

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

## *Fall Book Number*

### The Shape of the Church

*John O. Patterson*

Page 9

### The Most Important New Book

*Carroll E. Simcox*

Page 10

### Amsterdam—Ecumenical Milepost

*Editorial*

Page 12

### Nicholas Berdyaev as Thinker

*G. P. Fedotov*

Page 15

STATE HISTORICAL SOCIETY  
816 STATE STREET  
MADISON WISCONSIN

F LC2 A

"Go out into the highways and hedges, and compel them to come in, that my house may be filled."  
 Luke 14:23



## CARILLONIC BELLS

Let the compelling music of this *perfect* carillon extend the church's message of welcome, faith and hope throughout *your* community.

CARILLONIC BELLS have a glowing richness of tone, a matchless accuracy and clarity, that make them the choice of those who select a carillon by the proper gauge—its audible beauty.

CARILLONIC BELLS can be installed in your church without structural changes . . . they may be played as a solo instrument or with the organ. Let us tell you about *all* their advantages, and their surprisingly moderate cost. Address Dept. L-84.

# Schulmerich

ELECTRONICS, INC.  
 SELLERSVILLE, PA.



Leading with more than 1500 installations of tower CARILLONIC BELLS

## LETTERS

### Share Your Christmas

**TO THE EDITOR:** Church World Service is now sponsoring the World Christmas Festival which was inaugurated by World Festivals for Friendship in 1945. Since then American boys and girls, their teachers and friends have said "Merry Christmas" nearly a million times with their beautiful Christmas presents to their unknown friends overseas.

These presents were distributed without discrimination at World Christmas Festivals celebrated simultaneously on December 15th in 14 different countries. To every gift a small tag has to be attached with the name and address of the donor on one side and on the reverse side the age of the boy or girl that the present is meant for. The clear inscription of this tag is of the greatest importance because it gives the receiver an opportunity to write back to the donor, and a correspondence and even a friendship may develop. Besides that the people overseas do not need to open the presents and spoil the beautiful wrappings in order to be able to give the right gift to the right person.

In 1945 the World Christmas Festival was celebrated in the capitals of the liberated countries. In 1946 it spread out to many more places: in Holland, for example, to 21 other cities. In 1947 hundreds of youth groups and schools in this country and overseas celebrated World Christmas Festivals on December 15th.

Our aim is that each community will celebrate at least one WCF, inviting children without discrimination, singing Christmas carols, and having a speaker to tell the children about Christmas in other countries, if possible having a play about friendship and love among men. Children in national costumes could help serve refreshments.

We call again on you and all your friends, old and young, to help make World Christmas Festival a great success again this year. The size and cost of the present is not important, but let it be a real Christmas present.

Make your plans today as the deadline for parcels to reach their destinations in time for World Christmas Festivals is November 1st. Besides your own gift you may help a group of children collect their presents, get them wrapped nicely in colored paper and pack them together in boxes to be sent by Railway Express to our workrooms at 214 East 21st St., New York 10, N. Y. Don't forget to send to our office 10c for every pound your gift weighs to help defray the expense of crating and shipping overseas. You may earmark your gift if you like for one of the European countries. Pack in one box presents for one country only and write the name of the country on the outside of the box. Those not earmarked will go to the countries which are most in need.

European children were so enthusiastic over the friendship shown to them by the boys and girls in this country that they have decided that as soon as they are on their feet again they will join a mutual exchange of World Christmas presents. To show their gratefulness they started

last year to paint World Friendship Greeting Cards. More than 45,000 beautiful hand-painted World Christmas cards were received from 8 different countries. A few of these cards are on exhibition but most of them were distributed among the American boys and girls who sent World Christmas gifts last year. These beautiful cards not only open up a new channel for correspondence but also give the students the opportunity to express themselves in color and form and by collecting these cards boys and girls in America learn about art in other countries.

Through World Friendship Greeting Cards and other World Friendship projects other countries such as South Africa, Australia, India and several of the South American countries have joined in an effort to build friendship among the children of the world.

New York, N. Y. GERDA SHAIRER.

### The Church and the Army

**TO THE EDITOR:** Lauds to Mr. Richard A. Isaac's letter [L. C., July 25th] commenting on the classification of Churchmen in the armed forces. It is a welcome supplement, from an enlisted man's point of view, to Fr. Malone's letter [L. C., June 27th].

However, from my service experience I'm quite convinced that we Episcopalians were a rather difficult lot to know how to classify due to our diversity of convictions concerning what our Church is. But I do not contend that we should be content to remain *mis*-classified. To the contrary: because in 36 months of service with the Army Air Forces, both in the States and in the Pacific, I had the opportunity of receiving the ministrations of eight chaplains, six parochial clergy, and a missionary priest. And in addition to these I met many lay Churchmen, who, together with the clergy, held various convictions, some of them entirely foreign to simply what the Prayer Book teaches.

For the sake of illustration I wish to give three examples. To begin with, and as a matter of comparison, I was fortunate enough at my last base previous to going overseas to be in the care of a chaplain who urged us in his instructions at Mass on Sunday to receive, often, sacramental ministrations, and to seek out an Anglican priest, military or civilian, wherever we went. Yet at my Port of Embarkation when I asked the chaplain to hear my confession before I made my Christmas Communion, he replied, "Well, I'm not in the habit of doing it, but I guess I can." And then, two days before I moved to another island, I discovered that a fellow who had been my tent mate for the preceding four months was a Churchman. When I asked if he was an Episcopalian he replied in an apparent state of embarrassment that he "guessed so." I then informed him that there was an Episcopal chaplain on the island who held regular services. But with a display of indifference he maintained that when he went to chapel he liked to go to the one in the neighboring outfit because the chaplain there (who was a Baptist) preached such good sermons.

And I could go on citing examples which would make you wonder, as they did me, just what some of our priests were taught in their seminaries, and just what (if anything) some of the laity were taught in their home parishes concerning the Church.

Apparently not all Churchmen are concerned about their classification in the armed forces. And, therefore, apparently it is left to us who are concerned about so grave a situation to do something about it. Because if we don't I'm sure no one else will. We are liars if we stand up in God's Presence, before His Holy Altar, and say, "I believe in one Catholic and Apostolic Church," but still remain content to be classified as "Protestant." It is just as simple as that.

As a veteran, as a loyal Churchman, as a postulant for Holy Orders in the Episcopal Church, also, I wish to add my request to that of Mr. Isaac for all loyal Churchmen to join in asking for that which is no more than we deserve under the very Constitution which many of us went out to defend.

Theron Rex Hughes, Jr.  
Galesburg, Ill.

Reunion with the Methodists

TO THE EDITOR: In his letter to the editor [L. C., July 4th], Louis O'Vander Thomas, apparently quoting from *Union of Christendom*, by Bishop Kenneth Mackenzie, states that, "Hope for union is held out by the Scandinavian, Eastern Orthodox, and to a lesser degree even by the American Lutheran Churches. But the attitude of Presbyterians, Congregationalists, *Methodist* (italics mine), and Baptists is absolutely uncompromising."

I do not have a copy of Dr. Mackenzie's two volumes *Union of Christendom*, which I greatly regret. The publication date was 1938 and while the good Bishop may be correct as to the attitude of the Free Churches in England, even at the present day, there are encouraging signs that reunion with the Methodists is neither impossible nor too distant. THE LIVING CHURCH itself has carried far too many articles, editorials, and letters within the past few years for there to be anything

but hope for continued movements toward reunion with the Methodists on this side of the Atlantic. The work and writings of such outstanding Methodists as Bishops Flint, Holt, and Oxnam, as well as those of the Rev. Messrs. C. Stanley Lowell, R. P. Marshall, Robert J. McCloskey, A. J. MacRoberts, William E. Slocum, and Sidney Smith — to mention only a few known to the writer — are surely anything but "uncompromising," and amount to more than a little leaven. One of the avowed purposes of the Brotherhood of St. Luke, an organization of Methodist clergymen with a truly Catholic outlook, is the eventual reunion of the Methodist and Episcopal Churches.

On January 25, 1948, on "National Vespers," over ABC, Bishop Oxnam preached a strong sermon on the subject of Church unity. He has given similar sermons on several occasions, and the episcopal epistle which he was chosen to read to the Methodist General Conference in Boston this year contained a strong plea for the reunion of the two Churches. In addition several memorials were presented to the General Conference from district conferences specifically recommending reunion of the Episcopal and Methodist Churches.

While the Methodist clergymen mentioned above may not be representative of the great majority of Methodists, and while their views on reunion may not be identical with those of many Episcopalians, it is to be hoped that we will not treat them as unsympathetically as most Roman Catholics have treated us in our efforts to bring about what the late Bishop Frank E. Wilson described as a "recrudescence of primitive Catholicism" as we have seen it. We all might speculate on what tremendous results could have been attained had Rome been in the least charitable toward Anglicanism, and especially toward the Catholic Revival. At the same time we should resolve not to adopt a similar lack of charity for other communions.

I am very fond of Natchez and I am sure I would be fond of Fr. Thomas if I knew him. I surely agree with his statements that we have much to learn from other communions, and that there is no such thing as the Anglican faith or the Episcopal faith, and that we are committed to the Catholic faith. I know of no better exposition of this than that to be found in *The Living Temple* by Fr. Dunphy, which is now unfortunately out of print.

HARRY W. OBORNE.  
Colorado Springs, Colo.

Friends of St. George's, Paris

TO THE EDITOR: Reference is made in a letter from Fr. Neate [L. C., July 11th], in which he has given notice that I am acting as the treasurer of the fund for St. George's Church, Paris, France. We have noted that my address, given below, was omitted in the publication. The whole thing is rather pointless without the address, and Fr. Neate has asked me to request that you give the additional information.

RICHARD ALLISON ISAAC.  
65 Morton St., 3L  
New York 14, N. Y.



NAVE WINDOW  
St. John's Church, Barrington, Rhode Island  
The Rev. W. Owings Stone, Rector

The flowing lines and varied blues of the figure of the Virgin, the random placing of her monograms, the delicately drawn Child and attendant angels, recalls the tapestry-like quality of windows of the later middle-ages. This window, of richly textured quiet coloration, with its playfully irregular canopy framework, creates a pleasant, intimate atmosphere most harmonious in the smaller church.

RAMBUSCH

Designers Decorators and Craftsmen  
40 West 13th St. ~ New York 11, N. Y.

Rambusch for Decoration, Murals,  
Altars, Altar Rails, Pulpits,  
Lighting Fixtures, Woodwork, Art Metal  
and Stained Glass Windows

VESTMENTS

Cassocks—Surplices—Stoles—Scarves  
Silks—Altar Cloths—Embroideries  
Priest Cloaks—Rabats—Collars  
Custom Tailoring for Clergymen  
1837 Church Vestment Makers 1948  
Over One Hundred Years



COX SONS & VINING, Inc.  
137 East 23rd Street New York 10, N. Y.

The Living Church

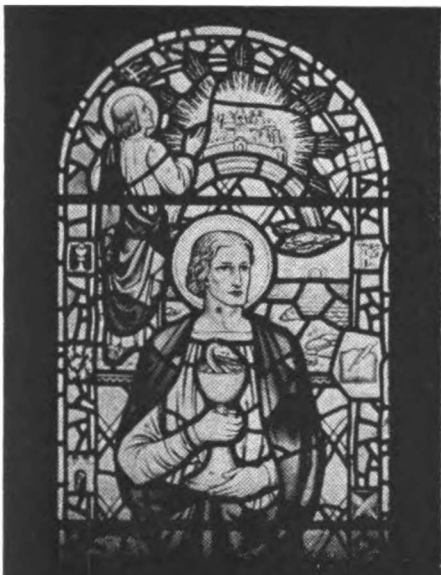
Established 1878

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

CLIFFORD P. MOREHOUSE..... Editor  
PETER DAY..... Executive Editor  
GEORGE M. McCLAREY, JR..... Managing Editor  
ELIZABETH McCRACKEN..... Associate Editor  
PAUL B. ANDERSON..... Associate Editor  
PAUL RUSCH..... Associate Editor  
REV. CARROLL E. SIMCOX..... Book Editor  
EDGAR O. DODGE..... Advertising Manager  
MARY MUELLER..... Credit Manager  
WARREN J. DEBUS..... Subscription Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.  
Foreign postage additional.



### ENGLISH STAINED GLASS

Known the world over for distinctive design, rich coloring and finest craftsmanship.

• Complete Church Furnishings •

**J. WIPPELL & CO., LTD.**

Exeter • England

Address Inquiries

*George L. Payne*

ONE LEE PLACE • PATERSON 7, N. J.

### CHOIR VESTMENTS

Clerical Suits

Cassocks . . . Surplices

Stoles

Rabats . . . Rabat Vests . . . Collars

Black Clerical Shirts

CHURCH HANGINGS

ALTAR LINENS

**C. M. ALMY & SON, Inc.**

562 Fifth Ave., New York 19, N. Y.

### CHURCH BULLETINS



Every progressive church should use Winters' De Luxe Bulletin Boards. Dignified, refined, effective and economical. Over 7,000 IN USE. They increase attendance, interest and collections. Thousands of enthusiastic letters from Pastors. Write today for illustrated Catalog L.

**H. E. WINTERS SPECIALTY CO.**

308½ E. 4th St.

Davenport, Ia.

**ST. HILDA GUILD, Inc.**

CHURCH VESTMENTS ALTAR LINENS  
Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with references to the adornment of Churches

Old Embroidery Transferred  
Telephone: Eldorado 5-1058

# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Do bishops, like generals have the privilege of designing their own "uniform"? I have seen bishops in black, violet, and red chimeres, and an occasional one wearing a kind of shoulder-cape. One has even been photographed in the choir-dress of a Roman Catholic bishop. Has the cappa magna also been authorized?*

The Church in America has no legislation on costume beyond the requirement of the rochet for a priest about to be consecrated as bishop, and a reference to "the rest of the Episcopal habit" with no specification as to what that is. If, as I believe, the Preface to the Prayer Book puts in force English legislation as it existed in 1789, the legal costume of a bishop includes cassock, rochet, surplice, tippet, square-cap (and by inference, mitre), cope eucharistic vestments.

The scarlet chimere is the habit of a Doctor of Divinity, and was used on the street over the rochet, as the gown of his degree was used over the cassock by a priest. The black and violet chimeres have developed from this, to match the cassock over which they are worn. The Roman mantelletta is the same garment but now differs in shape.

The shoulder-cape, or mozetta, is probably a development of the tippet in the form used by dignitaries, formerly called "almuce." Since this is the choir-habit of a Roman bishop I do not understand your separate reference to it.

The Cappa Magna developed as a substitute for the cope in choir and outdoor use. As far as I know none of our bishops uses it, and as one interested in the practical problems of the Master of Ceremonies I hope they never take it up.

• *On Maundy Thursday the local Methodist congregation attended a 7:30 PM Communion service at our parish church, at which time the Methodist minister assisted in dispensing the Blessed Sacrament. Was not that against Church Law according to rubrics on page 529 of the Prayer Book?*

The document to which you refer is not styled a "rubric," but a "preface." However, I believe you are right in your belief that it defines the law of the Church. If the Methodist minister simply assisted in administering the Sacra-

ment consecrated by the rector he was acting as a deacon, and therefore violating the law as expressed in this Preface and also in the canons regarding ordination to the diaconate. If he was the celebrant, the matter is more serious.

The consecration of the Body and Blood of Christ and the offering of the Holy Sacrifice are not the act of the man officiating, but of the Church. The conditions under which a minister without Episcopal ordination can be empowered by the Church to perform this action are laid down in the canons, especially Canon 36. The ordinary jurisdiction of the rector, or even of the bishop, does not extend to the right to abrogate the canon law. So under no interpretation could this minister's act as celebrant be construed as the act of the Episcopal Church. If he used the Methodist ritual, his act might be considered the act of that body. But the canons clearly show that the Church does not accept this as sufficient. So I agree with the priest quoted in your letter, who said that the Episcopalians should have stayed away.

• *Should a bell be tolled for a funeral at the start or the close of the service? How long should this be done?*

The reason for tolling the bell before a funeral is given as "the calling together of those who should take part in it." Therefore it should begin shortly before, and at least continue till the beginning of the service. Dearmer suggests that it should start when the funeral procession draws near to the church, and cease when the group has entered.

The custom of tolling the same number of strokes as the years of the life of the departed belongs, not to the funeral, but to the "Passing Bell," which was rung when a parishioner was at the point of death, to call upon the whole parish to aid him with their prayers. This is ordered by the Canons of 1604, which provide further that, "After the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one after the burial." Translated into American conditions this might be followed by tolling before the funeral, as above, and ringing (not tolling) as the cortege leave the Church, or at the end of the whole burial, if in a churchyard.



SEVENTEENTH SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Order Taken for Fr. Clough's Consecration

The Presiding Bishop has taken order for the consecration of the Rev. Charles Asa Clough, Bishop-elect of Springfield. The consecration will be held on September 21st at St. Paul's Cathedral, Springfield, Ill., at 10:30 AM.

Bishop Ivins of Milwaukee will be the consecrator, with Bishops Loring of Maine (a brother of the late Bishop of Springfield and Fr. Clough's last diocesan) and White, retired Bishop of Springfield, as co-consecrators. Bishop Essex of Quincy and Bishop Gardner of New Jersey will be the presenting Bishops, and Bishop Whittemore of Western Michigan will be the preacher. The Ven. Frederick S. Arvedson of St. Paul's Church, Pekin, Ill., and the Rev. Canon Charles E. Whipple of the Church of St. Mary the Virgin, Falmouth Fore-side, Portland, Maine, will be the attending presbyters.

#### Order Taken for West Consecration

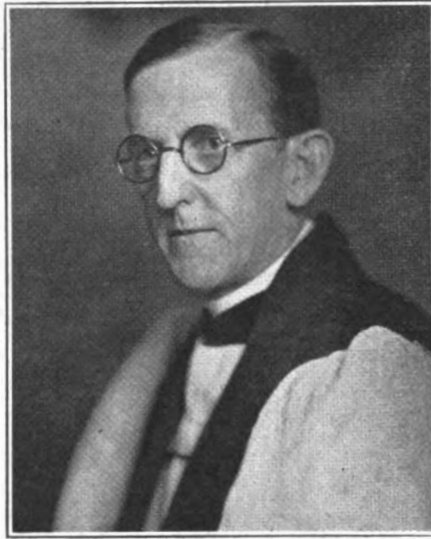
The Presiding Bishop has taken order for the consecration of the Rev. Edward Hamilton West, Bishop Coadjutor-elect of the diocese of Florida. The consecration will be held on October 4th, at 10:30 AM, at St. John's Church, Jacksonville, Fla.

The Presiding Bishop will be the consecrator, with Bishops Juhan of Florida and Barnwell of Georgia as co-consecrators. The Rev. Mr. West will be presented by Bishops Clingman of Kentucky and Carpenter of Alabama; Bishop Juhan will be the preacher; and Bishop Gravatt of Upper South Carolina, lit-anist.

#### Bishop Darst Dies

The Rt. Rev. Thomas Campbell Darst, retired Bishop of East Carolina, died on September 1st in the James Walker Memorial Hospital in Wilmington, N. C. Bishop Darst suffered a heart attack at his home on Greenville Sound near Wilmington earlier that morning.

Bishop Darst was born near Pulaski,



**BISHOP DARST:** *The retired Bishop of East Carolina died September 1st.*

Va., on November 10, 1875. He received his early education in that town's public schools and in Salem, Va. Later he enrolled in Roanoke College in Salem and upon graduation entered the Virginia Theological Seminary, Alexandria, from which he was graduated in 1902. He was ordained deacon in June, 1902, and priest in June, 1903, by Bishop Peterkin of West Virginia. He began his ministry as assistant at Christ Church, Fairmont, W. Va. Then he was called to the diocese of Virginia where he served as rector, successively, in Upperville, 1903-1905; St. Mark's Church, Richmond, 1905-1909; St. Paul's Church, Newport News, 1909-1914; and St. James' Church, Richmond, 1914-1915.

He was consecrated as Bishop of the diocese of East Carolina on January 6, 1915, in St. James' Church, Wilmington, N. C., and served in that capacity until his retirement on May 1, 1945. He held honorary degrees of D.D., from the Virginia Theological Seminary, the University of the South, Roanoke College, the University of North Carolina, and Duke University.

During his episcopate Bishop Darst served as chairman of the national Commission on Evangelism, and was also the chairman of the Bishops' Crusade. He was a member of the board of trustees

of St. Augustine's College and of St. Mary's School, in Raleigh; the University of the South; and Pineland College, in Salemburg, N. C. He was a member of the Knights of Pythias, the Masons, Kiwanis, and the Pi Kappa Alpha Fraternity.

