

The **WITNESS**

FEBRUARY 11, 1960

10¢



CHURCH SERVES FOREIGN STUDENTS

THOUSANDS of students from foreign countries are studying in American universities and colleges. A story related to the work done with them will be found on page seven

Liturgical Jazz—Bold Experiment

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.

Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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12:10. Eve. Pr. Daily 5:45 p.m.

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The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Wednesday and Holy Days 7 and

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11:30 to 1 P.M.

SERVICES

In Leading Churches

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Morning Service. Holy Days, 6 p.m.
Holy Communion.

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18th and Church Streets
Near Dupont Circle
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The Rev. John T. Golding, Rector
The Rev. Walter J. Marshfield
The Rev. Robert F. Evans

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11:00 a.m. Service and Sermon;
11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
Adults.

Tuesday: 10:00 a.m., Holy Communion.
Thursdays and Holy Days: Holy Com-
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or 5:45 p.m. as announced.

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Saturday, Holy Communion at noon.

Wed. and Fri., Holy Communion at

7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Supreme Authority of State Issue Divides Church In Germany

★ Bishop Otto Dibelius, head of the Evangelical Church in Berlin-Brandenburg, who has been German's number one target of Communist attack, was given a resounding vote of confidence at the close of the Church's synod meeting in Berlin, January 29-30.

By an overwhelming vote, the synod adopted a resolution condemning "most rigidly" the Red attacks on the bishop as "slanderous and full of lies."

This was after a debate on a recent controversial booklet in which Bishop Dibelius declared that neither the East German regime nor any other totalitarian government has a claim to the status of "supreme authority" in the Biblical sense of the term.

In its resolution, the synod said that despite all differences regarding the "supreme authority" issue, it knows itself, as an official body representing the parishes, to be "connected in the unity of Christ with Bishop Dibelius."

The synod said that meanwhile it thanked the bishop for "standing up throughout his whole life, under manifold personal dangers, for the Gospel and the whole Church in situations of grave afflictions."

The "supreme authority" issue had divided the synod into pro-Dibelius and anti-Dibelius groups. However, a conciliatory note was added when Bishop Dibelius turned

to one member who had disagreed sharply with him on the question.

He was Professor Heinrich Vogel, who had published an open letter to the synod in which he denounced Bishop Dibelius' views as false doctrine and argued that Christians are bound to obey their state's laws, and this applies to the German Democratic Republic.

Bishop Dibelius told his critic, a member of the Evangelical faculty of East Berlin University, that although he disagreed with most of the latter's views because they were "irreconcilable with the Bible," they had been good friends for 35 years and wanted to remain so.

Shaking hands with Bishop Dibelius, Professor Vogel said that the main thing was that Christians, even in situations of serious conflict, remain brotherly together.

Earlier Bishop Dibelius formally retracted an example used in his booklet to illustrate his view that a totalitarian regime does not constitute a "supreme authority" to which Christians owe allegiance in any Biblical sense. The example had been a special cause of controversy and was interpreted by the Communists as inciting East German Christians to disobey Soviet Zone laws and thus create chaos.

In the example, the bishop had said that in encountering

a speed-limit sign along a highway in the free world, he would not hesitate to slow down, but not in East Germany.

First, he explained, because the speed limit would not be applied equally to ordinary citizens and Communist functionaries and because the slowdown would be made necessary, in all likelihood, by some immoral purpose, such as starving out West Berlin. And secondly, "because I know that these ordinances are those of . . . a regime which I, in the name of God and Our Lord Jesus Christ, would like to see disappear."

He stressed, however, that he upheld the booklet's views in principle.

Despite its support of Bishop Dibelius, the synod failed to reconcile the divergent views on the "supreme authority" issue prevailing among its members.

A spokesman for a special commission which tried to draft a statement for the guidance of the parishes on the issue admitted that, despite "a long and torturing struggle," no agreement was reached.

The spokesman noted that nevertheless there was agreement on state authority being "a helpful institution," and on the need to obey its laws. However, he added, it also was agreed that Christians have a right to resist the state if it demands from them anything that violates God's commandments.

The synod voted to set up a standing theological committee

to continue efforts to find a solution to the "supreme authority" conflict.

It also adopted a resolution voicing concern over the new Soviet Zone socialist school law and atheistic education in the schools. It agreed to send to the East German government a "warning, exhorting and pleading" word protesting against the threat to Christian education posed by the socialist school system's absolute claim upon children.

Another resolution condemned anti-Semitism as "open godlessness" and said the German Christians have insufficiently fulfilled their obligations in this regard.

Declaring that "we have become guilty, particularly toward youth, whom we failed to provide with the necessary enlightenment and witness," the resolution urged parents and educators to see to it "that our young generation is not seduced to enmity against the Jews, but educated toward love and tolerance."

SHATTUCK SCHOOL GETS GIFTS

★ Shattuck School, Faribault, Minn., received \$168,938 in gifts last year. The greatest number were from alumni and parents of present and former students. Others were from foundations, corporations and friends of the school.

ALABAMA CONVENTION HEARS F. M. MORRIS

★ The Rev. Frederick M. Morris, rector of St. Thomas, New York, was the preacher at the service that opened the convention of Alabama, held January 19-21 at Mobile.

Churchwomen had met the week before in Birmingham when a number of addresses were given by Mrs. Lawrence Rose, wife of the dean of the General Theological Seminary.

CATHOLIC PRACTICES DEPLORED

★ Five hundred clergymen belonging to the evangelical wing of the Church of England signed a protest against an alleged movement toward Roman Catholic practices in the Church. They warned this meant drifting away from "the benefits to religion gained at the Reformation."

Sent to the Archbishops of Canterbury and York and to all the diocesan bishops, the protest was signed also by 75 Anglican laymen and 25 members of other Churches.

