



*Russell Drysdale, portrait of Donald Friend 1948. Oil on composition board, 121.5 × 91.4 cm.*

ART GALLERY OF NEW SOUTH WALES

## CHAPTER 42

# RELIGION

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**D**EFINING 'RELIGION' is no simple matter. Clearly no one interpretation of religion could satisfy the many different interests or contain all the varieties of religious experience to be found in Australia. Instead, it may be helpful to list the commonly regarded characteristics of religious faith and practice. Religion involves belief in God or in some supernatural power which transcends human existence. This belief entails a distinctive way of looking at the world and of living within it. Believers gather into communities and accept a certain authority, whether in the form of sacred writings, a tradition, a confession or a leader. They share forms of worship as well as symbols of their faith, history and values.

For thousands of years Aboriginal Australians have observed a highly developed religion with primal myths, sacred sites, beliefs and lore. Literature about this religion is included in the section on Aborigines and, for this reason, is omitted here.

The literature which deals specifically with religion in Australia is quite imbalanced. Christianity has dominated and, for this reason, the focus has been on the life and thought of the churches. At the other end of the spectrum, literature on non-traditional forms of religious consciousness is only beginning to emerge. Most writers on religious themes have been clerics, historians, sociologists or a combination of these. Much of the material is scholarly and this survey, while not intended for academic purposes, would be barren indeed were it to omit such contributions.

Of necessity, the choice of items is selective. Some are included as examples of the types of material available; others as major works in their own right. The reader who would delve deeper should note the discussion of bibliographies in chapter 8 of this volume and also remember that most of the items cited below contain guides to additional information.

## REFERENCE SOURCES

Students of the history of religion in Australia should acquaint themselves thoroughly with Section II of this volume, particularly the general sources of references in the humanities and social sciences. Here attention is drawn mainly to the specialist works related to religion and its history in Australia. To date the only bibliographies on religion are M. Mason & G. Fitzpatrick (1982) and a bibliographic study by J.D. Bollen *et al* entitled 'Australian religious history, 1960–1980' in *J of religious history* 11, 1980, 8–44. Arns and Dacy's union list of theological serials (1983) will help researchers to locate the 3000 serials kept in academic and specialist libraries.



Closely related are lists of archival repositories such as *Our heritage* (Sydney, Australian Society of Archivists, 1983) and Ansell's somewhat more detailed guide (1985).

Organised religion has received little attention in general histories of Australia, though some historians have described not only the emergence of religious groups but also their impact upon society. Section V of this volume examines many of these histories. It is worth noting that C.M.H. Clark's *A history of Australia* (MUP, 1962– ), Frank Crowley's *A new history of Australia* (Melbourne, Heinemann, 1974) and K.S. Inglis's *The Australian colonists* (MUP, 1974) pay particular attention to the history of religion in this country. An outstanding assessment of religion in the founding of Australia is Douglas Pike's *Paradise of dissent* (MUP, 1967) showing how non-conformists influenced the establishment of civil liberties in South Australia.

Three series of documents form an important source of data for the study of religion in the early days of European settlement. Incomplete and at times unreliable as they are (because of incompetent and selective copying, particularly in the two older series) *Historical records of Australia* (Melbourne, Library Committee of the Commonwealth Parliament, 1914–25), *Historical records of New South Wales* (1892–98; facs, Sydney, Lansdown Slattery, 1978–79) and the recent *Historical records of Victoria* (Melbourne, Public Record Office of Victoria, 1981– ) remain useful for an understanding of the governors' attitudes to the churches and the clergy. Frank Crowley's multivolume selection entitled *A documentary history of Australia* (Melbourne, Nelson, 1980– ) also covers religious events more generously than other collections of this type.

Religious organisations, the churches and the major denominations publish directories or yearbooks which include information about their organisations, personnel and services. The minutes and documents of their annual conferences (variously styled) are important additional sources. Hynd (1984) and the *Australian and New Zealand Association of Theological Schools fact book*, published by the association since 1976, include detailed lists of theological schools and church organisations.

## SURVEYS

Most Australians claiming religious affiliation identify, really or nominally, with one of the Christian denominations and, understandably, most published religious history has been church history. However, questions about the interpretation of this history have implications for the study of other aspects and forms of religion. Patrick O'Farrell confronts some of these questions in an article, 'Writing the general history of religion in Australia' (*J of religious history* 9, 1, 1976, 65–73). Does a historian's denominational commitment preclude a balanced treatment of the subject? Can we speak of an intrinsic Australian religious history when so much of it is derivative, imported from a 'mother country'? More pertinently, has Christianity determined the life and thought of the Australian people to an extent that warrants historical analysis? The composite bibliographic essay by J. D. Bollen and others, referred to earlier, also probes these issues.

The writing of religious history has now tended to shift to departments of history and religion in tertiary institutions. These scholars are re-evaluating the celebratory and sectarian posturing which characterised many of the older chronicles. But these authors, in their turn, must clarify their own assumptions. An important discussion on historiographical issues has focused chiefly on the writings of Catholic authors. It began with a provocative article by K.S. Inglis, 'Catholic historiography in Australia' (*Hist stud* 8, 31, 1958, 233–53), and was continued by Walter Phillips, who reviewed subsequent writings in 'Australian Catholic historiography: some recent issues' (*Hist stud* 14, 56, 1971, 600–11). Patrick O'Farrell addressed the problem of the historian's need for detachment in 'Historians and religious convictions' (*Hist stud* 17, 68, 1977, 279–98), while K.S. Inglis summarised the more recent work of revision and synthesis in 'Colonial religion' (*Quadrant* 21, 12, 1977, 65–72). Inglis has consistently stressed the importance of studying the laity, the forgotten factor of so much church history.

Another aspect of revisionism concerns the biographies of religious leaders. A number of these, written by admirers, tended towards hagiography and revealed little knowledge of historical context. Again the shift is towards a more candid assessment, but not without a



cautionary note. Whatever one thinks about the relevance or irrelevance of religion, it must be clear that Broughton, Polding, Lang, Chisholm, Mannix and other figures of prominence were religious people and they cannot be made intelligible without it.

