

The **+** WITNESS

MAY 24, 1962

10¢



A CHAPEL IS CONSECRATED BY BISHOP BANYARD

THE EVERGREENS is New Jersey's answer to the challenge made by Mrs. Frederick C. Grant on the Church's neglect of aging persons. News of the Evergreens and what one man recently did for it is in this number

STUDENTS REPORT ON USA AND USSR

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.

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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

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

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

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Chaplain

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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

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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 reareds
and windows.

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Near New York Memorial Hospitals
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Wayne, Philip Zabriskie, clergy

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3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

One of New York's
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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
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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.

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13 Vick Park B.
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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.

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The Rev. George N. Taylor, Associate
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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

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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.

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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.

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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)

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MIAMI, FLA.

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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

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

FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Layman Writes a Letter on Faith
And Gets a Couple of Answers**

★ J. B. Leith Hartman, a physician of Southwest Harbor, Maine, has sent a letter to all of the clergy of the Episcopal Church concerning their beliefs. With the letter is a card which Dr. Hartman asks the clergy to return to him. It asks:

1. Do you believe the Virgin Birth, Resurrection and bodily Ascension into Heaven of our Lord to be Sacred Truths? Yes ()
No ()

2. Do you hold such belief to be essential to a Christian's Faith? Yes ()
No ()

The letter, addressed to "Reverend Sir", is as follows:

This letter is being written because Bishop Pike, without being effectively challenged by the House of Bishops, has attacked the very fundamentals of our Faith.

It is now apparent that the majority of the bishops either do not believe in the Virgin Birth, or hold such belief to be nonessential to a Christian's Faith.

Having received a substantial number of letters from the bishops relative to this controversy, I have acquired some understanding of the attitudes involved. But even without such information, the fact that Bishop Pike continues to be ac-

corded the honor and privilege of his high office testifies more eloquently than words to the prevailing convictions of his fellow bishops.

The content of these letters ranged from surprise at the publicity accorded Bishop Pike's declared opinion that Joseph was the father of Christ, to expressed convictions that, for a Christian, the Virgin Birth is an undeniable fact. I do not have much information concerning the individual bishops' beliefs in regard to the Resurrection and Ascension, but assume that the same general patterns of thought would apply here as with the Virgin Birth.

A recent survey conducted in divinity schools representing all major Protestant Faiths revealed that only 44% of the students polled believed in the Virgin Birth of Christ and only 46% in the bodily Ascension. (Apparently 2% accept the Ascension but reject the Virgin Birth.)

It thus appears that the House of Bishops (the adoption of recent Pastoral Letters to the contrary notwithstanding) is in keeping with the times as regards liberality and latitude of theological belief. One wonders, though, if the rest of the clergy agree that the Faith has been adequately defended.

Enclosed is a card on which

two questions appear. In asking these questions I am exercising what I consider to be my privilege, as a member of the Episcopal Church, to question the clergy on matters of Faith. If you have convictions on the Virgin Birth and Resurrection, and would care to indicate your stand, you may return the enclosed card, checking either the "yes" or "no" after each question. If you do not wish to commit yourself, or feel that these questions are not susceptible to a yes or no answer, please disregard this letter.

I realize that uncompromising and unqualified belief in the Scriptures and Creeds, while not specifically forbidden, is looked upon with a jaundiced eye in some quarters and I shall of course consider all replies to these questions as confidential.

My own attitude concerning Bishop Pike and those who share his views is well summarized by St. Paul in the 16th chapter of the Book of Romans verses 17-18:

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple."

Dr. Kean Replies

The Rev. Charles D. Kean, rector of the Epiphany, Washington, answered Dr. Hartman,

with copies going to The Witness, the Living Church, Bishop Pike of California and Bishop Loring of Maine. Dr. Kean said:

In spite of the fact that you do not want qualified answers to your circular query to the clergy of April 24, I am taking the liberty of sending you one and also of sending it to the church press.

I think that any concerned person certainly has the right to query the clergy about matters of faith and doctrine. I by no means concede his right to dictate the form in which the answer must be given because this is to concede that the question is capable of such an answer.

You may remember that sometime in 1946 the American Institute on Public Opinion released a report on a survey it had conducted, not only in this country but with the cooperation of parallel organizations in many other countries. The inquiry was as to whether people believed in God. I publicly stated at the time and have used this as an illustration in teaching ever since, that such an inquiry has no meaning whatever since unless you ask what a person means by "God", we don't know anything. G. K. Chesterton once stated that a landlady should be more interested in the kind of god a prospective tenant worshipped than with how much money he made.

In your inquiry, you put the Virgin Birth, the Resurrection, and the bodily Ascension as (a) propositions with which one can agree or disagree, and (b) propositions which are stated as if they were parallel. The error is in stating them propositionally. For instance, without trying to give you a course in theology in a letter, I would remind you that from the earliest days the Church has been the fellowship of the

Resurrection, and that the Epistle, from Colossians, in the first set of propers for Easter says, "If ye then be risen with Christ". It seems to me that the Christian faith is not simply an opinion of what happened to Jesus but a conviction that we share in the Resurrection right now. Unless we are talking about this, we are not talking about the Christian faith. I find no indication in your letter or your questions that you are concerned about Christian conviction but only about propositional statements.

I would be glad to discuss all three of these doctrinal questions with you but only on the condition that we are discussing the meaning for your life right at this moment and for the relevance of the Church in the modern world. Otherwise, we are wasting each other's time.

Dr. Munds Replies

Also writing Dr. Hartman was the Rev. William C. Munds, recently retired after being rector of Christ Church, Wilmington, Delaware, for eighteen years. Dr. Munds, a deputy to several General Conventions, wrote Dr. Hartman as follows:

I wish to acknowledge the receipt of your letter in which you have asked me some questions concerning my faith. You ask these questions because you state, 'I consider it my privilege as a member of the Episcopal Church, to question the clergy on matters of Faith.'