The memorandum "regretted" that certain leaders of the Anglican Church seemed determined, through revision of the canons, to impose upon the Church "that very form of religion which had driven so many to other denominations or to cease worshipping altogether."

"We also are shocked," the memorandum said, "by the scandal of Anglican clergymen making solemn declarations on the Prayer Book without intending fully to honor their pledges. We are told that lack of discipline in the Church is due in part to the fact that the bishop has insufficient power. But we note that many have not even used their influence to prevent illegalities, and so there is grave reason for doubting how they would use further power."

According to the memorandum, the movement away from Reformation doctrine and practices stemmed from the clergy rather than the laity.

It called, therefore, for a return to the principle that responsibility for the Church rested on the laity as well as the clergy.

Appealing for a return to the simplicity of worship and Scriptural doctrine which it said had been a characteristic of the Anglican Church since the

Reformation, the memorandum recommended:

● That the use of eucharistic vestments cease, because, "whatever may be said to the contrary, they are inevitably associated in the minds of ordinary folks with the Roman Mass and the accompanying doctrine of the sacrificial priesthood.

● That revisions of the canons for the Church of England "shall not force controversial issues upon the Church at the cost of still further alienating those multitudes no longer inside the Church."

● That the Bible shall again be established in fact as well as in theory "as the final and supreme authority in all matters of faith and doctrine, so that its dynamic teaching may recover that spiritual quality in our national character which alone equips us for moral leadership in this distracted world."

FOOTNOTE TO ARTICLE BY I. F. STONE

★ Add to the article last week by I. F. Stone on Writing on the Synagogue Walls: when Adenauer had a special audience with Pope John he said: "I think that God has given the German people a special role in the present stormy times—to be the guardians of the West against those powerful influences which are brought to bear on us from the East."

This statement was omitted from the official Vatican report, which prompted Stone to comment: "Perhaps lest some cynic conclude God has taken over where Goebbels left off."

CONSTRUCTIONS SETS ALL TIME RECORD

★ Church construction in the U.S. set an all-time record of \$935-million last year. This was an increase of 8% over 1958.

ALICE IN WONDERLAND A SYMBOLIC STORY

★ Alice in Wonderland, that classical children's volume, is more than a fairy tale — it is really a symbolic story of the Church in 19th century England, according to an Episcopal minister who has just finished a seven-year analysis of the work.

"Alice really is a Protestant, and the whole point of the book is her love and tolerance and Lewis Carroll's condemnation of the Church schisms and squabbles of his day," asserts the Rev. W. Chave McCracken of St. Peter's Church, Lakewood, Ohio.

"Carroll's masterpiece of nonsense will outlive any interpretation," he said. "But there is no doubt that Church controversies, childhood memories and repressed psychological tensions found their outlet in the spinning of the tale." It was published in 1865, when Carroll, whose real name was the Rev. Charles Lutwidge Dodson, was 33.

Although the author was a lecturer in mathematics at Oxford, McCracken pointed out, it must be remembered that Carroll was the son of an Anglican minister and the grandson of a bishop who was very much in the center of religious controversy.

Humpty Dumpty, according to McCracken, represents the traditional interpretation of the Bible. Once modern Biblical criticism entered the scene, as it did in Germany and England some 100 years ago, all the king's horses and all the king's men could not put the Bible back together again as it had once been understood.

Alice in one scene is more than nine feet tall, with her head in the clouds and unable to see her own feet. "Is she a Roman Catholic or a Protestant dogmatist?" McCracken won-

dered. He found a clue in Alice's remark upon remembering her geography: "Rome is all wrong."

In the poem, "How Doth the Little Crocodile," which Alice recites, McCracken sees the crocodile as the Roman Catholic Church getting such converts as John Henry Cardinal Newman, William George Ward, theologian of the English Catholic revival, and Henry Edward Cardinal Manning.

Tweedledum and Tweedledee, the minister explains, really are the Anglicans' "Low Church" and "High Church." Both Dum, a low note, and Dee, a high note, fought with the same sword and lived in the same house, he points out

The trial of the Knave of Hearts, at the end of Alice's adventures, could be the trial-by-censure in the Anglican Church of John Henry Newman, whose famous Tract 90 had attacked the 39 articles of the Church. The letter submitted as evidence addressed to "No one" and signed by "No one" was really Tract 90, McCracken believes.

What about the Cheshire Cat? None other than Nicholas Cardinal Patrick Wiseman, "who grins as he watches Protestant squabbles and divisions," says the Ohio clergyman. In 1850, when the Roman Catholic hierarchy was restored in England, the former Vicar Apostolic of the London district was made a cardinal and became the first Archbishop of Westminster. Observes McCracken: "Cardinal Wiseman was a head without a body—doesn't the cat dissolve until he is just a grin — signifying England had nothing to fear?"

McCracken says that all the rest of the cats in Wonderland are Catholics, too, and all the dogs are Scotch Terriers, representing Presbyterians or

dissenters. The whole book, he concludes, is a "kind of dog and cat fight, with nobody winning."

UPPER ROOM HAS BIG CIRCULATION

★ The Upper Room, Methodist devotional guide published in 3 languages and 37 editions, began its 25th anniversary year with a record circulation of 3,250,000.

Dr. J. Manning Potts of Nashville, editor, said in a special anniversary article that the pocket-size guide has a total readership of more than 10,000,000.

The Upper Room is published on every continent except Africa, he noted, adding that thousands of copies in as many as six languages go into Africa regularly.

Published bi-monthly by the Methodist general board of evangelism, the booklet is international, interdenominational, and interracial, Dr. Potts pointed out. Many denominations co-operate in its sponsorship, publication and use, he said.

Aside from its primary use as a daily devotional guide, he observed, The Upper Room in various editions is used by language students.

