

BOOK REVIEW

THE SECULAR MIND CRITICISED

THE CHRISTIAN MIND, Harry Blamires, S.P.C.K., Pp. 311, 31s.

PROFESSOR E. L. MACCALL in reviewing this book in "The Church Times" asserted that when compared with Blamires' work, the much published "Honest to God" strikes one as extraordinarily timid and compromising.

By contrast Maccall urged the "Christian Mind" to "be read and pondered and discussed by the clergy and lay alike."

Naturally, Professor Maccall is most critical of "Honest to God" because it has accepted the secular mind as the criterion for what is true.

In fact, in the opinion of Robinson, when one talks about the "God out there" or the notion of a God who visits the earth in the person of His son, or of any signifying act by God, one is only dealing with myth and not making factual statements.

As man has come of age, it is necessary to drop this non-sensical language and to speak only what is meaningful to the modern man.

When Professor Maccall himself gave his opinion on "Honest to God," he said that the Bishops were not guilty of any heresy which could demand his removal from the Church, but he only had communicated to us his confusion of thought. It is no wonder then that he waxes rather cynical when he reviews this modern orthodox book of Harry Blamires.

The book is introduced by an examination of the "secular mind." His main criterion of the secular mind is that moral principles do not have a great place in its judgments.

He illustrates this by an examination of the Suez problem where some contemporary critics in looking back say that Anthony Eden made a mistake. This is the usual judgement of the secular mind.

The Christian mind, on the

contrary, would make the judgement that his action on Suez was morally right or wrong.

It is the Suez problem again in the world of advertising and he indicates that the banking world has entered into this field and has lost.

It is known previously, of such a nature, that the criterion of secular thinking is shown in the Church itself, where one bishop in England, the system of the appointment of bishops is reported to have stated that the present mode of appointment works.

Blamires attacks this and says the criterion is that which is the criterion of the system, but why is the Christian way of doing these things.

He notices that in the Orthodox Church no person can be a member of a religious community where he has renounced the world by his monastic vows.

The Orthodox Church recognizes that the episcopate is surrounded by many temptations and that the episcopate in that position who would be the best to choose to succeed to present position.

It is such a viewpoint that Blamires demands of the Church today. There is a Christian way of thinking, there is a secular way of thinking, there is a justification for the secular way as the true way.

He unfolds his argument by introducing what he calls the "secular orientation of the Christian mind."

It is because the future life is a reality for the Christian that it influences all his attitudes. "The Christian Mind's realisation that the future life is a reality does not mean that you die is not everything which affects not only in the future, but in the present."

The analysis is developed by

a presentation of the Christian's awareness of evil.

The argument is concentrated on evil as it is seen in the individual and in the corporate life.

Every individual is liable to accept the domination of pride and become an instrument of evil.

A theologian "may give his thoughts to religious study every day of his life and read the most profound of the illuminated in his age, only to wake up one time in time or out of time to the realization that it was all done in futile self-service."

Thus it is not only the law breakers who are classed as the sinners. In his examination of social evil he condemns those who worry about Binge while they allow the big take-over bids on the stock exchange to go unchallenged.

In a more sensitive area, he condemns the modern practice of divorce. He defines remarriage as serial polygamy and says that the Christian mind who would be the best to condemn the alternative must judge evil.

Look what our human nature produces when it gets a free hand unrestrained by God. Do you think it like that? Do you like it? That your idea of a worthwhile world?

Blamires is aware of the battle of the linguistic world of philosophy but rejects its verbal gymnastics as irrelevant to truth.

The linguistic world of philosophy is not a matter of personal choice. God's existence, God's activity in the world constitute truth and are not for men to accept or authority.

This approach is so different from that of the secular mind, who would look for truth in the things of this world, not in the authority, would favour quantity and not quality and would favour magnitude and not value."

As he has used the world authority in relation to truth, he feels it necessary to devote a chapter to the defence of it. He is aware that authority is

nasty word in contemporary speech.

The authority of the State has been the authority of the employer.

On the other hand, we say that God the Father is authority, but we have a definite marriage between the concept of love and the concept of power.

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He can really know what authority means for the Christian mind, Blamires himself does go further and says that the Church of the Body of Christ carries intellectual and moral and spiritual authority for all mankind and to know this authority is to be claimed by the authority of God.

The book concludes with two chapters on the Christian mind and its concern for persons and not to accommodate to the secular mental nature with all of life is brought within the ambit of God's rule.

