so hard and so often. While communications have improved since the days of the Widow Windsor who moved very few miles from her home after Prince Albert's death, long-distance flying has brought order to the Queen's keen sense of public duty. And she should not be exposed to the physical risks that she had been taking on the London service. But it is frequently hard to see why she was delayed in his decision to travel after Prince Philip's death, which was the first church wedding a private citizen had since the service. It was, indeed, after 11 years that he was able to return to the service.

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ANGLICAN OF THE WEEK

Australian Broadcasting Commission, and has been chosen as the Rotary Foundation Fellow for 1963 to pursue a course in Journalism at the Ottawa University.

His interests and work for the Church have been long and varied.

He has been the diocesan correspondent for *THE ANGLICAN* for many years and is the editor of "The Young Anglican", which circulates in the Dioceses of Newcastle, Brisbane, Sydney, and Canberra and Goulburn.

He is a member of the Broadcasting Committee of the Diocese of Newcastle, responsible for the news in the Anglican service every week, and has, for many years, been prominent in the affairs of the Young Anglican Fellowship.

At one time Mr. Hodge had served thorough of offering himself for the ministry, but consultation and reflection persuaded him and his advisers that he could serve God effectively through the pursuit of his own chosen profession.

Mr. Hodge is engaged to Miss Colleen Hayes, another member of the Newcastle Y.A.F. Exec., and they hope to marry on his return from North America.

—Newcastle Morning Herald Week.

Our Anglican of the Week is a young journalist who has been selected as the Youth Delegate for the Province of New South Wales to the Anglican Congress in Toronto next August.

He is Mr. Errol Hodge, who is a journalist on the staff of the

POLITICIANS WHO ARE CHRISTIANS

THE CHRISTIAN IN POLITICS. Walter James. Oxford University Press. Pp. 28s.

MR. JAMES has set his hand to a fascinating and most controversial subject: old and handling is firm, informed and scrupulous.

It is an impossible task of course to deal with the wealth of material that has to be sifted out the significant from the merely interesting.

Not everyone would agree with his judgement "that one would have to go back to the Middle Ages to find an archbishop as convinced as Temple was of the relevance of Christianity to everyday politics."

But any reviewer thinks that possibly Mr. James has overlooked the claims of Laity, Tait, and Davidson who were equally interested in politics.

Then again he follows the trend in accusing the eighteenth century Church of formalism. This old talent is not entirely justified and indeed the writings and actions of Jonathan Swift, Dr. Sichelweber and Samuel Johnson, let alone the nonconformists, would indicate a healthy interest in politics by churchmen.

However, these are minor points of debate which do not detract from the excellence of his work. One would have wished for a larger and more comprehensive book and possibly Mr. James may at a later date.

HE is concerned with the degree to which Christians can be absorbed in politics without being tarnished with compromise.

There have been those like Charles Gore who held that Christians can never amount to more than ten per cent. of the population and that therefore should be for that ten per cent.

Then there are the others like William Temple who hold that the Christian Faith is the most motivating of all beliefs and that everything that man does should be the concern of the Church.

Perhaps we can divide the response of the laity into the suspicion and dislike which attaches to the utterances of the retiring Dean of Canterbury as contrasted with the respect given to the views of the late Bishop of Chester, Dr. Bell.

England perhaps is as ardent by itself because there has never been a Church party in politics in the notable Christian parties of Europe and Greece and the Catholic Action in Australia.

What I like is his final chapter with his exhortation to

Christian politicians that they may expect a different judgement from that of their contemporaries, but in the end it is God's judgement that must count.

—J.T.

CRITICISING THE CHURCH

THE CHURCH OF WOLLEBURN. John Fennell. Victor Gollancz. Pp. 22s. 36s. 46s.

I THINK that it was the American journalist John Gunther who started the trend in "pottery" informed with "inside" books some twenty-five years ago.

They were successful because they conveyed information on the intimate scale to the masses of the would-be knowledgeable; they were inspired by the serious scholars.