First of the chain of "other-language" editions which now encircle the globe was El Aposento Alto, the Spanish edition, which appeared in 1938. Translated in Mexico City, it is the only edition in a language other than English printed in the U.S. El Aposento Alto currently is distributed in 40 countries, with a total circulation of 43,000 copies.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

10c a copy - \$4 for 100

The WITNESS

TUNKHANNOCK, PA.

Status Is Found Top Influence Of Beliefs In Bible Belt

★ Religious thought and practice of people in the seven-state southern Appalachian region, commonly referred to as "the Bible Belt," is as varied as it is anywhere else in the nation, according to an intensive two-year study of the area.

The survey project, known as the southern Appalachian studies, strongly suggests that where a person stands on the socio-economic scale has a lot more to do with the religious beliefs he holds than the church he attends.

Financed by a \$250,000 Ford Foundation grant and supervised by a board representing 20 Church bodies, the survey covered more than a dozen aspects of the social, cultural, economic and religious life of the region's mountain people.

The project was begun in March, 1958, and is now near completion, with data being compiled for publication at the University of Kentucky.

While 99 per cent of the persons surveyed said they believe in God, 30 per cent — chiefly ruralites of low socio-economic status — viewed God as a "righteous judge." In contrast, 29 per cent, mainly urbanites with higher group standing, held the concept of God as a "loving heavenly Father."

These were just some of the survey findings disclosed at a pastors' conference of the Kentucky Council of Churches by Thomas R. Ford, University of Kentucky sociologist and general research director for the project.

Scrutinized in the overall study were 190 mountain counties of Kentucky, Alabama, Georgia, North Carolina, Tennessee, Virginia, and West

Virginia. The region's religious life was probed in questions put to a scientifically chosen sample of 1,500 persons in 49 counties of the seven states.

Ten per cent of those surveyed viewed God as the "Creator of the world"; nine per cent saw him as the "all-seeing eye"; seven per cent as the "ideal of truth, beauty and goodness" and five per cent as "the God of wrath and judgment." One per cent said he was "the man upstairs," and only five persons of the entire 1,500 disclaimed belief in God.

Of all those questioned, 98 per cent said they believe God answers prayer. But only 4 per cent of the higher socio-economic status subjects believe God always gives people what they pray for, compared to 26 per cent in lower strata.

Asked whether they believe the Bible is God's word, 68 per cent — mainly rural and low status subjects — said, "yes," asserting that "all the Bible says is true." Twenty-nine per cent (of whom 17 per cent were from lower strata and 64 per cent from upper groups) held the Bible's writers were "inspired by God" and that "its basic moral and religious teachings are true . . . but it contains some human error."

Ninety-one per cent believe in life after death, with 77 per cent expecting reward or punishment.

Although 45 per cent believe that God wants people to get ahead in this life, 48 per cent think he wants people to be satisfied with their lot. Among rural residents, only 37 per cent think God desires their progress, compared with 55 per cent of urban subjects who think so.

Church attendance patterns likewise reflect the socio-economic and residence factors. Forty-nine per cent of all subjects said they go to church at least once a week, but only 36 per cent of lower strata subjects reported weekly attendance, compared to 73 per cent of the upper group. In metropolitan areas, 59 per cent attend weekly, while only 44 per cent in rural regions do so.

Eighteen per cent of the persons surveyed said they go to church two or three times a month, 9 per cent about once a month, and 16 per cent a few times a year. Eight per cent said they never go to church.

The survey disclosed the following religious makeup of the area: Baptist bodies, 40 per cent; Methodist groups, 18.6 per cent; Presbyterians, 8.1 per cent; Churches of God, 4.6 per cent; Holiness and Pentecostal, 3.8 per cent; Protestant Episcopal, 3.5 per cent; Roman Catholic, 2.5 per cent; Churches of Christ, 1.8 per cent; Lutheran, 1.6 per cent; Brethren, 1.2 per cent; and all others, 5.2 per cent.

Fewer than 10 per cent of the subjects listed no Church preference, and these were mostly among the lower strata in rural areas.

BISHOP BAYNE STARTS FROM SCRATCH

★ Bishop Bayne, in Tokyo on his way to his new headquarters in London as Executive Officer of the Anglican Communion, described his new job: "I am rather like a mosquito in a nudist camp. I know what I ought to do but I don't know where to begin."

PLEDGES SLIGHTLY OVERPAID

★ Pledges to the National Council for 1959 were \$6,960,209 and were overpaid by a little over \$10,000.

No Brief Encounter

By Chandler D. Brown

Churchwoman of Bennington, Vermont

THE BEST MISSIONARIES TO THOSE FROM OVERSEAS ARE OUR OWN STUDENTS, LIKE THESE TWO WHO ARE HELPING REMODEL THEIR CANTERBURY HEADQUARTERS



MR. GREEN said to his wife, "Look at this —just look! This article says that in twenty years, mind you!—this country is not going to be No. 1 in either military or economic power. Whatever world leadership we have has got to come from the quality of our international relations! And what do we do? Nothing!" Mr. Green turned purple. "Why doesn't that Church you are always yakking about do something about this?"

His wife said to Mr. Green, "You're right, dear. We were talking at church the other day about a foreign student program. And I think I'd like to get in on it too, because Mrs. Black and Mrs. White are interested in it, and you know they are sort of the social leaders of this town. I think I'd get in solid with them if I backed a foreign student program."

The rector said to Mr. and Mrs. Green, "Yes, a foreign student program is a good thing to do. The Bible tells us we are our brother's keeper, doesn't it? And as Christians, we must always be heedful that our deeds are Christian too."