Bishop Darst was twice married. First, to Miss Florence Newton Wise, of Alexandria, Va., who died January 12, 1914. To that union, three children were born: George W. Darst, of Washington, D. C.; Thomas C. Darst, Jr., of Pinehurst, N. C.; and Meade C. Darst, of Southport, N. C. His second wife was Miss Lauriston Hardin, of Wilmington. They have one daughter, Mrs. John Clayton Smith, of Raleigh.

The burial service was held from St. James' Church, Wilmington, North Carolina. Bishop Wright of East Carolina, the Rev. Alexander Miller, rector of St. Paul's Church, Wilmington, and the Rev. Stephen Gardner, president of the standing committee, officiated. The younger clergy of the diocese, all of whom were ordained by Bishop Darst, acted as pallbearers. The other diocesan clergymen were present. Bishops Bentley, Penick of North Carolina, Brown of Southern Virginia, and Gunn, Coadjutor of Southern Virginia were also present.

#### Bishop Jackson Dies

The Rt. Rev. John Long Jackson, D.D., Bishop of Louisiana, died at 9:35 P.M., Thursday, September 2d, at Winchester, Va., at the age of 64.

Bishop Jackson had been attending the Lambeth Conference, when, early in August, he had a heart attack. Admitted to a London hospital, he remained there, in the care of English heart specialists, until he sailed for the United States on the *Mauretania*, on August 20th, accompanied by Mrs. Jackson, a special nurse, and the Rev. Robert H. Manning, secretary of the diocese of Louisiana. Upon arriving in the United States, the Bishop immediately went to Winchester, Va., to Mrs. Jackson's family home. There, the Bishop was immediately ordered to bed, to remain completely at rest and inactive for at least two months.

John Long Jackson was born in Baltimore, Md., March 28, 1884. He

studied at the Episcopal High School in Alexandria, Va., at Johns Hopkins University, and at the Virginia Theological Seminary. In 1908, V.T.S. conferred upon him the degree of D.D., as did the University of the South in the same year.

Ordained deacon in 1908, he was ordained to the priesthood by Bishop Harding in 1909. After serving curacies in Towson, Md., and St. Paul's Church, Baltimore, the young clergyman became rector of Emmanuel Church, Harrisburg, Va., in 1910. During his tenure at Emmanuel, he married, on June 18, 1913, Miss Eleanor Crawford.

Called to St. Martin's Church, Charlotte, N. C., in 1914, he served in that parish for a quarter of a century, building it from a small mission into one of the most important parishes in the diocese.

Elected Bishop of Louisiana, Bishop Jackson was consecrated sixth Bishop of Louisiana, in New Orleans, on May 1, 1940. Bishop Jackson had for many years been one of the leaders of Kanuga Conference, of the University of the South where he was a member of the board of regents, of the Province of Seawanee of which he was the president. Always active, also, in all civic movements, Bishop Jackson was never too busy to be a real father to all his clergy and their families.

Bishop Jackson was buried from the Memorial Church in Baltimore on Tuesday, September 7th, at noon. The service was conducted by Bishop Gravatt of Upper South Carolina, assisted by Bishop Powell of Maryland, the Rev. Girault M. Jones, president of the standing committee of the diocese of Louisiana, and the Rev. B. R. Howarth, rector of Memorial Church.

In addition to Mrs. Jackson, the Bishop is survived by one daughter, Mrs. John E. Bursleson, of Washington, D. C.

## WORLD COUNCIL

### Assembly Closes

The first General Assembly of the World Council of Churches closed its sessions on Saturday morning, September 5th. Delegates, alternates, and all connected with the assembly then proceeded by special "ecumenical tram cars" to the *Wester Kerk* (West Church), where the closing service was held, with brief addresses in French, German, and English.

Final action included the approval of a message to all Christian people, which is to be read to congregations on days appointed by the head of each member Church [see page 7]. Also "received for transmission to the Churches" were reports of four sections and four com-

mittees, which had been at work for two weeks.

The assembly Friday afternoon, September 3d, voted to receive the reports from Committee IV on "The Christian Approach to the Jews," and from Section II on "The Witness of the Church to God's Design," and to commend them to member Churches for their "serious consideration and appropriate action."

An amendment offered from the floor Friday morning, asking detailed study of the factors involved in anti-Semitism, coöperation between Christians and Jews and problems created by establishment of a State of Israel, was added to the report on "The Christian Approach to the Jews."

Many changes also were proposed in the report of Section II on "The Witness of the Church to God's Design," and several of these were referred to the drafting committee for possible inclusion. Dr. John A. Mackay, president of the Princeton Theological Seminary, and chairman of Section II, said the report emphasizes the fact that the time has now come when the whole Christian Church faces the whole world with the Christian message. Various speakers praised the section of the report which pointed to the need for coöperation by the Churches in their evangelistic effort.

### REFUGEES

Section IV on "The Church and International Disorder" offered three revised resolutions on refugees to substitute for Resolutions I, II, and III of Section IV's original draft and which had been previously adopted.

The text of the new resolutions adopted follows:

"WHEREAS the uprooted peoples of Europe and Asia are far more numerous than at the close of the war, and whereas this problem constitutes a challenge to the Christian conscience,

"IT IS RESOLVED: I. That the World Council of Churches give high priority to work for the material and spiritual welfare of refugees; and appeal to its member Churches in countries capable of receiving any settlers, both to influence public opinion towards a liberal immigration policy, and to welcome and care for those who arrive in their countries. This priority in work for the material and spiritual welfare of refugees includes not only those within the care of the International Refugee Organization and refugees of German ethnic origin, but all refugees and expellees of whatever nationality. Especial attention should be given to the needs of children, particularly in countries where children have been severed from family care.

II. That the International Refugee Organization, in pursuance of its task of re-settling refugees, be requested to continue to urge governments which recruit able-bodied persons from among these displaced persons, to receive and settle their

dependent relatives also, and thus respect the unity and integrity of family life.

"III. That the Council authorize the Ecumenical Refugee Commission to take such steps as may be appropriate to bring persons of German ethnic origin within the protection of the United Nations International Refugee Organization. Further, the Assembly directs the Ecumenical Refugee Commission to work for the inclusion of all refugees and expellees within the mandate of the International Refugee Organization."

A list of amendments and corrections to the report of Section III, "The Church and the Disorder of Society," was also presented to the Assembly. An additional change proposed for paragraph 22 of the report was announced by Dr. Henry P. Van Dusen, chairman of the section's coördinating group.

The final reports of the remaining sections were approved at the last plenary session, Saturday morning.

### Presidents Elected

Acting on the report of the nominating committee, delegates to the First Assembly of the World Council elected Dr. John R. Mott as honorary president of the World Council. Presidents elected are the Archbishop of Canterbury (Dr. Fisher), the Archbishop of Thyateira (Dr. S. Germanos), the Archbishop of Uppsala (Dr. Eidem), Pastor Marc Boegner, Bishop G. Bromley Oxnam, and Dr. T. C. Chao of the School of Religion, Yenching University, China.

### The Black Sheep

Members of the Episcopal Church at Amsterdam for the Assembly of the World Council of Churches — delegates, alternates, consultants, youth delegates, wives, ushers, and visitors — attended a luncheon given by the Presiding Bishop and Mrs. Sherrill at a restaurant named "The Black Sheep."

In welcoming the guests, Bishop Sherrill said that he was sure they were all tired of hearing speeches by anyone over 30. Consequently the only address was by Philip Zabriskie of Alexandria, Va., and Princeton University, youth delegate, who spoke informally about the sessions of the youth conference.

Present at the luncheon were Bishop and Mrs. Sherrill, Bishop and Mrs. Dun, Bishop Oldham, Bishop and Mrs. Sturtevant, Bishop and Mrs. Larned, the Rev. Messrs. and Mmes. Theodore Ferris, William Crittenden, J. W. Kennedy, Arthur M. Sherman, the Rev. Messrs. Shelton Bishop, Floyd Tomkins, John Evans, V. L. Livingston, Raymond Maxwell, A. R. Pepper, the Very Rev. Dr. William H. Nes, Miss Leila Anderson, Miss Louise More-

house, Mrs. Henry Hill Pierce, Mrs. Harper Sibley, Miss Mary E. Gowen, Miss Winifred Hulbert, Miss Agnes M. Winter, Mr. and Mrs. Charles P. Taft, and Messrs. Philip Zabriskie, Paul B. Anderson, Clifford P. Morehouse, Samuel Thorne, Spencer Miller, William Parsons, and Ernest Young.

### Budget Adopted; Agencies, Department Approved

The business phases of the First Assembly of the World Council were completed on September 1st, with the adoption of a \$539,660 (£134,915) budget for 1949, and approval of reports on

policy, program, organization, administration, and staffing.

The assembly approved or authorized 12 agencies, departments, or fields of work for the World Council. They are: (1) the General Secretariat, (2) Faith and Order, (3) Study, (4) Reconstruction and Inter-Church Aid, including

## A Message to All Christian People\*

*From the First Assembly of The World Council*

THE World Council of Churches, meeting at Amsterdam, sends this message of greeting to all who are in Christ, and to all who are willing to hear.

We bless God our Father, and our Lord Jesus Christ who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are one in acknowledging Him as God and Saviour. We are divided from one another not only in matters of faith, order, and tradition, but also by pride of nation, class, and race. But Christ has made us His own, and He is not divided. In seeking Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfill this covenant in their relations one with another. In thankfulness to God we commit the future to Him.

When we look to Christ, we see the world as it is—His world, to which He came and for which He died. It is filled both with great hopes and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralyzed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country, and no hope. Over all mankind hangs the peril of total war. We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests, and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our

separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.

But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, His incarnate Word, who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of His Kingdom, where alone we shall understand how much God has loved the world. This is God's unchanging word to the world. Millions of our fellow-men have never heard it. As we are met here from any lands, we pray God to stir up His whole Church to make this Gospel known to the whole world, and to call on all men to believe in Christ, to live in His love and to hope for His coming.

Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty, and race discrimination, to stand by the outcast, the prisoner, and the refugee. We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have

to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions, and in the home. We have to ask God to teach us together to say No and to say Yes in truth. No to all that flouts the love of Christ, to every system, every program and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war or wage war as inevitable; Yes, to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

It is not in man's power to banish sin and death from the earth, to create the unity of the Holy Catholic Church, to conquer the hosts of Satan. But it is within the power of God. He has given us at Easter the certainty that His purpose will be accomplished. But, by our acts of obedience and faith we can on earth set up signs which point to the coming victory. Till the day of that victory our lives are hid with Christ in God, and no earthly disillusion or distress or power of hell can separate us from Him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.

\* Heads of Churches represented at Amsterdam are requested to designate a day on which this message is to be read in all Churches.

the Refugee Division, (5) Youth, (6) Ecumenical Institute, (7) International Affairs, in conjunction with the International Missionary Council, (8) Finance and Business, (9) Prisoners of War, (10) Department of Promotion and Publicity, (11) Commission on Women's Work in the Church, and (12) Appointment of a Secretary for Evangelism.

To help maintain adequate supervision of the council's work, the assembly decided that the Central Committee, which is composed of 90 members, should meet at least once a year. A smaller group, the Executive Committee, composed of Central Committee members, will meet two or three times each year.

## UNITY

### Dogmatic Issues Involved in Unity Question, Says Moscow

*By the Rev. HERBERT WADDAMS*

Leaders of some of the Orthodox Churches met for a conference in Moscow from July 8th-16th, to discuss matters of common interest. The heads of the Churches of Romania, Bulgaria, and Yugoslavia were present, besides representatives from Poland and from the Patriarch of Antioch, whose delegates had been authorized to represent the Patriarch of Alexandria. Archbishop Germanos and others from the Patriarchate of Constantinople and the Church of Greece attended celebrations in Moscow but absented themselves from the conference.

The agenda of the conference covered the question of relations with the Roman Catholic Church, the World Council of Churches, the Anglican Communion, and matters concerning the calendar. According to reports, condemnation of the Vatican was strongly expressed, especially of its political activities. On the subject of the World Council of Churches, the conference decided that the Churches represented at Moscow should not participate in the Assembly at Amsterdam on the grounds that the World Council was concerned in gaining influence in political matters rather than in the true concerns of the Church.

The resolution on the subject of the calendar is not available, and that about Anglican Orders has only recently come to hand.

As is natural, the resolution about Anglicanism stresses the importance of dogmatic agreement between the Orthodox and Anglican Churches before any substantial steps can be taken toward reunion. The conference showed that it was very anxious that reunion

should be achieved, and the tone of this resolution was warm and friendly toward the Anglican Communion. It may therefore be considered to be a hopeful document, since the obvious deduction would be that conversations between theologians of the two Churches should take place as soon as possible, in order to clarify the situation and discuss what differences exist and how important they are. During the last 30 years there have not been the same opportunities for discussion with the Russian Orthodox Church as there have been with other Orthodox Churches.

The reference to private expressions of readiness to make changes by members of the Anglican hierarchy is a puzzling one since nothing is known of such statements. It is, however, clear that, on the basis of the Lambeth Quadrilateral, agreement on questions of Faith must precede any final conclusions on the subject of Order. The mutual recognition of ministries is a step in the development of closer relations between Churches which the Anglican Communion has favored in other negotiations, such as those with Sweden and the Old Catholics, and which has made a significant contribution toward better relations with some of the Orthodox Churches.

Anglicans naturally already believe they are members of the Universal Church and they would therefore not regard any such steps as consisting of a desire to restore "contact and communion between the faithful of the Anglican Church and the Church Universal."

The resolution, printed in full, said:

"Having heard the report 'on Anglican Orders,' the Conference of Heads and representatives of Orthodox Autocephalous Churches, with a feeling of sympathy and brotherly love towards Anglican Christians in their search for a way towards recognition of the validity of Anglican Orders, decides:

"1. The teaching of faith contained in the 39 articles of the Anglican Church differs sharply from the dogmas, teaching of faith, and tradition confessed by the Orthodox Church, whereas the solution of the problem of recognizing the validity of Anglican Orders must be based, first of all, on a doctrine of the sacraments which agrees with that of Orthodox. Private expressions of the readiness of the Anglican hierarchy to alter the teaching of their articles concerning the sacraments in the direction of approaching the Orthodox view, cannot serve as a basis for a positive solution of the problem. Consequently if the Orthodox Church cannot consent to recognize the correctness of the Anglican doctrine on sacraments in general and the sacrament of ordination in particular, it cannot recognize as valid Anglican ordinations (*chirotonia*) which have already taken place. Even if the Constantinople, Jerusalem, Cypriote, Roumanian and other Autocephalous Churches have given their

favourable comment on the validity of Anglican ordination, we have information that this recognition was conditional.

"2. The question of recognition of the validity of Anglican Orders can be considered only together with the question of unity in faith and confession with the Orthodox Church, in the presence of an authoritative action of the Anglican Church issued by a Council or a Congress of the clergy of the Anglican faith, subsequently confirmed by the Head of the Anglican Church: such a decision up to now does not exist. In this connection we express the desire that the Anglican Church might alter its teaching of faith from dogmatic, canonical and ecclesiological viewpoints and especially its basic conception of the holy sacraments and still more especially the sacrament of ordination.

"3. While regarding with the greatest attention and sympathy the present movement among many representatives of Anglicanism towards the restoration of contact and communion between the faithful of the Anglican Church and the Church Universal, we must state that the present-day Anglican hierarchy may obtain recognition of the validity in grace of their priesthood from the Orthodox Church if between the Orthodox and the Anglican Churches there is already established a formal expression (as stated above) of unity in belief and confession. Once this much-to-be-desired unity is attained, recognition of the validity of Anglican ordination may be realized according to the principle of 'oconomia' by the only authoritative means possible for us, a decision in council of the whole Holy Orthodox Church.

"We pray that, through the unspeakable mercy of God, this may be accomplished, and that the Lord may grant the spirit of love and good will which forwards all efforts for the glory of His Church."

The Archbishop of Canterbury (Dr. Fisher), interviewed at Amsterdam by a representative of THE LIVING CHURCH, said:

"The Patriarch of Moscow has sent to me the resolution concerning Anglican Orders which was adopted by the recent Conference in Moscow. I appreciate greatly the friendly terms of the covering letter of the Patriarch, and I am well content with the resolution itself. It stresses most rightly that the first requirement is a general agreement on principles of faith, as a preliminary to recognition of the validity of Anglican Orders. It was not to be expected that the Russian Church would at this stage find such general agreement to exist, since there has as yet been no opportunity for discussions between our Churches on questions of faith, in which points of difference or of misunderstanding could be explored and clarified.

"I hope that the consideration which has taken place in Moscow will in due time lead to conversations between theologians of the Anglican Communion and the Church of Russia and that by this means the two Churches will make further progress towards the goal for which on both sides there is an ardent desire."

# The Shape of the Church

By the Rev. John O. Patterson

Rector, Grace Church, Madison, Wis.

¶ *A review essay on THE ARCHITECTURAL SETTING OF ANGLICAN WORSHIP. By G. W. O. Addleshaw and Frederick Etchells. London: Faber & Faber, 1948, 25s.*

HERE is a great book. The joint authors, a distinguished English priest and a prominent ecclesiastical architect, have produced a volume that should be read by every Churchman really concerned with the thinking, the work, and the worship of the Church. It will be a particular joy to those of the laity and the clergy who see in the Liturgical Revival a great hope for Christianity.

It is an intensely practical book. It is written in the firm conviction that the law of worship is the law of creed, that worship largely determines the theology of the man in the pews. Canon Addleshaw, writing from the standpoint of cleric and historian, presents a clear case that theology makes its greatest impact upon a Church through what is seen and done in worship in the parishes of that Church.

Tracing the history of the architectural setting of Anglican worship, the book reiterates the classic principle of Episcopal ecclesiology, that both for the sacraments and other offices, the altar and the officiant must be placed in close relationship to the people. "In a building which attempts to be true to all that is best in the Anglican tradition, everything must be subordinated to this principle; for on its successful realization depends that congregational liturgical worship which is the aim of the Book of Common Prayer."

The book describes the English church building from the pre-Reformation era to the present day, with careful attention given to the principles underlying the various typical designs. There are numerous plans and illustrations, many of them never before published. But in no sense is the book a mere study in archaeology, a mere remembrance of things past. Each chapter springs from a deep conviction that there is a valid, living, Anglican tradition and each chapter makes a reasoned appeal for the manifestation and strengthening of that tradition. As sacramentalists, Churchmen must never forget the tremendously important part which our architecture and the setting for our worship plays in teaching and maintaining this tradition. Our Church buildings should be in a real sense the outward and visible signs of our inward spirit and tradition.

The story of our success — and of our

failure — in doing this is well set forth by the authors. They point out that "in the course of history the (Christian) Church has evolved three different types of altars, the mysterious, the dramatic, the ministerial. There is the altar of eastern Christianity, the mysterious altar hidden behind veils or the iconostasis; and frequently the Church in the west has tried to make the altar partly mysterious by the use of the chancel screen, the Lenten veil, the placing of clergy and choir between the altar and the people. There is the dramatic altar, the altar of the baroque architects, of the Victorian ritualists, of numerous modern churches; an altar which by dramatic methods — ornament, beauty of space, the manipulation of light and shadow — is made the show piece of the church. There is the ministerial altar, the Holy Table, a place of ministering, where our Lord perpetuates His Ministry here on earth by the gift of heavenly food to the faithful gathered around it. It is this last kind of altar which the Church of England . . . had set out to put up in its buildings; and had to a great extent succeeded in doing by the beginning of the nineteenth century."

The principle behind the ministerial altar governed the architecture and arrangement of the whole structure. The church building was thought of as essentially a roof over an altar and the whole building was designed with particular reference to the convenience of the Christian community in offering the liturgy of that altar. Everything in the plan, everything in the building, pointed to the priority of the liturgy and to the nature of the liturgy as a corporate act of the Church. Thus the typical Anglican Church building before the Victorian period was of the "auditory" type — a single room with no chancel screen dividing it, no arcades to form nave and aisles. This room-plan of church was popularized by Wren; even when his churches have aisles they are still single rooms, open from end to end and forming one whole. But we are not to conclude that the objective in such buildings was simply to build a "sermon house," nor to think that Wren and the other architects using the "auditory plan" were guilty of depreciating the altar. They built churches with the idea that the congregation should not only "hear the blessed mutter of the Mass" and see the Elevation of the Host, but also follow the liturgy as well as the sermon and take full part in the whole service. Their churches were well proportioned, conveying a sense of balance and repose, and

clearly showing the real purpose for which they existed.

Ornamentation was held at a minimum lest it detract from the altar which was always designed in accord with its purpose — the Holy Table from which our Lord perpetuates His Ministry by the gift of Heavenly Food to the Church.

