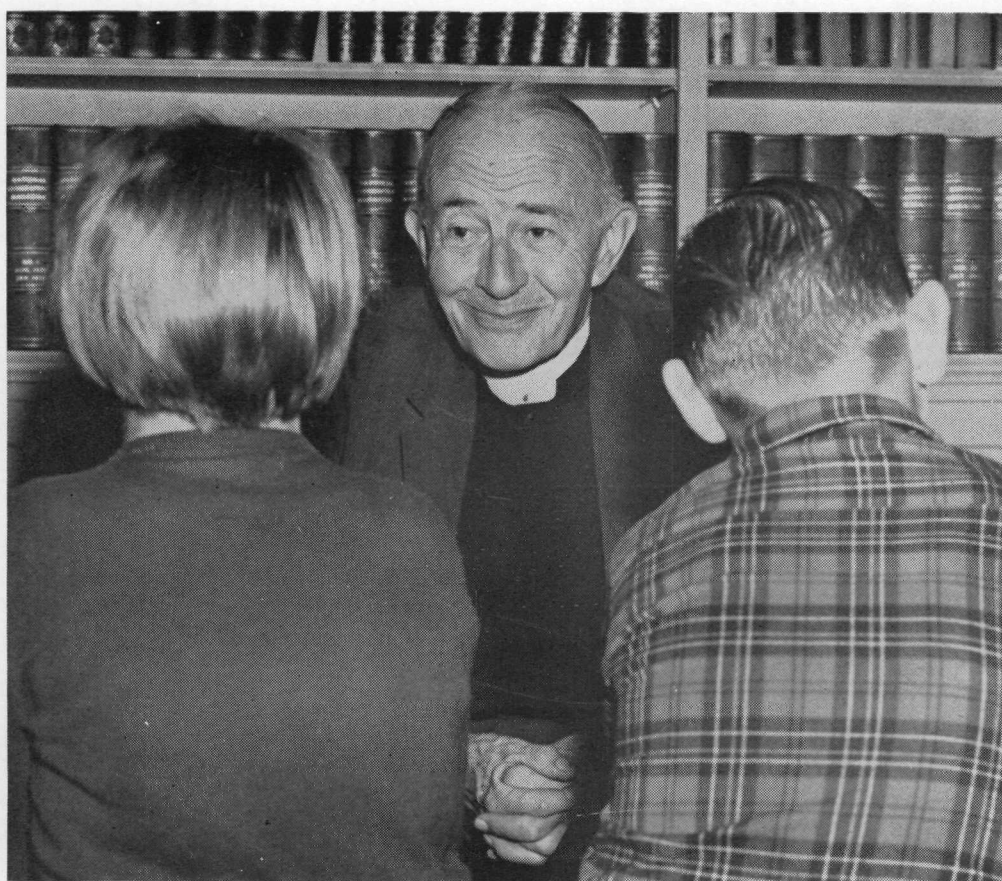


# The **+** WITNESS

MAY 17, 1962

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## BISHOP ANGUS DUN AND FRIENDS

THANKSGIVING SERVICE and testimonial dinner on May 6th ended eighteen years as Diocesan of Washington. See news pages and editorial in this issue

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## WHAT ABOUT SPEAKING IN TONGUES?

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## 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  
sermon, 4.

Morning Prayer and Holy Communion  
7:15 (and 10 Wed.); Evensong, 5.

#### THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00  
a.m. (Choral Eucharist, first Sun-  
days).

WEEKDAYS: Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays).

HOLY DAYS: Holy Communion 12:00  
noon.

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Ser-  
mon. 4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday  
at 12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

#### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY

Sundays: Holy Communion 8; Church  
School 9:30; Morning Prayer and  
Sermon 11:00.  
(Holy Communion 1st Sunday in  
Month).

#### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

#### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL  
NEW YORK

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday), 12 noon;  
Sunday, Holy Communion, 9 and  
12:30; Morning Prayer & Sermon,  
11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

#### ST. THOMAS

5th Ave. & 53rd Street  
NEW YORK CITY

Rev. Frederick M. Morris, D.D.  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11 HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

#### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street  
Near New York Memorial Hospitals  
Hugh McCandless, Lee Belford, David  
Wayne, Philip Zabriskie, clergy

Sundays: 8 a.m. HC; 9:30 Family (HC  
38) 11 MP (HC 15).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

One of New York's  
most beautiful public buildings.

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### For Christ and His Church

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THE WITNESS is published weekly from  
September 15th to June 15th inclusive, with  
the exception of one week in January and  
bi-weekly from June 15th to September 15th  
by the Episcopal Church Publishing Co. on  
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in  
bundles for sale in parishes the magazine sells  
for 10c a copy, we will bill quarterly at 7c a  
copy. Entered as Second Class Matter, August  
5, 1948, at the Post Office at Tunkhannock  
Pa., under the act of March 3, 1879.

## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.  
Minister to the Hard of Hearing  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

#### ST. PAUL'S

13 Vick Park B.  
ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector  
The Rev. Frederick P. Taft, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

#### ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector  
The Rev. George N. Taylor, Associate  
Sunday - Matins and Holy Eucharist  
7:30, 9:00 and 11:00 a.m.  
Wednesday and Holy Days 7 and  
10 a.m. Holy Eucharist.  
Sacrament of Forgiveness - Saturday  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:30 and  
11:15 a.m. Wed. and Holy Days:  
8:00 and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

#### ST. THOMAS' CHURCH

18th and Church Streets

Near Dupont Circle

WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
7:30 p.m. Evening Prayer.  
(8:00 in Advent and 6:15 in Lent)

#### TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services 8, 9, 9:30 and 11 a.m.

#### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V  
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Artists Center  
The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

#### CHURCH OF ST. MICHAEL

AND ST. GEORGE

SAINT LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. David S. Gray,  
Associate Rector  
The Rev. Jack E. Schweitzer,  
Assistant Rector  
Sundays, 8, 9:30, 11 a.m.

#### ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
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.

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**Story of the Week**

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**National Council Asks President  
For Human Rights Statement**

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★ The Church is asking President Kennedy to issue a commemorative statement honoring the centenary of the Emancipation Proclamation "in terms appropriate for 1963."

In a resolution adopted at its quarterly meeting May 2-3 in Greenwich, Conn., the National Council called for "a reaffirmation of opposition to any denial of human rights" and for "penitence for the Church's failure to act more affirmatively in response to these documents in the cause of justice."