And so, a foreign student program was started in Mr. and Mrs. Green's parish. Thirty students were invited from three nearby colleges to a really big whingding. Champagne and caviar were served, and the waiters wore white coats. Mrs. Black and Mrs. White were in charge of the evening. Mr. Green tried valiantly to get around and speak to every foreign student there, and he assured each of them, rather nervously, that the good old U.S.A. was sure glad to have them here, and that he hoped they felt, as he did, the real fellowship between peoples from all nations.

Mrs. Green helped Mrs. Black and Mrs. White with the dinner. This took a lot of time, so she didn't really get to talk much to the guests. She

wore her new dress, though (it was a Dior), and at the end of the evening, Mrs. White invited her to join their Mah Jongg group.

The rector had had a busy day, and the evening was the only time he had to make his sick calls, so he couldn't stay long, but he did not forget to do his Christian duty, and he smiled benignly and with Christian charity on all of the strangers who had come unto his fold.

The Students

And the thirty foreign students? Well, they ate the caviar and drank the champagne (a couple of them had a little too much of the latter), and when the evening was over, twenty-nine of them boarded the commuter's train and went back to their college dormitories, feeling completely frustrated and more convinced than ever that they would never understand these American people, and feeling as if they just couldn't wait to return to their native lands, never to leave again. The thirtieth one we'll leave for a moment, but we'll come back to him later.

Shall we sit in judgment on Mr. Green and Mrs. Green and the rector? Shall we ask if they had Christian motives for wanting to entertain foreign students? Well, let's say instead that they had motives that all Christians have. We might read about them and scoff a little, but if we can look at ourselves honestly, we know that each of us is sometimes Mr. Green or Mrs. Green or the rector. We feel Mr. Green's fear, and Mrs. Green's need for status, and the rector's need for justification through good deeds. And we take these feelings and mask them as motives of helping other people—just

as often as the three we've been deriding. We're not apt to lose these questionable motives either,—as a matter of fact, the foreign students have them too—because we're all members of the fallible human race.

We can look at our motives honestly, though. We can understand ourselves well enough to know that our fears and needs are not going to vanish; we can admit that we will be in fear, for a long time, over the role that international relations can play in this country; and then we could go on from there and feel a glimmer of a realization that we need the relationships with foreigners, not only as political allies, but because we are all members of the fallible human race. We need each other not only in the sight of Russia, but in the sight of God. Maybe, we could base a foreign visitor program on just that and begin to feel a difference in the quality of international relations.

The Other Student

THE thirtieth foreign student? (His name was Carlos.) He didn't go back to college that night. He spent the night with his new-found friend, John Doe. He met John almost as soon as he got to the party, and he politely observed how fine it was to have caviar. John frankly admitted that he would rather have a hamburger. Carlos was somewhat taken aback, and then he laughed out loud and admitted he would too. They got to talking about what they were doing in their lives, and John told him about his work and how he felt thwarted in it

and wanted to do bigger things. And Carlos told John about some of his dreams and then some of his problems that seemed to keep his dreams from ever becoming a reality. They didn't solve anything—they didn't mention international relations — didn't even think about them, as a matter of fact. They'd both found a friend — someone they could meet person-to-person—someone to talk to—someone to listen. They felt good. So Carlos spent the night at John's house. John's mother cooked them both a hamburger when they got home.

A Committee

THE Episcopal committee for work with foreign students on the east coast was established in September 1958. The chairman is the Rev. Philip T. Zabriskie, head of the division of college work, National Council. The executive secretary is William H. Kennedy, and the office is located at 1047 Amsterdam Avenue, New York 25. The committee's present area of activity includes provinces one, two and three.

The committee works with college clergy; with outside secular agencies such as the institute of international education, the committee on friendly relations, and the state department; and with individual parishes, both clergy and laity. Two of the principal aims of the committee are to help parishes make contact with and get acquainted with foreign visitors, and to interpret the situation of the foreign visitor in this country in such a way as to promote deeper and more lasting relations between Americans and foreign visitors.

Liturgical Jazz -- Bold Experiment

By Lewis M. Kirby Jr.

Liturgical Jazz: composed by Edgar Summerlin; read by the Rev. Roger Ortmyer; jazz group conducted by Mr. Summerlin. Ecclesia ER-101 \$4.95

I HAVE just received a new record entitled *Liturgical Jazz*. What it turns out to be is a setting of "The Sunday Service of Methodists in North America" the service recommended for use by John Wesley. In essence, it is the Order of Morning Prayer of the Book of Common Prayer.

Quite a stir was created in the Church with the advent of the Rev. Geoffrey Beaumont's Twentieth Century Folk Mass. This setting of Morning Prayer will, I am sure, also evoke con-

siderable discussion among those interested in the music of the Church and, indeed, among all who take the worship of the Church seriously. The Folk Mass was not essentially folk music as most people think of it. A better name for it might have been the Mass in Swing, for the music composed by Beaumont was of Swing Era vintage in its idiom. It is the contention of the reader on the present disc, the Rev. Roger Ortmyer, that Jazz is the true folk music of America. The Rev. Alvin Kershaw is the

spokesman for this point of view in the Episcopal Church. While decrying pseudo-jazz such as that of the Folk Mass, he believes true jazz to be the foremost expression of American musical creation. Jazz is America's primary contribution to the world of music. If, then, jazz is the folk music of the twentieth century American, it behooves the Church to utilize it in its worship just as the Church utilizes other secular disciplines in its work. It would seem that the question posed to the Christian is this—Is there a basic difference between sacred and secular. The Rev. Mr. Ortmayer puts it this way:

"The liturgist should realize that the representation of the drama of salvation, which is the liturgy of the Church, must put on the flesh of each new generation. Otherwise it is irrelevant as far as the culture is concerned. It is silly to protest that jazz is too much 'of this world.' There is no music in existence except music 'of this world.'