But enough has now been given to show that the Church if it is to be the Church, must not accommodate to the prevailing winds of changes in secular intellectual thought, but is to concentrate on its supernatural authority, on its opposition to evil and on the foundation of truth.

Our battle in the world of time is between God and the forces of evil. It is for the Christian mind to be so focused on God, that man can know the things of God and see the need of man under the vision of His authority.

Professor Maccall has indeed done the Church a service in examining this book. Blamires and it is to be hoped that it will not be long before it is in a cheap edition, so that many of our people may be able to correct the errors and feelings of uncertainty and fear as occasioned by the reading of the secular mind in the thinking of "Honest to God."

J.O.R.

ANGLICAN OF THE WEEK

A VOCATION CONFERENCE AT HORSHAM

FROM OUR OWN CORRESPONDENT

Ballarat, August 19

A Vocation Conference was held at St. John's, Horsham, Diocese of Ballarat, on August 11.

This conference was intended to cover the Rural Deanery of the Wimmera, and clergy came from nearly all parishes of Ballarat aimed at fostering vocations to the Sacred Ministry. Literature has been distributed throughout the diocese and clergy have been invited to intensive drive to bring this matter before young men and their families.

On Trinity Sunday last a campaign was launched in the Diocese of Ballarat aimed at fostering vocations to the Sacred Ministry. Literature has been distributed throughout the diocese and clergy have been invited to intensive drive to bring this matter before young men and their families.

The chairman of the conference was the Vice-Chancellor, Archdeacon R. G. Porter, who is organising the campaign.

After welcoming the twenty young men who attended, he introduced the Reverend N. J. Thibault, Vicar of Dimboola, who spoke on the subject of "The Priesthood—What It's all about."

This address was followed by another from the Reverend A. P. L. Rutter, Vicar of St. Mary's, who spoke on "The life of a priest—what he is and what he does."

Finally, a layman from the Parish of Horsham, Mr. Arthur Phillips, spoke on "What a layman looks for in his priest."

Archdeacon Porter then talked to these attending about certain practical matters such as educational standards required, cost of training, etc.

Time was then allowed for questions and discussion, after which those attending were sent away with the plea that they should think and pray to the possibility of the Sacred Ministry as their life's vocation.

The chairman promised to

write them all in a couple of months, asking them if they would like to give further consideration to this by joining a Postulant Guild, which they would enjoy the fellowship of others like themselves who were also considering the priesthood.

Further Vocation Conferences will be held in the Rural Deanery of the Wimmera, and the next will be held at the end of the year.

A 'SINGING' SERMON

FROM A CORRESPONDENT

At Evening at St. Giles', Greenwich, Diocese of Sydney, on August 18, there was a complete departure from the usual type of sermon.

In response to a request by the organisers of the North Shore Festival of Arts, the rector, the Reverend L. J. Wiggins, presented a "singing sermon" in which the doctrine and dogma were presented in the form of hymns.

He traced the development of hymns from the early hymns and medieval settings, through the hymns of Martin Luther, the hymns of the Reformation, and the hymns of the 19th century, and finally to the hymns of the 20th century.

The congregation and choir joined in singing hymns from each period as they were discussed, and the service was concluded by a hymn of Geoffrey Beaudouin setting of 15th Psalm from the "twentieth century hymns" and Harriet Holy Holy.

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ANGLICAN OF THE WEEK

Our Anglican of the Week is the layman from the Diocese of New Guinea who is attending the Anglican Congress at present being held at Toronto, Canada.

He is Mr. David Carl Frui, aged 21, who is seen in the photo picture with the Bishop of New Guinea, the Right Reverend David Hand, before they left for Toronto.

The Anglican Church in Canada, said, \$80,000 to enable the New Guinea layman to attend the congress. Mr. Frui was chosen as that representative.

He is from Tuli in the Northern District of Papua. He was educated at The Mary's School, Pongolita.

For the past four years Mr. Frui has been with the Territory's Department of Agriculture, Stock and Fisheries, where he is now an Assistant Agricultural Officer. He hopes to continue his agricultural studies in Australia in the near future.

He is a church councillor at the Koki Mission, which is run by the Society of St. Francis. On Ascension Day this year he was chosen to interpret the Mota address given by the Reverend Percy Chatterton, of the London Missionary Society, at the first united church gathering in the history of the Territory, held at Elia Beach in Port Moresby, under the chairmanship of Bishop Hand.