Most surveys of religion in Australia concentrate on the Christian churches. An exception, which includes the major faiths as well as lesser known groups but which now needs updating, is Tess van Sommers, *Religion in Australia* (Adelaide, Rigby, 1966). Hans Mol's programmatic studies (1971) are sociological analyses of religious thinking and behaviour. An important collection of essays, stimulated by Mol's work, has been gathered by A. Black and P. Glasner (1983) and brief but illuminating lectures by J.D. Bollen were published as *Religion in Australian society: an historian's view* (Sydney, Leigh College, 1973). Barbara Thiering's Walter Murdoch Lecture, *God's experiment: Australian religion* (Perth, Murdoch University, 1982), points up the effects of respective waves of immigration on our religious history.

Little of substance has been published on developments in religious art. A brief but incisive essay by Rosemary Crumlin, 'The Blake Prize for Religious Art', in *Faith and culture*, edited by M. Press and N. Brown (Sydney, Catholic Institute of Sydney, 1984, 28–35), recounts the history of the prize and reflects on the divorce between the church and the artist. Religious and theological motifs are being sought and found in the literary works of certain Australian authors. This is a field in which Veronica Brady (1981) explores some possibilities. The religious attitudes of one of the main contributors to the Australian legend are analysed by Marian Zaunbrecher in an article, 'Henry Lawson's religion' (*J of religious history* 11, 2, 1980, 308–19).

#### PERIODICAL LITERATURE

There is a continuous stream of commentary in the journal literature. The major title in the field is the *Journal of religious history* which began in 1960. Other periodicals that occasionally include articles on religious issues are *Australian journal of history and politics*, 1955– ; *Historical studies*, 1940– ; *Journal of the Royal Australian Historical Society*, 1904– .

A number of denominations, their theological colleges and historical societies produce journals and newspapers whose contents range from the reporting of current events to scholarly articles. Some examples are *Australasian Catholic record*, published since 1895 at St Patrick's College, Manly; *Australian Baptist*, since 1913; *Church heritage: journal of the Church Records and Historical Society* (Uniting Church in Australia, NSW Synod), since 1978; and *St Mark's review*, from St Mark's Institute of Theology, Canberra, since 1955. A major Jewish publication is the *Journal and proceedings of the Australian Jewish Historical Society*, published since 1939. The Australian Federation of Islamic Councils publishes *The Australian minaret* with materials in English, Arabic and other languages.

Non-denominational journals, some more specialised than others, include *Australian biblical review*, published by the Fellowship for Biblical Studies since 1951; *Colloquium: the Australian and New Zealand theological review*, since 1964; *Interchange: papers on biblical and current questions*, published by the AFES Graduates Fellowship, a branch of the Australian Fellowship of Evangelical Students, since 1967. The Zadok Centre in Canberra, devoted to discussion of contemporary issues within the context of Christian faith, publishes a number of reading guides and commentaries on current events, and the *Zadok Centre news* since 1971.

#### THE EARLY PERIOD

In a chapter entitled 'The Sabbath' in *The Australian colonists* (MUP, 1974), K.S. Inglis contrasts the intense religious fervour that had marked the establishment of the New England colonies of North America with the lack of purpose behind the beginnings of Christianity in Australia. The Colonial Office, in planning the first settlement, did not regard its spiritual needs as having a high priority. Furthermore Governor Phillip was hardly a religious enthusiast. No church ceremony celebrated the landing, the first service being delayed until Sunday 3 February 1788. The chaplain, Richard Johnson, the service and the prescribed sacraments were of the Church of England which, although subordinate to the authority of the early governors, was to dominate the religious scene for several decades.

A volume of documents edited by Jean Woolmington (1976) covers this and later periods.



The biographies of Johnson and Samuel Marsden reveal the church's difficulties in perpetuating old traditions and adapting to a radically different environment. Relationships between clergy and convicts were identified with the government's repressive system, a point elaborated by A. Grocott (1979). J.D. Bollen, in an article entitled 'English Christianity and the Australian colonies' (*J of ecclesiastical history* 28, 4, 1977, 361–85), argues that for thirty years after 1788, Australia's penal settlements attracted scant attention from either the churches in England or their missionary societies. On the other hand James Waldersee (1983) tells how the Society for the Propagation of the Faith assisted nascent Catholic dioceses and missionary work throughout the nineteenth century.

#### CHURCH, STATE AND EDUCATION

With the influx of free settlers the variety and strengths of the several denominations increased. In the interests of equity and order Governor Bourke made two proposals which were to have important consequences for all religious groups. The first was that financial aid be granted to the major churches. The intention of the Church Act 1836 was adopted by other colonies, with aid being extended to some smaller groups, including Jewish communities. John Barrett (1966) covers these events in eastern Australia. The church acts effectively reduced the domination of the Church of England but otherwise promoted growth and consolidation. They also sponsored what Naomi Turner has called 'the sinews of sectarian warfare' in a book of that title (1972).

Closely related was Bourke's attempt to impose order on the haphazard development of educational facilities by recommending a national system of education for all children. This was successfully resisted, mainly, but not solely, by the Church of England. The 'free, secular and compulsory' system finally adopted by all colonies had numerous implications. One, of major proportions, was that the Catholic authorities were confirmed in their decision to develop and support a separate system providing schools, teachers and texts. Deserving of special mention is the foundation study by A.G. Austin, *Australian education, 1788–1900: church, state, and public education in colonial Australia* (Melbourne, Pitman, 1972) and an authoritative work on the development of Catholic education by Ronald Fogarty, *Catholic education in Australia, 1806–1950* (MUP, 1959). Literature on denominational schools is extensive. Over 350 items are listed in Mason and Fitzpatrick (1982). There have also been a number of significant publications designed for teachers of religious education.