This trend has been nourished by the big weeklies like "Time" magazine which combine tantalising snippets of inside information with a deal of editorial opinion. It is a regretably difficult

THE INTELLECTUAL DIALOGUE

HENRY SCOTT HOLLAND. Selected from his written. Edited by H. A. G. HOLLAND. S.P.C.K. Pp. 14s. 6s.

THIS work, which recalls to mind the "Lus Mud" school of the latter part of last century, has a contribution to make to the present day dialogue between science, philosophy and religion.

This may come as a surprise to those who know the intellectual and social environment in which Scott Holland lived. T. H. Green and the Neo-Hegelianism, the rules of philosophy in England, and when the Church was attacking the validity of religious statement.

Yet our editor has, by a long introduction and a careful selection from sermons and lectures and published essays, presented Scott Holland's replies to many questions of the present day. The nature of his relation to reason and historical facts is "religious experience" as opposed to the "Jesus of history" definition.

Scott Holland asserts that reason is not a separate faculty in man's inner nature, but is always found together with all experience.

Faith is the response of the elements of all reality which includes God. It is for common to say whether this response is a rational act.

This is a tribute to its analysis of our experience of objects. In this case the result is natural science.

This theoretical analysis of empirical science as a description of relationships between entities whose existence is assumed shows how much Scott Hol-

land is, from his written. Edited by H. A. G. HOLLAND. S.P.C.K. Pp. 14s. 6s.

land is a contemporary philosopher. The faith relationship he comes to this of reference firstly for an examination of the Gospel records. These are outward expression of a living faith in the Church with the Christ. They exist to create faith in the reader.

Then the Incarnation is seen as a movement of God to man to conform to the conditions of life to himself to God.

The Church is God's community of the "faith-fall," and its authority is complementary to the authority of the Bible, but subordinate to the authority of the risen and living Christ. Christian morals are seen to follow from the faith relationship and the second part of the book shows the influence of the Christian Social Union of which Scott Holland was a leader.

The work is a network of social relationships and the Christian has an obligation to be a citizen in his village, in his municipality and in the State.

In each serving he works for the relief of the needs of those who serve him, whether he knows them or not.

This book reveals that anyone who seeks to understand the philosophy of theologians of any age must read it to say to every age. The surprising thing about Scott Holland is that he has so much to add to the intellectual dialogue of his day.

—J.R.

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ORGAN VOLUNTARIES

TWO YEARS' VOLUNTARIES. By the Organ Society. Pp. 10s. 6s.

This collection of ten voluntaries contains a number of original writing. They are written on ten staves primarily for organs without pedals but pedals may be used at certain places which are marked.

The volume should prove a boon to those who have collected organs and are tired of playing the same old organs.

The composers represented are Gray, Eldridge, Charles Hutchings, William Harris and Eric Thomas. The volume should prove a boon to those who have collected organs and are tired of playing the same old organs.

Here is a most suitable for solemn occasions, such as Remembrance Day. A funeral, by the eminent English composer of the eighteenth century, from a sonata for two violins it was very much the original source.

REDALE, PASTORAL AND PUGNA. This is a fine piece of modern

are difficult usually either for recital or for voluntaries. These should be good teaching material for advanced students.

The music, though not strikingly contemporary in style, has a modern freshness which makes it attractive both to play and to hear.

Another set of three interesting pieces by the organist of Rochester Cathedral. His music is organic. That is, the theme develops from what is the first bar. Instead of wandering from the theme, the music evolves from the motive that is heard at the beginning.

Each of these pieces in this set is attractive as the product of the composer's mind. It sticks to the text. The music is brilliant without being unduly difficult.

It is a good set of brilliant pieces for the average player.

—J.F.

THE DEATH PENALTY

THE YAT CAS. Christian Brierley. Melbourne University Press. Pp. 18s.

The author, who is Reader in Political Science at the University of Melbourne, writes about the social aspects of the controversy last year, at the Victorian Government's decision to hang Robert Tate, who had been convicted of a particularly heinous crime.

He gives in detail the legal procedure; but this is surprising in his analysis of the effects of the decision on the community.

The third Melbourne newspaper, the *Age*, was in opposition to the hanging; churchmen were opposed and organized to be so were other community leaders, including barristers and preachers.