After debate and a close vote on the penitence portion of the resolution, it was passed unanimously in its entirety.

The Council's department of social relations was authorized to prepare and distribute materials on the centenary to all Episcopal parishes.

The complete resolution reads:

"Whereas, January 1, 1963 marks the centennial of the Emancipation Proclamation; therefore, be it resolved, that the National Council suggests that the congregations and people of the Protestant Episcopal Church join with other citizens in celebrating this historic occasion in appropriate ways; by the rededication of the nation to its heritage of freedom symbolized by the Proclamation and other documents of our his-

tory; by a reaffirmation of opposition to any denial of human rights; and by acts of penitence for the Church's failure to act more affirmatively in response to these documents in the cause of justice; and be it further resolved, that the National Council of the Protestant Episcopal Church respectfully request the President of the United States to issue a commemorative statement honoring this centennial anniversary in terms appropriate for 1963."

**From 281 to 243**

Sale of the 68-year-old headquarters at 281 Park Avenue South, New York, was announced by Lindley M. Franklin Jr., treasurer. The property has been sold for \$350,000 to the Federation of Protestant Welfare Agencies in New York. The transaction will be closed by March 1, 1963.

By that date, the National Council staff and personnel of various Church-related agencies are expected to occupy the new Episcopal Church Center now under construction at Second Avenue and East 43rd Street.

Negotiations are underway, it was revealed, for the sale of Tucker House in Greenwich, Conn., where the department of education has had its offices for several years. Property in Evanston, Illinois used by the division of research and field

study will also be sold, as all National Council staff will come to New York to work under one roof in the new center.

Net proceeds of all property sales will be credited to the fund for the new building, toward which all Episcopalians were asked to contribute in a special offering last Sunday.

**Volunteers for Missions**

Young Episcopalians will soon go abroad for their Church's own version of the peace corps.

To be known as "Volunteers for Mission," those chosen will take teaching or administrative assignments in a program of short-term voluntary service open to recent college graduates. The National Council unanimously approved launching the program on a three-year experimental basis.

The project will answer a long-standing need for service opportunities for Episcopal youth. Until now, young Episcopalians wanting to give constructive service have been referred to other groups.

Eight volunteers will be appointed for the next two years, at a cost to the Church of \$6,000 each for the two-year period. Episcopal Churchwomen have granted \$10,000 toward the \$48,000 total cost, and yearly National Council budget provisions will make up the balance. The experiment is authorized through June 1965.

The Rev. Donald E. Bitsberger, associate secretary in the overseas department, explained



that service by the volunteers will release missionaries for other tasks, freeing them from some teaching and administrative duties.

Volunteers must be Episcopalians, at least 21 years old and no more than three years out of college. Likely assignments are in the missionary districts of Mexico, Central America, Puerto Rico, Virgin Islands, Philippines and Liberia and for the overseas department in Japan. Modest allowances will be paid for room and board, pocket money, insurance, transportation and freight. Orientation and screening costs for the program are also in the budget.

The plan was submitted by a committee appointed by the Presiding Bishop, at the request of the joint program planning committee of the Council. The project will be conducted jointly by the overseas department and the division of college work in the home department.

### Lay People Abroad

Preparing Americans living abroad to serve as lay missionaries is being studied. How to help many of the 2 million Americans outside the United States to accept religious as well as secular responsibility is the subject. Results will be reported by the overseas department at the October 9-11 meeting.

The Rev. Samuel Van Culin, Jr., assistant secretary of the overseas department, in presenting the plan, described it as seeking "to provide assistance for the lay family in the international community as communicators of faith," in a program coordinated within the Council. Concerned directly with it will be the overseas and education departments, the armed forces division and the division of laymen's work.

### Church-State Relations

A committee to study Church-state relations, particularly in

respect to federal aid to Church-owned and Church-related schools at all levels, is to be appointed by the Presiding Bishop at the request of the Council.

The study will be made in the light of current debate on the subject and in accordance with action at the last General Convention which reaffirmed the Church's basic position against federal aid.

### Reactor Dedicated

The \$360,000 nuclear reaction at St. Paul's University, Tokyo, was dedicated May 13. Treasurer Lindley M. Franklin, Council treasurer, announced that it is entirely paid for, with a small balance which will go to St. Paul's to help with operating expenses.

### Aid For Negro Students

A new form of scholarship help for students in American Church Institute colleges and for other Negro students is being promoted by the Institute.

Marvin C. Josephson, director of the Church-supported Institute, reported the new project for students of special ability. Contributions for scholarship aid are now being sought, to enable them to transfer to certain technical schools or to go on into graduate studies in their fields.

Ground-breaking on April 12 for the new fine arts-physical education building at St. Augustine's College, Raleigh, N. C., was reported by Josephson. Alumni of the college gave \$25,000 for the building, toward which Episcopal Churchwomen contributed a grant of \$150,000 from their United Thank Offering funds.

A pilot project being started to clarify the functions of chaplains at church-related colleges was also described. Mr. Josephson explained that teaching duties assigned to chaplains have been found to impair their pastoral relationships, so that expe-

riments are now underway to free them of administrative and teaching responsibilities.

### Aid Cuban Refugees

Church people should help Cuban refugees not so much because they are hungry and cold, but because Christian civilization must remain strong, the Rev. Alexander Jurisson told Council members. The head of the Council's relief work said that we should be interested in them "not just because of the Cuban refugees, but to ease the pressure on our own communities and towns in South Florida, as there are now 100,000 refugees in Miami. This becomes a national emergency, just as an earthquake in San Francisco would be such an emergency."

### NEW HAMPSHIRE HAS BIG WEEK-END

★ The 160th convention of the diocese of New Hampshire was held at Grace Church, Manchester, on May 4-5, concurrently with the convention of the Baptists, Congregationalists (U.C.C.), Methodists and Presbyterians and the sixteenth annual assembly of the N. H. Council of Churches. A similar gathering of major denominations in Manchester had occurred once before: in 1953.

Perhaps the most significant event of this year's convocation of churches was the mass meeting and ecumenical communion service at the First Congregational Church on Friday evening. Ministers of all the denominations involved took part in the service. Douglas Horton, former Dean of the Harvard Divinity School preached the sermon. A congregation of nearly 1,000 persons attended and received.