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SHOESTRING SURVEY . . . 4

THE CATHEDRAL AT DURHAM

By ELIZABETH ROBIN

Striking inland from Whiting, and continuing north, we approached Durham. What a magnificent site the cathedral occupies, surrounded as it is on three sides by the River Wear and right next door to Durham Castle which is built sheer on the cliff's edge.

It was not until some time afterwards that we realised what blood and tears marked the founding of this—surely the most beautiful of the great landmarks the Normans have left in England; for here, in 1066, because the Saxons people did not like the Norman overlord William the Conqueror sent them, and rebelled and killed him, William Shire in Durham and left a trail of burning homes and villages throughout the country side.

Then to prove the Normans might, he sent skilled builders, designers and artists, and proceeded to build, right in the charred ruins of Durham, this wonderful breathtakingly tall, thin Norman cathedral—the Norman might.

And how well they built it! And today, a great cathedral with large round pillars as big as oak trees, beautifully trickled into geometric patterns.

History plays some chimes on human beings, for it is on the great door of Durham Cathedral

that there hangs a Sanctuary King. Clinging to this knacker, criminals might claim sanctuary, and the monks would admit such supplicants to the cathedral, and they could remain in safety until their crimes had been pardoned by the King.

So what began as a symbol of human pride became a house of rest to men in their great need.

At the east end of Durham Cathedral there is a special spot which we stopped and gazed for a long time.

We were looking at a simple slab in the floor, which marks the spot where S. Cuthbert lies. He was buried originally at Lindisfarne and his body was moved by his faithful monks, when the heathen Vikings came from over the seas and put the abbot of Lindisfarne to the flames.

CUTHBERT

The monks carried the wooden coffin with them in their travels, covering many years. It is a remarkable thing that when, on a general council, the coffin of S. Cuthbert was opened, his body was found to be in a perfect state of preservation! Finally after a 100-year stay at Chester le Street, repose was found for it in Durham Cathedral in 1104.

Cuthbert was rightly revered as a great saint, but, human

like, he had one weakness—Cuthbert hated women. We are not told why, but it is an attested fact that whilst throughout the centuries men of all rank and quality flocked to his shrine with girls no women were permitted to approach it; and in the floor of Durham Cathedral, just in front of the font, is a dark line of Froreary marble, beyond which no woman was allowed to pass!

Another story is told too about the bishop who, in about 1113, thought he would build a beautiful Lady Chapel in the east end of the cathedral.

The work commenced, but the building had not advanced very far when great cracks appeared. It was argued that Cuthbert—whose tomb was in the vicinity—did not want to have such a chapel (even to the Blessed Virgin Mary), so near to his tomb, and so the Galilee Chapel in Durham Cathedral is in the west end.

The chapel within the cathedral is a gem within a gem—it is a miniature Lady Shrine in Norman building, with its delicate arches intricately decorated with carvings of goat's tooth and, and its person.

The Venerable Bede's tomb holds pride of place here; and there he wrote so kindly of the Abbess Hilda of Whitby and her hospitalities, it seems reasonable to assume that whatever his weaknesses, he was not a womaniser.

Also in the precincts of Durham Cathedral is the justly famous monks' Dormitory, begun in 1344 and now known as a spacious, lofty-proportioned place with its original oak beamed ceiling.

It is now used to house some of the many treasures of the see—ancient manuscripts and precious articles which belonged to Cuthbert himself. Remains of the coffin in which the saint's body was brought to its final resting place in the cathedral, and some of the vestments which he wore.

THE CASTLE

Durham was, to our mind, the loveliest castle in the world. The castle is now Durham University—what a splendid use to which to put such a large historic structure, and it is a fascinating spot to ramble about with old ladies looking down from level at unexpected places.

The people hereabouts speak with a poor, broadly marked accent, but I chatted with one of their little town and its treasures.

The northern light had been getting gradually stronger and it was not dark now until about 10 p.m., so this meant that I had more hours of daylight travelling. The border country was very beautiful, the little hills and dales, intersected by streams, were covered everywhere with willow-herb.

We stopped in a quiet lane and had an early tea, Australian style, and then drove on to Barnburgh, to see the castle and interesting village there.

It is on the coast, the edifice looking out to sea where the Farm Islands are clearly visible, and, of course, among them Lizard, Holy Island, to which we planned to make a pilgrimage in the morning.