The premise on which your letter is based is incorrect. As a communicant of a parish it is your privilege to discuss matters of faith with your rector, but the clergy of our Church may be questioned only by their Bishops or by a properly constituted court appointed for the purpose of interrogating them if they have been charged with holding heretical views.

Your letter is also open to censure in that it tempts clergymen to be evasive, cowardly and dishonest for you have said, 'I realize that uncompromising and unqualified belief in Scriptures and Creeds, while not specifically forbidden, is looked upon with jaundiced eye in some quarters and I shall of course consider all replies to these questions as confidential.'

It seems to me a sad commentary on the misplaced zeal on the part of Christian laymen when their energies are expended in heresy hunting, and at a time when there is so much wrong with the world that the gracious spirit of Christ could rectify. This effort impresses me as a form of atavism.

The "Faith once delivered to the Saints" is clearly not a set of theological propositions to be treated as a family heirloom, but a dynamic spiritual force that has been a source of motivation for the Church down through the centuries. May it continue to be so in the centuries that lie ahead.

The Witness has made inquiries from a number of clergymen and all of them had filed Dr. Hartman's letter and card in the waste basket.

CAPITAL PUNISHMENT OPPOSED

★ The convention of New Hampshire passed a resolution in opposition to capital punishment and urged the abolition of the death penalty in the state. Elmer M. Anderson, secretary of the convention, was instructed to deliver a copy of the resolution to the Governor and the legislature.

Another resolution was passed which "called upon all men of good will to work diligently to remove all taint of discrimination and prejudice in the Church and in communities of our state and nation."

The Evergreens in New Jersey Provides for Aging Persons

We commend to your attention the article in this issue by Mrs. Frederick C. Grant which tells of a sad condition that exists practically everywhere.

The diocese of New Jersey is a notable exception — hence the cover picture and this story. The Evergreens provides a comfortable and pleasant home with adequate care for aging members of the diocese. Originally in Bound Brook, where the late Caroline La Monte gave the family home for this purpose, it was transferred to Moorestown in 1949 where there are several modern buildings on thirty acres of land.

The latest building to be completed is the chapel which was given by Carl Williams of Medford Lakes as a tribute to his wife who is standing with him in the cover picture. Others are: holding the crozier, the Rev. E. W. Palmer, chaplain of the home, the Rev. Albert Van Duzen, a trustee and rector at nearby Merchantville, who is holding the cross and the Rev. Edwin W. Tucker, also a trustee.

When Bishop Banyard consecrated the chapel a year ago, the donor was called upon for a few words, which we are sure fit in nicely with the article by Mrs. Grant.

“One’s life can never be complete unless there is somewhere in it a certain amount of good that has been done for the sole purpose of making someone or some group of persons a little more happy, contented, or better off physically or mentally. Whether we know it or not we are all by nature borrowers. We borrow the wool from the sheep’s back, use it for a while and pass it on for some other use. We borrow the elements

that make up our bodies, returning them back to the earth from whence they came. We even borrow the air that we breathe, using it and returning it to the atmosphere. But above all we borrow what wealth we are able to accumulate during our life span. When we leave this globe we take nothing with us but leave every cent of our fortunes to be fought over by others and used for good or bad according to the whim of the recipient.

“Since we cannot take it with us it behooves us to make the best use of it while we are still alive, directing its use into such projects or purposes as we most desire. As I stated to our good Bishop I intend to make most of my bequests before I die so that I will know what use has been made of my estate and incidentally to direct such use.

“My wife and I have for quite some time been interested in the welfare of the Evergreens and its residents. When we asked our Bishop what we could do to help them he offered three propositions. From the three we selected the building of the new chapel as the one that we would like to undertake. This has now become a reality and our architect has done a beautiful job for which I wish to publicly congratulate him.

“I do not know how many of you have ever experienced that warmth and afterglow that comes when the recipient of a gift from you expresses his profound appreciation. The feeling is hard to explain but when all the dear people of this home come to me as they have done and tell me how much they needed such a place of worship and how well it has fulfilled their desires I am sure that I

will be forgiven if I swell with pride for the success of this venture.”

A twelve bed infirmary, which is well equipped, is maintained with registered and practical nurses providing 24-hour service. Full medical care to provided by a physician, a psychiatrist, a dentist, a chiropodist and an oculist.

However Bishop Banyard and the trustees have plans already drawn for an expansion of the infirmary to provide most of the latest facilities that one expects in an up-to-date hospital.

Commenting on the home, Bishop Banyard said: “The daily life of the Evergreens is active, happy and interesting. There are various groups to which the residents belong. Many of them take an active part in the affairs of Trinity parish (the Rev. Bruce A. Weatherly became rector in 1959) and in community affairs. Many wonderful programs of entertainment and parties are provided for our residents by individuals and groups of people from various churches.”

BISHOP HARTE ELECTED IN ARIZONA

★ Bishop John J. Harte, suffragan of Dallas, was elected bishop of Arizona at a special convention which met in Phoenix on May 9. He was elected on the second ballot when he received 26 clerical votes and 109 lay votes, with 23 and 103, respectively, necessary.

Runner-up was Dean George Selway, with seven others receiving votes.

Bishop Kinsolving had previously announced that he would retire on October 1 and it is probable that Bishop Harte will be installed as diocesan at the regular convention on October 17.

Bishop of Massachusetts Hits At Graft and Corruption

★ Bishop Anson Phelps Stokes of Massachusetts lashed out at increasing crime and corruption among public officials, calling for vigorous church leadership to combat the trend.

Speaking before the diocesan convention of Massachusetts, he urged that the churches speak out against corruption, adding that "if an evil is flagrant, it must be attacked courageously and openly."

Observing that even church buildings could be tainted with graft, Bishop Stokes proposed a prayer for clergymen to read at the dedication of such structures.