Said one Episcopal priest, "Truly, it was a marriage feast. We hope that we wore the wedding garments."



# Tributes to Bishop Angus Dun On Retirement as Diocesan

★ Bishop Angus Dun has retired after 18 years as bishop of the diocese of Washington. A public service of thanksgiving for his ministry took place in the Washington Cathedral on May 6th, with Bishop Henry Knox Sherrill, Presiding Bishop from 1947 to 1958, the preacher.

At the conclusion of the service, Bishop Dun presented his crozier, symbol of his office, to his successor, Bishop Creighton.

Bishop and Mrs. Dun were guests of honor that same evening at a dinner when something over a thousand of their friends gathered. The Rev. Theodore Wedel was toastmaster. Speakers at the dinner were Presiding Bishop Arthur Lichtenberger, the Rev. Samuel McCrea Cavert who was executive secretary of U.S. World Council of Churches before his retirement in 1957, and Marquis Childs, journalist and author.

## Bishop Sherrill's Sermon

Bishop Sherrill in his sermon dealt particularly with the great part Bishop Dun has played in the ecumenical movement. "Many times in ecumenical gatherings," said the former Presiding Bishop, "I have seen him bring the discussion down to earth sometimes with a hard thud, by his common sense, practical knowledge and experience."

"A third characteristic of Bishop Dun's leadership in the ecumenical movement," Bishop Sherrill declared, "has been his realization that God in Christ is lord of all life. So often there is the inclination to restrict the Christian gospel to the ecclesiastical even to the realm of the legalism of Church life and practice. Angus Dun has grasped the mission of the Church in

breadth and in touch not only with modern times but within the broad sweep of human history."

Bishop Sherrill, in his fine tribute to Bishop Dun, said that we may well thank God for the past but stressed that the demands of the future are paramount. He said:

"The ecumenical movement has had a remarkable growth and influence as evidenced by the National Council of Churches, the World Council of Churches and the increasing flow of prayer, literature and of discussion throughout all branches of the Christian Church. As we look back we can realize more fully than ever the contribution of John R. Mott, Archbishop Soderblom, William Adams Brown, Archbishop Temple, Bishop Brent, Bishop Azariah and many others who led the way. We are now approaching the third generation in the history of the ecumenical movement. The question arises where are to be found the Visser 't Hoofts, the Caverts, the John Baillies, the George Bells of tomorrow. That God will raise up comparable leaders is

not to be doubted but there is a definite responsibility upon the younger men and women, clergy and laity alike. The ecumenical movement faces the danger of being an accepted and organized program. The early pioneers were notable for a passion for unity, willingness to move forward and not to be bound merely by what has been. It is essential that this spirit be kept alive by those who under the guidance of the Holy Spirit dare in spite of discouragements and difficulties to press toward the goals.

"As has often been pointed out, this limitation of the ecumenical movement is that in general it has largely influenced the leaders of the Churches and has not touched the local churches described usually as the grass roots or as an Irish Bishop at the last Lambeth Council said, 'the parish pump' level. With notable exceptions the laity have not been greatly involved. In one way this is strange for as a whole the laity seem less bound by ecclesiastical tradition and practice. If this movement is to achieve desired results there must be involved the concern of every member of the Church. This means study, prayer and contacts beyond our own household of faith, for this is a task not to be confined to negotiating committees but is a responsibility of us all.

"To achieve the unity of the Church there must be evident certain qualities. First there must be a sterner and more exacting devotion to truth. We live in an age where the word 'propaganda' has received a new and not wholly admirable connotation. Let us face the fact that in representing our own ecclesiastical point of view many of us are inclined to overstate our case. In a mistaken loyalty to our own tradition most of us are apt to claim too much and to take a party line for which the Apostolic Church is always the



Bishop and Mrs. Dun

proof of our opinions no matter how diverse they may be. This Christian religion is rooted and grounded in history. The books of the Bible are historical documents. Whatever is history comes within the purview of critical study. I realize that this is a different area. But I am certain that Christianity must not consist of 'believing things we know aren't so'; we can only appreciate the reality of the unseen as we are scrupulously honest in our study and statement of the seen. Truth possesses majesty, demands reverence because it is of God. Nowhere do we need this austere quality more than in facing the problem of a divided Church.

"Then too there must be a deepened sense of humility. The words which come to me again and again are 'We see through a glass darkly, we know in part, we prophecy in part'. There is a mystery in the gospel. We are all of us limited in this world of space and time and we can never properly lose this consciousness of limitation. No one of us, no group of us, no matter what may be our claims have the wholeness of God's truth. As we seek the will of God this truly devout and sincere believer will have the grace of true humility.

"Finally in every relationship there must be evidenced the quality of Christian love which is not sentimentality and weakness but strength. It is well to recall 'Though I have the gift of prophecy and understand all mysteries and knowledge and though I have all faith so that I could remove mountains and have not love, I am nothing'. Ecclesiastical wrangling and bitterness cut at the very heart of the Christian gospel. Before we can solve the problems of Christianity we must learn to study, to differ if need be, to serve in the spirit of love.

"Of course in the last analysis unity will come as the gift of God. It is our part to be open to the guidance of the Holy Spirit who will lead us into all truth.

"So as at this hour we meet to thank God for the ministry of Angus Dun, especially as we value his great contribution to the life of the Church universal, I close with a simple and familiar admonition

'Go thou and do likewise'."

### Dinner Speakers

Presiding Bishop Arthur Lichtenberger, the Rev. Samuel M. Cavert, long associated with Bishop Dun in the ecumenical movement, and Marquis Childs were the headliners at the dinner. The Presiding Bishop, in a message in the diocesan paper, had written,

"When a man is consecrated a bishop in the Church of God, at the central part of the service these words are said, 'And remember that thou stir up the grace of God.' This certainly has been a signal mark of the episcopate of Angus Dun. He has through his care for clergy and people, in his wise administration of the diocese, through his deep concern for the healing of the divisions within the body of Christ, deepened in us all the grace of our Lord Jesus Christ. God be praised for his life and ministry."

Mr. Childs spoke of the bishop's wisdom, compassion "and above all his sense of a shared and common humanity. Bishop Dun has a compassionate understanding of the human condition in all its squalor and degradation and its nobility and grandeur. — It is this understanding, this common humanity, that seems to me to ennoble everything he does."