That there are disadvantages to the auditory Church and to the ministerial altar cannot be denied. Often they lack mystery and dramatic appeal to the religious emotions. The authors make no case for a slavish return to the details of the Wren type of church and the Holy Table of the 17th and 18th centuries. However they do point out convincingly the principles which this design and this type of altar clearly showed forth and equally convincingly warn us that those principles must be guarded and manifested if we are to be true to some of the best and most important aspects of Christian faith and practice.

They also point out that recognition of these principles is not a peculiarly Anglican phenomenon. The book offers evidence of like thinking from surprising quarters. Illustrations and examples from as far afield as the Dominican Church in Salamanca, St. Germain des Prés in Paris, the Cathedrals of Lyons, Tours, Nevers, Le Mans, Rouen — all testify to this sound expression of an Apostolic and primitive Christianity.

## 19TH-CENTURY DEBASEMENT

"In the Eighteen-forties a wholly new theory about the planning and arrangement of churches was evolved, the theory which largely governs the thinking of the church on the subject today." This theory was largely the product of the Romantic movement. It claimed that there is a specifically Christian style of church architecture in which every church must be built. The architecture was that of the Middle Ages and its most perfect expression the Gothic of the fourteenth century. A church had to possess what they called "sacramentality"; and by this they meant that a church must possess certain architectural features and be planned in a certain way, *not because the feature or plan were necessary for the celebration of the Liturgy*, but because they symbolized great Christian truths. But these men either did not know or had forgotten (as perhaps we today have forgotten), that the Middle Ages did not build a church in a particular way because of its symbolic value; the medieval church was designed to meet certain practical needs of its



day and of its use — a day and a use long since past and in many important ways discredited. The symbolism was attached by the piety of a later day.

The characteristic feature of the fourteenth century church is its long chancel often one-half to two-thirds the length of the nave. They were built to provide a place in which the parochial clergy and those attached to the chantry altars could say their offices together. They were not intended to provide a place for choir or for lay singers. These chancels were for practical reasons separated from the nave by rood screens and tympanum. The medieval Church is a "mysterious succession of self-contained rooms, seemingly stretching away into infinity." However beautiful they may have been, they were to a considerable extent unsuited to the liturgical ideas of the Prayer Book. The Prayer Book conceives of each service in the liturgy as the work of the whole body of the faithful; medieval churches with their screens, chancels, choir stalls separating clergy and laity, and the laity from the altar, tend to make the faithful no more than onlookers and the liturgy the peculiar and exclusive work of the clergy.

And yet it is to this that the ecclesiologists of the 19th century turned. They revolutionized the whole appearance and arrangement of our churches; and there is hardly a building in any part of the world belonging to the Anglican Communion which does not betray the influence of their ideals. The result is innumerable parish churches that are imitations of medieval cathedrals.

"In attempting to make a whole cathedral one unit for worship with the clergy and choir between the congregation and the altar, the 19th century was attempting an impossible task. The medieval cathedral does not lend itself to being used in this way; and even with an open screen or no screen at all the congregation can be little more than spectators of the worship offered in the choir. English cathedrals were not built for large popular congregations, and to use them as one whole for worship by ignoring the essential distinction between nave and choir is to court failure. The romantic view of the high altar from the back of the nave does not compensate for the throwing of the nave and choir into one." The result of the revolution of the Eighteen-forties is seen on every hand today — long and narrow chancels, altars too far away from the congregation and the chief feature in our churches is the choir with its surpliced occupants. The congregations are scarcely more than onlookers of the liturgy.

But we are not to be blind to certain values to be found from the 19th century type of church. There is a value in the use of the dramatic altar and the

building expressing the mystery and splendor of Christian worship. Many express fear that if the altar stands near the people or amongst the people they will lose the sense of awe and reverence which might be produced by the more dramatic altar. Such might well happen unless the altar is dignified in itself, its ornaments and its setting. The book clearly points out ways in which this danger can be met without sacrificing the far more important factor of the ministerial altar.

The consequences of the ecclesiastical architecture of the 19th century are more than superficial. They are to a large extent the causes of a radical change in the whole concept of worship. Whereas the Anglican tradition of three centuries (in surprising agreement with Apostolic Christianity) had thought of worship as a corporate offering of priest and people, the Romanticists of the 19th and 20th centuries seem to conceive of worship as the specialized work of a clergy and a choir. Needless to say such concepts do not stop with worship — they have their effect on every aspect of Christian life, for what is seen and done in our worship is of more significance in the instruction of our people and on the conduct of our people than anything we

say from our pulpits or offer in Church schools.

The authors have joined themselves to the chorus of contemporary scholars who are calling for a return to the fundamentals of the Christian faith. One cannot read this book without recalling Dom Gregory Dix's great study, *The Shape of the Liturgy*, with its insistence that the Apostolic and primitive church regarded the Eucharist as primarily an "action," something "done" not something "said" and that this action was corporate, the united joint action of the whole church, and not of the celebrant only!

The book closes with a chapter which points out our great opportunity and obligation to build new churches and remodel existing churches in such a way as to recapture the basic tradition of our communion — a tradition concerned with the very nature of the Church and of its liturgy.

It is thrilling to know of the extent to which this is being done in England and increasingly in our own country. This book offers excellent suggestions for every parish as to ways in which their buildings can be made to express the true doctrine of the church and of its worship.

## The Most Important New Book

By the Rev. Carroll E. Simcox

Book Editor, THE LIVING CHURCH

**C**ERTAINLY the most important new book of the year for all Anglicans is THE LAMBETH CONFERENCE, 1948: *The Encyclical Letter from the Bishops; together with Resolutions and Reports*. Every adult Churchman ought to read it and study it. There ought to be a copy in every Church home.

When I say this it is without my usual reasons as a reviewer for giving a good book a rousing plug. This is, it so happens, a good book, and for reasons which will appear below. But it is an essential book by reason of its authority. It is the official text of what the bishops of our communion have to say to the Church and the world in this year 1948.

How authoritative is it, and in what sense? We should all be clear about that, and the answer is simple and beyond controversy: it is as authoritative as any pronouncement by any Anglican or group of Anglicans can possibly be. It is more authoritative than would be the statement of the greatest living theologian, speaking as an individual. Is it authoritative for us in the sense that an *ex cathedra* utterance of the Pope is authoritative for Roman Catholics? No. Our bishops are not infallible, either individually or corporately, and nobody

claims that they are. Nobody needs to, or ought to receive this document as infallible. You have every right to disagree with it at any point where your reason and conscience command you to dissent. But along with that "duty to disagree" when necessary we surely have another duty, as Christians and Churchmen, and that is to render honor where honor is due. Our bishops are our fathers in God. They have assembled in these troubled times and, imploring the grace and guidance of the Holy Spirit, have sought to receive God's answers to man's many tragic dilemmas. God's answers must always be mediated to and through frail human minds. Like sunshine passing through even the purest medium, divine truth passing from God to man is bound to undergo some refraction and even distortion. This, incidentally, is why we Anglicans refuse to claim infallibility for any human oracle or tribunal. Our bishops are our fathers in God, but they are also men and sinners like the rest of us—hence more like glass than like interstellar space!

This much, however, can be positively affirmed for the authoritativeness of the Lambeth Conference. The bishops assemble at Lambeth to receive all that they

can from God. They meet as the episcopate, a collective body, rather than as individual bishops: and this fact adds vast weight to their pronouncements. It guarantees that the whole Church will speak through them. Then, though the Lambeth Conference has no legislative power and no jurisdiction as such over any part of the Anglican Communion, it has a unique extra-legal authority. Its moral prestige as a teaching and advisory body is supreme among us. For any individual Churchman, or even for any particular province of the Anglican Communion, to defy or ignore Lambeth, or to act as though it were not the supreme arbiter in matters of faith and morals in the contemporary Church, would be a virtual declaration of defiance of the Anglican Communion.

Perhaps one more word is in order about the exact nature and extent of the authority of Lambeth pronouncements. We might say that there are certain primary and certain secondary sources of authority which we recognize. Among the primary sources are the Holy Scriptures, the Catholic Creeds, the decrees of the ecumenical councils of the undivided Church, and the Book of Common Prayer. If Lambeth were — and I suggest the possibility “only for the sake of the argument” — ever to contradict any of these primary sources, it would be our bounden duty to stand on the side of the primary source. But when you read this report of Lambeth, 1948 you will see how groundless any fear of such an *impasse* would be. If the essence of conservatism is the desire and determination never to contradict or challenge an already existing “primary source of authority” which is recognized as such, the Anglican episcopate is as conservative as any body on earth. The primary function of the bishop in the Catholic Church is to be the custodian and transmitter — not the reformer or superseder—of “that which has been received.” Individual bishops here and there may forget this. The bishops thinking and speaking collectively almost never do, if ever. They certainly have not forgotten their primary calling under God at Lambeth, 1948.

#### PROPHETIC CONSERVATISM

At the same time, they have looked boldly outward upon the world and forward upon the days and years ahead. All things considered, their pronouncements reveal an amazing degree of prophetic conservatism. By “prophetic” I mean that they have taken the ancient counsels of God and have proclaimed them boldly to this present world and this generation. It is one thing to be a conservator who does nothing but conserve, and it is one thing to be a prophet who simplifies his task by inventing a new gospel to suit the exigencies — or the taste — of his contemporary world.

It is another thing to take the Everlasting Gospel and, without adding or subtracting one iota, to declare it to a particular age in such a way that he who runs may read.

There are many things to praise in their report. As one who values, perhaps inordinately, clearness and directness of speech, good rhetoric, I could say much about the remarkable and consistently high quality of this document from a rhetorical point of view. I find not a sentence in it that should cause any difficulty whatever to a normally intelligent reader. This is all the more remarkable in view of the fact that this is a formal statement, of collective authorship, on a variety of difficult theological matters. The men who did the actual writing were working under acute pressure of time. So often documents of composite authorship have a deadly dull stereotyped tone. There is none of that here.

Some of the statements are gems of pithy expression. Here are a few:

“Christians may not always be better than their neighbours, but we serve a better Master.”

“The social order is all the time being made by the thoughts men think, the loyalties they honour, and the deeds they do or leave undone.”

“There is a daunting problem of evil; but there is also a glorious problem of good.”

“We are bound up in trains of evil action which are not directly our own fault and for which we are not directly responsible. We share the wrongdoing, yet we are not guilty, in the sense that it is not we who willed it and it does not proceed from our own motives. We seem to be members of a ‘body of death.’”

“Salvation is the complete well-being of the individual and of society here and hereafter. The whole of man is to be saved through Jesus Christ. When he enters the Kingdom of God none of those elements of man which make him a personality is to be left out.”

These are incisive and pregnant statements, and there are many more like them. Let us hope that the clergy will not overlook the possibilities for sermon subjects in these dicta.

That brings us to a consideration of how this book can best be used. The following few practical (I hope they are practical) ideas occur to me.

Reading and study by individuals, of course. The cost of the book puts it within everybody’s range. And every literate person can read it without benefit of commentary.

Then it can and certainly should be used in sermons and instructions. The Encyclical Letter itself is to be read to all congregations on October 10th. The matter should not stop there. A course of sermons could well follow, in which sections of the report could be homiletically presented.

Church study groups can use it easily

and to immense profit. There are pronouncements here on every subject of major importance with which the Church today is concerned: war, the social order, Christian Union, marriage and divorce, man’s work, Christian missions—everything. In considering whether or not to make this a guide for group study and discussion people who plan such programs should bear in mind what we have noted above about the unique authoritativeness of Lambeth. When we study what Lambeth has said about any subject we are studying a more nearly “official” view of any such matter than any other source can provide. If such a question as this is asked: “What does the Anglican Communion say about war?” The soundest answer is, “What does Lambeth say?”

#### DEPTH AND SOUNDNESS

For several reasons I find this report encouraging to me as a Churchman. I am impressed and reassured by the theological depth and soundness of our episcopate, taking this document as evidence. The bishops have resisted all temptations to apply a secularistic simplification to any question with which they have dealt. I am impressed by their loyalty to the Catholic tradition of faith and order which this Church has received.

Also along this line it is noteworthy that throughout and most scrupulously the bishops refrain from classifying the Anglican Communion as Protestant. But at no point do they fail to do ample justice to the Evangelical tradition among us. Their collective view, regardless of their views as individuals, is Catholic and Evangelical—in a word, soundly and solidly Anglican.

This Lambeth report is an inspiring witness to the real unity of the Anglican Communion. Most of us are troubled by the many superficial signs to the contrary that we see in our Church life. It is very easy to get the impression that we are “split right down the middle” and riddled and peppered with serious and basic disunity. Lambeth, 1948, provides the right answer to that, and it is an answer in which all who seek the peace of Jerusalem “at unity with itself” may rejoice. Bishops individually differ on many minor points and sometimes on major points. The episcopate as a whole speaks with a virtually single voice concerning the things that pertain to the Kingdom of God.

There is much food for hard and prayerful thinking by us all in this Book of the Year for Churchmen. Do we wish to formulate Christian opinions about Communism, social order, the rights of man, the reunion of Christendom, personal witness to Christ in a pagan world, and all such matters that concern us as Christians today? Then we must hear and heed what our spiritual fathers at Lambeth here declare unto us.

## Amsterdam - - Ecumenical Milepost

AMSTERDAM, NETHERLANDS,  
SEPTEMBER 4, 1948.

**I**N THE lengthening history of the Ecumenical Movement, Amsterdam 1948 has now taken its place. It stands in the line of succession of Stockholm 1925, Lausanne 1927, Oxford and Edinburgh 1937, and Utrecht 1938.

But Amsterdam 1948 is more than a conference of Christians of many denominations and many lands. It marks the full establishment of the World Council of Churches; a continuing representative body, of which the first quinquennial General Assembly has just been held. And the very fact that it has been held, and that it has resulted in a continuing organization through which the Christian Churches may make their common impact felt, is a notable accomplishment.

True, the Amsterdam Assembly was ecumenical more in hope and spirit than in actual fact. The great Churches of Rome and of Moscow were absent, though the absence of the Russian Orthodox was partly offset by the presence of representatives of other Eastern Orthodox Churches. And the doors are still open, both to Rome and to Moscow, if ever those Churches decide to take part in this worldwide Christian movement. It is known, moreover, that there is great interest in the Ecumenical Movement in both of those historic Churches, and there is hope that the Russian Church may be represented fully in the next General Assembly, to meet in 1953.

But if Amsterdam was not fully ecumenical in its geographic representation, it came nearer to being truly ecumenical in its findings. These are, it seems to us, extraordinarily frank and straightforward for a body of this nature. They register a large measure of agreement, and an underlying unity that is less apparent but perhaps more significant than the surface differences. But where there was disagreement, the fact is plainly stated and the differing views are clearly set forth. If Christendom has not yet reached the point where it can speak with unanimity, at least it has come to the conclusion that where it must speak with two or more voices, it can recognize that each is an authentic Christian voice, and that no nation, race, or communion has an exclusive right to the name of Christian.

With the general theme of "Man's Disorder and God's Design," the delegates constituted themselves into four sections, to deal with the following four aspects of the subject:

1. The Universal Church in God's Design.
2. The Church's Witness to God's Design.
3. The Church and the Disorder of Society.
4. The Church and International Disorder.

In the first of these, there was immediately apparent a disagreement as to the nature of the Church, which is the subject of all the topics. This was expected, since the Oxford and Edinburgh Conferences in 1938 had clearly shown that the doctrine of the Church was one of the principal stumbling blocks so far as unity or unanimity were concerned. Consequently special care had been given to this subject in the preliminary studies, and the delegates were able to take advantage of this work. The resulting report indicated that the greatest difference in the view of the Church was to be found in the contrast between the Catholic and the Protestant interpretations, but that despite these differences there could be general agreement on the relationship of the Church as the primary instrument of God's design to the world and its human disorder. When this subject came up in the plenary session, the Bishop of London pointed out that in the Anglican Communion we have solved this problem to a considerable degree, since Catholics and Protestants are able to live and worship together in one communion and fellowship. The problem, therefore, need not be regarded as insoluble in the wider sphere of Christian relations.

**T**HE report of the second section sounded the clear note of evangelism, stressing the fact that the witness of the Church is itself a part of God's design, and that it was the task of the Church to preach the Gospel to everyone in every part of the world. The times are difficult, and perhaps increasingly hostile to the Christian message, but the duty of the Church remains unchanged—to be faithful to the Gospel and to realize more fully its nature as the Church of Christ Himself.

In the third section, the knotty question of Communism arose. This subject had haunted all the sessions since the first day, when introductory speeches by Prof. Josef L. Hromadka of the University of Prague and Mr. John Foster Dulles of the United States had touched off fireworks that flamed for a day or two in newspapers all over the world. It soon became clear that the certainty of convictions in regard to Communism increased in direct proportion to the distance from Moscow. Many Americans, for example, were quite sure that there could be nothing good about Communism, and that it ought to be condemned unreservedly. Western Europeans were not quite so sure. And the Eastern and Central Europeans, who have to live with Communism, seemed generally ready to come to terms with it. But perhaps it is fair to observe that those from behind the so-called "Iron Curtain" who were not willing to come to terms with Communism, to some extent at

least, did not get passports and therefore were not present at Amsterdam.

UNDER the circumstances, it is perhaps not surprising that the Amsterdam Assembly did not condemn Communism as plainly as did the Lambeth Conference — though it is noteworthy that even Lambeth went on record in favor of a reëxamination of Communism to determine which elements in it are in conflict with Christianity and which are a true judgment on the existing social order. It is, rather, surprising that the Amsterdam Assembly went as far as it did in setting forth four “points of real conflict” between Christianity and “the atheistic Marxian Communism of our days.” These were the secularism of Communism, its doctrine of class warfare, its materialism, and its methods and totalitarianism. But the Assembly also pointed out some of the underlying conflicts between Christianity and Capitalism, concluding that “The Christian Church must refuse to identify itself with either Communism or Capitalism.”

This judicious viewpoint will not satisfy the extremists on either side, but it is a realistic appraisal of the situation and, we believe, a true judgment on it. If the Lambeth statement is more congenial to Anglicans and more representative of Western thought, the Amsterdam one is more truly in accordance with the trend of Christian thought on the Continent of Europe — and that is a fact that must be taken into account by American Christians.

The crux of the problem in the fourth section was the question of war, and the whole problem of atomic energy and its use. The report began quite frankly with the unequivocal statement that “war is contrary to the will of God.” It was recognized that the use of atomic bombs and other instruments of mass destruction had blurred the distinction between just and unjust wars, and many of the delegates (notably the Bishop of Chichester) felt that as a result this distinction was completely abrogated. There was also a considerable body of pacifist sentiment on the part of Continental delegates, though surprisingly little of it among those from America and Britain. Again the Assembly took a realistic view, and reported faithfully the three “broad positions” taken by representative Christians today. These positions, which cut right across national and denominational lines, are: that, though war is never justified, entering war may be a Christian’s duty in particular circumstances; that military action is the ultimate sanction of the rule of law; and that an absolute witness against war through pacifism is the will of God. The Church is called upon to give further study to this important problem, and to formulate an up-to-date moral theology in regard to war; meanwhile, the Churches are urged to hold within their full fellowship the exponents of each of these viewpoints.

In addition to the four sections, there were com-

mittees, which dealt with the internal affairs of the World Council and with its constituent Churches. Most delegates spent their mornings in the section meetings and their afternoons meeting in committees. These dealt with such problems as the constitution of the World Council, its policies, its program and administration, and concerns of the Churches. The “concerns” were: the life and work of women in the Church; the Christian approach to the Jews; the training of laymen; and Christian reconstruction and interchurch aid.

While the delegates were meeting, the alternates met in parallel sections and committees of their own. This was by no means a satisfactory arrangement, and led to a distinct feeling of frustration on the part of many of the alternates. They worked quite as hard as the delegates but, in spite of a system of liaison, their work was rarely reflected in the final reports, and they had to sit silently in the plenary sessions while the matters on which they had worked so hard were debated and voted upon. Surely this condition must be remedied before the next General Assembly is held, or else the alternates should be notified that there is no need for them except to fill the places of absent delegates.

THE youth conference, however, was on quite a different footing. They, too, held parallel sessions, and divided up into sections and committees on the same subjects as their elders. But they also held their own plenary sessions, adopted their own findings, and formulated plans for carrying their message to the young people all over the world whom they represented. The youth conference was tremendously worth while in its own right; and perhaps the presence of the young men and women with their fresh and eager viewpoints and their impatience of interminable theological hairsplitting served in some measure as an inspiration for the delegates and alternates.

So Amsterdam 1948 has passed into history. It has been a tremendous inspiration and spiritual impetus to us who have been present. But as the delegates, alternates, young people, and visitors file out of the closing service at the Wester Kerk their real task is not ending but beginning. If the Amsterdam Assembly is to have any real influence on the millions of Christians represented, and through them on the world of which they are a part, the story of Amsterdam and its findings must be carried home by all who were here. They go forth from Amsterdam as ambassadors to their own lands and their own Churches, to carry the story and the spirit of Amsterdam into every community and parish. The ultimate success or failure of Amsterdam, and of the World Council of Churches which has here been inaugurated, will depend to a large degree on the way in which they carry out that embassy.