The prayer read: "O, God, forgive the graft that went into this building. Have mercy on those who were cheated because their taxes went for evil purposes. Forgive those whose business connections and friendships and personal needs forced them to compromise.

"May this building be a witness to the greed and shame — rather than to the greatness and genius — of our society, and seeing it may men turn to justice and mercy and the love of simpler and better things. Amen."

Calling for the churches to set an example, Bishop Stokes urged Church people to get out into the world "and be the Church."

"Public life affects us all," he added, "and will increasingly affect us all. We have an investment in it, and all are cheated when it is corrupt. More than that, it creates the climate in which we live, and in which life and character are built up or debased."

While noting that he believed there were many "decent, law abiding, God-fearing men and

women in public life," the bishop said: "If we decry the way in which money is wasted in graft which might go to schools and hospitals and churches in our public life, let us also be scrupulous to see that money spent in our churches goes for God's work."

Later, the convention authorized the appointment of a second suffragan bishop to assist Bishop Stokes in his duties. The election will be Sept. 22 and the consecration December 8 in Trinity Church.

In a request for a second suffragan, Bishop Stokes had noted that the diocese was the largest in the Episcopal Church in terms of baptized member in 1960 and second to the New York diocese in the number of communicants.

Pusey Speaks

The convention dinner was held at Boston University with President Nathan M. Pusey of Harvard, speaking.

Dr. Pusey spoke on the work of the World Council of Churches and the great need for the ecumenical movement.

In tracing the history of the movement, Dr. Pusey spoke of the world-wide revolution, motivated by science and technology and the spread of the "machine" to all parts of the world. In Western Europe, especially, he continued, we see the people reaching out for a "fuller life", mostly materialistic.

We see what happens when the state attempts to fill all the needs of the people, Dr. Pusey stated. He spoke about the great world-wide anxiety, because of the many forces facing our civilization today, adding the ecumenical concept is growing everywhere — the church must be a united Church. Dr.

Pusey said that we, as Episcopalians, have to feel the movement has enormous value.

"There are wars other than nuclear wars," said Dr. Pusey, "Subversion, for instance, is most dangerous and the Christian conscience should be just as outraged about that as someone dropping a bomb."

He said "patriotism is a wonderful thing," but continued, "Patriotism and love of country is good only to the point, and not beyond the point, when a state becomes an object of idolatry."

Dr. Pusey continued, "The United Nations is the best means for continued peace which we have," and warned "it should not be undermined by extreme right wingers."

Prior to introducing Dr. Pusey, Bishop Stokes announced that the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's Church, Cambridge, has been awarded the Norman B. Nash fellowship. Fr. Hughes will travel in Africa.

ACT TO PREVENT WAR URGES BISHOP WELLES

★ Bishop Edward R. Welles of West Missouri said that the Christian Church must do its best to prevent nuclear war or, as a last resort, to do what it can to minimize the effects of a nuclear catastrophe.

"As for keeping neighbors out of a fallout shelter," he added, "I'll let someone else take my place if it comes to that. I would not care cravenly to survive at someone else's expense."

Bishop Welles told the West Missouri convention that "God has involved himself in human history ever since he created man, and he expects us to do likewise."

He called on Church people to devote their efforts to combating what he called the "three horrible H's" — H-bombs, hunger and hate.

EDITORIALS

Why Excommunication?

THE THREAT OF EXCOMMUNICATION is a dangerous weapon for any man to use in the name of God. He runs the risk of thinking himself to be equal with God as he, in action un-God-like, withholds the bread of life, even from one who tries to challenge the directives of the Church by an appeal to the same Holy Scriptures on which the directive is based.

However much one may sympathize with Archbishop Rummel in his effort to uphold the Supreme Court decision outlawing segregation in the public schools by making it applicable to the Roman Catholic schools of New Orleans, and we praise his decision in this matter, we are uneasy about the stern sentence of excommunication he has used to punish and discipline the ring-leaders who question his wisdom, his authority and integrity.

Granted, no competent scholar would give the same exegesis to Genesis 21 as Mrs. Bernard J. Gaillot does to uphold her segregationist prejudice, believing it to be a God-revealed truth. The passage describes how Sara asks Abraham to cast out from his house the Egyptian concubine Hagar, whose son "shall not be heir with my son Isaac". On the assumption that no Egyptian can be white, Mrs. Gaillot argues that this passage "surely must mean no playing together in school". Such an interpretation may be the desperate, wishful thinking of a seriously disturbed woman by conscience accused, but a wilful heresy against the law of God it is not. Rather, her's is, as she believes, a Bible-based, unshakable conviction that racial integration is a sin against God, and that therefore it is the deceived and mistaken Archbishop who stands in the need of prayer, and God's mercy.

Obsessed she may be, and wrong surely, but we remember Jesus and the authority with which he dealt with the demons who so often infested human lives. These he cast out — not their unfortunate victims, whom he loved.

When it comes to segregation, there would seem to be little doubt that we are all involved in a demonic situation, and that demons are no respecters of persons. Some Anglican bishops and clergy and laymen are every bit as possessed

as those of other Christian groups. We will continue to spell this out whenever it seems necessary. Meanwhile, may God help us all.

Weekly News Magazines

WE ARE INFORMED by Religious News Service that the Living Church is the only weekly news magazine devoted to activities of the Episcopal Church. And right they are. The Witness has forty-four issues a year—the Living Church, fifty-two. We figured some years ago, for our own sake chiefly, that we could run every-other-week in the summer and still keep up with the activities of the Episcopal Church. We also knock off a week from Christmas to Twelfth Night when people are dismantling trees, among other things. But we nevertheless figure our sheet to be a weekly.

The Living Church is after a couple hundred grand as an endowment. Things being as they are, in these days of inflation and high taxes, that ought not to be hard to get.

Independent Church papers, like the Living Church, are more needed than even in this era of toe-the-line conformity. So more power to Editor Peter Day and his associates.