Childs also spoke of the bishop's humor which, he declared, "comes from his understanding of the human condition

and it is therefore warmed by his compassion and colored by his sense of the earthy realities of life."

"For a quarter of a century, Bishop Dun has been one of the most creative leaders in wrestling with the problems that keep the Churches apart and in moving toward a greater unity in the Church," declared Cavert, a Presbyterian clergyman who, perhaps more than any other single person, is responsible for the creation of the National Council of Churches and the World Council of Churches.

Bishop Dun, in his reply — which, he remarked, "will surely make my funeral an anticlimax" — asked all to join in singing the doxology. "If we praise God from whom all blessings flow, we shall at last be placing the applause of this evening where it rightfully belongs."

The series of events ended with Bishop and Mrs. Dun having luncheon at the White House at the invitation of President Kennedy, who said that the Bishop had combined "the gifts of wisdom, wit and scholarship so as to make this diocese a radiating influence throughout the nation and the world."

Bishop and Mrs. Dun left immediately for a South American cruise. They will spend the late summer at their summer home in Heath, Mass., returning to Washington in September.

### BISHOP JONES GOES TO COVENTRY

★ Bishop Jones of West Texas is presently in England where he will take part in the dedication of the new Coventry Cathedral. He also was in Rome during Holy Week where he conducted the three hour service and one of the Easter services at St. Paul's, where the Rev. W. C. Woodhams is rector.

# EDITORIALS

## A Great Bishop Retires

THE EDITORS OF THE WITNESS and our many readers wish to pay tribute to Bishop Angus Dun, who retired May 6 from his active ministry as Diocesan of Washington, after eighteen years as chief pastor in the capital city of the nation. Observances which were held to mark this event are reported in our news this week. They were appropriate to the occasion and we know that there are thousands of clergy and laity throughout the Episcopal Church in this country and the Anglican Communion around the world who join us in sending the Bishop our good wishes as he enters upon his well-earned retirement.

It is, of course, impossible to think of Bishop Dun as "retired." We are confident that his alert mind and sensitive spirit will continue to play on the many facets of the Church's life, but even more on the work of the Lord Jesus Christ in the world and on that world to which he brought his gospel as a "saving person"; and out of that meeting of mind and spirit with the realities of life and faith, we are sure, the Bishop will continue to write and speak to our edification, illumination, and deepened dedication to the cause which binds us together with him in loyalty and devotion.

Angus Dun was born in New York City in 1892. He attended Albany Academy, Yale University, and the Episcopal Theological School. Ordained to the priesthood in 1917 by Bishop William Lawrence, he spent three years as vicar of the small parish of St. Andrew in Ayer, Massachusetts, and then (from 1920 until 1944) served on the faculty of the Episcopal Theological School — for twenty years as a professor and for four years as the dean. During that time, he taught hundreds of men now in the ministry. His Christian discipleship, combined with his wide reading and deep learning, have been an immeasurable influence upon the whole Church, both through the men he taught and through his own preaching and lecturing and writing.

One of Bishop Dun's major concerns has been the ecumenical movement and the reunion of separated Christians in one visible community of faith and worship. He has been active in the World Council of Churches as well as in our own ecumenical commission. His concern in this matter was expressed most directly, however, in a small book, "Prospecting for a United Church", which remains a little classic of ecumenical thought.

In the second paragraph above we used the title of another of Bishop Dun's books: "The Saving Person". This penetrating study of the impact and life of Jesus as saviour of men and living lord has had a wide and continuing appeal, not only to clergymen but to laypeople as well. This is true also of his finely executed presentation of the Christian faith entitled "We Believe", and his small volume of eucharistic devotion entitled "Not by Bread Alone."

And so we could go on and on. Suffice it to say that in educational circles, in the world of theological enquiry and discussion, in social and economic areas, and in many others as well, Angus Dun has made a contribution to the whole Christian community in this land which has placed him in the front rank of Christian spokesmen in our time. Finally, as the chief pastor of a large and growing diocese, he has been an outstanding leader and executive, but above all a faithful and loving father in God to his clergy and people.

As Angus Dun retires from his active ministry in the Church, we acknowledge all that he has done, we express our gratitude for his leadership, we remain humbled by his prophetic word, but above all we would convey to him our affectionate greetings and our good wishes for the days to come — when, as we have said, his "inactive ministry" will doubtless be as much a vigorous and active one as ever it has been.

Thank God for Angus Dun, the theologian, the educator, the bishop, and the man!



## WHAT ABOUT SPEAKING WITH TONGUES?

### The Chicago Report

By J. Ralph Deppen

*Archdeacon of Chicago*

IN A PROSPEROUS MID-AMERICAN SUBURB in this second half of the twentieth century there has appeared among a congregation of fairly typical Anglicans a phenomenon rather unusual in contemporary Anglicanism. The sound of glossolalia, or "speaking in tongues", has been heard again in a part of the Church where, for centuries, it has been virtually silent.

Although this congregation in the diocese of Chicago is not the only place in the United States where "speaking in tongues" has occurred recently, the clergy and people concerned have responded somewhat uniquely. They appealed to their bishop for his pastoral counsel as to what to do about this apparent outpouring of the Holy Ghost. The Bishop of Chicago, the Rt. Rev. Gerald Francis Burrill, complied by appointing a special commission to study the phenomenon, and, in the light of the Church's scriptures and history, and the living experience of those who are engaged in "spiritual speaking", to recommend appropriate action.

The commission was composed of four learned and seasoned parish priests, a theological seminary professor and the writer, who served as chairman. More than four months were spent in discussing and reviewing this new out-cropping of glossolalia in terms of actual observation of the current phenomenon and study of scriptural references to its prototypes in the primitive Church. The Bishop of Chicago enthusiastically received the commission's report and advised his clergy that he "will be guided by these recommendations" and "makes them his official policy in this matter."

Several members of the special commission on glossolalia visited meetings of the group and observed personally the practice of "speaking in tongues." They noted that, "the practice consists of two phases:

- A rapid, unintelligible series of utterances,

eyes closed, voice quiet, body relaxed — sounding like true language in its inflections and pauses and intonations, seeming very close to various tongues which might be heard any day in the United Nations.