CLIFFORD P. MOREHOUSE.

# Books, New and Forthcoming

IN preparing this special book number we have tried to get some advance information from various publishers concerning religious books scheduled to come off the press during the next few weeks. What we have gleaned is the following:

In an article you will find elsewhere in this issue we have discussed fully what will be the most important book for Episcopalians, and that is *Lambeth Conference*, 1948. Morehouse-Gorham will distribute it in this country. The price is \$1.75. The same publishing house will handle a rotogravure pictorial report on Lambeth called *Lambeth and You*. The price of single copies is 50c, with reduced rates for mass purchases.

Five other books are scheduled to appear on November 15, all published by Morehouse-Gorham. They are these:

E. Allison Peers, *Behind that Wall*. \$2.50.

The Rt. Rev. J. C. W. Wand, *The Church: Its Nature, Structure and Function*. The Bishop of London has distinguished himself in earlier books as a writer of remarkable simplicity as well as scholarship and depth of thought, and this book in the Church will undoubtedly prove to be an important and valuable one. The price is \$2.15.

Sam Nader (editor) *Sermons for the New Age*. \$3. It is hoped that this collection of outstanding sermons will be a guide and stimulus to all who preach.

The Rt. Rev. Wallace E. Conkling, *Worship and Life: the Building of the New Community*. Those who have read Bishop Conkling's fine book, *Priesthood in Action*, will welcome this discussion of the relationship between worship and the whole of life. \$1.50.

Edna E. Eastwood, *Saints Courageous*. This is a collection of stories of the saints for modern boys and girls. It should be especially helpful to Church school teachers and as a gift to children, \$2.75.

Two important books in the religious field are scheduled for publication by the Bobbs-Merrill company. One of them is an historical novel of the life of Jesus by Florence M. Bauer, *Behold Your King*. The price is \$3. The other is by the distinguished Roman Catholic scholar and author, Msgr. Fulton J. Sheen, entitled *Communism and the Conscience of the West* and costing \$2.50.

The Macmillan Company has an unusually big publication schedule for this fall, and we have singled out the following forthcoming Macmillan books as likely to be of special interest to our readers:

Maude Royden, *A Threefold Cord*. This is the autobiography of one of the most notable religious leaders of England of our time. It will appear in October. Probable price, \$2.

Maria Williams Sheerin, *The Parson Takes a Wife*. Mrs. Sheerin is the widow of the late Dr. Charles Sheerin, one of the best known figures of the American Church. This book is an intimate portrait of him. October, \$2.50.

Mary Ellen Chase, *Jonathan Fisher: Maine Parson 1768-1847*. An historical study of a remarkable American parson of an earlier age, written by a gifted biographer. October, \$3.50.

H. Maynard Smith, *Henry VIII and the Reformation*. This promises to be a most valuable contribution to the literature of that vexed question of Henry VIII and the Anglican Establishment. It will be of especial interest and value to Churchpeople. November, \$4.50.

Two books which will be published by Appleton-Century-Crofts call for special notice. One is called *God's Underground*, and it is the story of Fr. George, a Yugoslav priest, as told to Gretta Palmer.

Fr. George has been one of the leaders in his country of the Christian underground warfare against atheistic totalitarianism. The probable price of this book is \$3. The other is Fulton J. Sheen's *Philosophy of Religion*. In this Dr. Sheen comes to grips fully and systematically with the problem of the relationship between religion and reason. As a Thomist philosopher he is opposed to all modern philosophies based essentially upon feeling as over against reason and he presents the case in this book for what might be called the Christian rationalism of which St. Thomas was the greatest exponent. The price will be \$5.

## Brief Book Notes

(The books briefly noted here are either distinctly technical in nature, or are concerned with subjects of interest only to some of our readers, or are new editions of older works.)

THE WORKS OF JOHN HENRY NEWMAN. Edited by C. F. Harrold. New York: Longmans, Green, 1948. Three volumes, \$3.50 each.

Included in these volumes are miscellaneous essays and sketches, including such important essays as "Prospects of the Anglican Church," "Private Judgment," and "The Church of the Fathers." This brings to six the number of volumes in this series being edited by Prof. Harrold. The publishers plan to

bring out twelve more to complete the edition.

JAMES II. By F. C. Turner. New York: Macmillan, 1948. Pp. 544. \$5.

The author is one of England's greatest historians. This work will be of prime interest and value to the student of English Church History of the Restoration period. It is scientific and exhaustive history, but highly readable.

GREEK PIETY. By Martin Persson Nilsson. Translated from the Swedish by H. J. Rose. New York: Oxford Press, 1948. Pp. 198. \$4.25.

Not only the classicist but the intelligent student of the history of religion will welcome this book. Professor Nilsson has devoted most of his long scholarly career to the study of ancient Greek religion. This book covers much of the ground traversed by Gilbert Murray in his *Five Stages of Greek Religion*, but Nilsson's treatment is less tendentious and is marked by a much more sympathetic understanding of Christianity.

THE BHAGAVADGITA: *With an Introductory Essay, Sanskrit Text, English Translation and Notes*. By S. Radhakrishnan. New York: Harpers, 1948. Pp. 388. \$3.50.

Aldous Huxley calls this Indian classic "one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value, not only for Indians, but for all mankind." This is the consensus of all authorities on the literature of the spirit. But the Gita needs careful and full exposition to the modern Western reader. Professor Radhakrishnan, now of Oxford, provides such an exposition in this superb edition.

ALL GLORY. By Allan Rohan Crite. Cambridge: Society of St. John the Evangelist Press, 1947. \$2.50.

This book is a compilation, which originally appeared in *Cowley*, the quarterly publication of the Cowley Fathers, of brush-drawings of Mr. Crite's conception of the Canon of the Mass. Mr. Crite is a Negro, and depicts the celebrant, the choirs of angels, and even Christ Himself as being members of his race. This representation may offend some people, but *All Glory* is a book well worth seeing.



# Nicholas Berdyaev as Thinker

By G. P. Fedotov

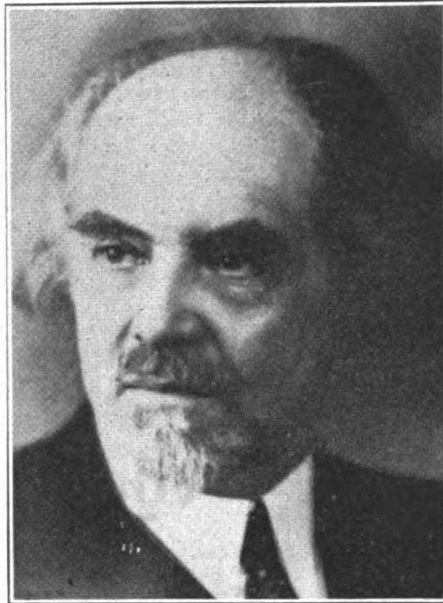
Professor, Russian Orthodox Seminary of St. Vladimir, New York.

ON March 24, 1948, the eminent Russian religious philosopher, Nicholas Berdyaev, died, in Clamart near Paris, France. Relatively few people had the privilege of knowing and loving Berdyaev as a person—a man of rare kindness, generosity, and chivalrousness. But the whole world knew Berdyaev as a Christian philosopher. In Europe and America he is better known and more highly appreciated than he is among the Russian emigrees and, of course, than in Soviet Russia today. The reason is perhaps to be found in the fact that Berdyaev, as the philosopher of personality and freedom, was spiritually more akin to the West than to Russia; undeniable though it is that he had assimilated, through Dostoyevsky, Khomiakov, and V. Solovyev, many precious elements of Russian thought which were to the West a new revelation in Berdyaev. Certainly Western readers are mistaken in considering Berdyaev a typical spokesman for Russian Orthodoxy: Berdyaev himself was always troubled by this misunderstanding. In fact, he is, perhaps, the most personal and original, the least traditional, among the Russian thinkers.

## INCONSISTENT CONTENT

Another obstacle to understanding Berdyaev is the changing and apparently inconsistent content of his thought. Berdyaev wrote neither systematic expositions of his philosophy nor academic text-books, but he produced volumes of vital (we say now, existential) meaning. He wrote in the passion for truth, always fighting on several fronts, not afraid of exaggerations and contradictions. "The spiritual sun is not passionless," he said in one of his last books. There are people who, facing some of these contradictions, are tempted to deny the unity of his thought. But this view is completely wrong. Contradictions are accumulated on the periphery, more in his repulsions than in his affirmations. At the center he remained faithful to his fundamental life intuition which, already in his very first authentic books: *Philosophy of Freedom* (1911) and *The Meaning of Creativeness* (1916), had grown into a unified world-outlook.

Berdyaev had many teachers in his youth, distant and dissimilar from one another. Of the western leaders who influenced him, sufficient to mention Jacob Boehme and Kant, Marx and Nietzsche. The very juxtaposition of these names excludes the idea of an eclectic synthesis. They cannot be reconciled, only fused in personal experience



BERDYAEV: "In the passion for truth, always fighting on several fronts."

into a thoroughly new and original insight. Such was the philosophy of Berdyaev, hostile to every systematization, radical both in essence and in expression, and springing out of the unity of vital and moral experience. The following paragraphs are an attempt to state a few of the more distinctive features of this unity.

Berdyaev's fundamental life-intuition is the awareness of evil reigning on earth. In this intuition he follows Dostoyevsky (Ivan Karamazov) as well as the Russian revolutionary intelligentsia with whom he had many skirmishes in the early years of his strife for idealism. War against evil, a militant attitude toward the world, distinguishes Berdyaev from many thinkers of the Russian Christian renaissance. No humble or esthetic acceptance of the world as a divine "all-oneness" (the basis of Russian Sophianism), but rather a struggle against the world as fallen nature, society, and man, is the vital element in his work. Berdyaev nearly always has to repel something, combat some falsehood, in order to clarify his truth. He openly acknowledges himself to be a dualist. Monism, attractive to most philosophers, especially the Russians, was alien to his nature. That is why he repudiated Plato and, for all the dissimilarity of their spiritual types, remained sympathetic to Kant up to the end. A gulf must exist between the real world of "things in themselves" and the world of "phenomena" before Berdyaev can believe in the divine origin

## PROSPECTING FOR A UNITED CHURCH

Angus Dun

Here is a book to help everyone understand—perhaps for the first time—both unity and difference in American church life. Bishop Dun's approach is both realistic and idealistic; he finds three important groups of churches, the "catholic," the "classic Protestant", and the "liberal Protestant," analyzing the features and philosophies of each which promote or hinder union. The various plans for union are likewise analyzed and the provision each makes for these three types taken into consideration. It is an intelligent and inspiring instrument for all builders of ecumenical progress. **\$1.50**

## MORALS AND THE NEW THEOLOGY

H. D. Lewis

"This is a powerful and closely reasoned attack on the ethical views of some of the best-known theologians of the day, particularly Barth, Brunner and Niebuhr." *Manchester Guardian*. "Readers of philosophic journals will already have had opportunities of appreciating the character of Professor Lewis's contributions. Others who have not will be grateful to him for the incisive quality of this vigorous book."—*Hibbert Journal*.  
Ready September 29 **\$2.00**

## THE BHAGAVADGITA

S. Radhakrishnan

A new translation by an outstanding scholar. "No one who desires to grasp the spirit of religious aspiration of India can afford to remain unacquainted with this scripture."—WILLIAM ERNEST HOCKING **\$3.50**

at your bookseller

HARPER & BROTHERS

49 E. 33rd St., New York 16, N. Y.

*New  
Books  
from  
England*

**MARRIAGE and  
DIVORCE**

By **KENNETH E. KIRK**  
*Bishop of Oxford*

This book gives the clear lead so urgently needed at this time. "Dr. Kirk's book is a masterpiece."  
—*Theology*  
Price, \$2.60

**THE AUTHORITY  
OF THE OLD  
TESTAMENT**

By **A. G. HEBERT**

We believe this to be the most important book that A. G. Hebert has yet written. Biblical scholars and students of the Bible will certainly want a copy for study and reference.  
Price, \$5.00

**THE LIFE AND  
LETTERS OF  
FATHER ANDREW**

Edited and Compiled by  
**KATHLEEN E. BURNE**

Father Andrew was known in America chiefly by his fine books, many of which are still available. Here is a collection of his letters together with a memoir.  
Price, \$4.55

**BACK IN STOCK  
MUSIC IN WORSHIP**

[Report of the Archbishops' Committee]. Published by S.P.C.K.  
Price, \$1.05

**THE TEACHING  
OF THE BIBLE**

By **Bede Frost** Price, \$1.75

**CHRISTIAN UNITY**

By **G. K. A. Bell** Price, \$2.10

*Postage Additional*

**Morehouse-Gorham Co.**

14 E. 41st St. 29 E. Madison St.  
New York 17, Chicago 2,  
N. Y. Ill.

of the real world. The temptation of Manicheism or Marcionism, with an evil God-creator, must once have tempted him, also. He overcame it by his doctrine of the Original Fall. Berdyaev's doctrine is as radical as that of Calvin but in absolute contrast to it. Berdyaev feels the consequences of sin most strongly, not in man, but in nature. This natural evil is seen by Berdyaev not alone in the cruelty of the struggle for existence, or in universal suffering and death, but, primarily, in the fatal necessity, the "non-freedom" which constitutes the very essence of matter. Man, with all his possibilities of spiritual freedom, is thrown into a blind, mechanical world that enslaves and destroys him. In his last years, after acquaintance with the philosophy of German existentialism, Berdyaev further intensified his denial of the world. The evil lies in the very objectivity of the world, in the fact that it appears to us as a collection of objects or things. But this impression is an evil nightmare of our sinful sleep. Only the subject has true reality, *i.e.*, the free spirit. To liberate oneself from the power of the world of things, is the purpose of human life.

**GOD NOT AUTOCRAT**

With such a sensitiveness toward the world's evil, Berdyaev can admit of no optimistic theodicy. God is not the autocratic ruler of the world. This idea, which implies God's responsibility for evil, necessarily provokes Berdyaev's Promethean revolt. He prefers atheism, militant for the sake of justice and mercy, to faith in an Almighty Providence. Berdyaev believes in a God who, after having created the world, abdicated His omnipotence in order to give freedom to created spirits, even though this freedom turns out to be fatal for them. Divine love makes God share in the sufferings of man who has abused his freedom. The incarnate and suffering God makes possible the responsive love of man toward God. On the other hand, God is not powerless. He acts in the world through man, inspiring him by His grace. This grace, however, is not irresistible. Man is able either to repudiate it, or to follow its guidance. But without grace, or God, fallen man is impotent and his work in the world is hopeless. This truth was powerfully enunciated by Berdyaev, during his early struggles against atheism. Berdyaev thus believes in the collaboration of God and man, in Godmanhood, the doctrine he learned from Vladimir Solovyev. Berdyaev speaks of the Kingdom of God as the final ideal; nevertheless, the Kingdom is built not by God alone, but also by the efforts of man. Thus Berdyaev's religious philosophy becomes not so much the doctrine of God as the doctrine of man, anthropology in the theological sense.

In spite of his fall, the religious value

**All New—**

**A TREASURY OF  
RUSSIAN SPIRITUALITY**

Edited and Compiled  
by **G. P. Fedotov**  
Illustrated

This is the first serious survey of a fascinating subject to appear: selections from Orthodox Russian spiritual writings from the 11th to the 20th centuries. Considered simply as spiritual reading, you will, we think, be delighted with this, but it also serves to show the depths and strength of the roots of Christianity in Russia, and this is extraordinarily encouraging — such roots are not so easily destroyed as hopeful dictators may suppose. Dr. Fedotov is at present a professor in the Orthodox Seminary of Saint Vladimir in New York. Book and jacket designed by Meyer Miller. Ready. \$6.50.

**THE OLD TESTAMENT**

Translated into modern English  
by **Ronald Knox**

**Vol. I, Genesis through Esther**

Ronald Knox's translations of Holy Scripture have been so widely praised by scholars of all denominations, that we expect a great reception for this translation of the Old Testament. Like the regular edition of the Knox New Testament it is printed in clear readable type, set in paragraphs, with the verse numbers in the margin. This will be published next month, but please let us have your order *now* — to help us fix the size of the first printing. 750 pages. \$7.50.

**YOUNG MR. NEWMAN**

by **Maisie Ward**

Maisie Ward spent six years on this book and obviously enjoyed every moment of them. She was given access to a mass of new material, preserved by Newman's sisters' descendants, and never touched before — his mother's letters, his own letters, diaries, sketches of him by school fellows, letters from his sisters. What emerges is an unexpectedly delightful picture of the Newman household and family, and of an oddly unfamiliar England. We find it difficult to imagine the reader who will not enjoy this book. Illustrated. Ready. \$4.50.

Fall list on request

Order books from your book store or from

**SHEED & WARD  
NEW YORK 3**

and dignity of man persist because he has preserved within himself something divine, the "image of God" indwelling within his spirit, his self, his personality. His physical and psychic being is immersed in and enthralled by nature. But his spirit or personality, remains the bearer of freedom. Berdyaev does not share the Platonist contempt for the body, since the body must be the means of the spirit's outward expression. Yet, unlike the modern Sophianists, Berdyaev's main interest is not in the body, but in the spirit, of man. Four basic and interdependent notions, or rather four aspects of the same idea, determine Berdyaev's religious theme: Personality, Spirit, Freedom, Creativeness. It is significant that his most important books have titles containing these words: *The Meaning of Creativeness* (in Russian and German only), *Freedom and the Spirit*, *The Destiny of Man*.

Berdyaev makes a sharp distinction between personality and individuality, the latter word used in the sense of an original, unique combination of characteristics. The individual belongs to the world of nature and partakes of the world's bondage and mortality. Berdyaev is an adversary of individualism, for him a bourgeois world-outlook: he likes to call his own philosophy "personalism." This word, probably of German coinage, is now being engrafted into French under the influence of Berdyaev and his French disciples. An attempt to put it into English is very difficult.

Personality is the spiritual, creative and free principle in man. It is well known how difficult is the definition of spirit in those schools of thought where the spirit is contrasted with the soul (St. Paul). Berdyaev does not give any definitions. He places spirit over against the psychic-physical man as the principle of freedom within the realm of necessity. But in Berdyaev's thought spirit is not limited to its manifestations in religious life. Knowledge, art, human relations are all the spheres of spiritual activity. Where freedom is, there is spirit.

Freedom, however, is complete and supreme only in the Kingdom of God. In our human life it appears for brief moments only, or breaks through from the natural world. In his struggle against natural enslavement man has God as his guide and inspirer. But his freedom affirms itself even in regard to God. Berdyaev accepts Revelation not as external authority but as a freely chosen way, in accordance with the experience and higher needs of personality. He will not be a slave, even of God, and all slavish forms of worship are alien and even loathsome to him.

For the metaphysical justification of such freedom Berdyaev constructed a theory, partly borrowed from Jacob Boehme, the German mystic of the 16th-17th century. According to Boehme

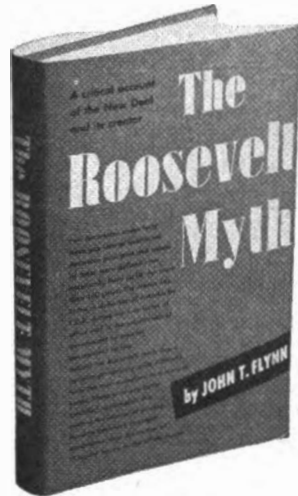
New  
**DEVIN-ADAIR**  
Books

# The ROOSEVELT MYTH

by

**John T. Flynn**

*Author of "Country Squire  
in the White House"*



*At your bookstore  
or the publisher, \$3.50*

The radio, the press, the movies, and scores of books have built Roosevelt into a great heroic myth, a synthetic figure enlarged and elaborated out of all proportion to the man himself. There is no one better qualified to dispel the myth than John T. Flynn, who here tells the whole fantastic story—a documented story that must be read to be believed—and places F. D. R. in proper perspective for the first time. 448 pages, bibliography, index.

## THE MAN WHO INVENTED SIN

And Other Stories

*by Sean O'Faolain*

These 15 stories by one of Ireland's greatest living writers, chosen by the author as his best, stand as a "challenge to any living writer in the same medium." 8 woodcuts by Elizabeth River. \$2.75. *October.*

## LETTERS OF ERIC GILL

*Edited by  
Walter Shewring*

344 letters which reveal Gill's many-sided personality as only intimate correspondence can. 500 pp. Set in Gill's own Perpetua type. Illustrated. \$5.00 (now ready).