"The test comes at the point of whether or not jazz is to be taken seriously as one of the significant musical developments of the twentieth century. If it is, if it has the strength some claim for it, then it must submit itself to liturgical testing.

"This setting of the traditional service of morning prayer to jazz is just such an attempt. We want to see if the old bones of the liturgy can take on the flesh of the twentieth century."

I, in no way, presume to be competent to judge the contents of this record as a jazz critic. Suffice it to say that the jazz lover's bible, *Downbeat Magazine*, rates it with 4 1/2 stars out of a possible 5. I can say, though, that this is jazz of the modern or progressive school. It is composed jazz. In other words, it is not completely improvisatory. Yet, much of the freedom of improvisatory jazz is present. Structurally, it utilizes much of the classical theory of composition.

The Folk Mass is, in the strict sense, more truly a setting of the liturgy. The music on this disc, on the other hand, serves more as background to the spoken liturgy. Except for the hymns, the entire service is said by minister and congregation. The attempt is to use the jazz to heighten the drama and enhance the words. Thus, for example, a gradual increase in volume of the band at the Versicles and Responses literally forces the people assembled to shout "Praise Ye the Lord." Similarly, the General Confession is repeated over a back-

ground of a quiet, but intense, "running beat," played by drums and bass viol.

Some Questions

I FEEL compelled to raise questions with regard to this whole area of jazz and liturgy. Admittedly, this and other attempts are serious in intention and unashamedly experiments. These questions may not be new ones at all. First, does jazz adequately convey the full meaning of worship? We are to "love the Lord with all our heart, all our mind, and all our body." Is not jazz preponderately the expression of the "natural man?" This is not, of course, to say that this is bad, for this is not the Christian interpretation of man. Rather, it is to say that the emphasis is too much on the fleshly aspects of man's nature. In jazz, the emotions are primary — the "beat" for instance. Is this not, though, the error of saying that religion is essentially the religious feeling of the individual?

Second, is jazz really the folk music of America? Put another way, this question asks whether the average American can make contact with jazz — at least of the modern variety — any more than he can make contact with the music of Bach, Palestrina, or Vaughan Williams. I beg the forgiveness of the jazz enthusiasts for what I am about to say. It seems to me that modern or progressive jazz appeals to only a relatively few in society as a whole. Jazz devotees are, I am afraid, often just as guilty of musical snobbery as are the followers of the "three B's." It is, thus, that I have to say that a setting such as this one would have to be used with extreme care.

Yet, when all this is said, there is a place for experimentation. Without it all of us tend to become lax about the music of the Church. The Folk Mass, this setting of Morning Prayer, and the experiments of the future, at the very least, force the Church into discussion and a reconsideration of its music.

Ecclesia Records, a new label, has provided fine sound for this first release.

Talking It Over

W. B. Spofford, Sr.

WE ARE going to hear a lot in the days ahead about the four chaplains and the chapel dedicated in their honor in Philadelphia. Details about them I do not recall, in spite of

many accounts of their heroism in the press, radio and tv. They gave their lives to save others—that much I know.

In 1950 therefore a memorial chapel was dedicated to honor them in a Baptist Church in Philadelphia. Senator John F. Kennedy was invited, as a communicant of the Roman Catholic Church, to take part in the ceremony. He accepted but later withdrew.

The incident was recalled in the question period at the National Press Club in Washington on January 14th, when the candidate for the presidency made his first major speech in his campaign for the Democratic nomination. He was asked; "Did you or did you not refuse to participate in such a ceremony and did you or did you not take action on advice of a cardinal?"

Senator Kennedy replied; "The answer to both questions is — the first question is yes. The answer to the second question is on the interested advice of the leading Church groups, which I assume to be the Cardinal, the answer to the second question is yes."

He went on to explain in some detail why he had withdrawn, his first sentence being; " I will say that the problem really was that the chapel was located in the sacristy of the Baptist Church there, which is against the rules, customs, procedures of the Catholic Church."

He later felt called upon to issue a press release in which he repeated that because the inter-faith chapel "was located in the sanctuary of a church of a different faith I felt I had no credentials to attend in the capacity in which I had been asked."

The Christian Century in its January 27th number draws five conclusions from all this, which are factual, logical and fair.

- The Senator accepted an invitation to speak as a representative of his Church.

- He later withdrew his acceptance as a result of representations of a Philadelphia clergyman whom he believed spoke for Dennis Cardinal Dougherty of Philadelphia.

- The grounds for the withdrawal were that the Roman Catholic Church official who has the power to grant credentials for official representation of the Church declined to grant the credentials.

- A factor in this refusal was that the chapel which was to be dedicated was located in the sanctuary of a non-Catholic church.

- If Mr. Kennedy were President, he would be subject to the same kind of discipline that he acknowledges as Senator.

The Heritage of The Episcopal Church

By Terence J. Finlay

Rector of St. Bartholomew's, New York

ONE of the privileges and responsibilities of the ministry is the opportunity of interviewing people in the privacy of one's study, where frequently they will pour out their hopes and fears, their plans and problems. Sometimes we are amazed at the strength and depth of people's faith, and the place that religion holds in their lives; this is always a great help to the clergy. At other times we are shocked at the inadequacy of their knowledge of the faith; and this is a challenge to us.