From 281 to 243

MORE THAN \$4,000 has been pledged to the new Church Center by National Council staff personnel, who will be working in the new building next year.

Now working in crowded quarters at 281 Park Avenue South, staff members from stenographers to officers are contributing as they can, in amounts from \$5 up to \$500 and \$1,000.

The Witness thinks it would be a good idea to have a contest on what we are going to call the new headquarters. Church Missions House has always been 281. So what first comes to mind for Episcopal Church Center is 243. Make it easy to find — see — Second Avenue at 43rd Street. Only E — for east — ought to be in there. Otherwise people getting off the subway at Times Square might walk the wrong way and be late for appointments.

Any ideas?

Issues in Dispute

TWO VIEWS OF ECONOMIC SYSTEMS

An American in Moscow

By Carl Jerome

(Carl Jerome studied one year at Moscow University and has now resumed his studies at City College of New York.)

RECENTLY I HAD THE PLEASURE of spending a year studying in the Soviet Union. I must say that this was one of the most valuable experiences of my life. Not only did I have a chance to study there, but I also had a chance to become acquainted with every-day life. And let me tell you, there's a lot to be learned.

The greater part of my time was spent in Moscow, so that aside from a week in Uzbekistan and a few days in Leningrad, my first-hand knowledge is limited to the Moscow scene.

First, let me say that I feel that the pictures the average American gets of the Soviet Union are distorted. Most of the newspaper material I've seen concerning the Soviet Union is aimed at showing negative features of the Soviet Union (whether they be true, partly true, or completely false).

There is an idea still common among many Americans that everybody in "Russia" scurries around scared to death, never smiling, living a horrible life — that Soviet people are not happy with socialism. I found these ideas to be untrue of the people I met. Yes, they wanted to improve their country. But they did not see going back to capitalism as an improvement.

One of the first things that hit me about the atmosphere there was the way almost everybody was engaged in constructive activities. Every encouragement is given to people to take part in various sports, cultural and work programs. Young people know that there is a place for them in society and they usually are working towards a specific future for themselves. In Moscow people are constantly rushing, but they are not all "rushing to nowhere."

Tied in with a constructive outlook on life is the respect and love for culture which is missing

in the U.S. The average Joe (or Ivan) there is not scornful of going to the ballet, museums, concerts, theatre. In art galleries and museums, you see workers, farmers and peoples of all types. People read (not Micky Spillane). Most of the students I met there had read more American classics than the average American, not to speak of Russian and world literature generally.

Friendly People

THE PEOPLE I met were friendly. Generally speaking, foreigners are treated more on an official level than here. This has both its good and bad points. You never have the disrespect that is often shown to a foreigner in our own country. On the other hand, it does, I feel, take longer to get on an intimate basis with a Soviet.

As for the standard of living, basic items, such as rent, gas, electricity, telephone, medical care, drugs and transportation are far cheaper (medical care is free) in relation to wages than here. Food costs about the same, I would say. However, Soviet clothes are about twice as expensive as ours. As far as light industry goes, they are behind and they know it. Areas where they are way behind and seem to be less conscious of it are plumbing, dry-cleaning (far too slow) and dentistry.

Very often the long lines in stores one hears about are not caused by shortages but merely by inadequate selling methods. In my year in Moscow I noticed considerable improvement on this front.

One of the things that impressed me most about the Soviet Union was the number of women who work. They work at all kinds of jobs that in this country are for men only. It is a very rare girl over there who answers "a housewife" when asked what she wants to be. At the same time family life seems very close over there.

Soviet education seems to be much better in most fields, I would say, than the U.S. However, both countries are deficient in their great under-emphasis on learning of cultures other than European and North American.

I found the Soviet people were not afraid to

criticize their government, although from what I could learn they had been afraid during the "Stalin period." I did not find the great majority of youth to be cynical or bewildered or discouraged as some of our journalists have tried to show. Yes, there were a few who worshipped everything "Western," but these were a very small minority. What is more, such things as prostitution, dope, marijuana, and homosexuality either do not exist or exist to a negligible degree. Drinking, however, is a serious problem there.

Puritan on Sex

SOCIALLY I think Soviets mature more slowly than Americans. I believe their attitude towards sex is often too puritan (sex is something "not to be talked about in public"). On the other hand, the corrupt attitudes towards sex common in the U.S.A. are not common there.

Perhaps the thing that impressed me most (beside the Moscow subway) is that a man's value is not judged by whether he has money in his pocket. This is true in spite of the too-great income difference that exists between professionals, Communist Party leaders and some skilled workers on the one hand, and the majority of workers on the other. But there is no unemployment. A man who doesn't work is not respected.

A Soviet in Ann Arbor

By Michael Korolev

(Michael Korolev is a Soviet student now at the University of Michigan under the Academic Exchange Agreement between USSR and USA.)

ANN ARBOR is very small town and, how people told me, not "typical American city." Because I had opportunity to be in other places few times only and for very limited number of days I can not claim to present an eye-witness view on the American life as whole.

However as far as I have seen various things "by my own eyes" I could not say I have met something that was unexpected for me. It is necessary to note, and this being very remarkable, that Soviet people know about the United States much more than American people know about the Soviet Union. Our press, movies, radio, and tv are showing all sides of life in the USA. Your newspapers, movies, and broadcast-

ing system also pay attention to our life but as a rule only from one side.

For example, when the last Congress of our Communist Party took place, where great problems and concrete plans of new society construction were mainly discussed in detail, your newspapers wrote only about particular questions in relation with Albania, and anti-party group. Let me take another more fresh example. Recently I have read the article "Lost Generation Baffles Soviet" by Harrison E. Salisbury in the New York Times (February 9, 1962). The author is trying to represent in this article characteristics of Soviet youth, describing features of few young men who are representing insignificant fraction of Soviet young people. This article, in my opinion, is typical for methods of American press.