## NEW IRISH POETS

*Edited by Devin A. Garrity*

Selections from the work of 37 of Ireland's best contemporary poets. 188 excellent poems, photographs of the poets, and 12 woodcuts by Dublin artist Harry Kernoff make this anthology an ideal gift. \$3.50. *September.*

## THE GREAT BOOKS: *A Christian Appraisal*

*Edited with an Introduction by  
Harold C. Gardiner*

*Literary Editor of AMERICA*

Vol. 1 of a series on the celebrated 100 "Great Books." Contains 15 brilliant essays by various authors on fifteen of the "Great Books." \$2.00. *October.*

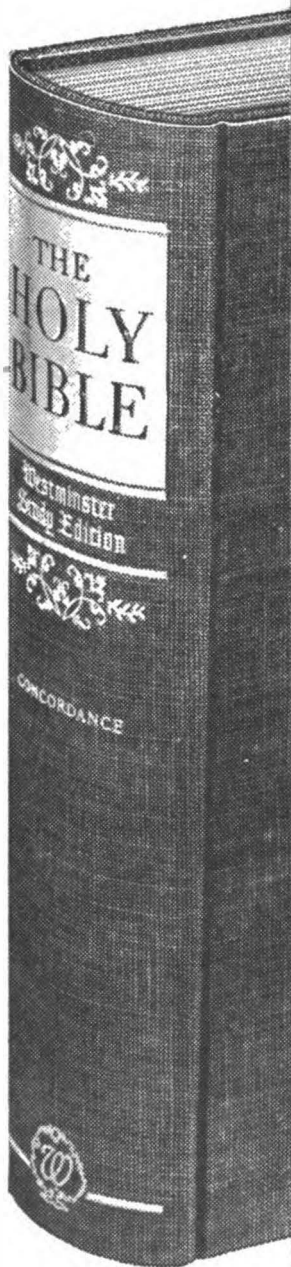
*Hundreds have joined*

## THE IRISH BOOK CLUB

If you agree that the best English is written by Irish authors . . . if you are fed up with mediocre literature and want books of quality and permanence of value rather than simply the latest and most up-to-date, the Irish Book Club is the answer for you. Bi-monthly selections from the best by Irish authors, at substantial savings, dividends of Irish classics, other benefits. Begin enjoying membership at once. Send for full details.

**The Devin-Adair Co.**

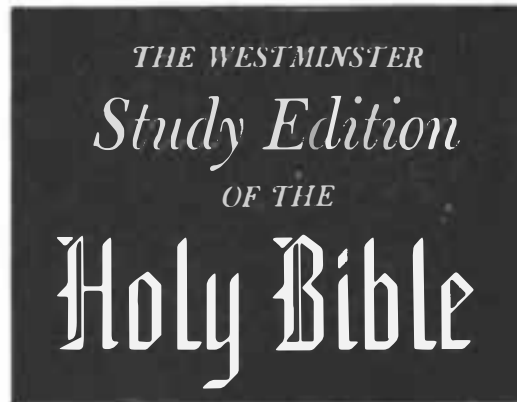
Dept. L., 23-25 E. 26th St.  
New York 10



# The most complete Bible of its kind in existence

*"A magnificent edition!"*

—RELIGIOUS BOOK CLUB



● A magnificent new edition which brings to the modern reader a full understanding of the Scriptures, without abandoning the familiar and well loved King James Translation.

● A self-explaining Study Edition of the Bible, incorporating the discoveries of modern research in history and archaeology . . . while yet retaining a truly Protestant and evangelical viewpoint.

● Almost 2000 pages, beautifully printed and bound. 100-page Concordance; hundreds of word definitions; maps. Every word of the Bible. Thorough explanations, histories, and authoritative interpretations. **\$10.00**

● Ask for the **free, illustrated Prospectus** at your bookstore. It gives complete details, and tells the fascinating story of how *The Westminster Study Edition of the Holy Bible* came to be published.

THE WESTMINSTER PRESS  PHILADELPHIA 7, PENNA.

there is Something ontologically prior to the personal God, and the Abyss (*Ungrund*) is prior to Godhead. The Abyss, however, like the matter of Aristotle, contains within itself all the germs and possibilities from which these later elements develop. Berdyaev, therefore, identifies it with pure freedom. In other words, freedom is not created by God, but God Himself is born (not in the order of time) out of freedom, and out of the same freedom, out of Nothing which virtually contains Everything, He creates the world. That is why at the base of creation lies freedom, and freedom not only for good but for evil as well. This idea of Boehme renders a double service to Berdyaev: it explains the presence of evil in the world, *i.e.*, makes a theodicy possible, and it determines man's freedom not only with regard to the world but also with regard to God. Upon close examination, however, it becomes evident that this conception of freedom is hard to reconcile with the Christian idea of God as Absolute Being. Here is the most vulnerable point in Berdyaev's philosophy.

Berdyaev's idea of creativeness or creative activity is as original as his conception of freedom. Creativeness is the aim of man's life on earth—that for which God created him. The original fall did not abolish this calling in so far as man's freedom was preserved. If Christianity is a religion of salvation, that salvation is achieved through creative activities and not alone by ascetic purification from sin. Sometimes, however, Berdyaev sets creativeness over against salvation, as another calling or way of life. Without denying asceticism as a means of self-discipline he objects to an overestimation of it that transforms it from a means to an end. Even a sinful man can create. Sin deforms all human creation but it does not deprive it of all value.

All Platonic systems of ethics and esthetics, so-called idealistic systems, see the meaning of human creative activity in contemplating and following divine archetypes, or ideas laid at the base of the created world. While repelling realism or a naturalism which seeks the imitation of nature, or life in conformity with nature, idealistic philosophy itself limits human creativeness to the imitation or the reproduction of ideas already given or inherent in the world. But Berdyaev dares to affirm the possibility, in human creation, of something completely new, *i.e.*, new even for God. God expects from man the continuation of His own creative activity and for this purpose He has given man creative power (His image). This, according to Berdyaev, is the meaning of that tragic experiment, the creation of a free spirit.

It is not creation which sin makes impossible, but perfection. All creation within the frame of this fallen world is

## The Anglican Missal

Revised American Edition

Bound in red fabrikoid with gold edges, leather tabs, ribbon markers. Printed on slightly tinted, thin paper of rag content.

Ordinary and Canon  
in Two Colors

Price \$50

The Frank Gavin  
Liturgical Foundation

Mount Sinai

Long Island, N. Y.



## PRAYING FOR THE DEAD

Send for this Tract, which explains the teachings of the Church about the Faithful Departed.

THE GUILD OF ALL SOULS

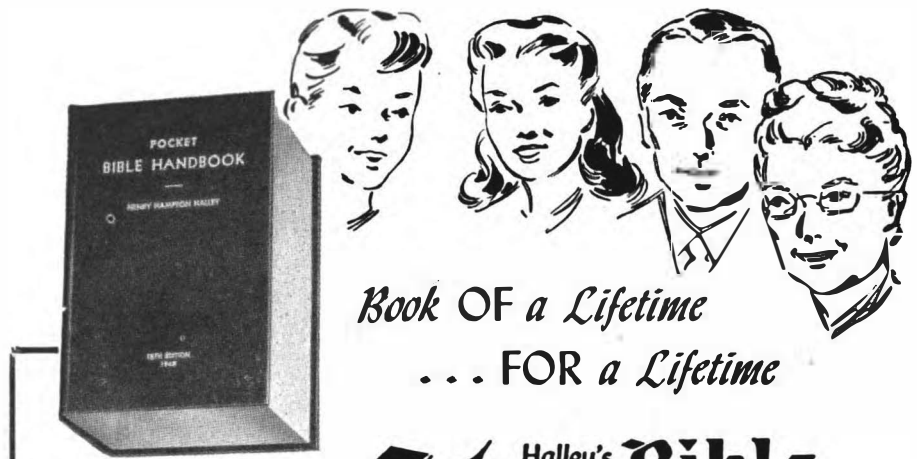
THE REV. FRANKLIN JOINER, D.D.  
2013 Apple Tree St., Philadelphia 3, Pa.

doomed to failure. The most disastrous of failures, for Berdyaev, is the objectivization of creativeness, *i.e.*, its application to a product or thing, subject to the law of necessity. A book, a canvas, even a symphony is corruptible and burdened with the inertia of the world: they all correspond but remotely to the artist's dream of creating a completely free world and life. Still more objective and less free are our actions and the social institutions created by men. The creative fire gets cold and hardens into lava which itself becomes an obstacle to creation. For Berdyaev the creative act alone has value, and not its result or product, not the "work" of art or thought. It is thus clear why he is hostile to the aspirations of final perfection, of every kind of classicism. Pushkin did not find a place in Berdyaev's "Russian Idea."

Incidentally, this contempt of perfection accounts for the peculiarity of style in Berdyaev's writings. Abhorring every system, not believing that free thought can be free of contradictions, Berdyaev desires to maintain the fullest possible freedom for his own fiery, emotional thought. It is obvious that he does not condescend to argument. Like Peguy, the French poet, he is grasping for ever new expressions of the same thought without cancelling the phrases already coined; he throws away the thread and takes it up again. He is the master of happy imaginative characteristics, yet they often are drowned among less happy draft sketches. One can only dimly discern the brilliant literary genius hidden by carelessness like an old Russian garden overgrown with weeds.

It would be easy to fall into the temptation to classify Berdyaev among the spiritual anarchists. But this would be totally unfair to him. True, the interests of personality are always more precious to him than those of society. But to him as a socialist it was revealed that a personality cannot realize itself in separation from other "selves." Isolation means that personality withers and dies. "I" find myself through "Thou," and this not only in a romantic union of the two, but also in "We" as the free intercourse of many. Berdyaev willingly accepts Khomiakov's doctrine of "sobornost" (Catholicity) which through common love, thought, and effort, overcomes the conflict between the individual and the collective. More often, however, he points out the dangers which threaten personality, as it moves in the social plane. These are the dangers of objectivizing, of building institutions, of fixed forms instead of real (existential) communion. Accepting communion, Berdyaev wages war against society. The "Social," as such, is a negative idea for him.

Berdyaev feels that beyond all the sins and wrongs with which social life is burdened, the very essence of society as



*Book OF a Lifetime*  
... FOR a Lifetime

18th Edition  
764 Pages  
150 Photos and Maps  
Size 4 1/4 x 6 1/2 x 1 1/8 in.

# Halley's Bible Handbook

LOVED ALIKE BY YOUNG AND OLD

An ABBREVIATED BIBLE COMMENTARY, with Notes on every book in the Bible, and Ancient History Side-Lights; also ARCHAEOLOGICAL DISCOVERIES which confirm or supplement the Bible; HOW WE GOT THE BIBLE, formation of the Canon, Apocryphal Books, Ancient Manuscripts, Translations, etc.; and AN EPITOME OF CHURCH HISTORY, Early Church Fathers, Persecutions, Rise of the Papacy, Luther, and Reformation. Nothing published has anything like as much practical Bible information at its size, or price. Especially valuable for Sunday School Teachers and Bible Students.

Read these Comments

★ SUNDAY SCHOOL TIMES:

"A truly remarkable little book . . . a tremendous wealth of valuable and pertinent information . . . a reservoir of profound Bible knowledge . . . of amazing richness . . . true to the fundamentals of the faith."

★ CHRISTIAN HERALD: Dr. Daniel A. Poling: "Most effective aid to Bible reading and study I have ever known."

★ MOODY MONTHLY: "An astounding amount of related material makes this little book a real compendium for Bible students."

★ SUNDAY MAGAZINE (now combined with Christian Life): "A modern wonder-book among religious publications . . . So honest in its approach and cosmopolitan in its contents, it is received by every evangelical Protestant denomination in the country . . . in conservative schools and seminaries from coast to coast."

★ PULPIT DIGEST: "No similar book so fully meets the needs of students for authentic Bible information."

★ CHURCH MANAGEMENT, Dr. Wm. H. Leach: "I am amazed by the breadth of its material, its

compactness, its usefulness, and its low price. The scholarship is good, and the writing is splendid."

★ FORTH Magazine (Episcopalian): "Amazing is the only word which can be used to describe this book . . . packed with plainly worded data about Biblical contents . . . It ought to be on bookshelves everywhere."

compactness, its usefulness, and its low price. The scholarship is good, and the writing is splendid."

★ DR. JOHN TIMOTHY STONE, President Emeritus, McCormick Seminary (Presbyterian), Chicago: "In my judgment, it is the best simple and brief handbook on the Bible that we have."

★ THE PRESBYTERIAN: "This outstanding book . . . this amazing work . . . the compact equivalent of a Bible Dictionary and Encyclopedia."

★ DR. THOMAS S. BROCK, Formerly Lecturer in Temple University, Philadelphia (New Methodist pastor at Lake Worth, Fla.): "I consider it the most valuable book I know for Bible reference work."

★ WALTHER LEAGUE MESSENGER (Lutheran): "We are happy to recommend it to our readers . . . As a stimulus to private Bible reading and as a guide to group Bible Study, it merits wide use in our circles."

★ THE PROTESTANT VOICE: "The best small Biblical commentary in the English language."

This Edition is Published only in Cloth Binding. Price, \$2.00

Order from your bookstore

H. H. HALLEY, BOX 774, Chicago 90, Illinois

EXTRA MONEY for Yourself, Club or Church

SELL Christmas CARDS

Take orders for America's finest Christmas assortments. Sell on sight. Also unexcelled Religious Scripture-Text Cards, Birthday, Everyday, Etching and Gift Wrapping assortments. Personals. Samples on approval. Write at once. Robinson Cards, Dept. No. 233, Clinton, Mass.

NICHOLAS WAGNER  
STAINED GLASS STUDIOS

228 WEST BROADWAY  
NEW YORK 13, N. Y.

Inquiries Respectfully Invited

THE OLD CORNER CHURCH  
BOOK STORE

50 Bromfield Street  
Boston 7, Mass.

Books and Church Supplies

MONEY FOR YOUR TREASURY  
Over 1,500,000 Sunflower Dish Cloths

Were sold in 1947 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Official  
SANGAMON MILLS  
Established 1915  
Cohoes, N. Y.



# The Call Goes Out Again

On June 7, 1949, we will commemorate the Four Hundredth Anniversary of the birth of the book of Common Prayer — the most interesting of all books, rich in instruction and help.

Ever since that memorable Whitsunday in 1549, there has been an ever-growing demand for Prayer Books. Work which suffered during the war is now resumed and thousands of bookless pews and missions must be provided for this great celebration.

The wider use of the Prayer Book — and a better understanding of it — should prove to be a factor in bringing about the renewal of faith and religion so desperately needed at this time.

You have not failed — where hungry hearts have asked, you've helped. And so the call goes out again.

Send what you can to help someone pray: What greater reward for you than to know you helped these prayers find words.

## New York Bible and Common Prayer Book Society

The Rt. Rev. Henry Knox Sherrill, D.D.  
Honorary Chairman

The Rev. Roelif H. Brooks, S.T.D.  
President

The Rev. James A. Paul  
Vice President

NEW YORK BIBLE AND COMMON PRAYER BOOK  
SOCIETY  
74 Trinity Place, New York 6, N. Y.

Enclosed is my contribution of \$..... for the  
donation of Prayer Books, to poorer churches and  
missions of the Episcopal Church.

Name .....

Street .....

City .....

State .....

every-day life is vicious. The sinfulness of society is revealed most clearly in the State, in every State, and not only those under tyrannical rule. Social institutions also come under the same condemnation: thus, marriage is an every-day relation that may extinguish love. And the Church as an institution is a social objectivization, *i.e.*, a deformation of the Church which should be communion in Spirit and Love. Throughout his long Christian life Berdyaev never ceased denouncing the sins of the historical Church, as well as those of the State. In this denunciation he saw the main feature of his prophetic calling. It is clear that he considered his own philosophical essays, always permeated with actualities *sub specie aeternitatis*, as belonging to prophetic literature. Refusing the title of theologian, even treating theology itself with a touch of contempt, he had a high consciousness of himself as a Christian prophet in the disguise and style of contemporary journalist. This was his role in social service to the Church.

While struggling against society Berdyaev remained a socialist all his life. He never was an orthodox Marxist for the very simple reason that he never was a materialist. In his earlier years, it is true, he had been attracted by Marxian ideas. And even when he broke with Marx, the breach was neither complete nor final. During his years of emigration Berdyaev gradually returned to the teacher of his youth. In Marx he valued, first of all, an acute critic of the capitalist order who mercilessly exposed its disguises and its falseness. But he also saw in Marx a humanist in embryo who strove against the dehumanization of the workingmen by the machine and the impersonal economic order. When earlier, "pre-Marxist" works of Marx were published they corroborated in considerable measure this view of Marx as a humanist, sometimes making Berdyaev forget how much Marx himself contributed to de-personalizing and mechanizing the proletarian soul and the labor movement.

Among the motives of Berdyaev's socialism, compassion and charity are but dimly discerned. Such motives are modestly hidden behind the demand for justice or by indignation against the exploitation of man. For Berdyaev the aim of the socialist movement is the liberation of the personality of the workman in a classless society. Here also, personality holds the foremost place, and Berdyaev liked to call his socialism "personalistic." Over against the State socialism of Marx and his disciples, Berdyaev sometimes set the cooperative or "community" socialism of Proudhon as a system better guaranteeing freedom for personality.

There is another motive, perhaps, the most personal and powerful in Berdyaev's socialist complex: his hatred of the

bourgeoisie. This hatred is directed not so much against the dominant class in modern society, as against its psychological type, the "bourgeois" in the French sense: a narrow-minded, greedy hedonist who has lost all faith in higher values and all capacity for heroic virtues. Berdyaev's attitude toward the bourgeoisie has nothing in common with the envy of a proletarian. It is nearer the hatred of an artist, a bohemian, but there is in it also something of the aristocratic contempt for the upstart, the common shopkeeper who has crowded out the noble, chivalrous type of personality without any moral justification. The socialism of Berdyaev has as many patrician traits as Tolstoy's anarchism. Berdyaev's aversion to the bourgeois-plebeian covered the past as well as the present: he was unwilling to see in this class any historical merit. Neither modern science nor Dutch painting, neither the emancipation of the serfs, nor the medieval communes preceding the French Revolution — none of these were associated in Berdyaev's thinking with the bourgeoisie. Even Marx was more fair in his estimate of the liberating mission of the middle classes. Berdyaev preferred either slavery or medieval serfdom to capitalism. Obviously, it was not the plight of the working classes nor the measure of their exploitation that determined this preference.

### DEFENSE OF PERSONALITY

Berdyaev's allegiance to socialism was as constant as his political views were unstable and fluctuating. One norm only was absolute for him: the defense of personality and its freedom, and that in its highest manifestations: conscience, thought, creative work. As to political forms, he treated them with something which was almost indifference. This attitude is partly due to his underestimation of the formal principle in life in general, and especially of law in society. In the years when he was revising his revolutionary opinions (1900-1910), Berdyaev was very modest. He even accepted constitutional monarchy; he recognized democracy as relatively the best of political regimes. Yet, as his thought progressed, his attitude toward democracy became constantly more critical. This critical attitude developed further during his years of exile in France when he became acquainted with the seamy side of democracy in the life of the Third Republic. Doubtless the main ground of Berdyaev's coolness and even antipathy toward Western democracy was its social substratum: the bourgeoisie in decadence. Pettiness and vulgarity, prevailing in the *mores* and tastes of modern society, the drive for mean pleasures as the end and meaning of life, the common man as the standard of values — all this repelled Berdyaev with his innate spiritual aristocracy. As a

philosopher he was bound to be particularly offended by the modern tendency to lay the foundation of democracy on the spirit of relativism. Having repudiated the Christian ideal of its youth and even the rationalism of its mature years, contemporary democracy looks for the justification of majority rule in the relativity of every truth and every value. Such a world-outlook destroys culture and depersonalizes man. Political atomism, isolating personality in the democracies of our day and destroying all the complex tissue of ancient social ties except the State, was certain to arouse a protest from Berdyaev, with his ideal of communion.

All these legitimate motives for Berdyaev's lack of enthusiasm for democracy do not redeem, however, the sophism which appears, in Berdyaev's argumentation, with increasing clearness as his thought progresses. This is the argument of the formalism of democracy. In his language "formal" is equivalent to "fictitious," unreal. He calls "formal," all civil and political rights as contrasted with social and economic advantages. This means that freedom of conscience, speech, etc., so essential for the philosopher himself, become unreal when they are applied to the masses. In this connection Berdyaev adopts the hyperbolic language of early socialism which was out of place even a hundred years ago. He seems to have overlooked all the achievements of the labor unions with their growing economic power, political influence, and even a measure of social security for their members. The proletariat remains for him a perpetually hungry, outlawed, and ignorant mass which does not feel the need of freedom. Freedom for them is the same as the freedom of an unemployed cabman in the well-known anecdote of Proudhon. Only complete loss of contact with the living contemporary working class could account for this aberration of Berdyaev the philosopher.