- An 'interpretation' done in the same manner except in English, consisting of a introduction, 'Thus saith the Lord', and an opening form of address which is always plural and affectionate in the Johannine manner 'My little ones', 'Little children', 'My beloved ones', followed by various admonitions and general promises or warnings, some hackneyed, some sounding rather original, concluding with 'Thus said your Lord' — after which the group joins in 'Amen'.

There is no sign of disorder or overexcitement. The activity can follow, almost immediately, light conversation and ordinary party-talk, and when all have had their turn, the resumption of casual chatter and objective observations of what has happened is instant and easy. Without exception, all the participants testify that their having discovered this faculty and their regular sharing together of it have made the most profound and permanent change in their lives from top to bottom, all day, all night; that it has launched each and every one of them into a moment-by-moment 'practice of the presence of God' for which they are obviously grateful to the Lord beyond telling; that the daily routines in home and at work and play, as well as the regular practices of the churchman's life have all taken on new meaning and new joy and quiet excitement; that they feel in their spirit and conversation and faces the marks of real and sustained conversion to lives of faithfulness and obedience to God."

#### Report by Prof. Nes

FROM HIS TREATMENT of a study of glossolalia in the New Testament, the Rev. Professor William H. Nes drew the following conclusions: "A clear distinction must be drawn between the meanings of *pneumatica* and *charismata*. The latter are the 'grace gifts', through Jesus Christ, of the Holy Spirit. The former may indeed be

'spiritual' but they are not necessarily — and very often they are not — the operations of the Holy Spirit that says *Kurios Iesous*.

"In viewing the Corinthian discourse with the Pentecost narrative in Acts we will discern a sharp difference and one ambiguity. At Pentecost the Apostles spoke in 'other tongues as the Spirit gave them utterance' and the multitude, in the diversity of their dialects or languages, comprehended the utterance directly and immediately. In I Corinthians it is a speaking in unknown tongues which cannot be understood by the auditors and may indeed be incomprehensible to the speaker, and which therefore demand the exercise of another charisma, that of interpretation. But, as to the ambiguity: In the Pentecost narrative there is also the remark that some who heard mockingly charged the Apostles with being drunk. This reminds us of St. Paul's observation that 'they will think you are mad'.

"St. Paul clearly believed that speaking in an unknown tongue could be authentically the utterance of the Holy Spirit, for he says he did it himself. Therefore he is not prepared at all to forbid it, if it is properly safeguarded by interpretation and by the good order of the Church. But — and this is never to be forgotten — speaking in a tongue is not self-authenticating, and indeed may be the work of demons.

"St. Paul is concerned with the control and regulation of the practice. This requires the chastening of pride in 'spiritual ones' and the obedience to his directions 'as the commandments of the Lord'. But behind his effort to regulate and control, and clearly fundamental to his argument, is his effort to divert the zeal for spiritual manifestations to other channels — 'pursue the better gifts, and above all that, pursue the far more excellent way of faith, and hope, and love,' for these are the supreme charismata and the intrinsically and supremely Christian pneumatika."

### Commission Recommendations

AGAINST THE BACKGROUND of their observations and study, the commission offered six specific counsels, which the writer presents by their topical headings:

- Separatism and the development of any kind of sectarian spirit is to be deplored.

- The danger of irrationality and emotional excess is to be acknowledged as a real danger and to be shunned.

- All Christians must be ready to submit special experiences of this type to the judgment and decision of their pastors.

- The contemporary fondness for the new and sometimes for the bizarre is a temptation, and must be avoided.

- Methods of instruction and prayer which are unquestionably grounded in the Holy Scriptures and proven through centuries of Christian practice are to be given priority over methods which rest on tentative if not dubious foundations.

- Our strongest Apostolic authority is St. Paul (in I Corinthians 12-14). The principles which support his directions to the Church of Corinth in the matter of "spiritual speaking" are valid today.

The commission summarized its report by concurring in the admonition of St. Paul, "Let all things be done unto edifying." (I Corinthians 14:26b) "The building up of Christ's Church — both through a deepening of the true spirituality of the faithful and through her redemptive mission to the minds and souls of those who have yet to acknowledge the Lordship of the Holy Ghost — is the criterion by which we should both desire and value spiritual gifts."

### Bishop's Policy

THE COMMISSIONS' RECOMMENDATIONS, which Bishop Burrill has made his policy in this matter are, "that provision be made:

- that the exercise of 'spiritual speaking' shall in no way intrude itself into the regular worship and work of the Church so as to disturb the order and peace thereof;

- that those who engage in this activity avoid occasion for giving offence to the Church either by exalting themselves or by suggesting that others seek this gift as a mark of spiritual superiority;

- that the exercise of this gift be guarded with vigilance so as to protect both the faithful and the weak from the dangers of irrationality and emotional excess;

- that the persons who experience this gift consult regularly with their pastors;

- that groups of people who exercise this gift under the auspices of any minister of this Church

shall, through such minister, report regularly to the Bishop of their activities."

The writer concludes this condensed account of this one response to a modern recurrence of an ancient religious experience with the closing words of the commission's report. He also offers his "in profound and ever-renewed humility (that) we must submit our judgments in these high matters to God the Holy Ghost, who leads his Church into all truth, who sustains his Church by his love. Let us strive together in patience and in love to witness to his working in us by showing forth the fruit as well as the phenomena of his working. 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law . . . If we live in the Spirit, let us also walk in the Spirit.'" (Galatians 5: 22-23, 25)

## Escape from Reality

By Corwin C. Roach

*Director of School of Religion, Fargo, N. D.*

WHAP WHAP WHAP WHAP WHAP. No this is not an attempt to reproduce a bit of glossolalia (speaking with tongues). Rather, according to Time magazine, it is a line from some of the poetry of the Beatnik school. However it does demonstrate dramatically the inner resemblance between the beatnik and the glossolalist. Otherwise at opposite poles in their conduct, they are reacting to the world about them in almost identical patterns. It is the cult of unintelligibility and irrationality which we find in both. We live today in a dissolving society where the norms and standards are disappearing. We see this reflected in our art as well as in our literature. Men are giving expression to their feelings in ways which are incomprehensible to their fellows. Like the man who speaks with tongues, there is needed an interpreter, a critic who attempts to make sense out of what seems to be mere nonsense, a splotch of colors, a tangle of rusted iron, a spate of unrelated words or sounds. There is a sensitivity here to the undoubted disorder of much of modern life which we must appreciate, but there is also a frustration and resultant defeatism which would make meaningless our whole spiritual and cultural heritage.