Churchpeople will be keen to read this book. Although preliminary to the question, whether Bishop Samwell's views were "official," the author had the backing of the Melbourne University Council.

Mr. David Scott played a prominent part in the controversy. His views are given in the book.

The last chapter, "The Significance of the Case," is most important in showing the importance of the decision in public opinion. The appendix gives the transcript of proceedings in the High Court.

—J.S.

UNION TALKS IN KENYA

EAST AFRICAN CHURCHES

ECUMENICAL PRESS SERVICE

Geneva, February 4.—Some 40 East African Anglican, Methodist, Moravian, and Presbyterian churches have met near Arusha, Kenya, nine days of talks described as "the first attempt to initiate full theological discussion" looking towards eventual union.

An announcement said participants reached "an encouraging agreement" on the subject centred on Scriptures, Creeds, the Church, the Ministry and the Sacraments and Eucharist.

Findings will now be sent back to the Churches for further study and future theological talks will be held by smaller groups in Nairobi and Arusha.

The conference pledged itself to the issue of "education in the various areas of the scattered congregations of Kenya and Tanganyika."

It was the third in a series initiated last year. Conference leaders represented the Anglican Province of East Africa, the Anglican, Lutheran, Methodist, Presbyterian, the Methodist Church, the Moravian Church and the Presbyterian Church of East Africa.

Others also present from the Roman Catholic, Methodist and Southern Methodist Churches, and from the Anglican Province of Uganda.

Conference chairman was Bishop S. R. Moshi, of the Anglican Church of Northern Tanganyika.

Three consultants came special to Arusha to assist the conversations: Dr. J. W. C. Dougan, former secretary of the Department of Ecumenical Missions in the Church of Scotland, and a well-known theologian in Kenya; Pastor Peter Kijesth, of the World Council of Churches; and the Reverend P. C. Rodger, executive secretary of the Faith and Order Department of the World Council of Churches.

TOO MUCH H.P., SAYS BISHOP

ANGLICAN NEWS SERVICE

London, February 4.—The Bishop of Manchester, the Right Reverend W. D. L. Greer, said last week that the practice of hire purchase had gone too far.

The Bishop, who is president of the Manchester and Salford Diocese Savings Bank, was speaking at its annual meeting.

"Times will come in the life of every person when there is a need to call upon some resources," he said.

"I feel myself there is too much temptation to depend on hire purchase and I would hope that hire-purchase firms were not a respectable type of pawnshop. Instead of pawning their gold watch, or bicycle people were putting their future in pawn."

Others would be, and the nation would be, in healthier circumstances, he went on, if the "old practice of saving before you spend," said Dr Greer.

VISIT TO LOURDES

ECUMENICAL PRESS SERVICE

Geneva, February 4.—Two groups of Anglican pilgrims to the Roman Catholic healing shrine at Lourdes, France, left on August 10.

The first party, of about 30 persons, including two or three who will be led by the Right Reverend Wilfred Westwood, of the Church Union.

A second party will be led by the Reverend Col. Stephenson, of the Anglican Shrine at Walsingham, England. The announcement came as the idea for the visit originated with a Roman Catholic, Mrs. Evans of Blackfries. It said the Roman Catholics have been busy in making facilities available.

WHEN CHURCH FOR U.S.A.

LINKS WITH CHURCHILL

ANGLICAN NEWS SERVICE

London, February 4.—The Diocese of London is planning to have the damaged Wren church of St Mary Aldenbury in the City of London, the home of the minister Colonel, Fulton, in the U.S.A.

The diocese is promoting a bill which is expected to come before Parliament later this year. The Archbishop of London, the Ven. Geoffrey Fisher, said here last week that all the ecclesiastical authorities concerned had now given permission and it remained only for Parliament and the London County Council to approve.

The church would be a gift, the college would use it as a chapel. It would be a "link between the two countries," he said.

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It is also intended as a tribute to Sir Winston Churchill. There are plans for a stained glass window bearing the Churchill coat of arms and a church library to be built next to the church.