And such methods of "information" unfortunately for Americans achieve their objects. People very often ask me such questions as "Do you have ice-cream (subway, tv, computers, etc.) in the Soviet Union?" "Is it permitted to dance (to sing, to move from one city to another, etc.)?" and so on.

Both Want Peace

BUT AS FAR AS I CAN JUDGE from my experience majority of Americans would like to know about the USSR much more and truthfully want, as all people of our country, peace throughout the world, and recognize the fact that it depends basically on relations between the United States and the Soviet Union. But also many people agree that economics and some groups of people in the USA are closely associated with the war (or "defense") preparations, and there are certain circles here which are directly interested in staying the cold war and continuation of armament race. And this is a reason why nobody could deny that it is not so easy for the USA to solve the problem of general disarmament, which is practically the only way for establishing the real peace throughout the world.

It would be very good to have normal relations between our and your countries. I have found that many Americans, whom I have met, have many features as our people have: hospitality, friendliness, diligence, native intelligence, sense of humor. Our peoples could be to live as good friends, constantly supporting trade, cultural exchange (this is wonderful thing for mutual understanding), exchange of industrial experience, scientific ideas and, so on. You could learn much from us and we from you.

I personally like, for instance, your system of highways, modern buildings, organization of production, office equipment, street numeration system, supermarkets. But I certainly do not like your economic system and things which are connected with it: sharp contrast between extremely rich and very poor people (this is specially noticeable in the big cities like New York and Chicago), unemployment, race discrimination (by the way, I did not know before that it exists here everywhere, but not only on the South), difficult life of old and sick people, decadence in art, etc.

I am sure that most Americans would like many of our things and institutes: education and medical systems, social insurance, planning, or-

ganization of industry and mass construction of living houses, real equality races and nationalities, democracy for all, etc. But they are results of our economic and political system, which makes possible to guarantee continuous development of economy, to create true enthusiasm of all people.

When speaking about my studies here then I would say that almost everything is normal. I am about to finish now my research work on different special computer languages, and, if my request will be satisfied by inter-university committee on travel grants, I shall go to New York (probably in Columbia University) for month in order to continue my studying there.

A GRIM SENTENCE

By Helen Hardie Grant

Churchwoman of New York

**THOSE WHO HAVE BORNE THE HEAT OF
THE DAY IN OUR PARISHES SHOULD
HAVE HOMES WITH FLOWERS AND BOOKS
AND WARMTH AND CORDIALITY, WITH
COMFORT AND TRULY GOOD FOOD**

RECENTLY I RECEIVED a note from a friend and onetime fellow-parishioner, asking information as to how she could move from a church home in which she was unhappy, for various reasons; having been assigned, on entrance, a small, dark cubicle, she was there for the rest of her life.

Under these circumstances, I began the most casual of inquiries into our Church homes for the aged. It was a great shock to find that many of our dioceses have none; many dioceses one, and that woefully inadequate; many none for older men; many a little house for 17 to 21 people, an extravagant venture with the present price of help, social security and insurance. We run homes for as few as 7 people, an occasional one for 90, but our average size is a house for 10, 12, usually under 20, when double the number could be taken care of from the point of view of service and

some slight help on their part at about the same cost.

Many of our homes require the ceding of "all you have"; some state in a fine Dickensian phrase that you "must be penniless"; one takes \$1000 on entrance and "all you have after five years". Some of "the decent widows" of Hartford will be given a small apartment if they furnish their own food. One home requires "the transfer of all assets" and then \$15 a week. On the whole, very few are modern enough to demand a fee and a weekly board graded down to the stern actualities of social security.

The Congregationalists have their Pilgrim Place in Claremont, California, for Church workers of all denominations, with its single rooms, small apartments, tiny bungalows and dining room set in beautifully landscaped grounds. They are building another enormous "city" not far

away, also with single rooms, apartments and bungalows along flower-massed winding roads, where the rent — for lay people or clergy — is according to one's ability to pay.

Ventures for the laity of the Methodist Church began with Claremont Manor, Claremont, California, and have continued with the beautiful Inn at LaJolla and the one further up the coast, as well as two or three in Los Angeles and the former Constance Hotel in Pasadena.

An Urgent Priority

HASN'T THE TIME COME, perhaps, for the Episcopal Church not to devote all of its interest and enthusiasm to youth groups, youth conferences and the expensive conference centers — empty for such a large part of the year — which house them? Shouldn't it survey the situation with greater interest and keener eyes, and the necessity for looking its older people unashamedly in the face?

I went through a new hostel, a home — call it what you will — for "senior citizens", the other day, endowed by a foundation. It was set in pleasant, but not too burdensome, grounds. It would accommodate eighty to one hundred persons, in pleasant, modern bedrooms. It had a small room for television, one for radio, several basement ones for meetings and handcraft, a chapel, small rooms for games, an infirmary.

It is near a railroad station and not far from a big city, so that the "inmates" do not feel entirely cut off from old friends, and the slice of capital and social security which the residence demands do not make it impossible for its habitues ever to get into town.

Are the little old homes the Episcopal Church now — for the most part — maintains going to be allowed slowly to lapse into innocuous desuetude? Or has the time come for us to put our crying need for larger, more attractive, better located, more pleasantly run hostels before our wealthy membership as an urgent priority?

And along the road, let us forsake such names as St. Giles the Cripple and the Home for the Incurables and the Home for Elderly Couples and Aged Men! One doesn't want to live, or even to visit, in a place where the not inevitable crutch tapping along the corridors greets one down the street. Let us have real homes, with flowers and books and warmth and cordiality, with comfort and truly good food.

Let us provide something attractive for our fellow parishioners who have borne the heat of

the day in their parishes, and not lead them to feel that the last fifteen years of their lives is merely an endurance test, and that all they have left is to grit their teeth and bear it!