Recently a young woman, a confirmed member of the Episcopal Church, came to me because she had been attending classes of instruction given by priests of the Roman Catholic Church, and she was troubled with regard to some of the instruction she had received. One question dealt with the matter of other Churches. We are

realistic enough to know that the Roman Catholic Church is based upon one great single premise: that there is only one true Church and that is the Church of Rome; therefore all other Churches are outside the faith delivered to the saints, maintained down through the centuries, and handed on to the descendants in this generation. She was informed that the Episcopal Church came into being as an off-shoot of the Church of England, which, in turn, came into existence at the time of the Reformation in the reign of King Henry VIII. I was amazed that one who had been prepared for confirmation in the Episcopal Church should be bothered by this ancient falsehood regarding the background of our Church. The Episcopal heritage goes back far beyond the Reformation or King Henry VIII. It goes back to the very beginnings of Christian-

ity. In the second chapter of the Book of the Acts, illustrating the wonder and glory of this growing religion, we are told how these early Christians "continued in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Holy, Apostolic Church

YOU belong to a Church which believes and continues to practice the apostolic doctrine and teachings; which believes in and practices the breaking of bread, and in prayers. We are part of the Holy Apostolic Church, to which we refer not only in the Apostles' Creed but in the Nicene Creed. This is our faith; this is part of our heritage. But very frequently those of us who have been brought up since childhood in the Church, in the Anglican communion, in this Episcopal heritage, take it for granted that all our people understand the glory that is ours.

Let us, then, look at this faith of the Holy Apostolic Church, using that term to refer to the Christianity of the first century. What was the apostles' doctrine? What is it today? It is the same today as it was yesterday — it is the belief that Jesus, who was born at Christmas in a very humble way, but of the house and lineage of David, was actually the Messiah prophesied and revealed through the prophets of the Old Testament. In other words, that he was and is the Messiah. The words "Christ" is merely the English translation of the Greek "Christos," which, in turn, is used for the Hebrew word "Messiah." Therefore you can see the importance of the challenge which St. Peter issued on the first day of Pentecost, when, facing a rather hostile crowd, he said: "That same Jesus, whom ye have crucified, is both Lord and Christ." The basis of the apostles' faith was that Jesus was not merely another in the line of succession of prophets; that he was not just another great teacher or rabbi; but that he was the Christ. Previously, on the shores of Caesarea Philippi, when Jesus tested his disciples as to their faith, Peter speaking not only for himself but for all the apostles, answered Jesus' question by his forthright declaration: "Thou art the Christ, the Son of the living God." Immediately our Lord's heart exulted within him, for now he knew that his time had not been wasted; that the men who had followed him for two or three years had grasped the great significance of his life. It was upon this God-given understanding and faith in him, that Jesus said he would build his Church. Because men

and women of the rich, heroic breed down through the centuries have believed that Jesus of Nazareth is the Saviour of the world, have lived and died in this faith, here in the year of our Lord 1960 a congregation meeting in a great metropolis like New York is able to celebrate its one hundred twenty-fifth anniversary.

Breaking of Bread

WE COME now to the "breaking of bread." What does it mean? Following the Resurrection of Jesus, this little group of men and women began meeting in their homes for what was termed a feast of love and fellowship. After the meal was over, one of the apostles would take the ordinary, unleavened bread; he would break it and say, "Jesus said, in the night that he was betrayed, this is my body, which is broken for you. Eat this in remembrance of me." The bread would be passed around the table, and each would partake of it silently and thankfully. When that was finished, the apostle would rise again, and, taking the cup containing the ordinary wine of the day, would say, "Jesus also said, this is my blood, which is shed for you. Do this as oft as ye shall drink it, in remembrance of me." Then the cup was passed around, and they all partook of it. It was a moment of high spiritual experience for each one of them. When in the Episcopal Church we come to the Lord's Table, we are not very far away from the breaking of bread as it was in the Holy Apostolic Church. Here is no vain ritual, no vast ceremony. Here, simply but profoundly, we come to receive the body and blood of our Saviour. This is our heritage. That is why we urge our people to put first things first, and to come regularly to the Holy Communion. This is our privilege. They continued "steadfastly." Let us remember that word and seek to carry it out in our lives.

In Prayers

AND, last of all, they continued "in prayers." Some of these prayers were ancient prayers, taken from the synagogue; other prayers which they had for themselves were added; and gradually within this little growing Church there came an established form of worship, with certain freedom, allowing extemporaneous prayers in conducting the services. But gradually the stately wording used from one generation to another became rich with meaning; and in Hebrew, Latin, and Greek—the three common languages of the then known world—these prayers were uttered; then they were in-

scribed on parchment, and handed down from generation to generation. Later, when printing developed, these forms of worship were printed and became part of the liturgy or the Prayer Book service of the Church. Then, when the English people felt that they could no longer worship in a foreign tongue, these prayers and the Scriptures were translated into English. When the first settlers came to this country, they brought with them their Book of Common Prayer and the Holy Bible in the English tongue. Part of the cherished heritage of the Episcopal Church is that in the year 1960 we are using many of the ancient prayers of the Holy Apostolic Church and the early Christian Fathers.

This is our heritage. No one Church has a monopoly on this, nor does any one Church have a monopoly on its approaches to God. The Roman Church grew out of the same heritage; and we have no quarrel with it except when it ignores and tries to denounce the claims that we know are historically true.

Rejoice in this as you celebrate your history, and remember that the early leaders of the Church were determined that people should worship in freedom, in simplicity, and in beauty; and that they should worship according to the faith of their fathers. Brethren, know what you stand for and in this day stand for what you know—for Christ, for his Church, for your Episcopal heritage.

Where Ministers Get Their Sermons

By Howard A. Kuhnle

Lutheran Pastor of Binghamton, N. Y.

PEOPLE in the congregation occasionally ask preachers, "Where do you get your sermons?" and "How do you know what to preach?" This is an attempt to answer these questions, even as one tries to answer the question when it has been asked face-to-face. It is surely fundamental that the preacher must have a good text, theme or idea in the first place. This is not always the easiest thing in the world.

The writer is a minister of the Lutheran Church. It is a fundamental practice among us to preach on the pericopes of the Church year—that is, from a lectionary—which includes an Old Testament lesson, an Epistle lesson, and a Gospel lesson for every service. This is an excellent idea because the lectionary of the Church year, beginning with the First Sunday in Advent stresses all the important events in the life of the Lord Jesus Christ.