The oldest universities, Sydney (1850) and Melbourne (1853), were part of the state-supported, secular education system. The major churches, however, received grants of land and established residential colleges, affiliated with the universities, to provide ancillary teaching and a location for theological education, particularly the training of ministers. Contributions to the history of one university college are published as *Ormond College centenary essays* edited by Stuart Macintyre (MUP, 1984), which includes an essay on the college's Theological Hall by Don Chambers. K.T. Livingstone assesses the recruitment and training of Catholic priests in *The emergence of an Australian Catholic priesthood 1835–1915* (Sydney, Catholic Theological Faculty, 1977). The relation between theological education and social responsibility is among the matters explored by Renate Howe in 'Protestantism, social Christianity and the ecology of Melbourne, 1890–1900' (*Hist stud* 19, 74, 1980, 59–73). A general criticism to emerge from this literature is that, at the end of the century, little was being done to encourage theological thinking in an Australian context.

#### INTELLECTUAL, SOCIAL AND POLITICAL CONCERNS

From the 1880s the churches were either crusading or defending in a number of areas. The literature achieves good coverage of the currents of religious thought and activity, particularly to 1920.

The last decades of the nineteenth century saw the intellectual landscape being substantially altered by Darwinian evolutionary theory. The credibility of the Bible, particularly its account of creation, was at stake. The problems of affirming biblical authority and reconciling traditional theological positions with the new learning elicited a variety of responses. Covering these and



other issues, Timothy Suttor examines 'the deliberate setting aside of religious certitude in Australia, 1875–1900' in the *J of religious history* (1, i, 1960, 26–39), while Jill Roe describes varying clerical attitudes during one critical decade in 'Challenge and response: religious life in Melbourne, 1876–1886' (*J of religious history* 5, 2, 1968, 149–66). Walter Phillips explains the position of the churches in several journal articles and again in his examination of social conflict (1981).

The 1880s and 1890s also marked the churches' increasing concern for the recognition of Christian principles and practices in society. Pronouncements on Sunday observance, temperance, gambling, the alleviation of poverty and the labour movement thundered from the pulpits and were relayed through an extensive denominational press. Positive and negative attitudes, pastoral care and alleged wowserism were juxtaposed as churchmen confronted social issues.

The combination of evangelism and pastoral concern characterised the witness of the Salvation Army, which appeared on the Australian scene in 1880. Centennial histories of the Army by Bolton and by Tarling were both published in 1980. Related is David Hilliard's review of evangelical work from the 1870s to the 1920s, featuring such famous visitors as J. Wilbur Chapman and Charles M. Alexander, and published as *Popular revivalism in South Australia* (Adelaide, Uniting Church Historical Society, South Australia, 1982).

In the 1890s the churches, in addressing the poverty and unrest of the time, had to make decisions about the validity of trade unionism and the labour movement. Authors such as J.D. Bollen (1972), R.L. Broome (1980) and W. Phillips (1981) deal with the churches' responses to industrial conflict and social unrest. The question of Catholic political influence is examined by Patrick Ford: *Cardinal Moran and the A.L.P.: a study in the encounter between Moran and socialism, 1890–1907: its effects upon the Australian Labor Party, the foundation of Catholic social thought and action in modern Australia* (MUP, 1966).

Politically, from the very beginning Australia has operated without recourse to the support of religion. There are, however, two religious clauses in the Australian constitution. The deity is recognised in the preamble, and section 116, in part, prevents the commonwealth from making laws for establishing or prohibiting any religion or for imposing any religious observance. How these clauses became part of the constitution is related by Richard Ely (1976).

The constitutional 'blessing of Almighty God' was invoked by churchmen who generally regarded World War I as a just war. The conscription debates gave way to questioning and disillusion, which saw the entrance into the political arena of the then coadjutor Catholic Archbishop, Daniel Mannix, and the reawakening of sectarianism. Michael McKernan (1980) skilfully examines the varying attitudes from 1914 to 1918. To date, little has been published either on the churches' pronouncements on the more recent wars or their participation in emerging peace movements.

During and after World War II the churches were concerned with the dilemma of communism. In 1941–42 a secret organisation, the Catholic Social Studies Movement led by B.A. Santamaria and widely supported by the Catholic hierarchy, had been formed to counter communist influence. Paul Ormonde documents its history and evaluates its effect on the Catholic Church and Australian democracy in *The Movement* (Melbourne, Nelson, 1972); it is more fully treated by Gerard Henderson (1983), while B.A. Santamaria's own memoirs, *Against the tide* (OUP, 1981), provide the most intimate account.

More light is thrown on this period by Vincent Buckley in *Cutting green hay: friendships, movements and cultural conflicts in Australia's great decades* (Ringwood, Vic, Penguin, 1983) and Edmund Campion in *Rockchoppers: growing up Catholic in Australia* (Ringwood, Vic, Penguin, 1982). A different but important participant in the ambiguities of these years was the Victorian Methodist minister Frank Hartley who became spokesman for international and Australian peace movements. His wife, Marion Hartley, has written his biography, *The truth shall prevail* (Melbourne, Spectrum, 1982).

From the earliest settlements, immigration has helped shape and give a distinctive character to a number of denominations. After 1945, with an influx of new Australians, religious



organisations set up agencies to assist with their integration and to minister to their particular needs. The writings of Frank Lewins are important in examining relationships between the Catholic Church and migrants. Two major reports, by David Cox (1982) and the New South Wales Anti-Discrimination Board's statement (1984), are landmarks in this field.

### THE DENOMINATIONS

Few national histories of denominations have been written but readers should recognise the usefulness of the *Australian encyclopaedia* in providing summary accounts of the major religious groups with suggestions for further reading.

In terms of the number of publications, prominence clearly belongs to Catholic histories. A major work by Patrick O'Farrell (1977) provides an authoritative account from colonial times. So far no counterpart for other denominations has been published. An insightful commentary on the literature since the 1920s is in an article by J.J. Eddy, 'Australian Catholicism in the last fifty years' (*Australian Catholic review* 50, 1, 1973, 306–20).

Next to Catholicism the Orthodox churches comprise the largest body in Christendom but this family of churches has been the Cinderella of our church history. Little more than pamphlets have been published about it. An Anglican bishop, Ian Shevill, has written a brief work, *The Orthodox and other Eastern churches in Australia* (Sydney, Anglican Information Office, 1976). A priest of the Greek Orthodox Church, Miltiades Chryssavgis, has contributed an essay, 'Orthodoxy in Australia' to Harris *et al* (1982) which describes the history of the church and the issues confronting it.