It is this very heritage that the beatnik would challenge consciously and the glossolalist unconsciously. In his squalor and disregard for con-

vention, the beatnik is a carbon copy of the ancient Cynics, the famous Diogenes, for example. Yet in most of his characteristics our modern beatnik parallels even more closely the ancient ecstatic from whom the modern ecstatic stems. Speaking with tongues and the various bizarre practices associated with it are referred to at least a thousand years before Christ.

In one sense glossolalia began as soon as man learned to talk. As he attempted to pierce that first sound barrier, there were the inevitable sonic booms and they have continued to reappear in the centuries since. G. B. Cutten "Speaking with Tongues" remarks, "Thinking is a comparatively late development of the human mind, and for many people, is, except in a rudimentary way, a task too heavy for the mental machine".

Speaking with tongues, then, is a kind of stripping the gears, a type of malfunctioning. It appears when the going gets tough for the mental machinery.

Let us clear up any possible confusion. The term speaking with tongues has been used loosely to describe two quite different things. The one is the ability to speak intelligibly in foreign languages which have not been mastered in the ordinary, painstaking way. The other is the practice of uttering incomprehensible, disconnected sounds, nonsense syllables, which have no apparent meaning.

Both types are illustrated in the New Testament. At Pentecost the first Christians are said to have spoken in other tongues so that the pilgrims assembled at Jerusalem from all over the ancient world were able to understand, each in his own language. At Corinth on the contrary, the speaking with tongues to which St. Paul is referring in I Cor. 14 is discourse which is unintelligible, at least to other people.

It is a question how far the Pentecost account and similar reports in later Christian history are to be taken at their face value. The gift of tongues at Pentecost may well have been of the Corinthian variety, either misunderstood or consciously modified by the author of Acts. He is concerned to have the first disciples speak the gospel message to the people of their day in the people's own language. That must be our concern too.

### Escape From Reality

THIS IS WHERE GLOSSOLALIA, as it has been practiced through the centuries, is at fault. Like beatnikism it is an escape from reality by a re-



turn to primitivism. In spite of their surface differences there is a startling psychological resemblance. Both throw off the bonds of a civilization and culture which in most cases have rested lightly on the person to begin with. Glossolalia is a widespread phenomenon among primitive people. Anthropologists have found it present among early Hawaiians as well as late San Franciscans.

The focal point in the early Mediterranean world seems to have been Phrygia in Asia Minor whence the practice was carried to Greece in the Dionysiac cult and to Syria where it is present before the time of the Hebrews. Plato pays his respects to it in the *Timaeus* and Virgil in the *Aeneid*. The former states, "no man when in his wits, attains prophetic truth and inspiration, but when he receives the inspired word either his intelligence is enthralled by sleep, or he is demented by some distemper or possession". In I Kings 18 we have a reference to Canaanite prophets cutting themselves with knives, leaping about the altar and crying out to Baal. In its origins Hebrew prophecy was equally ecstatic and unintelligible. It began probably in the crisis created by the Philistine conquest. Man was possessed by the spirit which caused him to do strange and bizarre things. Sometimes the spirit was regarded as good, but on occasion it might be evil or turn to evil. From the very early times men saw the debit side of these strange and mysterious gifts.

The outstanding example of this dread polarity was Saul. As a young man he met a band of prophets and was seized by the mass excitement of the group and "prophesied" along with them. But in later years we are told the spirit of the Lord left Saul and an evil spirit came upon him. Many a man since has suffered as did Saul and has been pushed over the border line from enthusiasm to hysteria.

Hebrew prophecy rose above its ecstatic origins and the term prophecy is used for edifying discourse rather than for this unintelligible speaking with tongues. However in the later Old Testament prophets some of the vestigial remains are still there. Some have thought that the reference in Isaiah 8:19 to those that chirp and mutter is a criticism of speaking with tongues. It seems rather to be a reference to necromancy. However Isaiah himself may be accused of glossolalia in 28:10. Our versions have made sense out of the clipped Hebrew syllables but it may

well be that we have our first recorded bit of glossolalia.

Tsaw latsaw, tsaw latsaw

Kaw lakaw, kaw lakaw

If this be so, speaking with tongues, nevertheless, died out and the prophet Joel could look forward to its return as one of the signs of the new age. It was this passage which is quoted in Acts 2.

As Acts 10:14, 19:6 point out, glossolalia accompanied the gift of the Holy Spirit. Yet again, speaking with tongues was not a unique Christian gift. A man might speak under the inspiration of a false spirit as St. Paul indicates in I Cor. 12. The test is always rational. The false spirit for example can never say "Jesus is Lord".

### Self-Centered

YET GLOSSOLALIA is basically unintelligible and self-centered. Accordingly the apostle with clear insight prefers prophecy to glossolalia, the edification of others to self-exhortation. This is "the more excellent way" he describes in I Cor. 13. That great chapter becomes even more instructive when we read it in its historical context. There is something more important and therefore more lasting than these bizarre gifts of the Spirit, no matter how sincere their possessors, and that is love which builds up. So St. Paul could distinguish the permanent from the evanescent and the early Church followed his example.

Tertullian, the anti-intellectual Church father of the third century, left the Church to become a Montanist, a "prophetic" sect which came out of Phrygia, the seed-bed of ecstatic movements, as we have noted. Tertullian is the one important exception and the Church looked askance at the presence of these movements in her midst or on the fringes, the early Franciscans, Jansenists, Camisards, Quakers, Methodists, Irvingites and Mormons. In our own day we have had the Holy Rollers and the so-called Pentecostal groups who in the strict biblical description of the event are not really Pentecostal after all.

### What Is The Cause?

WHAT DO WE LEARN from all this? Cutten finds three factors producing glossolalia, excitement, low mentality and illiteracy. Often the excitement is a result of persecution as in the case of the early Christians and the various dissenting sects of later time. Certainly St. Paul witnesses to the poor cultural background of his

Corinthian converts. Instead of illiteracy, perhaps we should think in terms of inadequate ability of expression.

We do not live in an age of persecution, but there is certainly anxiety and insecurity which affects us all. Speaking with tongues is part of a general flight from reason which characterizes our age. There is around us a return to the sub-human and the sensual which were all parts of the old ecstatic cults. Not only our poetry but all forms of art are affected. Painters now walk over their canvases or roll their models across them. Time spoke of the modern poetry as "a timely explosion of a type font". We could describe our whole era in similar terms. One speaker spoke of our modern fission, fusion and confusion.