#### REJECTION OF ECONOMIC FREEDOM

On two practical and important issues Berdyaev departs from democracy and draws close to totalitarianism either in its Western or Russian (Communist) form. First, in his absolute rejection of economic freedom. Of course, he is right in supposing that socialism is unthinkable without a certain limitation of freedom in the economic field. But, instead of searching, together with contemporary socialists, for a new combination of personal freedom and social regulation, he, hands over to the State, completely and *a priori*, full authority over the economic sphere of life. By so doing he deprives the farmers and artisans, as well as the liberal professions, of all independence and economic interest, and makes the State the absolute master of their destiny. Fighting for spiritual free-

# 3 Revell Books That Inspire!

Seventeenth Printing

## THE PEOPLE'S LIFE OF CHRIST

by J. Paterson-Smyth

Acclaimed as one of the greatest teachers and profoundest religious thinkers of all times, Dr. Paterson-Smyth has written the Great Biography. The reader gets the human warmth, the heroism and the tragedy in the life of Jesus Christ. **\$2.50**



### PRAYER AND YOU

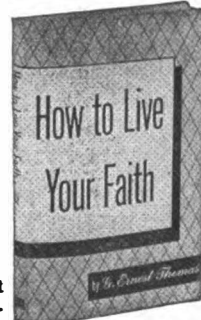
by Helen S. Shoemaker

An extraordinarily helpful book to all those who would live in daily fellowship with God. The reader will echo the request of disciples, "Lord teach us to pray." The introduction is by E. Stanley Jones. **\$1.75**

### HOW TO LIVE YOUR FAITH

by G. Ernest Thomas, D.D.

Here is the book that shows how to translate belief into action. How can we pray to change things? How can faith overcome worry, and the fear of facing life and death? These and many other questions are answered. **\$2.00**



At all bookstores

FLEMING H. REVELL COMPANY, NEW YORK, 10

**ENGROSSING BOOKS OF REMEMBRANCE**

Keep a record of church history and beneficiaries in a beautifully hand-tooled Book of Remembrance, engrossed in gold and color. Shown in a velour-lined, fluorescent-lighted repository, such a book adds beauty and dignity to your church.

Engrossed designs are available, too, for honor rolls and resolutions.

We can also serve you with fine church furnishings and stained glass windows. Send for our free catalog.

**WHITTEMORE ASSOCIATES, INC.**  
16 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

**"Stories of Hymns We Love"**

By Cecille Margaret Rudin, M. A.

WHAT is America's most popular radio hymn?  
WHICH of blind Fanny Crosby's 8000 hymns is best known?  
WHO was this writer: "His Pen was tipped with flame"?  
WHERE was "Onward Christian Soldiers" first sung?

Gives the inspiring story behind 400 years of hymnody. Authentic... vividly written. A joy to read—and to give! Beautiful printing and binding. Price \$1.25.

Order from your church supply house or write direct  
**JOHN RUDIN & COMPANY INC.**  
Publishers of "The Book of Life"  
1018 S. Wabash Ave. Dept. LC Chicago 5, Illinois

**GOWNS**

• Pulpit and Choir •  
Headquarters for  
**RELIGIOUS SUPPLIES**

Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST  
**National**  
CHURCH GOODS  
SUPPLY COMPANY  
821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

**ANNOUNCEMENT**

On and after September 7th, 1948, we will be in a position to accept all orders for vestments for the clergy, the choir and the altar. Write for prices.

**J. M. HALL INC.**  
14 West 40th Street  
New York 18, N. Y.

**The Manitowoc Church Furniture Co.**

Designers - Craftsmen  
**PEWS**  
Tracery and Carving  
Dept. Q

Waukesha, Wisconsin

**SHRINE OF OUR LADY OF CLEMENCY**  
CONTINUOUS NOVENA

Write for booklet

**S. Clement's Church**  
20th & Cherry Streets Phila. 3, Pa.

# THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

## THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

## THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy who wish to supplement the protection for their families given by the Pension Fund, and to lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

## THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

**20 Exchange Place New York, 5**

dom — for the few living on the creation of spiritual values — he, unawares, creates an island of freedom in an ocean of universal slavery.

While, with his complete denial of economic freedom, Berdyaev approaches Communism, he shares the principle of fascism, both Eastern and Western, in his idea of the corporate organization of the State. Over against the "formal" grouping of citizens in territorial constituencies and political parties Berdyaev places their grouping in professional and labor corporations, thus assuming that labor loyalties are more real than territorial or political ones. This idea would be true if we could have a revival of the ethical and creative view of the Middle Ages on labor as duty and as art. But under contemporary utilitarianism, the corporate system becomes a political base for tyranny. Thus Berdyaev, who of all social forms hates particularly the State, retreats before it on the main front through his hatred of the moral type of the bourgeois.

### ATTITUDE TOWARD BOLSHEVISM

Along with the oscillations of his political thought, his attitude toward Russian Bolshevism passed through various changes. There was a time (1917-1922) when his wrath against communist tyranny had no limits. This was the period when he was himself living in the country of the proletarian revolution and could see not only its ideological, but also its human face. Even then, however, he recognized some of its achievements, *e.g.*, the integration of large masses into culture, or even just vengeance. Indeed, Berdyaev had adopted the idea of de Maistre that revolution is God's judgment over nations. Out of this Christian idea (which does not fit very well into his theology) Berdyaev drew the conclusion that man ought not to go against the judgment of God; all counter-revolution is condemned and the revolution has to be overcome only from within, through its imminent evolution. Hence his negative attitude toward the Russian "White" movement and toward nearly all the political emigration, from the extreme rightists to the socialists who fought against Bolshevism as a hostile power oppressing Russia.

Finding himself unwillingly in the emigration (Berdyaev was exiled from Russia), he soon was obliged to wage war on two fronts, against Communism and capitalism, at the same time. This was a position worthy of a philosopher and a Christian. One of his pamphlets, "The Truth and Falsehood of Communism," indicates by its very title, this resistance in two directions at once.

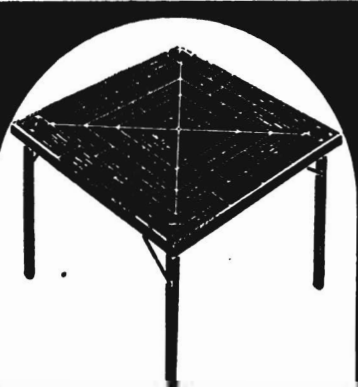
During the second world war this dilemma was solved — and in favor of Soviet Russia. Berdyaev was caught in the stream of Russian patriotic feelings which were exploding with almost ele-

Churches, Granges, Women's Clubs, Societies, etc.

**EARN**  
**\$100 CASH**  
**PLUS**  
**24 Wood card tables**

**NO RISK!**  
**NOTHING TO PAY!**

Your members simply sell, to local merchants who gladly cooperate, advertising space on the tops of the tables. You keep \$100 of the money you collect. I send you the 24 tables. No risk—nothing to pay, not even freight charges! Nearly 2000 groups have used this unique money-making plan. Many have completed the plan two or three times, doubling or tripling the money and tables earned. Send coupon for details about the **MATHERS ADVERTISING CARD TABLE PLAN.**



### What others say:

**CALIF.** "Tables arrived in splendid condition and we are very proud of them."

**N.Y.** "The girls raved about our tables—mentioned how sturdy they were and how nicely the ads came up."

**FLORIDA** "Thank you for the privilege of working this project here and receiving the generous \$100 and the lovely, well-constructed tables."

F. W. MATHERS, DEPT. LC MT. EPHRAIM, N. J.

Please send information about The Mathers Advertising Card Table Plan.

Name .....

Organization .....

Address .....

City.....State.....

We are interested in Folding Chairs, too.

Ask about  
Mathers  
Folding  
Chairs  
to match  
tables



mental force amidst the Russian emigrants in France. Even though in his essays of those days social, anti-capitalistic themes prevailed, the national motives of his pro-Soviet orientation are abundantly clear. Russia appeared as the liberator of the world from Hitler. The similarity of both totalitarian regimes was easily forgotten. Berdyaev was moved by faith, which was nothing but faith in the imminence of great changes in the internal policy of the Bolshevik party. It was during this period that Berdyaev wrote a book, one of his last, entitled *The Russian Idea*, where he expressed the old Slavophil faith (quite unexpected in him) in Russia's particular religious calling. Through many years he fought against nationalism as one of the most fatal poisons of our epoch. Following V. Solovyev, he affirmed universal missions for all nations, although each had its different calling. Even now he did not give up this faith, but he maintained that Russia has a particular advantage over other nations, in the very power and quality of her religious insight. "The Russian people belong to the religious type" . . . "The ethical ideas of the Russians are very different from, and more Christian than the ethical ideas of Western peoples." Russians are "much more community-conscious," than Western Christians. That is why "the way for a New Jerusalem is being prepared in Russia." Social revolution is one stage on this way.

#### DISILLUSIONMENT WITH RUSSIA

Many of the friends and disciples of Berdyaev were deeply and sorely wounded by this last tack in the course of their teacher. It was most puzzling that Berdyaev, who all his life had been struggling against the currents prevailing around him followed now the vogue of the mob. There were even those who wondered if his spiritual force was declining. But with the further development of events Berdyaev grew more disillusioned in his expectations from the Soviet Union. Before his death he had already dared raise his voice in defense of the freedom of literature, trampled down in Russia. His friends affirm that at the hour of his death nothing remained of his initial enthusiasm. He did not choose, however, to give public expression to his recently accumulated indignation, unwilling to provide further arguments to the advocates of war against the USSR. He was more afraid of war than of anything else.

In the *Russian Idea*, Berdyaev refers to an eschatological sense as the most outstanding trait of the Russian religious mind. His selection of typically Russian thinkers according to this principle suffers from a certain artificiality. Thus neither Pushkin nor the "soil-rooted," the heirs of the Muscovite tradition, were admitted to the inner circle of the

*Russian Idea*. The whirlwind of destructive and eschatological ideas raised by the Russian revolution long before its final explosion, is proclaimed to be the essential expression of the whole thousand years of history of the Russian mind.

But the choice of this main line is very characteristic of Berdyaev himself. He is, indeed, the most eschatological of all Russian religious thinkers. Like many of his generation he transposed into the key of Christian eschatology the revolutionary trends of his epoch. Berdyaev's eschatology was developed from quite other religious roots than the traditional Christian, especially Orthodox, eschatology. It was not retreat from history, not a feeling of the nothingness of human cultural activity which conditioned his longing for the end. It was maintained by a revolutionary discontent with the whole existing order of things and a thirst for the final and total transfiguration of the world. Berdyaev's eschatology means not the repudiation of history but its fulfilment.

#### PHILOSOPHER OF HISTORY

Berdyaev considers himself, first and foremost, a philosopher of history. His attitude toward the two basic forms of the fallen world — space and time — is not the same. The world of space, containing matter, enslaves man. The world of time creates the possibility of history as the arena of human collective creativity. This, it is true, is but partly realized in history. Its current failure, as well as its eventual mortality make history if not meaningless, at least tragically incomplete. All that exists must burn out in the fire of personal and historical catastrophes. But the end of history for which Berdyaev is longing is not merely the annihilation of the social order, it is the realization of the Kingdom of God. The Judgment and the condemnation of evil is but a secondary moment in the triumph of the Kingdom. Berdyaev would even be ready to follow Origen in admitting universal salvation, were it not inconsistent with his idea of the ultimate value of freedom. According to Berdyaev, hell is not punishment inflicted by God but the right of created spirits to enjoy a perverted freedom. In spite of its catastrophic character Berdyaev's eschatology is optimistic. Catastrophe itself is probably the source of joy for a revolutionary mind just as tragic play is for a disciple of Nietzsche. We have seen already how for Berdyaev the reflex of this cosmic eschatology falls upon all human creation, making impossible, even repugnant, all finite, lasting perfection.

#### FINAL TEMPTATION

And yet, on the eschatological and historical level Berdyaev was waylaid by a final temptation. He frequently re-

### Society of the CATHOLIC COMMONWEALTH Publications:

*The Anamnesis of the Body and Blood of Our Lord Jesus Christ.* A revised form of the Western Rite of the Mass; two colors: \$1.50 ea.

*Western Christianity's Whence and Whither.* An analysis in dialectic terms; with two-color chart: \$.50 ea.

*The Sacrament of Penance.* The theory and practice of Confession as a function of the Corporate Body of Christ: \$.15 ea.

*A Preparation for the Christian Sacrifice.* The individual preparation for the corporate act: \$.15 ea.

The following books by Frederic Hastings Smyth, PhD., Superior SCC, may also be obtained from the Society:

**MANHOOD INTO GOD** (502 pp., \$3.50) A treatise on the theology of the Incarnation and the Sacraments; the Incarnation and the Social Order.

**DISCERNING THE LORD'S BODY** (216 pp., \$3.00) The Rationale of a Catholic Democracy — a dogmatic analysis of the nature of the Christian Church.

Order from

**The Oratory of St. Mary and St. Michael**  
21 Washington Ave.  
Cambridge 40, Mass.

### THE MEMORIAL WITH A VOICE

Write for complete information.

**MAAS**  
CATHEDRAL CHIMES

Dept. 125, 3015 Casitas Ave.  
Los Angeles 26, Calif.

### The Payne-Spiers Studios Inc.

Studios at  
Paterson, N.J.

Church Furnishings  
Carved Wood  
Memorials  
Tablets  
Murals

Chancel Renovations

Stained Glass

.. Inquiries Solicited ..



Every Church Can Have  
*Electric*  
**ALTAR CHIMES**  
 by **DEAGAN**

- **Sharply Reduced Prices!**
- **Beautiful New Designs!**

Here is doubly good news for your church!

(1) Important new improvements have been included in Deagan's attractive redesigned chimes which make them more than ever the finest in the world!

(2) Prices of the new models have been sharply reduced, bringing them within reach of even the smallest parish!

Act now to further enhance the beauty and dignity of your services with the melodious notes of Deagan Electric Altar Chimes. Send the coupon below for full details.

**J. C. DEAGAN, INC.**

1770 W. BERTEAU, CHICAGO 13, ILL.

MAIL FOR FREE FOLDER AND PRICE LIST

J. C. DEAGAN, INC.  
 1770 W. Berseau  
 Chicago 13, Ill.

Send your latest folder and price list on Electric Altar Chimes to:

NAME .....

STREET .....

CITY ..... STATE .....

LC-948

iterates the statement that all history consists merely of crimes. But thought of the final Hosanna often causes him to forget that history is the field of freedom and of battle. Good and evil fight in the world-process through men. In this struggle personality is often doomed to become the victim of blind social forces. Not only nature, but history as well, oppresses and destroys personality. And God expects man to resist the forces of evil which are at work in history.

Berdyaev's temptation is to acknowledge the wisdom of history *en bloc* and to command personality to bow before it. God who is silent for him in nature, speaks in history, not only through the prophets, who denounce its evils, but also through its temporary and sinful masters. This is the temptation of optimistic Hegelianism, a fatal temptation of all the Russian intelligentsia, begin-

ning with Belinsky, through the Marxists, down to the modern "post-revolutionists" of all shades. The monism from which Berdyaev the philosopher fled, lay in wait for him in history. Refusing to obey either the laws of nature or the authorities, human and divine, Berdyaev bowed his proud head before history in one of its most ghastly and abject stages: the Communist revolution.

Can this political error, even though it was his last, make us forget the valiant fight of his whole life, the unique spiritual beauty and greatness of the departed teacher? Time will soon heal political wounds. Berdyaev will go down in the history of Russia as the living image of a keen and passionate search for religious truth, as the man who first revealed to the world the wealth and the complexity, the depth and the contradictions, of Russia religious genius.

**BOOKS**

The Rev. CARROLL E. SIMCOX, Editor

**"Everybody's Bishop"**

BISHOP BRENT, *Crusader for Christian Unity*. By Alexander C. Zabriskie. Philadelphia: The Westminster Press, 1948. Pp. 217. \$3.75.

Bishop Brent, according to the writer of this biography, was one of those meteoric personalities that flash across the sky of this mortal existence, leaving all who beheld full of wonder and inspiration. Since the Bishop's energy was expended in such brilliant and intense fashion his life came to an end abruptly, and while he was still in the midst of many affairs. Perhaps if Charles Henry Brent had conserved his light and moved in a regular orbit we might have had him longer, although 67 years is not short as far as life expectancy is concerned.

Dr. Zabriskie has done a competent work in reviewing the life of Bishop Brent, but one wonders if he might not have done even better if the idea and work had been entirely his own. At first the author was asked to edit and complete a biography already under way by Dr. R. B. Ogilby, a colleague of the Bishop, but finding that an impossible task (partly because of publishing limitations) he wrote the present work. In certain chapters Dr. Zabriskie depends upon Dr. Ogilby's material, and others are entirely his own work. These are the best chapters in the book, and more especially might one commend chapter 10 on "Church Unity," and the final chapter on the "Bishop's Inner Life."

The impression one gets in reading the book is that Brent had the least amount of time for being a Bishop in the Church of God. The fact that he was dubbed

"Everybody's Bishop" implies that in the deeper sense he was "Nobody's Bishop." Being a man of great affairs and of scintillating brilliance he was in great demand everywhere in the world. He was gone from the Philippines a great deal (about one month in four) and the work was weakened to that extent. Only the greatness and inspiration of his person overcame the mistakes, absences, and limited acquaintance with the diocese of Western New York.

However, this was the area of sacrifice which enabled Brent to do so much in other fields; fields which to his mind were distinctly part of the Lord's business. Dr. Zabriskie succeeds admirably in picturing the tremendous energy and dynamic leadership contributed by the Bishop to several great endeavors. His leadership in the fight against the opium traffic is carefully outlined. The Bishop rendered a great service to the nation by organizing and heading the Chaplain's Corps in World War I. General Pershing conferred upon him the Distinguished Service Medal, along with a glowing citation, for this valuable work. Above all the major contribution he made to the cause of Christian Unity is made clear.

This was the "Great Cause" for the Bishop, and a field in which his many talents were exercised to the full. Without his work and influence the cause might even yet be a theoretical one. He died in the service of this cause, and can be most appropriately called, as the subtitle suggests, "Crusader for Christian Unity."

Dr. Zabriskie's finest chapter is on the Bishop's "Inner Life." His careful study



of the devotional aspect of the Bishop's life and faith is excellently done, and all will find profitable reading here for the individual soul.

JAMES G. PARKER.

**Fighting Padre**

**THE BELL RINGERS.** By Vern Swartsfager. New York: Macmillan, 1948. Pp. 212. \$3.

*Kids' World* is a phrase that will be heard more and more in the near future. Persons living in and around Dallas, Texas, know the "Kids' World" program which is broadcast over Station KRLD. It is a project which grew from the experience of the Rev. Vern Swartsfager, curate of St. Matthew's Cathedral.

Fr. Swartsfager says, "I'd fight for any kid! He's worth it!" This is the theme which recurs again and again in *The Bell Ringers*, which is the story of the Padre's work with youngsters in Dallas.

Gaining the confidence of a gang of teen-age boys who "hate cops" and in general manifest anti-social tendencies is a difficult job. The padre shows how he gained the confidence of these boys and welded them into a constructive group, headed in the right direction. The book is fascinating reading. Any persons engaged in welfare work will appreciate the struggles of Fr. Swartsfager, and the immense amount of work that he has done in Dallas. His methods are his own, and it would be difficult for anyone else to try to use the same ones. But the idea of the immeasurable value of each boy and girl is one that should never be lost. Would that every community had such a padre to take care of the youth.

RALPH J. SPINNER.

**The Lore of Francis**

**ST. FRANCIS OF ASSISI, the Legends and Lauds.** Edited by Otto Karrer. Translated by Nora Wydenbruck. New York: Sheed and Ward, 1948. Pp. 302. \$3.

The most amazing thing about this book is that no one, apparently, had thought of doing it before. For what Mr. Karrer has done is to give us an annotated selection from all the contemporary works about St. Francis, including the so-called "Legend of the Three Companions," the two *Lives* of Thomas of Celano, the writings of Brother Leo and his companions, the "official" life of St. Bonaventure, the *Fioretti*, and the writings of the saint himself. The result is a treasure house of Franciscan lore, for, as Mr. Karrer reminds us in his Preface, these legends "constitute a whole in much the same way (if a

# The Life of Joseph

in Beautiful COLOR FILMSTRIPS

For one of the most compelling stories of the Old Testament, vividly presented in beautiful color, be sure to get the Life of Joseph Series, produced by Cathedral Films.