The Church of England in Australia became the Anglican Church of Australia in 1981. No substantial national history of this church has been written although the gap is filled in part by Ross Border's somewhat technical survey, *Church and state in Australia, 1788–1872: a constitutional study of the Church of England in Australia* (London, SPCK, 1962).

Colonial and later histories of Presbyterianism and Methodism, written usually to commemorate jubilees or centenaries, should be accessible in all state libraries. Typical of this genre are R.G. Balfour, *Presbyterianism in the colonies* (Edinburgh, MacNiven & Wallace, 1899), James Colwell, *The illustrated history of Methodism* (Sydney, Brooks, 1904) and C.A. White, *The challenge of the years: the history of the Presbyterian Church of Australia in the state of New South Wales* (A & R, 1951). Until recently little had been published about the Congregational churches, apart from those in South Australia where their influence was out of proportion to their membership. An article by G.L. Barnes, 'The origins of Australian Congregationalism' (*Church heritage* 1, Sept 1978, 33–44), outlines their beginnings and quest for religious liberty. Hugh Jackson's 'Religious ideas and practices in Australian Congregationalism, 1870–1930' (*Journal of religious history* 12, 1983, 266–83, 433–44), helps to fill in the later years.

Few figures from this cluster of three denominations have become legendary: unlike bishops, their moderators and presidents were in office for too short a period to attract the same public attention and few recorded their memoirs. One figure, however, cannot be ignored although, as record has it, even bushrangers preferred to leave him alone. The doughty, quarrelsome John Dunmore Lang was the leading Presbyterian in the colonies and Baker's lengthy biography (1985) does him justice.

Recent material on these three churches to 1976, the year of their becoming the Uniting Church in Australia, is to be found chiefly in articles and theses. The journal *Church heritage* is an important resource, particularly for state histories. The creeds, confessions and sermons which helped shape the doctrinal understanding of the Uniting Church in Australia are gathered in a volume edited by M. Owen (1984).

In 1967 the two major Lutheran groups merged to become the Lutheran Church in Australia. There are two official histories. Alfred E.R. Brauer wrote *Under the Southern Cross: history of the Evangelical Lutheran Church of Australia* (Adelaide, Lutheran Publishing House, 1956) and Theodor Hebart, *The United Evangelical Lutheran Church in Australia: its history, activities and characteristics, 1838–1938* (Adelaide, Lutheran Book Depot, 1938). The story of another group of congrega-



tions has been gathered by H. Eilert and J.S. Martin, *Northern light in southern skies: Scandinavian church life in Victoria, 1883–1983* (Melbourne, Swedish Church, 1983).

The Baptists opened churches in Hobart and Sydney in the 1830s. J.D. Bollen (1975) describes how such groups adapted to their minority status while G. Chapman (1979) deals with the Churches of Christ. Of the religious groups originating in the United States of America, A.S. Maxwell provides an account of the Seventh-day Adventists in *Under the Southern Cross: the Seventh-day Adventist story in Australia, New Zealand, and the Islands of the Pacific* (Nashville, Tennessee, Southern Publishing Association, 1966).

Dissension could be found within a denomination as well as without. The Reverend Charles Strong left the Presbyterian Church of Victoria in 1883 and became the first minister of a new religious society, the Australian Church; his biography has been written by C.R. Badger (1971). His spirit of liberalism was to be found also among the Unitarians who adopted comparatively radical positions and contributed significantly to debates on evolution, the liberation of Sundays and, in the 1950s, the peace movement. Eleanor Wilson has written, *The story of the Sydney Unitarian Church, 1850–1974* (Sydney, The Church, 1974), while the history of the Melbourne congregation is recorded by Dorothy Scott (1980).

The Charismatic movement, which affirms the possibility of experiencing the Spirit of God, has spread rapidly. It includes both the Pentecostal churches and fellowship within the major denominations. Barry Chant describes the nature, potential and problems of these groupings in 'The promise of the Charismatic movement', an essay in Harris *et al* (1982).

The Sunday School movement began in England in 1780. Beverley Earnshaw commemorated its bicentenary with a short treatment in 1980.

Historically, the clergy's domination of the churches' decision-making has been assumed. Some of the biographies cited indicate the firm direction given by a clerical elite. More recently there has been evidence of changes in clerical roles, status and self-perceptions. A number of studies, for example those of Blaikie (1979), Bodycomb (1978) and Dempsey (1983), analyse the kinds of problems being encountered. In addition to these books there are relevant essays in Black and Glasner (1983) which focus on exceptions and styles of ministry. On this topic a volume by Robin J. Pryor (1982) is particularly important.

In recent years women have been questioning the traditional patriarchal nature of the church's organisation and literature, both historical and biographical, is now appearing on the status and role of women in religious affairs. A volume of essays edited by Sabine Willis (1977) provides some good examples. Patrick and Deirdre O'Farrell co-authored 'The status of women: some opinions in Australian Catholic history, c1869–c1969' (*Bulletin of Christian affairs*, 57–58, Oct–Nov 1975); Tulip (1983) tells of developments within the Uniting Church; while Sabine Willis makes critical use of the literature to date in an article, 'Fragments of illumination: women and the church in Australia' (*Church heritage* 2, 1, 1981–83, 58–74). Although some denominations now ordain female ministers, there remains a division of theological opinion on this matter.

There have been notable recent developments in the areas of liturgy, ritual and church music which include the publication of *An Australian prayer book* by the then Church of England in 1978 and the *Australian hymn book* (1977) which, with its Catholic supplement, represents an ecumenical undertaking.