A Bit of Retooling

By Robert L. Curry

Headmaster of Lenox School

WE ARE LIVING in a time of greater retooling and reeducation than we have known probably ever in our history. In the field of education men are teaching through the school year and then going off summers for more education — to learn late developments, new techniques. There is the "new mathematics," new developments in science, new methods in the teaching of foreign languages. There are summer sessions in English and history, guidance, curriculum, administration.

In the field of business and industry there are constant programs for retooling the men in the ranks. Engineers are off to school, insurance people are going for refresher courses, there are courses for salesmen, etc.

What of the Church and its clergy? For some years we have had the College of Preachers; for a few there is the wonderful opportunity for a year at Canterbury; more recently we have had parish life conferences which did include a goodly number of bishops and priests of the Church.

However, how much opportunity for retooling has there been of a general nature? How many clergy get sabbaticals to go off and study and read, do a project which has long been a postponed wish?

A crack has now appeared in a pretty strong wall of little opportunity for such work. Dean Thorp and the trustees of Kenyon College opened up this year for the first time the Watson fellowships. Under this fellowship, two men have been invited at a time to come and spend two weeks at Bexley Hall to pursue any study of their choice. Each man has been assigned to a tutor, who is a member of the Bexley faculty, who has given generously and happily of his time.

It is a wonderful experience in many ways. In two weeks I was able to read more than I have read in years. I had a chance to pursue and learn more of a favorite subject — the mission of the Church. There was an opportunity to see the

seminary in action, to meet and talk with the seminarians, living in the college atmosphere and eat in the college dining room, go to chapel in the pews and not in the rector's stall.

Two weeks is not a substitute for a sabbatical of six months or a year, to be sure, but it is a start and a good one. I would covet it for many

of the clergy of the Church, yet Bexley can touch but a fraction. Here is an opportunity for others to open their doors, for two men at a time do not overtax facilities, and to read, study and work in a library without telephone or appointments is refreshing, and a chance to retool for the years ahead. Try it!

OUR COSMIC PARADE

By **Ralph A. Weatherly**

Rector Emeritus, Grace Church, Kingston, Pa.

OUR NATIVE PLANET feels important and is trying to prove its status by attempts to throw projectiles to the moon or towards our neighboring satellites of the sun. The parade of stars of a clear frosty night is familiar to hill people who have to look upward due the contour of the ground. The earth is like a grain of sand beside the sea in comparison with myriads of solar systems, smaller than a flea on an elephant's ear, but it tries to put on a show, to parade. It is probably conceited of man to think he is the center of the universe but he thinks so and tries to look impressive by parading. He loves to share in a procession, to watch it, to analyze it from an objective point.

Now that millions of people have leisure without ability to use it we increase the number and size of parades, for slight cause or none. A funeral cortege as of Edward VII's is the starting point of our newest war history by a charming, eloquent woman who comments that the royalty present should have said: "Morituri salutamus". Paris has daily parades celebrating a cabinet change, an Algerian crisis, a new hat. We assemble by scores of thousands to watch a ball run down a pole at Times Square on New Year's eve, to welcome a hero back from the fray or a space flight. Hugo, Dickens, historians galore portray such gatherings as human comedy.

Lemmings rush by millions to sea suicide due to a chemical change in their bodies; elk and elephants travel together for food but it is the human animal who loves to show off in crowds. Birds migrate twice a year in ordered flocks for food and reproduction, challenging our imagination by their regularity of schedule and capacity for adjustment as well as by their efficient beauty.

Parades to frighten and overawe opponents

was Hitler's favorite diversion. Our Lindbergh was impressed and England's Chamberlain was overcome with fear, it seems, and the morale of the French was devastated by display of material might. Such might was worshipped by ancients as the god Moloch whom Hitler possibly confused with Thor. Italy's biggest bully, so much admired for his ability to get things done, was eager to join Hitler; Der Fuehrer and Il Duce led their cowed followers towards world conquest regardless of democracy, morality and religion. But the handwriting has long been on history's wall for such as Hitler the manic and Mussolini the braggart. However, another generation arises and here we are with the Soviets parading for power, astral and atomic.

Fickle Crowd

TRIUMPHAL PROCESSIONS come after wars of conquest with captive slaves and conquered banners. The Grand Army of the Republic immediately following our Civil War marched for the last time; hundreds of thousands of boys toughened by mortal combat, impressing beholders for a generation. These youthful veterans separated and went their ways to conquer a continent with invention, adventure and herculean labor. Their Confederate opponents and kinsmen walked to their desolate homes, alone. Such is war.

Heroes honored by crowds are soon forgotten Browning reminds us in his Patriot. The retired Washington was embittered by turncoat criticism. Woodrow Wilson, Winston Churchill probably expected defeat by reactionaries. But if a great man dies, a victim of war as did Lincoln and Roosevelt, the populace recovers enough to stand in respect as he is borne to his long home. Who invented the idea that democracy is divine?

Politicians encourage demonstrations at elec-

tion. Hawthorne in a rare moment of humor describes the return of a politician to his home town: his was not the face on the mountain so beloved. In 1916 I was an observer when the legions of the Republican leaders Vare and Penrose cheered Mr. Hughes' presumed victory. I was surprised and gratified that a few hours later the same mob shouted for the real winner, Wilson.

Once in office our presidents are apt to take popular demonstrations in stride. Mr. Harding told a friend, "I am hell on parades". He enjoyed them thoroughly. The White House is besieged by groups seeking panaceas from the president; pacifists want peace and outlawing of atomic power; races demand equality which nature never gave them; women want more rights for dress and birth control. And so on. Mr. Kennedy says he takes note.

Our beauty parades have qualities we admire; roses in endless lines on trucks in Pasadena; the increasingly cultured girly shows at Atlantic City to select Miss America; the mummers' floats at New Year's in Philadelphia; Mardi Gras in New Orleans. And of course the circus, now a little decadent, which Barnum planned to amuse, entertain and astonish us.