This series of the Life of Joseph clearly demonstrates how God provides for those who honestly serve Him, in the face of Temptations and great difficulties.

Your church school should have this significant filmstrip series . . . that really teaches!

In color . . . \$5.00 each  
Series of 5 . . . \$22.50

In black and white . . . \$3.00 each  
Series of 5 . . . \$12.50

Order from your church supply house, or send to . . .

## Cathedral Films

1970 NORTH CAHUENGA BLVD.  
HOLLYWOOD 28, CALIFORNIA

## the prayer of humble access

It is almost unbelievable, but true, that there are yet many Episcopalians who do not know that that heart-reaching prayer in the Office of Holy Communion (page 82, Prayer Book) which begins, "We do not presume to come to this Thy Table, O Merciful Lord" is and has always been known as The Prayer of Humble Access. And it is quite obvious how it got its name. At the place in the service where this prayer is offered up, do, we beseech you, fervently pray this prayer with the celebrant. Let your lips silently form its words. Be thoroughly awake to its meanings, and, please God, may we all feel and believe that we have very real access to Our Heavenly Father when we come to Him in the spirit of that prayer,—in humbleness of heart, soul, and body, with a sense of our unworthiness and complete belief that the reception of The Blessed Sacrament into our bodies and souls will cleanse them so that they may

be fit for Him to dwell in.

And that ties in beautifully with another ancient prayer which we hope you all use especially in your Preparation for Holy Communion the night before receiving, "Cleanse our consciences, we beseech Thee, O Lord, by Thy visitation that Thy Son, Our Lord Jesus Christ, when He cometh, may find in us a mansion prepared for Himself who liveth and reigneth with Thee, in the unity of the same Spirit, ever one God, world without end. Amen."

Make these heavenly prayers really YOUR prayers. Pray them as frequently as possible, and don't merely let the priest pray for you. The Eucharist is YOURS. The offering is YOURS. The soul being refreshed is YOURS. Then make the worship of the entire service YOURS, and you'll never cease wondering at the spiritual satisfaction which comes from truly entering into the complete worship of God.

## AMMIDON AND COMPANY

Horace L. Varian

Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

Serving the Episcopal Church.

It is not at all too early to begin planning with us for that memorial to some blessed loved one which you may desire to offer and have consecrated at Christmastide.

## With Christ in God

### A Study of Human Destiny

Shirley C. Hughson, O.H.C.

(S.P.C.K., London and Holy Cross Press, West Park.)

**\$3.50**

"In this monument to the glory of God, in this extolling of the beatific vision, as the *unum necessarium*, there is none of the coldness or formality which so often discourage ordinary people. There is none of that obscure use of technical terms which often makes ascetical literature the preserve of the cleric and the specialist. Fr. Hughson is thoroughly lucid at every point, and a characteristic of the book is the manner in which he never uses a key-word without investigating its exact meaning. There is abundance of illustration, and the spiritual life is shown to be a practical affair. There is no star-gazing for the visionary, no pietism for the leisured, no bogus mysticism. The standard set is high; but it is one which is embedded in the word of Holy Scripture and in the teaching of the saints in every age."

—Church Times, London

**Holy Cross Press**  
WEST PARK N. Y.

### • ALL CHURCH CRAFTS •

*Studios of George L. Payne*  
American Productions in  
Stained Glass, Lighting  
Fixtures, Woodwork,  
Altar Ornaments & Tablets  
Genuine Carillons

American Representative of  
**J. Wippell & Co., Ltd.**  
Exeter • England  
English Church Art  
Address Inquiries  
**GEORGE L. PAYNE**  
ONE LEE PLACE • PATERSON 7, N. J.

### O S B O R N E

Designers and Makers of the Finest

#### CHALICES

send for illustrated list No. LC48C

**F. OSBORNE & CO. LTD.**  
117, GOWER STREET, LONDON W.C.1  
ENGLAND

**We Sell Books of All  
Publishers**

*Write for Catalog*

**MOREHOUSE-GORHAM CO.**  
14 E. 41st St., New York 17, N. Y.

## BOOKS

comparison favoured by the disciples of the Little Poor Man be permitted) as do the Gospels and Epistles of the New Testament."

This is not the place to discuss either the problems of scholarship which editing such a book brings up or the old question of St. Francis' "abdication" and the split — begun in his life-time — between the "Spirituals" and the Conventuals. Mr. Karrer is unquestionably a scholar, but he keeps his scholarly apparatus in its proper place. His introductions to the selections are succinct, critical, and informed. They may force the reader who has read nothing more recent than Sabatier to modify his views; they may even send him back to Sabatier.

But the book is intended primarily for the general reader. I can think of no better way of learning about St. Francis than by reading these selections. They will correct any tendency one has to see him as a sort of proto-John Burroughs or fit subject for bird-bath statuary; they will also correct a modern tendency to see him as the first Socialist (read Communist if you like) or the model for Evangeline Booth. They will reveal, instead, a man as completely devoted to God as any mortal who has ever lived; impractical in the eyes of the world yet prudent in eternal things; kind, compassionate, and supremely happy in the joy of holiness.

Poets, students of the varieties of religious experience, social anthropologists interested in the development of myth and legend, philosophers interested in the moral problem which arises when individual conscience conflicts with expediency and the will of the group — all will find much of interest here. And of course, men of all faiths, interested in the life of holiness, will find here much to ponder and much to profit from.

HOWARD A. WILSON.

### Parish History

QUARTER OF A MILLENIUM: *Trinity Church in the City of New York, 1607-1947*. Edited by E. Clowes Chorley. Church Historical Society Publication 22). Philadelphia: Church Historical Society, 1947. Pp. xi + 162.

Trinity is at once the mother-church and the mother of churches in the State of New York. Generously endowed from its early days, it has in its turn been generous with its benefactions to religion and education. More than a hundred churches "up-state" have been established with its assistance, in addition to its chapels and daughter-parishes in the city and environs. It may be said that Columbia (King's College) owes its very existence to Trinity's initial gift of land. Hobart, Trinity (Hartford),

St. Stephen's (now Bard), King's, Halifax, and Trinity, Toronto, are among its academic beneficiaries.

In this volume Dr. Chorley tells the story of the great parish in terms of its foundation, its rectors and assistant clergy, its chapels and its benefactions. One misses, however, any account of the vestry's conscientious administration of the *temporalia* of the parish.

Canon Edward N. West contributes a notable monograph on "Music of Old Trinity." There are short notes on Trinity School, by Lawrence T. Cole; and on Trinity Church and Bishop Compton, by the present Bishop of London. Dr. Fleming (the twelfth rector during the quarter-millennium) contributes a brief Foreword.

P. V. NORWOOD.

### On South India

THE CHURCH OF SOUTH INDIA: *Its Relationship to the Anglican Communion*. By Louis A. Haselmayer. New York: Morehouse-Gorham, 1948. 75 cents.

This small book is written so clearly and with such careful scholarship as to deserve a thoughtful, and wide public reading. Vestrymen should read it because future problems of ownership of present Church property may come into legal dispute over the spread of the South India ambiguities. Members of our Canterbury Clubs should debate it, because it is contemporary religious controversy. The Women's Auxiliary will wish to question if they desire their children brought up as politically-minded or as Gospel-minded Christians.

Fr. Haselmayer reviews the history of the South India scheme. The Eastern Orthodox, the Lutherans, the Baptists, and Mar Thoma Syrian Church, of course, have not condemned the good intentions of the South India ecclesiastical politicians but have quietly refrained from joining in. Fr. Haselmayer refers to the Anglican Church as "violating" its principles. The word is almost too harsh for the vague, yet stubborn, method by which Anglican Church principles have been overlooked or gently abandoned.

The apologists for South India are fond of charging that the Catholic Faith is "the dead hand of the past." Like the Progressive Educationalists of a generation ago, the proponents of South India feel that human nature needs neither training nor grace. It should be our earnest prayer, and effort, that our Fathers in God, assembled at Lambeth, may make clear the living hand of Christ is extended in the seven Catholic sacraments, and that the good people of South India will find the Catholic Family of the Church, though sometimes tur-

bulent, a more abiding home than any sectarian picnic.

FRANCIS J. BLOODGOOD.

On Great Christian Books

BOOKS OF FAITH AND POWER. By John T. McNeill. New York: Harper and Brothers, 1947. \$2.

This book might with great advantage be used as a model for other introductions to great works and summaries of their main theme for readers to whom they might otherwise be inaccessible. It comprises quick and scholarly accounts of Luther, *On Christian Liberty*; John Calvin, *Institutes*; Richard Hooker, *Ecclesiastical Polity*; John Bunyan, *Pilgrim's Progress*; William Law, *The Serious Call*; John Wesley, *Journal*. The most interesting feature, perhaps, of the collection is the division it reveals: Luther, Hooker and Bunyan, as evangelicals, ranged against the High Churchmen: Calvin, Law, and Wesley, an Anglican Loyola! It is a pity that so scholarly a book has been given so turgid a title.

F. W. BUCKLER.

On the Parables

THE JESUS OF THE PARABLES. By Charles W. F. Smith. Philadelphia: Westminster, 1948. Pp. 314. \$3.

In this able book the rector of St. Andrew's Church in Wellesley has endeavored to interpret the parables of Jesus in their historical and theological meaning by taking into account "the nature of the Gospels, the historical situation, and the parabolic method."

He begins by relating the parables to the mission of Jesus; they are not simply illustrations but weapons used against his adversaries. Following Jülicher and most modern critics, he points out that they are not allegories but stories with a single point or aim. They were not esoteric mysteries, although the evangelist Mark believed they were. After Jesus' Crucifixion and Resurrection, the early Church reinterpreted many of the parables in the light of its changed situation.

This new application is valuable to us in showing us how we may often apply them to ourselves; but the original application to the old Israel is prior to the application to the new Israel, the Church of God. Smith then classifies the parables and interprets them under five headings: the call of God's kingdom, the wideness of God's mercy, the crisis of God's chosen, the judgment of God's people. In his final chapter the author observes that "the parables viewed as organic to his person and ministry demand a personal commitment." The parables, like

Announcement . . .

SIXTH ANNUAL Church School Essay Contest

Sponsored by THE LIVING CHURCH

Subject—"The Prayer Book."

Entrants may substitute any other title related to the subject of the Book of Common Prayer. It is recommended that a specific aspect of the subject, rather than the whole field, be selected. Examples: "My Favorite Prayer Book Prayer"; a biographical sketch of one of the men who made the Prayer Book; The Prayer Book Way of Life; etc.

Who are Eligible: All undergraduates in Church related primary or secondary schools offering courses for academic credit (this does not include Sunday schools); except employees and officers of the Morehouse-Gorham Company and members of their families.

Judges: To be announced.

**PRIZES**

**FIRST PRIZE: \$100**

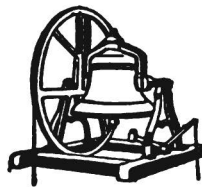
**SECOND PRIZE: \$50**

**THIRD PRIZE: \$25**

**The 25 next best will receive \$1.00 each.**

Regulations: Essays to be typed or written in ink in legible long-hand, on one side of the paper. Length—500 to 1,000 words. The manuscript must be mailed and post-marked not later than midnight, February 21, 1949, to Contest Editor, The Living Church, 744 North Fourth Street, Milwaukee 3, Wisconsin, and received not later than March 7, 1949. The name, age, and grade of the writer, as well as the name of the school, must be attached to the manuscript. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of The Living Church and will not be returned to the writers. At the discretion of the editor, some of them may be published in The Living Church or elsewhere. Announcement of winners will be made in the April 24, 1949 Educational issue of The Living Church.



**MENEELY BELL CO.**  
22 RIVER ST.,  
TROY, N. Y.  
**BELLS**

THE J. J. LAMB SCUDLOPS  
LEASLEY, N. J.  
**STAINED GLASS**  
CHANCELLOR'S HALL  
CHURCH CRAFTS

**SIRETA MASON**  
562 Fifth Ave.  
NEW YORK 19

Dossals, Stoles, Albs,  
Surplices, Frontals,  
Eucharistic Vestments.

Write for new catalog

Everything for the altar and for the clergy.

**Picture Post Cards of Your Church**  
Reproduced From Your Own Photos

Create greater interest in your Church, School, and Institutional activities with beautiful ARTVUE Picture Post Cards. ARTVUES are inexpensive—Treasured by all.

Splendid Publicity • Cash Profits  
Send for Free Folder L.W.  
**ARTVUE POST CARD CO.**  
225 FIFTH AVENUE NEW YORK 10

**KNEELING HASSOCKS**

of resilient granulated cork, covered with desirable plastic leatherette. Paw and Communion cushions in various types of coverings. Inquiries welcomed.

Samuel Collins  
68-12 Yellowstone Blvd.  
Forest Hills, L. I., New York

**R. GEISSLER, INC.**  
71-79 W. 45th St., New York 19, N. Y.

**Church Furnishings**

IN CARVED WOOD AND MARBLE • BRASS • SILVER  
FABRICS + WINDOWS

## SCHOOLS

FOR GIRLS

### St. Mary's Hall FOUNDED 1837

BURLINGTON, NEW JERSEY

A Church School of fine traditions and high standards. First through twelfth grades; college preparation; general course. Fully accredited. Outdoor sports. Careful attention to individual growth and progress.

Florence Lukens Newbold  
Headmistress, Burlington, N. J.

### ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses, Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog, address:

THE SISTER SUPERIOR, Headmistress  
Box 36, Mendham, New Jersey

## KEMPER HALL

Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC **KENOSHA, WIS.**

### MARGARET HALL

Under Sisters of St. Helen  
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and Tuition \$850.00.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:  
Sister Rachel, Prin., O.S.H., Box B, Versailles, Ky.

### Saint Mary's School

Mount Saint Gabriel

Peekskill-on-Hudson, New York

College Preparatory and General Courses

Modified Kent Plan

For Catalog Address

THE SISTER SUPERIOR

## STUART HALL ♦

Under 3 Episcopal Dioceses of Virginia

105th Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:

Mrs. Wm. T. Hodges, A.M., Prin.  
Box J-L, Staunton, Virginia

## NURSING

A three year course in  
NURSING

is offered to High School graduates  
Scholarships available

Write to Director of Nursing

HOSPITAL OF SAINT BARNABAS  
685 High St., Newark 2, N. J.

## COLLEGES

### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield

Minnesota

## BOOKS

the ministry of Jesus as a whole, are eschatological. They are addressed to us who also live at the end of the ages.

As the author observes, his book is intended for "the preacher and teacher in the ordinary Church." But it is the product of wide reading and thorough study; it is not the ordinary ephemeral homiletical book. Anyone who works through it and takes the author's argument seriously will find it rewarding.

One might question such points as the priority of the barren fig tree parable to the story in Mark II, or the classification of the Wicked Husbandmen as a parable, even in part. But Smith proves that historical interpretation is the only genuine basis for theological use of the parables. His book should be in the rector's study, and in the parish library too.

ROBERT M. GRANT.

### Christian Pacifism

THE CHURCH, THE GOSPEL, AND WAR.

Edited by Rufus M. Jones. New York: Harper and Brothers, 1948. Pp. 169. \$2.

We must always have the purists and the idealists among us. They are good for us. They are often as a voice crying in the wilderness. They will not be without honor in heaven. They express the ideals of our holy religion in that purity and truth which we wistfully wish we could possess. In this book you have the classicists of pacifism speaking with authority. As one author says, "A pacifism which is not part of a Christian transformation of all values, a sacrificing witness over the whole of our living, can hardly rebut the charge of sentimentalism so often laid against it." Here is no hysterical effort to throw the fear of the atomic bomb into the hearts and minds of man but rather a deeply spiritual and clearly reasoned presentation of the Christian pacifist position. The great Quaker editor, Rufus M. Jones, says truly that those who read this book "will find it difficult to continue believing that the church which Christ founded and informs by His living Spirit can go on blessing and supporting wars of the modern type."

This is the book to read if you want to know about Christian pacifism. It is well done—very well done. It could well be regarded as the Christian pacifist's Bible. The book presents the Christian pacifist faith and the position of the Church in ordered development. The eleven contributors, whose material dates back to 1935 (only three of the essays were written for the book), are both clerical and lay—Romans, Anglicans, and Protestants. As far as I am concerned they have said the last word on pacifism for today. And it is a valuable, well-written word which you can't help

but agree with even if you cannot accept it as possible of fulfillment in this unchristian world.

GEORGE B. WOOD.

### "Service (With a Smile)"

WHOM THEY PIERCED. The Bishop of London's Lent Book. By Mervyn Stockwood. Longmans, Green (London and New York), 1948. Pp. 80. \$1.25.

A few months ago a prominent English Churchman visited this country and like so many visiting Englishmen, saw his duty and did it: *i.e.*, told us what's wrong with us. American Christianity is in sad shape; our sermons are dreadfully moralistic, we evidently believe in works without faith, and so forth. (He was in this country for at least a month, as I recall, so of course he must have

## SCHOOLS

FOR BOYS

## Nature, Man, and God

Archbishop William Temple's book by that name tells of man's essential need to relate himself properly to his natural environment, his fellow men, and his Creator. At Hoosac, the curriculum is directed toward that objective so that boys, through study of the sciences, social studies, and Sacred Studies, may gain a proper perspective on the true nature and meaning of their lives.



## HOOSAC

REV. MEREDITH B. WOOD  
Rector and Headmaster  
HOOSICK 7, N. Y.

## CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address: The CANON PRECATOR, Cathedral Choir School, Cathedral Heights, New York City

## ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Pauls School, Box L, Garden City, L. I., New York.

heard thousands of our sermons.) Many American Churchmen grovelled as becomes the lesser breeds and kissed the hand that beat them. Those of us who didn't were obviously anti-British, anti-truth, and anti-light. Well, we of this stiff-necked crew have our pretext for saying now: *tu quoque!* For if this Bishop of London's Lent Book isn't pure moralism masquerading as the gospel, then for all I can tell *Forever Amber* may be the best piece of systematic theology since the *Summa*.

It consists of addresses on the Seven Last Words. There are many such books, most of them dull, some of them deadly. This is the deadliest I have seen. There is at least one lapse into serious heresy and even that is uninteresting. In his treatment of the Cry of Forsakenness from the Cross, the author declares that our Lord believed He was beaten. Jesus is "dying with a sense of hopeless failure"; His cry is "the expression of a ghastly fear that God's purpose . . . has been thwarted"; "His world had crashed in ruins around Him and He was shattered by the forces of doubt and self-distrust. He had been so confident that

He was right. Now the confidence had gone." Such statements are typical. We are asked to believe, in other words, that the Lord on His Cross suffered an inferiority-complex among His other woes.

But it isn't often that the author comes close enough to theology to run the risk of heresy. His religion seems to be the gospel of Solid Service and nothing more. On Maundy Thursday, we are told, "Jesus tried to drive home the lesson of service." Only the "with a smile" is missing. A good parishioner is one who "helps to make things hum." "Divine energy" and "atomic energy" are neatly juxtaposed, as though for the first time.

It is evident throughout that Fr. Stockwood is earnestly concerned with Christianizing secular life. Like so many others who assay that task, he succeeds only in secularizing Christianity.

C.E.S.

**Christian Anthropology**

**THE MEANING OF MAN.** By Jean Mouroux. New York: Sheed and Ward, 1948. Pp. 304. \$4.

The Abbé Mouroux is superior of the seminary for secular priests at Dijon. His *Sens Chrétien de l'Homme* has received acclaim and large sale in France. One wonders why.

It may be that the translator is at fault, but the style of writing is formless, diffuse, and confusing. The book is laden with sentences like this (p. 236): "This is the marvel of divine charity, which is the image of the Trinitarian Beatitude, that it reduplicates unity by Union, that it makes united those that it makes one, that it consummates the human person by so making him a voluntary Relation to God that he becomes thereby more fully subsistent than ever." It is possible to get at what this means, but only after such painful labor as no author has a right to demand of his readers.

The book also suffers from being presented in terms of a psychology which twentieth century people do not think in terms of any more, neither Roman Catholics (at least not in America) nor non-Romanists. The result is an impression of intentional obscurantism probably unjust to the Abbé. More serious is a certain strain of implied Manichean supposition. Mouroux thinks, apparently, that sex is in itself degrading and bad. For example (page 98): "Chastity is the most admirable of sacrifices, because it removes the body from the sway of debasing instincts; the most beautiful of testimonies, because it shows that the grace of Christ has power to free us from the tyranny of carnal desires." He even hates the thought of birth by par-

CLASSIFIED

LIBRARIES

**MARGARET PEABODY** Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

**LIBRARY OF ST. BEDE**, 157 East 72nd Street, New York 21, N. Y. Will reopen Monday, October 4th, at 2 P. M.

LINENS AND VESTMENTS

**PURE IRISH LINENS AND FINEST COTTONS** for all Church uses. Prices stable. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

POSITIONS OFFERED

**WANTED:** An assistant Priest, single preferred, by a large parish of middle class and poor people, in the East. Prayer Book Catholic. One who prefers to be an assistant and who will stay over a period of years, if everything is satisfactory. Please write, giving experience age and salary required. Reply Box M-171, The Living Church, Milwaukee 3, Wis.