FULTON SPEECH

It was at Fulton in 1946 that Sir Winston Churchill had his speech on the special relationship between the Commonwealth and the United States for "the sure preservation of peace."

If permission is granted, the Portland stone work will be dismantled and transported by sea.

New wood ceiling work will be carried out in Britain. It is hoped that the church will be reconstructed by April, 1968. Dr. Ernest Davidson, president of the college, who is in London for consultation on a church, said transport alone would cost about £700,000.

The church would be a centre of worship for 650 students. He hoped that it would be used by both members of the Presbyterian and Episcopal Churches.

KENYA CLERGYMAN IN ENGLAND

ANGLICAN NEWS SERVICE

London, February 4.—An African clergyman who has spent much time dealing with the rehabilitation of former " Mau Mau" terrorists has arrived in England for a ten-month's stay during which he will make contacts in industry and the social services.

He is the Reverend Sosthenes Muga, Rural Dean of Fort Hall, in the Kenya area of Kenya.

His visit has been sponsored by the Kenya Council of Social Unity. On his return to Kenya he will become Archbishop of Fort Hall.

A FRANCISCAN CAMPAIGN

ANGLICAN NEWS SERVICE

London, February 1.—Imperial College, the Chelsea and Battersea Technical and Queen Elizabeth College, all within the University of London, will be the three centres for a Franciscan Campaign to be held in the West London Chaplaincy of London University from Sunday, February 10, to Sunday, February 10.

On February 7 the Bishop of Kensington, the Right Reverend J. R. K. Roberts, will preside at the opening of the campaign, confessions and first Communion in the temporary unit of the very church of St. Augustine's, Queensway, in Ealing, London, in the same church on Saturday, February 9, there will be a quiet day conducted by Fr Oswald S.S.F.

UNITY RALLY IN TRAFALGAR SQUARE

ANGLICAN NEWS SERVICE

London, February 4.—More than a thousand Christians of denominations took part in an open-air rally in Trafalgar Square on the evening of 20 during the Week of Prayer for Christian Unity.

The weather was bitterly cold, the fountains were frozen, and the ground was icy.

The Dean of Westminster, the Very Reverend Eric Abbott, spoke first. "We are gathered here before you as Christian men who are sorry for their divisions," he said.

"Some of these wounds are very deep, some of them hurt. We are asking God to heal these wounds. We stand here as friends in Christ and Christian unity."

Mr Gordon Wheeler read a passage of Scripture, urging the people to use it as a prayer.

The people then sang Newman's hymn, "Praise to the Holiest in the Height."

The Lord's Prayer was then said. The third speaker was the Archbishop of Canterbury, the Most Rev. Michael Ramsey.

Then a layman, Mr John Lawrence, urged the people to depart in silence to nearby churches to pray for Christian unity. He recommended that they should go to a church outside their own communion.

The rally was arranged by the inter-denominational Conference to Promote Prayer for Unity.

CONFERENCE AT MINDOLO

ANGLICAN NEWS SERVICE

London, February 4.—Clergy and lay people nominated by Christian Councils in English- and French-speaking countries of Africa are to assemble at the Mindolo Ecumenical Conference, at Mindolo, Northern Rhodesia, during the week ending February 16.

They will spend two months working with a small group of specialists in an All Africa Seminar on the Christian Home and Family.

A report on the proceedings is due to be made at the second assembly of the All Africa Church Congress which begins at Makerere University College, Kampala, Uganda, on April 20.

The seminar, which is being sponsored by the All Africa Church Congress and the World Council of Churches, follows important discussions on the family at the Congress' assembly at Ibadan in 1958.

Among those attending the seminar are: the Rev. G. R. Dunstan, Clerical Secretary for the Council for England Board for Social Reconciliation.

Mr Dunstan, who is a minor canon of Westminster Abbey, has been seconded to give general direction to the studies at the seminar.

He will travel to Lagos and Ibadan, Nigeria, before February 10 and on February 6 is due to arrive at Harare and Yaounde in the Congo Republic.

On February 11 he will travel to Brazzaville in the Congo and will reach Kiteve, via Salisbury, Southern Rhodesia, on February 12.