Panics and economic recessions are apt to bring demonstrations of serious contrast. General Coxe's army trudged from the Ohio to Washington in angry hunger (Ray Stannard Baker was along as a reporter). When Mr. Hoover was too slow to help unemployed veterans they converged on Washington. It was the painful duty of Douglas MacArthur to restrain them. One fearful day I saw striking miners surround the court house at Wilkes-Barre. A calm judge restored order but the state police were there.

Religious Parades

RELIGIOUS PAGEANTRIES stay in our minds from ancient days, symbols that still influence us. When the Jews left Egypt in procession led by fire and covered by cloud they took with them their neighbors' jewels, at the thoughtful suggestion of their tribal god they said. For such reasoning maybe they did not reach Palestine in a few weeks as might have been possible, but arrived forty years late. But they entered their new homeland with a bang. They marched around Jericho and blew its walls down by blasting sounds from horns. The horns were from

rams and were not made from brass. But I suspect our use of brass bands at football games and such is derived from Joshua. Our young people by millions blow horns, twirl batons and swagger in gorgeous uniforms to outdo rivals.

Religious groups in procession seemed to annoy Mark Twain, that rigid Presbyterian; his comments in *Innocents Abroad* and *Following the Equator* were wry. He encountered in Italy saints' bones borne by the faithful along the streets devoutly; he thought saints had been produced wholesale. Mark was profane when he met sacred cows in India where still they may not be disturbed as they calmly go to pasture or for a nap in the street. Poor Mark was from the middle west; we must excuse him therefore as a sort of barbarian; he was self-educated, of dubious taste from long association with river rats and not at all cultured until he reached Hartford, Conn.

The clergy have ceremonial processions for the benefit of the faithful and presumedly for the glory of God. Gorgeous garments are a help on such occasions, many think. A major domo directs ambling prelates in their progress, arranging them by the order of their eminence, age, learning, and not as some skeptics suggest by political ability. Laces, flounces, buttons and bows are favored especially by the clerical ingenues. Phillips Brooks and David Greer said their bishops' robes were ridiculous, but who were they?

The thinker, alone, said Emerson, causes revolutions. Parades and pageants are planned to stir emotions in people, not the intellect. Certainly Amos, Socrates, Buddha, were not lovers of crowds but of solitude. Tom Paine from his own rough life learned of liberty's worth. George Mason and Madison in their quiet farm libraries framed the Bill of Rights and the Constitution,—"far from the madding crowd".

Thinking is for those who can think. I love a parade.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

THE NEW BOOKS

The Bible, Word of God in Words of Men by Jean Levie, S. J. Kenedy, \$7.50

This is the best account I have seen of modern biblical study in the Roman Catholic Church, where the renewal of such study has been one of the brightest signs of the times during the past generation. Father Levie is frank and friendly, and does not shunt Protestant studies onto a siding, and claim all for the Roman Church; nor is he apologetic or polemical in dealing with non-Roman theologians. His spirit is scholarly and Christian, and for that we should be thankful, and — reciprocate. He deals first with the enormous range of modern biblical research, both Catholic and Protestant, especially since 1850. The new horizons began to appear about 1918 — at the end of World War I. Curiously, the Roman Catholic authorities had discovered some odd facts about the counter attack on Modernism in 1914 and earlier: letters turned up in a house at Ghent which would have done credit (if that is the word) to the ingenuity and venom of the John Birch Society; there were clergy and laymen who banded together to denounce and betray their Modernist friends to the Pope—even Cardinal Mercier did not escape! I cite this not to throw discredit on the Pope or the Roman Church, but to indicate the honesty of Fr. Levie. The whole effort to betray scholars was abandoned and denounced when it came into the open. And the magnificent encyclical of 1943, *Divino afflante Spiritu*, cleared the ground—and the air — and scholars were free to go ahead untroubled by reactionaries. (It is a pity the Episcopal Church does not have leaders with similar courage, to call off the efforts of reactionaries to stifle scholarship.) The author's main thesis is that Revelation is written in the language of men, and must be understood as we would understand secular or rather non-Christian religious writings: the skill in judgment required for interpretation is no substitute for factual knowledge and familiarity with Oriental and ancient Greek and Latin literature or archeology or history or languages.

The book is a most interesting and valuable survey of modern biblical research, and should be in many libraries in this country. One defect: the translator had a hard time with proper names! Even the Index re-

By Kenneth R. Forbes

Book Editor

tains the errors! Another: the American contribution is not adequately evaluated — a common feature in Continental and British surveys of modern research.

— F. C. Grant

Umbundu; Folk Tales From Angola by Merlin Ennis, translator. Beacon Press. \$7.50

Two things make this volume a notable and greatly interesting book: the fact that the tales come from the heart of tortured Angola of which even the Western press takes shamed notice now; and the further fact that the collector and translator is a missionary hero who first went to Angola in 1903, traveled some 300 miles to the interior region, Kamundongo, where he spent two years learning the native language. From this time until 1944 he established and worked in religious missions in this lonely bush country, married an American wife who taught in the schools they founded and where four children were born to them.

Dr. Ennis translated the entire Bible from English into the native Umbundu and now, as further fruit of his 40 years experience, he has collected (and translated) these remarkable folk tales which show similarities with our Negro and "Uncle Remus" and with classical lore and some few of Norse mythology. Here are curious yarns with animals for the heroes and villains, records of strange facts and stranger fancies, of ogres, taboos, witches, cannibalism, primitive courtship galore.

Albert Lord has provided a careful comparative analysis and has arranged the stories under three main categories, — *Folk Tales of Family and Kin*, *Folk Tales of Community Life* and *Folk Tales of Animals*.

The book is a labor of love of many devoted people. It deserves a wide reading.

Caryll Houselander by Maisie Ward. Sheed & Ward. \$4.95

The sub-title of this unique and delightful book probably describes the heroine's character as well as many a long sketch of her. "That Divine Eccentric" the president of the British Psychological Society first called her, with wonder and affec-

tion, and this biography written by an intimate friend agrees that it is a good definition of a great woman, many-sided and saintly — psychiatrist, spiritual writer, with a gift of "extra-sensory perception" and with it all a loyal friend to every imaginable sort of people.