**WANTED:** Organist-Choirmaster for growing eastern North Carolina city parish. Write giving full details and complete background to: Music Committee, Church of the Good Shepherd, Rocky Mount, North Carolina.

**WANTED:** Director of Religious Education for Parish Church. Salary \$2,400 per year. Reply Box P-170, The Living Church, Milwaukee 3, Wis.

**WANTED:** Assistant for St. John's Church, Decatur, Ill. Married or single, under forty. Six room apartment available. Apply, Rector, 530 N. Church Street, Decatur, Illinois.

POSITIONS WANTED

**CHORAL** director-organist, expert, available as musical director for large, important church. Oratorio, Bach Cantatas, Motets, as well as standard choir work including Episcopal and Lutheran ritual. College degrees, fine references; age 36; salary \$2,500 per annum. Reply Box B-174, The Living Church, Milwaukee 3, Wis.

**EXPERIENCED ORGANIST** — Choirmaster, Churchman, 33 years old. Full-time position desired. Boy or Mixed choir. Can assist in Parish Secretarial work. Excellent recommendations. Reply Box V-160, The Living Church, Milwaukee 3, Wis.

RADIO HOUR

**ANGLICAN CATHOLIC Hour** — Sundays 5 P.M. Station WJMJ (Philadelphia, Dial 1540) Speaker: Rev. William H. Dunphy, Ph.D.

RELIGIOUS BOOKS PURCHASED

**WRITE TODAY** for new Catalog No. 391 Religious bargain books new and used. Baker Book House, Grand Rapids 6, Mich.

RETREATS

**LIFE ABUNDANT MOVEMENT**—Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

WANTED

**SMALL RURAL CHURCH** needs Brass Altar Cross, 18" or 20". Can pay moderate price. Reply Box B-172, The Living Church, Milwaukee 3, Wis.

**CHASUBLE WANTED:** Would Church possessing extra Chasuble consider gift of same to recently reorganized congregation unable to purchase one at present time. Reply Box M-173, The Living Church, Milwaukee 3, Wis.

**RATES:** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CLASSIFIED

ALTAR BREAD

**ALTAR BREAD** — Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

BOOKS

**JUST PUBLISHED** — *The Acolyte's Manual* by David Martin, Master of Acolytes, All Saints' Church, Chevy Chase, Maryland. Complete and detailed information on the Acolyte's duties and their background on Church ways and symbolism. A non-partisan, Anglican Manual. Price 60 cents per copy (10 copies for \$5.00). Address: The Author, 4522 Warren St., N.W., Washington 16, D.C.

**ARE YOU LOOKING** for out of print, hard to find theological books and sets? Write for free catalog listing titles by Denny, Ellicott, Lightfoot, Ramsay, Spurgeon, Trench, Westcott, and many others. Kregel's Bookstore, Dept. LC, 525 Eastern Ave., Grand Rapids 6, Mich.

CHURCH ENVELOPES

**CHURCH** and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

**FOLDING CHAIRS.** Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH



turition and insists that our Lord's birth left His Mother's body intact. After His emergence (it would be curious to know how it was done) she was "even more virgin than ever." How one can be "more virgin" is hard to understand; does it not imply — far from the Abbé's desire to say — that she was less than perfectly virgin before the Lord's nativity. This is spiritual gobbledegook of a low order.

There is need for a good modern Roman Catholic book on the Meaning of Man. This is not that book. Incidentally, the price is unjustifiably high.

BERNARD IDDIGS BELL.

**For Altar Guilds**

**THE CARE OF GOD'S HOUSE: *Cleaning and Preparing the Church for Worship.*** By Irene Caudwell. Faith Press and Morehouse-Gorham. Pp. 76. \$1.20.

This is a closely printed, completely detailed description of the work required from the altar guild of large or small church. The concluding chapter of prayers and meditations gives valuable suggestions for spiritualizing even such duties as scrubbing brass. The suggestion that processional cross, flags, and

banners be each week laid up in cloth bags in the sacristy seems to me a counsel of perfection: leaving them in the chancel suits me, but this reduces the opportunity for guild activity which is probably desirable. The book is an excellent investment. A number of copies in each parish would do much to improve and consecrate altar guild endeavor.

EDWARD POTTER SABIN.

**Prayer Book Concordance**

**AN ANALYTICAL INDEX TO THE BOOK OF COMMON PRAYER.** By George Wharton Pepper. Philadelphia: The John C. Winston Co., 1948. Pp. 251. \$2.50.

This author has gone to a great deal of trouble to provide a comprehensive manual to the Book of Common Prayer. A section is devoted to the evolution of the book; another is devoted to the actual indexing of the material of the Prayer Book; a third to the revised printing of the Gladstone Concordance to the Psalter.

The combination of these somewhat disparate elements has resulted in a book the price of which will probably prevent its being owned by the very people who need it most. The section

on the Evolution of the Prayer Book would make an excellent pamphlet for tract cases and confirmation classes. The Index proper might well be introduced in a special edition of the Prayer Book itself. The Gladstone Concordance has its competitors in fact if not in specialty in the general concordances.

The Index is useful to all, of course, whether familiar with the Prayer Book or not. The classifying of prayers brings into notice many useful ones that are buried in particular services. The Indexing of Collects, Epistles, and Gospels by theme may be helpful to confessors. The author acknowledges that inaccuracies and omissions are likely to be discovered. In this instance, in the classification of Rubrics; item "Anthem, place of," one wonders why there is reference to the minor rubrics on pages 31 and 70, and no reference to the more famous one on page 73.

JAMES G. PARKER.

**Prayers for Nurses**

**A LITTLE BOOK OF DEVOTION FOR NURSES.** By Doreen Pearce. New York: Morehouse-Gorham Co., 1948. 85 cents.

Pocket-sized, this small book of devotions would make a good gift for a

# Church Services near Colleges

**BRADFORD JUNIOR COLLEGE**  
**TRINITY** Rev. Lewis Houghton  
 Haverhill, Massachusetts  
 Sun 8, 9:30, 11; Wed & HD 8:30

**BROWN UNIVERSITY**  
**ST. STEPHEN'S** Providence, R. I.  
 Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c  
 Sun 7:30, 8, 9:30, 11; 5 EP; Daily 6:45, 7; 5:30 EP

**BUFFALO UNIVERSITY**  
**NEW YORK STATE TEACHERS COLLEGE**  
**ST. JOHN'S** Colonial Circle, Buffalo, N. Y.  
 Rev. Walter P. Plumley, r; Rev. Harry W. Vere, c  
 Sun 8 & 11; Tues & HD 10:30

**COLUMBIA UNIVERSITY**  
**ST. PAUL'S CHAPEL** NEW YORK CITY  
 Sun MP and Ser 11; HC 9 & 12:30; Daily (except Sat) 12 noon; Tues, Wed, Fri, HC 8

**DUKE UNIVERSITY**  
**THE EPISCOPAL CHURCH AT DUKE UNIVERSITY**  
 Durham, N. C. Rev. George A. Workman, Chap  
 Sun HC 9 (Univ Chapel), 6:30 Canterbury Club

**HARVARD, RADCLIFFE**  
**CHRIST CHURCH** Cambridge, Mass.  
 Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap  
 Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

**UNIVERSITY OF ILLINOIS**  
**CHAPEL OF ST. JOHN THE DIVINE** Champaign, Ill  
 Rev. William Ward, S.T.M., Chap  
 Sun 9, 11, HC; Canterbury 6

**MILWAUKEE-DOWNER, STATE TEACHERS**  
**ST. MARK'S** Rev. Killian Stimpson  
 2604 N. Hackett Avenue, Milwaukee 11, Wis.  
 Sun 8, 9:30, 11

**UNIVERSITY OF NEW HAMPSHIRE**  
**ST. GEORGE'S MISSION** Durham, N. H.  
 Rev. Randall C. Giddings, Chap  
 Chapel, N. H. Hall: Wed 7 HC; St. George's: Sun 8 HC, 9:30 MP, Canterbury Club 1 & 3 Thurs 6:30

**NEW PALTZ STATE TEACHERS**  
**ST. ANDREW'S** Rev. J. Marshall Wilson  
 New Paltz, New York  
 Sun 8, 11; Tues & HD 9:30, Thurs 8  
 Canterbury Club Sun 5:30

**NEW YORK STATE AGRICULTURAL AND TECHNICAL INSTITUTE**  
**ST. THOMAS'** Rev. W. Robert Hampshire, r  
 Farmington, L. I., N. Y.  
 Sun 8 & 10 HC; Daily: As posted.

**PRINCETON UNIVERSITY**  
**PROCTOR FOUNDATION** Rev. H. B. Cannon, Chap  
 Services in the Marquand Transcept of the University Chapel  
 Sun 9:00—Breakfast served at Proctor Foundation House following 9 o'clock Communion  
 Weekdays Tues & Fri 7:45

**TRINITY CHURCH** Rev. John V. Butler, D.D., r;  
 Rev. Haig J. Nagesian, c  
 Sun 8, 9:30, 11; Tues and Fri 7:30; Wed & HD 9:30

**SULLINS COLLEGE**  
**VIRGINIA INTERMONT-COLLEGE**  
**KING COLLEGE**

**EMMANUEL** Bristol, Virginia  
 Rev. Maurice H. Hopson, B.D., r  
 Sun 8, 11; Thurs 10:30

**UNIVERSITY OF TEXAS**  
**ALL SAINTS' CHAPEL AND GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas  
 Rev. Joseph Harte, r; Miss Lucy Phillips, S.W. (Student Worker)  
 Sun 8, 9:30, 11; Canterbury Club 6; Daily 7 & 5:30

**UNION COLLEGE**  
**ST. GEORGE'S** Rev. Darwin Kirby, Jr.  
 Schenectady 5, N. Y.  
 Sun 8, 9, 11; Tues HC 8; HD & Thurs HC 10

**VASSAR COLLEGE**  
**CHRIST CHURCH** Acad. & Barclay, Poughkeepsie, N. Y.  
 Rev. James A. Pike, J.S.D., r; Rev. Walter A. Henricks, Jr., Barbara E. Arnold  
 Sun 9, 11, 7:30; Daily 10; HD 7:15 & 10  
 College supper-discussion, Fri 6

**UNIVERSITY OF WASHINGTON**  
**CHRIST CHURCH SEATTLE, WASHINGTON**  
 Rev. W. McNeil Jr., r; Rev. D. R. Cochran, Chap  
 Sun 8, 11, 6:30 Ev; Wed & HD 7

**WELLS COLLEGE FOR WOMEN**  
**ST. PAUL'S** Rev. T. J. Collar, r  
 Aurora, N. Y.  
 Sun 7:30, 9:45, 11; HD and Fri 7

**WELLESLEY COLLEGE**  
**PINE MANOR, DANA HALL**  
**ST. ANDREW'S** Wellesley, Mass.  
 Rev. Charles W. F. Smith; Rev. Ward McCabe; Miss Elizabeth Eddy  
 Sun 7:30, 9:50, 11; Thurs at College Little Chapel 7; Canterbury Club Fri 5:30

**KEY**—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; Ev, Evensong; Eu, Eucharist; ex, except; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

nurse. Accepting the calling of a nurse as a high one and as one more ably administered by a Christian, the volume includes personal devotions for morning, night, special occasions. Particularly useful should be the selection of Psalms and hymns which were chosen with the nursing profession and its problems in mind.  
J.R.D.

**Church School Manual**

**CHILDREN AND RELIGION. A Practical Guide for Parents and Teachers.** By Dora P. Chaplin. With a foreword by Charles L. Taylor, Jr., Dean of the Episcopal Theological School. New York: Charles Scribner's Sons, 1948. Pp. 223. \$2.50

Amid the many diatribes against our current program of religious instruction of children it is refreshing to come across an author who feels that Church schools have merit. Not that Mrs. Chap-

lin thinks that there is no room for improvement, for her stand is exactly the contrary, but definitely she is for improvement as opposed to abolition. Parents and Church school teachers will welcome this book and it fills a long-existent need. It is full of practical advice concerning the religious instruction of children and contains much pertinent help for those who seriously try to answer the disturbing questions of youth. Leaders who are concerned about the inadequacies of our present methods of religious instruction will find it a distinct aid in mapping improvement, and parents will appreciate the many helps it contains for guiding the religious life of the child.

The author is director of religious education at the Church of the Redeemer, Chestnut Hill, Mass., and is a member of the National Council's committee for the preparation of Church school curricula.  
G.F.W.

**In Brief**

**A LIVELY SACRIFICE.** By Harold Sly. London: Mowbray (distributed in U.S.A. by Morehouse-Gorham), 1947. Pp. 71. Paper. 70c.

Devotional addresses on the Eucharist, with a good deal of solid teaching as well as inspiration in them. Fr. Hebert's commendation is amply justified: "There is about them a directness of attack, a healthy common-sense, and an absence of false sentimentality, which marks them out as good and wholesome spiritual nourishment." Fr. Sly is a very able spokesman of the Biblical Catholicism represented by his famous teacher A. G. Hebert.

Especially fine is his treatment of the element of offering in the Eucharist. This little book provides a remarkably full answer to the question: "What is the true 'sacrifice of the Mass?'"  
C.E.S.

**CHURCH SERVICES**

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r  
Sun 7:30, 9:30, 11; H Eu Mon, Wed & Sat 10

**BUFFALO, N. Y.**

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Spears, Jr., canon  
Sun 8, 9:30, 11, HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 Ch 5, 11 MP; Tues 10:30 HC

**CHICAGO, ILL.**

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC Others posted

**ST. FRANCIS'** The Cowley Fathers  
2514 W. Thorndale Avenue  
Sun Masses: 8 Low, 9:30 Sung with Instr; Daily: 7, C Sat 7:30-8:30 & by appt

**DENVER, COLO.**

**ST. ANDREW'S** Rev. Gordon L. Graser  
2015 Glenarm Place  
Sun Masses: 8 & 11; Daily: 7:30 ex Mon 10; C Sat 5. Close to Downtown Hotels.

**DETROIT, MICH.**

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

**ST. MATTHEW'S** Rev. F. Ricksford Meyers  
2019 St. Antoine Street  
Sun Masses: 7:30 & 11, 10:40 MP; C by appt

**HOLLYWOOD, CALIF.**

**ST. MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
4510 Finley Avenue  
Sun Masses: 8, 9:15, 11 High; Thurs & HD 9

**INDIANAPOLIS, IND.**

**ADVENT** Rev. Laman H. Bruner, B.D., r  
Meridian Ave. & 33rd St.  
Sun 7:30 HC; 11 Morning Service & Ser

**MADISON, WIS.**

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)  
Confessions Sat 5-6, 7:30-8

**NEW YORK CITY**

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30 (also 9 HD & 10 Wed), HC; 7:15 MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D. r; Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis,  
Broadway and 155th Street D.D.  
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C: Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

**ST THOMAS** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP; 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, D.D.  
Sun: Holy Eu 8; Mat 10:30; Cho Eu & Address 11; EP 4; Daily Mat 7:30; Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C Sat 4 to 5

**PITTSBURGH, PA.**

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

**QUINCY, ILL.**

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubbs, dean  
Sun 8, 9:30 & 11, Thurs 8:30

**RIDGEWOOD, (NEWARK) N. J.**

**CHRIST CHURCH**  
Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

**SALISBURY, MD.**

**ST. PETER'S** Rev. Nelson M. Gage, r  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

**SAN FRANCISCO, CALIF.**

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert  
Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

**SCHENECTADY, N. Y.**

**ST. GEORGE'S** Rev. Darwin Kirby, Jr., r  
30 North Ferry St.  
Sun 8, 11 HC; HD 10; Tues 8, Thurs 10

**SEA GIRT, N. J.**

**ST. URIEL THE ARCHANGEL** Rev. R. H. Miller  
Sun 8 HC, 9:30 Sung Eu, 11 MP  
Daily: HC 7:30, ex Fri 9:30

**WASHINGTON, D. C.**

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r.,  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.  
Sun Masses: 7:30 HC, 9:30 Sung & EP, 11 MP & Ser; 12 Low Mass; Daily 7 Low; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

**WAUKEGAN, ILL.**

**CHRIST CHURCH** Grand at Utica  
Rev. O. R. Littleford, r; Rev. David I. Horning,  
Rev. Walter Morley, associates  
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs, HD 9:30;  
EP 5:30 daily

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex. except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; v, Vespers; vicar, vicar; YPF, Young Peoples' Fellowship.

Ready November

# New Books

Ready November

## THE CHURCH

*Its Nature, Structure and Function*

By The Rt. Rev. J. W. C. Wand

*Bishop of London*



A scholarly book from the Bishop of London written especially for American churchmen. Bishop Wand covers a broad field of theology, touching on such universal subjects as the history of the Church, the four "marks" of the Church, origin

of bishops and the fact of succession, the spirit of Scripture, the centrality of the sacramental.

Bishop Wand says we must break down the superstition that Christianity is a mere sentiment. "We shall arouse them to the glory of membership in Christ's Body and the honour of continuing His work." This book will stimulate its readers to a clearer understanding of the Church and its purpose in this world. Price, \$2.15

## Worship and Life

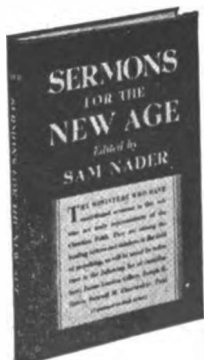
By The Rt. Rev. W. E. Conkling  
*Bishop of Chicago*

A refreshing spiritual message by the Bishop of Chicago. Bishop Conkling is against what he calls "chiropractic religion" (centered on man). He pleads for God-directed worship which is found in the Holy Eucharist. "In the Eucharist," says the author, "we see the pattern for life and in the Eucharist we find the power to live it." Bishop Conkling contributes much in this book toward the building of a new community—a project in which everyone must play a part. Price, \$1.50

## SERMONS FOR THE NEW AGE

Edited By Sam Nader

*The Genius of the American Pulpit*



A magnificent selection of sermons, authored by twenty-three of our most gifted American preachers including Dr. Samuel Shoemaker of New York. Regardless of denomination, theirs is the single earnest aim of the right sort of world for humans. Together they sound a clarion call to a new age. The clergymen who have contributed to this volume are truly representative of the Christian Faith. They have set before all the true expression of the Christ—that the doctrine of love and brotherhood must become prevalent in this new era. Price, \$3.00

## BEHIND THAT WALL

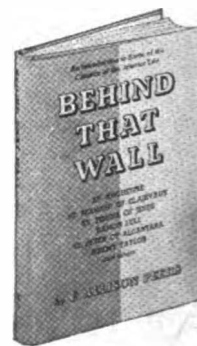
By E. Allison Peers

*An Introduction to some of the Classics of the Interior Life*

*St. Augustine—St. Bernard—Ramon Lull—St. Ignatius—St. Peter of Alcantara—St. Teresa of Jesus—St. John of the Cross—St. Francis of Sales—Jeremy Taylor—Henry Vaughan—Thomas Traherne*

From the pen of Dr. E. Allison Peers, noted English author, here are brief, illuminating studies on the writings of truly great men and women. For the most part the author has allowed each classic to speak for itself. But there are pen-sketches of the authors that are exceptionally fine. There is something here for everyone who loves beauty and longs to have more of it or who feels the need of purpose and inspiration.

Price, \$2.50

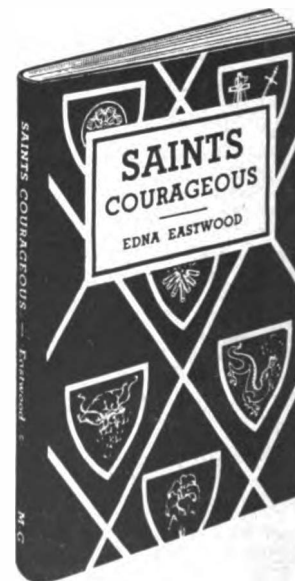


## SAINTS COURAGEOUS

By Edna Eastwood

This is a fascinating and needed volume that will appeal to any age, and is so simply told even the youngest reader may enjoy it fully. *Saints Courageous* contains stories of twenty saints. Among these are the stories of St. Alban who gave his life for a stranger missionary and St. Nicholas whose desire to spread happiness began the Christian tradition of Santa Claus. Excellent as a teaching help and for the parish Library. *The perfect Christmas Gift Book!*

Price, \$2.75



## Morehouse-Gorham

29 E. Madison Street  
14 E. 41st Street

Chicago 2, Ill.  
New York 17, N. Y.