Some Lutheran pastors say that they preach on the pericopes every Sunday. Some even say that as a discipline to themselves and to their congregations, they will preach on the Old Testament lesson, the Epistle, or the Gospel every Sunday during a given Church year. From my own experience, I am bound to say that this plan seems too rigid and mechanical. Many times, I have looked over the prescribed lessons for the purpose of seeing whether the text was appropriate to my thinking at the time when I

was preparing the sermon, only to discover that it seemed impossible to preach on one of the given lessons.

It is interesting to mention a questionnaire sent out every five or six years by the secretary of the United Lutheran Church in America, F. Epling Reinartz, entitled, "The Manifest Life of the Church". The questionnaire seeks to learn of practices in various congregations. One question asks how many times a year the pastor of the congregation preaches on the pericopes. The other question asks whether the pastor's sermons are chiefly expository, topical, or textual. This second question is difficult to answer, and some have stated that their sermons include all three.

Presumably every minister reads the Bible every day for devotional purposes. Often in reading the Bible for this purpose, a verse, paragraph or even a whole book almost seems to shout out, "This would make a fine sermon". Of course, one immediately makes a note of this for future use. Sometimes, a topic may suggest itself along with the text, and less often a whole outline may seem almost to shout out at the one who is reading the Holy Scriptures devotionally.

BOTH oral and printed sermons of other preachers are sometimes the source of sermons. In hearing the sermons of others, one

may think to himself — that idea never even occurred to me. Now I think that I could do it even better. Again, the idea may be one that you can't develop yourself, but it suggests something else. I remember especially a title "The Most Wonderful Gift in All the World", a fine sermon on eternal life. It suggested to me a completely different sermon, "The Greatest Miracle in all the World", namely, not the miracles of Jesus, but that the Lord God should be interested in individual people.

To be sure, one must be careful in this matter, because naturally one should not use the sermons of another verbatim. It happens that I have had a number of sermons printed in several magazines. I wonder sometimes just how they may be used by other ministers, because these sermons were printed in magazines whose circulation is limited to ministers. Moreover, I have tried using the sermons of others, but it does not work, any more than one can follow the course of anything else that has been planned and thought through by another.

A member said that she had heard that a certain minister did not prepare his own sermons, but got them from some other source. She asked my opinion. The reply was that I did not know what this man does, but that there are, of course, many published sermons available in books and magazines.

No doubt, the reason why it is impossible to use the sermons of another, whether printed or oral, is that imitation never takes the place of one's own creative work.

Conversation and discussion with members of the church is a fine way in which to learn what the people are thinking. This may be after the church service, in Sunday School classes, in organization meetings, in question-and-answer periods, and in the home during pastoral visitation. This last way is certainly one of the best ways in which to keep in touch with the thinking of the people in the congregation. One of the best sermons that I ever preached, to my own way of thinking, was the result of just a conversation. The theme was, "Where we came from, why we are here, where we're going". Now in looking at that title, years afterward, it seems far too inclusive and comprehensive, but I do believe that I covered an important set of related questions in the allotted minutes. To be sure, one might cover the same ground in other sermons, perhaps even in three separate

sermons, with the successive titles, "Where we came from", "Why we are here", and "Where we're going".

Another illustration: from conversation, I realize that there are too many people who follow only what may be called "Golden Rule Religion". They claim that they live up to the Golden Rule. Often-times, this is nothing but a sham, a false front for their lack of interest in true Christianity and the Church. While thinking of this matter, I read a sermon on the Golden Rule in a preacher's magazine. It did not seem too satisfactory. At any rate, it was suggestive to me for a sermon. I used material from my discussion with people, plus some material—particularly the point of view—from the printed sermon. Indeed if the writer of the printed sermon had heard my sermon, he would have said that his sermon was far superior to mine, but at any rate, the sermon that I preached was my own, even though it may have had suggestions from outside sources.

There are some sermon texts and subjects that suggest and prepare themselves, such as those for Christmas, Lent, Easter, Pentecost, Thanksgiving, anniversaries. Naturally on these occasions, one preaches on the subject for the day. These special occasions have great appeal for some preachers, whereas they are more difficult for others. These latter apparently think that they must have a brand new idea or approach to each of these seasons as they come around, yet this may be a mistaken idea, because people expect to have these particular themes presented on these days, an illustration of the truth in the hymn, "I love to tell the story . . . the old, old, story of Jesus and his love".

Series of sermons are also a good way to preach, for series help both the preacher and the congregation. There is an infinite list of possibilities for series — Advent, Lent, Holy Week, summer, family life, the life of Jesus or Paul or others, the Ten Commandments, the Beatitudes, the Apostles Creed.

I have a file labeled "Future Sermons". Whenever an idea for a sermon comes to me, I write it down, and then when I need to prepare a sermon, provided there is no other in view, I go to this file. Some of the sermons in this file are fairly complete, whereas others may be nothing more than a text or topic. Sometimes the idea stays in the file only a week; sometimes, it may be years. In some cases, after

being in the file for an indefinite period it is discarded in the end.

Thus, by way of summary, the question of where the preacher gets his sermons is of considerable interest. As the years go by the matter of knowing what to preach becomes easier and easier, through the experience of getting into certain productive and constructive habits just as any other work becomes easier through experience. The ways of getting sermons described here are probably typical, although the answers that may be given to our question by other preachers might be somewhat different. After all, each preacher develops, in this highly individualistic profession, ways that appeal to him and that work for him.