By far the most important development in recent church history has been the decreasing sectarian wrangling among the mainstream denominations. Some phases of the ecumenical movement in Australia go back to the last decades of the nineteenth century; the most extensive account of these early attempts at unity is by Frank Engel (1984). Major factors responsible for the more recent initiatives were, on the one hand, the experience and influence of the World Council of the Roman Catholic Church which stressed that the other churches were partners in dialogue and co-operation. The more friendly and creative atmosphere that followed gave Michael Hogan cause to write an article, 'Whatever happened to Australian sectarianism?' (*J of religious history* 13, 1, 1984, 83–91).

The formation of the Uniting Church in Australia has already been mentioned. Its very title,



'Uniting' rather than 'united', is meant to signify an openness to a wider union. Some attitudes of the Anglican Church in this regard are introduced in *Anglicans, unity and the Uniting Church in Australia: a survey of local, regional and national initiatives and guidelines for the future* edited by David Garnesey (Melbourne, General Board of Religious Education [1976]). Church co-operation has made it possible for an organisation such as the Victorian Council of Churches to publish books which present the teaching and practices of Australian churches—Anglican, Orthodox, Protestant and Catholic—on certain services and sacraments.

### NON-CHRISTIAN RELIGIONS

Non-Christian religions are important segments of the total mosaic of culture in Australia, but literature on the history and presence of these religions and appraisals of their impact is barely beginning to appear.

Muslims comprise the largest group with a membership likely to be considerably more than the 1981 census figure of 0.5 per cent, and with a rapidly expanding education system. An article by John O'Brien, 'The growing faith in Islam' (*Australia now*, 6, 4, 1977, 26–31), provides a brief history of Muslims in Australia. A Dominican priest, L.P. Fitzgerald, introduces a different theme in 'Dialogue with Islam' (*St Mark's review* 107, Sept 1981, 45–49). But there is much more to be known about the history of Islam in Australia and its missionary zeal.

A comprehensive history of the Jewish people in this country is to be found in an article by Walter Lippmann under the entry 'Australia' in *Encyclopedia Judaica* (New York, Macmillan, 1971–72, 3, 878–87). This work is updated by Israel Porush in 'Australia' in *Encyclopedia Judaica Decennial Book, 1973–82* (Jerusalem, Keter, 1982, 165–7). Histories of some Jewish congregations and communities in the several states and cities have been written but an account of the developing dialogue between Jews and Christians is yet to be published.

There is a paucity of information about Australia's 35 000 Buddhists, both Asian immigrants and Australian born. David Cox (1982) offers an overview of both Islam and Buddhism.

### SECULARISATION AND THE FUTURE

Secularisation takes place as a society becomes increasingly indifferent to religious institutions. It is no sudden phenomenon and the books yet to be written on this theme will have to go back to the beginning of the nation's story. In part, Richard Ely anticipates this task in a scholarly article, 'Secularisation and the sacred in Australian history' (*Hist stud* 19, 77, 1981, 553–66). Ely provides a helpful review of the standpoints taken by Australian historians on the matter of secularisation and clears the way for a study of 'the multiform and multilayered sacrednesses of Australian life' (p 563).

In real terms secularisation is seen as a loss of interest in mainstream denominations and a disregard for religious sanctions. The 1981 census showed that 10.8 per cent of the population stated that they had no religion; another 10.9 per cent did not identify their religion. In an essay entitled 'Australia's religiosity: some trends since 1966' in Black and Glasner (1983), Gary Bouma updates some of the findings and those by Hans Mol (1971). Several essays in *The shape of belief* (1982) consider the data and focus on the predicament of the churches.

Reports on this decline have generally concentrated upon the larger Christian denominations, but it would appear that certain theologically conservative congregations are growing in strength. There is also evidence of the burgeoning of new religious movements, some world-affirming, others world-denying. Ian Hunter examines the establishment and operation of some of these organisations in 'Some small religious groups in Australia: Mormons, Moonies, Hare Krishnas, Scientologists' (*Compass theology review* 18, 3, 1984, 21–32).

To speak of new religions or other forms of religion raises the question as to whether there are instances of faith and devotion, quite dissociated from traditional beliefs, which can be constructed as 'religious'. Peter Glasner faces this issue in 'The study of Australian folk religion: some theoretical and practical problems' in Black and Glasner (1983). He considers whether a variety of experiential forms, including the occult, Anzac rituals and Australian rules football,



entail loyalties which could be regarded as religious. Another related question concerns the meaning of religious festivals in the secular city. The annual 'carols by candlelight', for example, seems to perpetuate a romanticism long after any convictions about the nativity have been set aside. Norman Habel explores this festival in 'Carols by candlelight: the analysis of an Australian ritual', an essay in *Religious experience in world religions* edited by V. Hayes (Adelaide, Australian Association for the Study of Religions, 1980, 160–73).

The body of literature on religions as believed and practised in Australia is not overwhelming. There is, however, a flow of contributions from authors who, having revisited and revised earlier attempts, are more aware of the importance of interdisciplinary research, more knowledgeable of cultural settings, more able to blend objectivity with empathy and, finally, more willing to adopt ecumenical perspectives, not only with regard to the different churches but also the different religions in this land. Their mandate is twofold. It is to interpret the faith, love and hope of people who have participated in the development of Australian society and to understand the ultimate concerns of those who will inform its future.



ANSELL, L.J. ed, *Register of church archives*. Toowoomba, Qld, Church Archivists' Society, 1985. 290 p.

A preliminary listing of depositories for Christian and some Jewish materials. First published in 1982.

ARNS, H. AND DACY, M. eds, *Australian union list of serials in theological collections*. Sydney, National Catholic Research Council, 1983. 182 p.

Lists the serial holdings of some 80 libraries.

THE AUSTRALIAN hymn book: with Catholic supplement (Harmony edn). Sydney, Collins, 1977. 784, lxvi p.

The work by a selection committee of Anglicans, Congregationalists, Methodists and Presbyterians with a Catholic supplement from the Liturgy Commission of the Catholic Archdiocese of Sydney. Includes hymns common to these churches and new material from Australia and overseas. Available in numerous editions.

BADGER, C.R. *The Reverend Charles Strong and the Australian Church*. Melbourne, Abacada Press, 1971. 335 p, illus.

An account of the Melbourne clergyman whose theological liberalism caused his expulsion by the Presbyterian Assembly and led to his founding a new religious society.