Some 40 people travelling from the seminar to the congress beginning on April 20, Mr Dunstan will pay new duties as rector of the vika. He is due to return to England on April 30.

NEGRO RECTOR

ANGLICAN NEWS SERVICE

Geneva, February 4.—The Rev. J. R. Roberts, of the Westminster Diocese, a Negro staff member of the Diocese of Michigan, U.S.A., will pay new duties as rector of the all-white Trinity Episcopal Church, in Farmington, Conn.

He was formerly executive director of the Christian Social Relations Department of the diocese.

AGAPE IN ROME

FREEDOM OF CONSCIENCE

ANGLICAN NEWS SERVICE

London, February 4.—Augustin Cardinal Berti has announced that when the Second Vatican Council reconvenes in September, the Vatican Secretariat for Christian Unity which he heads will prepare a scheme or decree, proclaiming the right of all men, believers or unbelievers, to freedom of conscience.

He made the announcement before some 200 representatives of religious bodies gathered for an agape (supper) sponsored by the Catholic International Pro Dio University in Rome, and modelled along the lines of the feasts of the Eucharist common in early Christian times.

Participants hailed the cardinal's proposals as "very important" and said the speech could be a "Magna Carta" of a new orientation given to the Roman Catholic Church by Pope John.

Cardinal Berti declared that, if the Second Vatican Council, the agape was inspired by a sense of universal charity. He warned against identifying truth with one's own beliefs and stressed the need to understand other men's convictions and respect their consciences.

SYMBOLIC MEAL

Among others taking part in the agape, besides Jews and Latin and Eastern Rite Catholics, were Eastern Orthodox, Baptists, Methodists, Lutherans, Anglicans and Moravians.

Cardinal Berti told the participants, who shared a symbolic meal consisting of five simple pies similar to those prepared by Jews 2,000 years ago, "an authentic love for truth demands that we recognise it wherever encountered."

To those objecting that error was being spread by the simple pies, "we must answer that error is not spread by error, but by truth."

He said that the world of religion was a world of aberrations of a misanthropic love for truth. They were waged by men who forgot that not less important than truth is man's right to follow his own conscience and to have his independence respected by all.

Dr Manfred Rott, president of the Italian Baptist Churches, told the gathering that the gathering of the world was growing increasingly smaller, a meeting of the different faiths is inevitable and must occur "in grace and love."

CHURCH BOOKSHOP DEDICATED

ANGLICAN NEWS SERVICE

London, February 4.—St. Algate's, Oxford, was packed on January 27 for the opening of the new Church of the Archdeacon of Canterbury, Dr. A. M. Ramsey, preached a morning service and afterwards dedicated a new Church venture in Oxford.

A former bookshop and warehouse belonging to the Church in the centre of the city has been converted into a vigorous bookshop and a coffee house at a cost more than £50,000.

The archbishop welcomed the venture. He said it showed the twofold mission of the Church, fellowship and the extension of religious knowledge.

SOUTH AFRICAN TRINITY

ECUMENICAL PRESS SERVICE

Geneva, February 4.—The Australian Bible Committee has undertaken to finance the first edition of a New Testament in the Setswana language of Matsoa, spoken by more than 10,000 people in the Chaco in Argentina, who are Christians.

The translation has been made by the Anglican Missionary Society.

Theological terms for which no suitable Setswana word existed, the Matsoa language have been rendered in Spanish.

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THE MUSIC OF THE CHURCH . . . 43

MANY composers, including those of the Church, have been described as "virtuosi" in a term not always understood.

Obviously it meant "a person with special knowledge of, or taste for, works of art or science, or one skilled in the mechanical part of a fine art." Now, then, the virtuosity of the term, and in the eighteenth century its general usage signified "knowledge of the art of music," while today it is applied more to technical skill which renders difficult music very greatest ease."

Properly speaking, virtuosity is a means to an end, that of interpretation. So the Church virtuosi may be described as those composers who succeed to interpret by musical means the praise and worship of God.

Gerald Crag, for instance, says that Mozart's Church compositions were "as expert as they were beautiful, for he was capable of writing poor music; while Bach was 'unique in his inimitable quality and his inexhaustible source of religious inspiration'."