THE HON. E. J. WARD, M.P.

The Dean of Perth, the Very Reverend James Payne, has written the following tribute to the late the Honourable E. J. Ward, M.P.

The news of the sudden death of the Honourable Edward John Ward, Federal Member for East Sydney, came as a great shock to me. He had been my close personal friend for nearly twenty years.

On many occasions I have enjoyed the hospitality of his home and the fellowship of his wife and family. He and Mrs. Ward always insisted that I should stay at their Paddington home on my visits to Sydney.

Only a few weeks before his death, he telephoned me from Sydney. He said that he doubted whether he could come to Perth for the Federal Labour Conference and stay with us (as had been arranged, because of a fall he had suffered in front of his house).

Had I been in any Australian State other than Western Australia, I would have attended the funeral. However, quite frankly, the cost of the air fare from here deflected me. I had to make two such flights last January, and I was sorry the accident sustained by my father and his subsequent death.

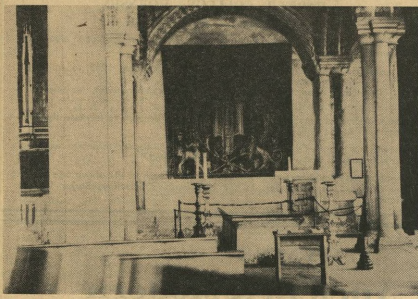
I am most grateful to my former colleague, the Reverend Captain Roy Buckingham, now at S. Michael's, Sturry Hills, who represented me at the funeral service in S. Mary's Roman Catholic Cathedral.

My long association with Mr. Ward was on a personal basis, and not a political basis, for I have never belonged to any political party.

I first came to know him in 1945, when I was on the staff of S. Michael's, Sturry Hills, right in the heart of his electorate of East Sydney. He was a great help to many of the young men under my care at that time.

He would go out of his way to assist any person in need or to advise them re their vocation in life.

I recall that on one occasion in 1946, Mr. Ward addressed Mrs. Ward's Text at S. Michael's, Sturry Hills.



The Galilee Chapel (Lady Chapel), Durham Cathedral, showing the tomb of the Venerable Bede.

B.S.L. OPENS FOUR NEW COTTAGES

FROM A CORRESPONDENT

Melbourne, August 19

Two hundred people were present on Saturday afternoon, August 10, at the official opening by the Cranbourne Shire President, Councillor M. Greaves, of the four new brick-veneer cottages at the Carrum Downs settlement of the Brotherhood of S. Laurence.

The pleasant ceremony was performed on the triangular corner of Tuxen Avenue, Church Hill, Princes Freeway, where three of the four cottages are located, the fourth being about 50 yards away in Tuxen Avenue.

The Reverend G. Kennedy Tucker, co-founder of the brotherhood, introduced Councillor Greaves and mentioned the help given by the Cranbourne Shire to the brotherhood, particularly in the early days of the settlement.

In his speech, Councillor Greaves mentioned the importance to all people of the three aspects in life, these being independence, security, and perhaps the most important one of all, the opportunity of occupation of a useful and creative nature, and he felt it was quite evident that the surroundings of the Carrum Downs Settlement that

the elderly residents had three aspects available.

Among those present were Sir George and Lady Cotes. It was significant that they were present on this important occasion, for it was through the generosity of Sir George that the original 45 cottages were purchased in 1951 when unemployed families were being housed on the settlement.

MEMORIAL

Another interesting event was to build one of the four cottages in memory of her late husband, Mr. Joseph Gunning.

Mr. Gunning held Fr. Tucker speak at a Men's Society dinner at S. John's Church, Barmdale, a few years ago, and he was so impressed by the work of the Carrum Downs Settlement that he retained a desire to make a gift of cottages.

By her gift of £850, together with the Commonwealth subsidy of £2 for £1, Mrs. Gunning has perpetuated his memory, and at the same time carried out his wish.

Visitors were able, with the help of guides, to visit the various points of interest, including the Community Centre (which embraces the Tucker Box general store, the library, the hall and kitchen), the hospital, Collins Court flatlets, the chapel, the cinema, the plant house, the dilly bag and the vegetable garden.

During the afternoon it was officially announced that although plans are progressing for a further batch of brick-veneer cottages to be commenced in the near future, the number of applicants has been increased to 100, and it is estimated that it will take two years to provide accommodation for those already waiting.

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