BAGLIN, D. AND THIERING, B. *Australian churches*. Sydney, Ure Smith, 1979. 128 p, illus.

A collection of photographs of churches, several mosques, a synagogue and an Aboriginal sacred mountain; supported by an introductory essay and descriptive notes.

BAKER, D.W. *Days of wrath: a life of John Dunmore Lang*. MUP, 1985. 562 p, illus.

Definitive study of this Presbyterian minister who was an active participant for fifty years in the nineteenth century in religious, political and social activity in eastern Australia.

BARRETT, J. *That better country: the religious aspect of life in eastern Australia, 1835–1850*. MUP, 1966. 213 p, illus, maps.

A study of the institutional life of the churches, their participation in state aid and in debates on the role of religion in education. Includes an analysis of the Sunday School movement.

BLACK, A.W. AND GLASNER, P.E. eds, *Practice and belief: studies in the sociology of Australian religion*. Sydney, Allen & Unwin, 1983. 205 p.

Focuses on the period since Mol's survey in 1966. Bibliography.

BLAIKIE, N.W.H. *The plight of the Australian clergy: to convert, care or challenge?* UQP, 1979. 253 p.

Based on a 1969 survey of Protestant clergy in Vic, this study examines their orientations, priorities and frustrations. Bibliography.

BODYCOMB, J. *The naked churchman: a Protestant profile. A study of Protestant beliefs and attitudes in South Australia*. Melbourne, Joint Board of Christian Education of Australia and New Zealand, 1978. 166 p.

An analysis of data from 124 congregations, conveying the responses of clergy and laity on a range of doctrinal, political and social matters.

BOLLEN, J.D. *Australian Baptists: a religious minority*. London, Baptist Historical Society, 1975. 58 p.

A careful interpretation of strategies used, in NSW, SA and Vic, to compensate Baptists for their minority status. Highlights differences within this one denomination.

BOLTON, B. *Booth's drum: the Salvation Army in Australia, 1880–1980*. Sydney, Hodder & Stoughton, 1980. 287 p, illus.

An account of reactions to the Army's evangelism and service, its brass and song, ranging from early amusement to respect and acclaim.

BRADY, V. *A crucible of prophets: Australians and the question of God*. Sydney, Theological Explorations, 1981. 113 p.

A reading of Australia's better known novelists suggesting the development of a peculiarly Australian sense of God.

BROOME, R.L. *Treasure in earthen vessels: Protestant Christianity in New South Wales society, 1900–1914*. UQP, 1980. 216 p, map.

Explores the Protestant clergy's response to general religious indifference. Important for the discussion of sectarianism.

CHAPMAN, G. *One Lord, one faith, one baptism: a history of Churches of Christ in Australia*. Melbourne, Federal Literature Dept, Churches of Christ in Australia, 1979. 191 p, illus.

A reflective account of the Churches of Christ from conservative beginnings to participation in social and political affairs and in the ecumenical movement.

CHURCH OF ENGLAND IN AUSTRALIA. *Liturgy and ritual. An Australian prayer book: for use together with the Book of Common Prayer, 1662*. Sydney, Standing Committee of





'Golden jubilee of men's sodality of Our Lady Richmond Communion breakfast.' Unknown photographer, 13 Oct 1935. Major religions have spawned organisations with social and political overtones. They are usually single sex organisations but on the occasion of this golden jubilee women have been allowed to put in a brief appearance.

the General Synod of the Church of England in Australia, 1978. 636 p, illus.

This book of services, prayers and psalms aims to be 'a teaching and devotional manual in contemporary language'. Several editions are available.

COX, D. *Religion and welfare: a study of the role of religion in the provision of welfare services to selected groups of immigrants in Melbourne, Australia*. Melbourne, Dept of Social Studies, University of Melbourne, 1982. 250 p.

Comparative study of Muslims, Buddhists and Sri Lankan and Vietnamese Christian families. Reports on their problems, the effects of resettlement on religious beliefs and practices, and the available welfare services.

DEMPSEY, K. *Conflict and decline: ministers and laymen in an Australian country town*. Sydney, Methuen, 1983. 190 p.

Examines conflict between ministers and the laity in a Methodist community in NSW; includes discussion of church finances, theological education, the Vietnam War, the role of ministers' wives.

DUNSTAN, K. *Wowzers: being an account of the prudery exhibited by certain outstanding men and women in such matters as drinking, smoking, prostitution, censorship, and gambling*. Melbourne, Cassell, 1968. 315 p, illus.

Discusses possible origins of the word 'wowser' and proceeds to a lively account of campaigns against various social evils, particularly in Melbourne.

EARNshaw, B. *Fanned into flame: the spread of the Sunday School in Australia*. Sydney, Board of Education, Diocese of Sydney, 1980. 80 p, illus.

A popular history of the Sunday Schools organised by major denominations; includes Jewish Sabbath and Sunday Schools. Contains useful leads for further studies.

ELY, R. *Unto God and Caesar: religious issues in the emerging commonwealth, 1891-1906*. MUP, 1976. 162 p, illus.

A discussion of the federation debates on the status of religion,

the problems of whether and how to put God into the constitution and the bickerings about ecclesiastical precedence.

ENGEL, F. *Australian Christians in conflict and unity*. Melbourne, Joint Board of Christian Education of Australia and New Zealand, 1984. 275 p.

An account of interchurch relationships, revivals of sectarianism and the emergence of ecumenism to 1926.

GETZLER, I. *Neither toleration nor favour: the Australian chapter of Jewish emancipation*. MUP, 1970. 153 p.

Depicts the varying attitudes of four governments, particularly with regard to state aid and full equality; analyses the emerging character of Australian Jews.

GREGORY, J.S. *Church and state: changing government policies towards religion in Australia, with particular reference to Victoria since separation*. Melbourne, Cassell, 1973. 283 p.

Concentrates on debates to 1872, the year of Victoria's education act, and the implications of secularism over the next century.

GRIFFIN, G.M. AND TOBIN, D. *In the midst of life: the Australian response to death*. MUP, 1982. 177 p, illus.