Crag finds less virtuosity in Bach, whose works though beautiful and always mystical, were often vague, and in Handel, whose forceful virtuosity was somewhat material, whereas

Bach's realism "never overstepped the bounds of liturgical propriety."

But the master virtuoso whose Church music reveals his virtuosity is the Englishman. There has always been an inclination on the part of the public to regard the best virtuosity as an end in itself, disregarding the music which it serves. Virtuosity and artistry.

The English Church can never be fully employed as an aid to worship unless its sanctity is allied to the best virtuosity and melody.

Virtuosity is a term simply meaning "verse," but it also has a special application in the Roman Catholic Church to a verse of a psalm, during which the singers are silent, the organ plays, and clergy and congregation repeat the words of the verse to themselves.

ANTIPHONS
A similar practice is sometimes used by the Kyrie, Gloria and Agnus, the organ "supplying" alternate phrases.

At Vespers may be "supplied" on their repetition. The organ is especially being called to relieve the choir, when the organ is used at the festival by brilliant outbursts of extemporisation.

At the present time much used in French cathedrals and large churches where there are fine organs.

DIOCESAN NEWS

ADELAIDE

RETIREMENT

Bookings are still made at the Canterbury Book Depot, Leith on the pre-Lenten course to be held at the Retreat House, Leith on February 12-13, and the conductor will be the Reverend D. W. McEwen.

R.C.M.M. SCHOOL

A day school for Roman Catholic children, and choristers of the cathedral choir, is being opened in the western suburbs of Adelaide by the Rev. E. Elphinstone, Rector of St. Mary's, Dwyer Road, Warburton, on February 12.

The school will be conducted by the Rev. E. Elphinstone, Rector of St. Mary's, Dwyer Road, Warburton, on February 12. The school will be conducted by the Rev. E. Elphinstone, Rector of St. Mary's, Dwyer Road, Warburton, on February 12.

NEWCASTLE

ANNIVERSARY

The 100th year of the foundation of the service held in the parish of St. James to mark the 100th anniversary of its consecration, will be celebrated on Saturday, February 9, at 8.45, in St. James and Lochmaber, in the morning.

In 1865, the first and only Bishop of Newcastle, the Right Reverend John Lancelotti, was consecrated.

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LETTERS TO THE EDITOR

UNAUTHORISED JOURNAL

TO THE EDITOR OF THE ANGELICAN

Sir,—The following points refer to the accusations of your correspondent, Mr. E. K. Robins and Mr. David R. K. Robins, in the *Anglican* (December 13).

The first point is that the "Publications Office" of the Anglican Society did not authorise the magazine, nor was it consulted about its contents or about any of its articles or about any of its illustrations or about any of its advertisements or about any of its editorial material.

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Organ verses were published as early as 1531, in which year Pierre Attainant, the celebrated French composer, wrote two books of birth is unknown (c. 1639).

The word *magdalen* is a term peculiar to the Anglican Church and designates a "cathedral singing choir" or "cathedral choir."

The position varies in details of the different cathedrals, and at some of them the "choir" is called "Clerk" or "Lay Choir."

The word *verse* indicates that the world's religions for canon, done vicariously. At one time every canon had either a vicar choral or a minor canon (the latter being in Order) attached to him.

The office as it now exists sprang up from the Reformation (1534-35), formerly all these various clerks and vicars were in holy orders.

The very term "cathedral singing choir" serves to remind us of the important part music has always played in the church.

Magdalen may be further mentioned as the Magdalen Society, founded in London, 1741, and which has since spread to other churches.

The members meet for supper, after which the magdalen books are handed round the table and the choirboys are to sing the treble parts.

No audience is allowed but prizes for magdalen are awarded.

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FOUR TALKS BEING GIVEN ON WORLD RELIGIONS

FROM OUR OWN CORRESPONDENT

Brisbane, February 4

Four talks on the Great World Religions are being given at the lunch-hour services at St. John's Cathedral at Thursday 1.15 p.m. on the days before the Lenten course begins.