Don Large

Lady Chatterley

BY THIS time Lady Chatterley's Lover has probably been reviewed by virtually every conceivable publication except The American Boy and The Den Mother's Manual. Some critics have been staunchly for it, while others have been acidly against it. But by far the funniest editorial comment—written seriously and with a perfectly straight face—comes to us from a least likely source: Field And Stream. The review from this sportsmen's magazine appears, in part, as follows:

This fictional account of the day-by-day life of an English gamekeeper is still of considerable interest to outdoor-minded readers, as it contains many passages on pheasant raising, the apprehending of poachers, ways to control vermin and other chores and duties of the professional gamekeeper. Unfortunately, one is obliged to wade through many pages of extraneous material in order to discover and savor these side-lights on the management of a Midland shooting estate, and . . . this book cannot take the place of J. R. Miller's Practical Gamekeeping.

This review undoubtedly has the earthly remains of D. H. Lawrence spinning in his grave like a whirling dervish. There Lawrence was, pouring his heart out in defense of the thesis that earthly love has its own virtues—and along comes a fishing-and-hunting critic who complains that an essay on gamekeeping was irritatingly

interrupted by "extraneous material"! It's enough to discourage even the most stouthearted.

And yet it's not so much funny as just plain sad. For this problem of blithely missing the point is perhaps life's commonest one. To a good Unitarian, for example, the ethical teachings of Jesus are warmly welcomed. But the basic truth about him—the fact of the Incarnation — is just "extraneous material." Overlooked is the fact that what he said and did was simply a natural by-product of what he was and is.

When God became flesh for a matter of 30-odd years, he was giving momentary humanity to that which is eternally divine. And when the Gospel writers gave enthusiastic accounts of Christ's sayings and doings, they were simply noting the character of the everlasting Lord in incarnate action. It would have startled them to think that Jesus should one day become chiefly known as a teacher or a healer or the arbiter of applied sociology.

Least of all was it intended that he ever be regarded as an incomparable Sunday School Superintendent. Nor yet as the Chief Inspector of the Department of Celestial Sanitation. Jesus Christ is either God Incarnate or else he was the most monumental fakir of all time. It's one or the other. And if we can't have it both ways at once, neither have we the moral right to settle for any queasy and quibbling compromise in between.

Which is why the Christian religion doesn't expect any of us to grow up to be little Jesuses. For our Lord is not just one of a long line of estimable prophets. Rather, he is the Savior who—through his sacramental body, the Church—redeems the faithful from the world, the flesh, and the Devil.

Meanwhile, I shall henceforth stop reading Field And Stream, not because I object to its literary style, but because it so witlessly managed to miss an obvious point.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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THE WITNESS

Tunkhannock

— Pennsylvania

Receiving The Word Of God by Robert E. Terwilliger. Morehouse-Barlow. \$2.75

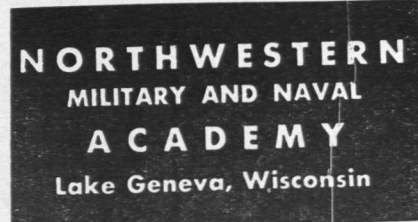
This is the latest in a series of nine books called Annual Bishop of New York Books, each by a different author. Like the eight that went before, this is a valuable book, with a clear objective and in the pursuit of which refreshingly simple language is, for the most part, used.

The author concerns himself with the Christian's receiving of the Word of God, and not with his proclamation of that Word. The book therefore is chiefly occupied with making clear that Jesus Christ himself is that Word, spoken by the Almighty in the person of Christ, creative and dynamic, alike in his Palestine life and in our own time and place. And having made this proclamation — clear and challenging — the author makes what amounts to a rather long detour to explain the great difficulties modern man has in taking stock in such a proclamation.

It is the long recognized "Alienation of Modern Man" which is both the cause and the result of this present era of force and fraud and this author summarises it effectively in this detour before he goes on to the logical next steps, — the "Receiving the Word of God" in the Bible, in the liturgy and in the ministry of preaching. The really basic text for the whole treatise is the prologue to the Fourth Gospel which the author realizes and interprets brilliantly and at length.

Dr. Terwilliger has a particularly interesting section on the world-wide liturgical movement, another long paragraph of appreciation of scholar-

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ly modern translations of the Bible of which he prefers those done by individuals to the ones done by commissions. But of the old King-James Version he writes: "It is by all odds still the best translation to be used in the services of the Church because of the perfection of its prose".

This Annual Bishop of New York Book is wholesome and stimulating reading, as a whole or in separate chapters. Just what the author aims to do has, of course, been attempted a good many times in recent years. This present book reminds one a good deal of the latest volume of Dr. Pittenger, — *The Word Incarnate* — and its author and Dr. Pittenger alike will doubtless hear loud cries of disagreement and regret from conservative theologians. But any seeker after truth, be he conservative, radical or liberal, will find it worth his time to read this book with care and sympathy.

The Way of Renewal by Arthur Lichtenberger. Seabury Press. \$1.00

This little book or pamphlet is eleven years old, written when our present Presiding Bishop was Dean of Newark Cathedral. It consists of

quotations from spiritual authors for each day of the Lenten season, and for those who really cherish a hope for spiritual renewal this Lent it can be of priceless value, whether this is the first or the eleventh time of reading.

Here are the names of a few of the authors of these meditations: Athanasius, Augustine, Fenelon, Teresa of Avila, William Temple, Phillips Brooks, C. S. Lewis, Evelyn Underhill, Gregory Dix and W. H. Auden.

Education And Moral Wisdom by George N. Shuster. Harpers. \$3.50

The author of this book is well known as a scholar and educator, a former editor of the liberal Roman Catholic magazine, *Commonweal*, and now the president of Hunter College in New York City. The contents of this book is a miscellaneous collection of essays and speeches originally published in papers and magazines in the past 15 years. Some of the chapters will interest specialists in education, others will prove worth reading and study by any liberal, literate citizen. The book as a whole is in free-and-easy style; scholarly without stuffiness.

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