But St. Paul reminds us, God is not a God of confusion but a God of peace. The ancient command repeated by Jesus was to love God with all one's heart; but for the Hebrew the heart was the seat of the will and the intelligence. God's primary demand is to use our intelligence. "Be wise as serpents and harmless as doves". We reverse the references to our peril and the peril of our world. It will take more than the cooing of the dove to save our age. As Christians, our task is not to mirror the disorder of society but to communicate to it the good news of a new world which shall have purpose and meaning. We are

called to give order and structure to a dissolving society and not merely to add to its disorder.

As St. Luke transformed the Pentecostal experience from sterile glossolalia to creative discourse, he pointed the way for Christians in every age. We must present the gospel in thought forms which are relevant for the contemporary world. This is our Anglican heritage that the worship of God be conducted in a language understood by the people. This cannot however be a mere echoing of the discords of the age. We must speak out clearly, directly, forcefully. Again St. Paul reminds us, it takes a trained bugler to sound an intelligible call. All the loud blasting by a willing novice will not do it. Sound is not enough. We must make sense. The early Church, we are reminded, out-thought as well as out-lived its rivals. The same formula holds good today.

I do not doubt that those who have revived glossolalia in our day are sincere, sensitive souls who feel that by it the Holy Spirit is speaking through them. No more than the apostle would I wish to quench the spirit. Glossolalia may speak to the moods of the speaker on these non-rational levels, but it has no intelligible upreach, no outer thrust. In spite of the undoubted personal satisfaction which they receive, I would urge them to "try the spirits".

## RELIGIOUS BOOM AND THEOLOGY

By Henry Pitney Van Dusen

*President of Union Theological Seminary*

WHAT ARE THE FEATURES of the current scene which set the special conditions for theological education at this hour?

Clearly, the most significant feature, as it is the most striking feature, of our "present situation" is what a popular journal of wide circulation captioned: The Current Boom in Religion. Discounting the appropriateness of the figure, drawn of course from the world of finance, no one will challenge the fact. As the author of that article, Eugene Carson Blake, summarized the evidence: —

"Yes, the boom is upon us. Call it what you will — a religious resurgence, a move back to God, a reawakening — it's here."

This diagnosis is confirmed by a more objective authority. Perhaps the most acute European observer of the American scene, Professor D. W. Brogan of Cambridge University, recently wrote:

"Religion in the United States, like many other things, is booming . . . That there is a genuine religious revival, I do not doubt. That the churches are not in retreat, I do not doubt."

There are at least three features of this cur-

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*Excerpts from an address at the installation of the Very Rev. Edward George Harris as Dean of The Divinity School of the Protestant Episcopal Church in Philadelphia on May 3, 1962 in St. Andrew's Collegiate Chapel.*

rent "boom in religion" with direct and sobering bearing upon the task and program of Theological Education.

### Qualification Needed

THE FIRST REQUIRES a qualification on self-congratulation and self-confidence. It has been voiced over and over again in recent months by trusted spokesmen for the Churches themselves; for example, epigrammatically, by Dr. Blake in that same Look article's caption: Is the Religious Boom a Spiritual Bust? How sound, how profound, how enduring is this current popularity of religion? The implication of this query for us is: We must equip men to guide the Churches within this spate of spiritual flood-tide, yet prepared to adjust at a moment's notice if need be, to a sudden and drastic spiritual ebb and recession.

### Field of Morality

THE SECOND FEATURE has not been so widely noted. It suggests an answer to the previous question.

The "revival of religion" has, thus far, been paralleled by no corresponding resurgence or recovery of morality. Just here is the most disturbing, confounding contradiction of our present moral and spiritual situation. At the present time, we rejoice that we are gaining ground on the spiritual battlefield. Would anyone question that we are still losing ground in the field of morality? If one could plot the complex and illusive data on a graph, the curve of religious vitality and the curve of moral health would be seen to be moving in opposite directions. In a sentence, in contemporary America, religion is gaining ground; morality is steadily losing ground.

Make no mistake. Despite all the heartening signs — increased church memberships and attendance and giving, religious or pseudo-religious books at the top of every list of best-sellers, an obvious upsurge of spiritual longing, even unprecedented numbers and quality of candidates for the ministry — in the larger view, the Christian Church is not gaining ground; we are not even holding our own.

An article in one of the Church papers, not too long ago, bore the arresting caption: Holding the Bridgeheads. It was describing the situation of the Christian mission overseas. The same title might be used to define the position of the Church-at-home. The labors of the Churches today can be more accurately described as a

"holding operation" than a triumphant advance.

I dare not delay to attempt to explain that contradiction. I suspect that it may lie in some part along these lines: religion is, normally, the parent and sustainer of morals. Earlier religious revivals in this country were not only accompanied by vigorous moral renewals; they built up enormous reservoirs of residual moral conviction, habit, and resources, like the reservoirs of good will toward the U.S.A., built up over the years by Christian missions, which Mr. Wendell Wilkie discovered when he circled the globe shortly before his death.

We have been living on those reserves, drawing on them without adequate replenishment. They are beginning to run dry. Thus far, the return to religion in our day has produced no corresponding moral fruitage; that may raise some question as to the quality and worth of the religion. I would venture this judgement: religion and morality are, by their very natures, too intimately involved to continue to move indefinitely in opposite directions. Either there will be ethical renewal to match the current spiritual reawakening, moral revival flowering from religious revival, or the latter will fritter out into futility, like water seeping into desert sand. And our final state will be worse than our first — religious sterility to match moral anarchy.

Here, then is an urgent challenge to theological education. The call comes: — to a more realistic recognition of where we stand in this whole matter of the current return to religion. Next, to a clarification and crystalization of conviction — as to what the relations of religion and morals should be — and must become. Then, to a deliberate and resolute striving to bring not only conviction of mind but manner of life into conformity with Christian moral principles, illumined and sustained and confirmed by authentic Christian faith.

### The Issue of Truth

A THIRD FEATURE of this prevailing "boom in religion" bears even more directly upon our specific task in preparing leadership for the churches of tomorrow. It, likewise, is arresting; I would be prepared to say, alarming.