The authors, a theological professor and a funeral director, review mourning customs, funeral arrangements, debates about cremation, and consider present practices and appropriate rituals.

GROCOTT, A.M. *Convicts, clergymen and churches: attitudes of convicts and ex-convicts towards the churches and clergy in New South Wales from 1788 to 1851*. SUP, 1979. 327 p, illus.

An entertaining survey of attitudes ranging from apathy to hostility.

HAMILTON, A. *What's been happening in RE in Australia?* Melbourne, Dove Communications, 1981. 56 p.

Written as a guide for Catholic parents and teachers, it explains the changes in religious education over the past twenty years.

HARRIS, D. *et al*, *The shape of belief: Christianity in Australia today*. Sydney, Lancer Books, 1982. 293 p, illus.

An ecumenical assemblage of contributions on a range of topics,



but mostly on the struggle of Christianity to achieve an Australian identity.

HENDERSON, G. *Mr. Santamaria and the bishops*. Sydney, Hale & Iremonger, 1983. 230 p.

An account of Catholic social theory and of the divisions of opinion over the political activities of the 'Movement' and the Catholic bishops. Bibliography. First published in 1982.

HYND, D. *Australian Christianity in outline: a statistical analysis and directory*. Sydney, Lancer Books, 1984. 142 p.

Brief histories, statistics and interpretations, with a directory of church organisations.

HYND, D. 'Christianity in Australia: a bibliography', in D. Harris *et al* (1982). 201–228.

Covers material published since 1960 on Australian theology, church history, the denominations and sociological perspectives on religion in Australian society.

LEVI, JS. AND BERGMAN, G.F.J. *Australian genesis: Jewish convicts and settlers, 1788–1850*. Adelaide, Rigby, 1974. 360 p, illus, maps.

A history of the Jews who arrived during the first six decades of settlement. Bibliography.

LEWINS, F.W. *The myth of the universal church: Catholic migrants in Australia*. Canberra, Faculty of Arts, Australian National University, 1978. 164 p, illus.

Comments on cultural patterns and alleged religious unity.

LOANE, M.L. *Hewn from the rock: origins and traditions of the Church in Sydney*. Sydney, Anglican Information Office, 1976. 148 p, illus.

The Moorhouse Lectures for 1976, focusing on the contributions of clergy from the early chaplains to Archbishop Mowll who died in 1958. Includes indexes of clergy and portraits of major figures.

McCAUGHEY, J.D. *Commentary on the Basis of Union of the Uniting Church in Australia*. Melbourne, Uniting Church Press, 1980. 107 p.

This commentary by the first president of the Uniting Church in Australia reflects the author's intimate experience with the drafting of the document and elucidates the intention of each paragraph.

MACINTOSH, N.K. *Richard Johnson, chaplain to the colony of New South Wales: his life and times 1755–1827*. Sydney, Library of Australian History, 1978. 150 p, illus, map.

Examines Johnson's background, his appointment as first chaplain and his troubled relationships with the governors.

McKERNAN, M. *Australian churches at war: attitudes and activities of the major churches, 1914–1918*. Sydney, Catholic Theological Faculty; Canberra, Australian War Memorial, 1980. 207 p, illus.

A major study raising the question as to whether the churches had anything distinctively Christian to say about the war.

MASON, M. AND FITZPATRICK, G. *Religion in Australian life: a bibliography of social research*. Ed by M. Mason; comp by G. Fitzpatrick. Adelaide, Australian Association for the Study of Religions and National Catholic Research Council, 1982. 254 p.

Concentrates on materials reflecting research, published here and overseas, 1945–77. A supplement adds selected items to 1981.

MILLETT, J. *An Australian parsonage, or, the settler and the savage in Western Australia*, by Mrs. Edward Millett. London, Edward Stanford, 1872. 415 p, illus.

During the 1860s, Janet Millett, wife of a Church of England chaplain, compiled guides containing descriptions of growing towns, Aborigines, local characters and the chaplain's duties. Facsimile edition, UWAP, 1980.

MILLIKAN, D. *The sunburnt soul: Christianity in search of an Australian identity*. Sydney, Anzea, 1981. 111 p, illus.

Anecdotes based on an ABC-TV series on the failure of the church to communicate with Australian society.

MOL, J.J. *Religion in Australia: a sociological investigation*. Melbourne, Nelson, 1971. 380 p, ill.

The first major study based on a survey in the mid-1960s. The results must now be qualified by the subsequent decline in allegiance to institutional Christianity.

MOLONY, J.N. *The Roman mould of the Australian Catholic Church*. MUP, 1969. 209 p, illus.

The author, born in Ireland and educated in Rome, claims that it was chiefly Rome, rather than Ireland, which established and maintains the spirit of Catholicism in Australia.

NEW SOUTH WALES. Anti-Discrimination Board. *Discrimination and religious conviction: a report of the Anti-Discrimination Board in accordance with Section 119 (a) of the Anti-Discrimination Act 1977*. Sydney, The Board, 1984. 565 p. An analysis of harassment because of people's religious belief including recommendations on the elimination of prejudice. A valuable resource for definitions and profiles of religious groups.

OATS, W.N. *Backhouse and Walker: a Quaker view of the Australian colonies, 1832–1838*. Hobart, Blubber Head Press in association with the Australian Yearly Meeting, Religious Society of Friends, 1981. 76 p, illus.

A summary of impressions of two English Quakers; provides a refreshingly independent view of colonial people, places and problems.

O'FARRELL, P. AND O'FARRELL, D. eds, *Documents in Australian Catholic history*. London, Geoffrey Chapman, 1969. 2 vols.

An extensive collection of documents on this church's history.

OWEN, M. ed, *Witness of faith: historic documents of the Uniting Church in Australia*. Melbourne, Uniting Church Press, 1984. 229 p.

Presents documents fundamental to the Uniting Church and the Basis of Union. Bibliographies.

PHILLIPS, W. *Defending 'a Christian country': churchmen and society in New South Wales in the 1880s and after*. UQP, 1981. 332 p, illus.

Details the churches' intellectual, political and social conflicts and the strategies they adopted.

POLDING, J.B. *The eye of faith: the pastoral letters of John Bede Polding*. Ed by G. Haines *et al*. Kilmore, Vic, Lowden, 1977. 430 p, illus.

These elegant letters reveal the bishop's concern for the life of the young country. The collection was used extensively by Frances O'Donoghue for the biography *The Bishop of Botany Bay: the life of John Bede Polding, Australia's first Catholic archbishop*. (A & R, 1982).

PREWER, B.D. *Australian prayers*. Adelaide, Lutheran Publishing House, 1983. 160 p, illus.

The author, a Uniting Church minister, offers 'the prayers of one Australian praying among other Australians'. Avoids jargon and folksy language and provides an imaginative resource for personal and congregational use.

PRYOR, R.J. *High calling, high stress, the vocational needs of ministers: an overview & bibliography*. Adelaide, Australian Association for the Study of Religions for the Commission on Continuing Education for Ministry of the Uniting Church in Australia (Synod of Vic), 1982. 126 p. Concerned with ministry in all its aspects. Identifies and reviews themes for research. Bibliography.



REED, T.T. *Historic churches of Australia*. Melbourne, Macmillan, 1978. 150 p, illus.

A study of churches of various denominations and styles, built in the several colonies before the discovery of gold. Photography by Richard Beck.

ROE, M. *Quest for authority in eastern Australia, 1835–1851*. MUP in association with the Australian National University, 1965. 258 p, maps.

Pioneer study describing divisions within the societies of NSW and Tas over such issues as state aid and education.

ROSSITER, G.M. *Religious education in Australian schools: an overview of developments and issues in religious education in Australian schools with descriptions of practices in different school types*. Canberra, Curriculum Development Centre, 1981. 262 p, illus.

Includes resource articles from other contributors. Complementing this work is *Religious education in Australian schools: sample of individual submissions*, ed by G.M. Rossiter (Canberra, Curriculum Development Centre, 1981).

SALVADO, R. *The Salvado memoirs: historical memoirs of Australia and particularly of the Benedictine Mission of New Norcia and of the habits and customs of the Australian natives*. Trans and ed by E.J. Stormon. UWAP, 1978. 338 p, illus. A first-hand account of the foundation of New Norcia and of the mission's approach to the Aborigines. A translation of *Memorie storiche dell' Australia* (Rome, 1851). First published in 1977.

SANTAMARIA, B.A. *Daniel Mannix: the quality of leadership*. MUP, 1984. 282 p, illus.

An appraisal of the long life of this ecclesiastical leader and controversial public figure by one who was close to him.

SCOTT, D. *The halfway house to infidelity: a history of the Melbourne Unitarian Church, 1853–1973*. Melbourne, Unitarian Fellowship of Australia and the Melbourne Unitarian Peace Memorial Church, 1980. 158 p, illus.

A history of a significant congregation whose thinking and public expression appealed to an intellectual and cultural elite.

SHAW, G.P. *Patriarch and patriot: William Grant Broughton, 1788–1853: colonial statesman and ecclesiastic*. MUP, 1978. 347 p, illus.

A study of the bishop's involvement in church–state relations and his attempts to establish the independence of the Church of England. Less emphasis on Broughton's humanity.

TABBERNEE, W. ed, *Initiation in Australian churches*. Melbourne, Victorian Council of Churches, 1984. 181 p, illus. Essays on the different teachings and practices of Protestant, Orthodox and Catholic denominations, relating to baptism or

other forms of initiation. The Council of Churches has also published *Communion in Australian churches* (1979) and *Marriage in Australian churches* (1982).

TARLING, L. *Thank God for the Salvos: the Salvation Army in Australia, 1880 to 1980*. Sydney, Harper & Row, 1980. 127 p, illus.

History featuring contemporary cartoons, rare photographs and a chart correlating Salvationist history with national events.

TULIP, M. *Women in a man's church: changes in the status of women in the Uniting Church in Australia, 1977–1983*. Sydney, Commission on the Status of Women of the Australian Council of Churches (NSW), 1983. 86 p.

Reviews the degrees of success women have had in challenging the male-dominated structures of this denomination.

TURNER, P.N. *Sineus of sectarian warfare? State aid in New South Wales, 1836–1862*. ANUP, 1972. 272 p.

Analyses the results of the 1836 Church Building Act which eroded the privileges of the Church of England and encouraged other denominations. Their attitudes to the continuance of state aid until its partial repeal in 1862 are examined.

WALDERSEE, J. *Catholic society in New South Wales, 1788–1860*. SUP, 1974. 313 p, illus, maps.

A landmark in the historiography of Catholicism, this study, based upon statistical enquiry, attacks a number of views including the image of poverty-stricken Irish Catholics.

WILLIS, S. ed, *Women, faith & fetes: essays in the history of women in the Church of Australia*. Melbourne, Dove Communications in association with the Australian Council of Churches (NSW), Commission on Status of Women, 1977. 217 p.

Essays by women on topics such as feminine leadership, the Women's Christian Temperance Union, the contributions of nuns and religious orders.

WILSON, B. *Can God survive in Australia?* Sydney, Albattross Books, 1983. 224 p.

An attempt to explain the decline of religion questions whether it is Christianity or some distortion of it that is being rejected.

WOOLMINGTON, J. ed, *Religion in early Australia: the problem of church and state*. Sydney, Cassell, 1976. 174 p.

A collection of documents relating to Anglican foundations, the growth of other denominations, their disputes and involvement in state aid, education, moral and social issues.

YARWOOD, A.T. *Samuel Marsden: the great survivor*. MUP, 1977. 341 p, illus, maps.

A biography, with a view of the contemporary scene, of the Church of England chaplain usually condemned as the 'flogging parson' and grasping farmer.



Postcard c1900. Churches are a notable feature in the Australian landscape, especially in country towns where they are often among the largest and most visible buildings. Methodist churches are usually restrained in their architecture, but this design in Mildura, with its striking polychrome brickwork, is a notable exception.

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