I have been struck — and disturbed — by two recent, entirely independent, comments by two distinguished European observers on the state of religion in America at the present time. Both affirm the widely recognized "return" to religion. And then, both go on to voice a misgiving, essentially the same misgiving.



A brilliant young British scholar who recently joined the faculty of Cornell University and quickly assumed a large influence among students there, reports his discovery of a most surprising — in many ways, a most heartening — interest of American undergraduates in religion; and then confesses that there is one feature of this interest in religion which troubles him deeply: “students’ almost total unconcern with the issue of truth.”

And the perceptive and trustworthy European interpreter of the United States whom I quoted above, Professor D. W. Brogan of Cambridge, rounds out his impressions as follows:

“Religion in the USA, like many other things is booming . . . . That there is a genuine religious revival, I do not doubt. That the churches are not in retreat, I do not doubt. I do doubt if the intellectual truce can be kept up indefinitely, in which few people dare to ask, ‘Is this true?’ ”

“Almost total unconcern with the issue of truth”; “Few people dare ask, ‘Is this true?’ ” It is not easy to say exactly what it is which these two commentators, from entirely different points of view and on the basis of quite different observations, are pointing to. But that they are calling attention to something of immense importance, few of us would question.

At the least, they seem to be suggesting that, in all the widespread and favorable attention to religion in these days, no one is troubling — Professor Brogan says “no one dares” — to force the question as to whether the faith which is so widely proclaimed and accepted is really true; whether its affirmations are grounded in reality.

Behind this “disinterest in truth,” this distrust of the mind, this disparagement of clear, honest, critical thinking, is an unrecognized and unintended indifference to God who is truth as well as power and love. At its heart, just beneath the surface, lies a hidden but ultimately disastrous scepticism as to whether Christian faith can stand up to rigorous scrutiny, can vindicate its beliefs as true.

So far as these two perceptive and sympathetic visitors have fastened on fact — and I believe they have — it is disquieting. Dr. Brogan is certainly correct: if there be a truce between intellect and faith, between learning and religion, it cannot long continue; and, especially, in the centers of education.

By the same token, a theological seminary is the place, above all others, where these caveats must be tested, this challenge met. The vindication of the validity of Christian faith to minds schooled in the ways of thinking of the modern world — that, I take it, is one of the most urgent demands upon the schools where Christian scholarship centers and which are charged to prepare those who must render that faith intelligible and intellectually convincing to all sorts and conditions of men.

## Talking It Over

W. B. Spofford Sr.

THE WITNESS is printed in a shop located on a two-lane highway, two miles out of town, lined on both sides with beautiful maples. Working outside as I write is a gang of a dozen men. First a huge bulldozer digs a deep hole around a tree. A steel chain is fastened around the trunk and the bulldozer takes off and — wham — it is crashed across the highway. Traffic is delayed for a few minutes while four men with chain saws go to work. Branches are chewed into sawdust in a machine. The trunk and heavy branches are cut into chunks and tossed off the road. The more impatient of the motorists honk their horns because they have lost precious minutes — one even came into the shop to blow off steam — “I know the law — these guys ain’t supposed to tie up traffic only so long.”

So before the summer is over we will be on a killer three-laner instead of two, then people can get to nowhere faster — but without the pretty maples.

This sort of thing of course is happening all over the country without anybody caring much of a damn. Ask why of anybody in authority and you’ll get a couple of answers. One is that the old highway isn’t wide enough to take care of the traffic—sometimes so and sometimes not—in this particular case I can testify that the two laner was adequate. So there has to be another reason — make work. But it apparently never occurs to anybody to make work by setting out trees instead of chopping them down.

John Crosby in his column the other day wrote about the first conference on Aesthetic Responsibility even held in this country, its purpose being to fight our country’s ugliness.

“The most important single fact to come out of

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## --- People ---

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### CLERGY CHANGES:

RAYMOND E. MAXWELL, formerly on the staff of the World Council of Churches in Geneva, Switzerland, is now associate secretary of the WCC in the U.S. He was rector of St. Mark's, St. Louis, before joining the Council staff.

JOHN M. SCOTT, formerly vicar of All Saints, South Charleston, W. Va., is now rector of St. Mary's, Philadelphia, and chaplain to Episcopal students at the University of Pennsylvania.

WILLIAM S. DOUGLAS, formerly curate at the Heavenly Rest, Albilene, Texas, is now rector of St. Paul's, Brady, Texas.

ROBERT C. MARTIN Jr. is secretary of evangelism of the National Council, a position created by General Convention. He continues as administrator of the advance adult education program of the dept. of education.

D. WILLIAMS McCLURKEN, rector of St. Alban's, Harlingen, Texas, becomes head of the division of radio and television of the National Council on July 1.

HERBERT BARSALÉ, formerly rector of St. Paul's, Chittenango, N. Y. is now field and statistical sec'y of the division of research of the National Council.

GEORGE M. L. WOODGATE, now associate secretary in the leadership training division of the dept. of education of the National Council,

becomes head of the unit of camps and conferences in the same dept. on July 1.

WILLIAM DAVIDSON, associate secretary of domestic mission of the home dept. of the National Council, becomes rector of Grace Church, Jamestown, N. D. on August 1.

PERRY E. CARSTARPHEN, formerly rector of Grace Church, Charles City, Iowa, is now vicar of St. Mark's, Maquoketa, Iowa.

WOODWORTH B. ALLEN, formerly rector of St. Gabriel's, Douglassville, Pa., is now rector of Trinity, Coatesville, Pa.

THOMAS E. JESSETT will be instituted rector of the newly incorporated parish, St. Dunstan's, Highlands, Seattle, Wash., on May 22.

VESPER O. WARD, who has retired from the faculty of the School of Theology, Sewanee, Tenn., is to remain at the University of the South to give counseling service to the community. He was given a testimonial dinner May 2.

### LAY PEOPLE: —

VAUGHAN P. MOORE, West Point, Va., is now manager of the new office of administrative services which has oversight of office operations of the National Council.

OLIVE MAE MULICA, assistant secretary of the division of Christian ministries of the National Council, becomes associate secretary of field services of the division of women's work in Sept.

ALICE E. RODENMAYER becomes associate secretary of the division of Christian ministries of the National Council in Sept. when her husband, professor at Church Divinity School of the Pacific, becomes head of the division.

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