Caryll Houselander was born in 1901, but was such a tiny, weak soul that it was assumed she would not live more than a day. While she was still a small child her parents separated and her childhood suffered because of it. In her very earliest years she had a passion for art, especially in drawing and painting, but as she matured and her religious life developed, the passion was transformed into remarkable spiritual writing which was widely known in her *The Reed of God*, *The Way of the Cross and Guilt*.

All her life long she dealt with abnormal children, then with adult neurotics and psychotics, sent to her by the medical profession and mental hospitals. When world war two brought the terrible blitz to Britain, Caryll labored as a watcher and in many other ways, even writing a book, *This War is the Passion*.

She had a great love of fun — which she called "the quality with the lovely, lilting little name 'levity'". This side of her make-up reminds one of St. Philip Neri. She died in 1954.

The entire book is charming, vivid and worth reading in toto.

Readings in St. John's Gospel by William Temple. St. Martin's Press. \$1.75

This is the text of a book by the Archbishop of York some 22 years ago, whose father had been Archbishop of Canterbury and who himself was shortly to be named to that great see — William Temple. This was in 1942, so that he became a war-time leader of the spiritual forces of Great Britain. He proved to be a master of economic theory and practice and a wise fighter for the democratic life.

That he was also the author of a book like this was not so widely realized. *Readings in St. John's Gospel* is the modest title of a profound commentary on the Fourth Gospel, expressed however in language clearly understandable by lay folk.

This paperback edition is admirably done and priced reasonably. We can commend it to all Witness readers as enlightening and spiritually inspiring.

Archbishop and Patriarch Talk About Steps Toward Union

★ Archbishop Arthur Michael Ramsey of Canterbury declared that the Church of England will accept a Vatican invitation to send observers to the Second Vatican Council which opens in October.

He made the statement prior to leaving for London after a three-day visit to Athens for meetings with leaders of the Orthodox Church in Greece. Previously he had conferred in Istanbul with Greek Orthodox Ecumenical Patriarch Athenagoras. (Witness 5/17).

He said that "at present there are far more friendly informal discussions going on between the Roman Catholic Church and other Churches in different parts of the world than ever in the past, and the Anglican Church is taking part in these discussions."

Dr. Ramsey went on to stress the outlook meanwhile for closer unity between the Anglican and the Orthodox Churches. He said the first step toward unity was the promotion of friendship and cooperation, and "then I want to see intercommunion." This, he added, "requires a certain measure of dogmatic agreement."

Replying to a question on the impact of such unity on the Catholic Church, Dr. Ramsey said "the Orthodox and the Anglicans together can offer a basis of primitive ecumenical faith."

Asked whether dogmatic union between the Orthodox and Anglican Churches might provoke "increased opposition in Rome to the idea of unity," the Archbishop replied: "The three Churches have a certain amount in common, but they are a triangle, each with marked differences from the other."

Discussing his meetings with Ecumenical Patriarch Athenagoras, he said they were "very fruitful" in furthering the cause of Anglican - Orthodox unity.

"Patriarch Athenagoras," he said, "is a man of great stature, immense courage, patience and serenity. He is one of the great ecclesiastical figures of our time."

Dr. Ramsey said he had come to Greece "to get to know the Church of Greece in depth." He added that he was "very keen to expound the Anglican position on Church unity" and was given an opportunity to do so when he lectured before the theological faculty of the University of Athens.

ADMIRAL TELLS OFF CHAPLAINS

★ Too many clergymen "take refuge in vagueness" and too many churches "are not definitive enough" in their spiritual ministry to servicemen, a navy rear admiral told the military chaplains association.

"They fail to bridge the gap between religion and man — man who needs something to sink his teeth into, needs ideas how to use his brawn, brains and faith," declared Admiral Thomas A. Ahroon, commander of naval forces, continental air defense command, air force base in Colorado Springs.

Addressing about 230 active and reserve chaplains at the association's annual meeting, the admiral observed that during his years at sea "I have been irked many times by some of your brethren. They say 'cast out sin' — and with no more guidance than that, it is difficult to find out just what is sin or where to cast it. They say

'avoid evil' — and after this negative approach, they leave me and a fine crew hanging.

"I say 'to hell with evil.' Let's concentrate on good — the positive approach. Let's worry less about communism and work to build more strength into its sworn enemies: democracy, religious faith, human integrity, and a community, state, national, international brotherhood of man."

Admiral Ahroon remarked that he felt "the big sin is doing nothing." He suggested that chaplains, military personnel and all other Americans work harder and have a higher standard of perfection so the "belly muscles and the morals of our youth would tighten up" and "our individual and national morals would gain in stature."

"The absolute enemy of our freedom, our republic, our religion is just a little thing — our lack of confidence in our own minds and muscles," he concluded. "Each of us is stronger than we think, but the more we default the weaker we become. If we have the moral fiber to work and the courage to think, we will stand free."

URGE DRINKING AGE BE RAISED

★ The convention of the diocese of New York passed a resolution after long debate urging the state legislature to raise the minimum drinking age from 18 to 21.

It voted also to establish a committee to "study the placement of clergy on the basis of merit and without racial discrimination" and to "recommend the constructive action which will lead to a wider acceptance of clergy by parishes and missions without regard to race."

Bishop Donegan in his address said that "the Church has always stood firmly against erosion from the left. We stand as firmly against those on the

right, who, in the name of religion, peddle hate and fear and spread divisiveness."

On nuclear testing, he called on atomic scientists to supply the public with "as clear and complete a picture as possible of the effects of experimentation with this God-given force, atomic energy."

CHRISTIANITY AND THE ARTS

★ "Dance! Paint! Chisel Stone! Write a Play! Edit a film!" a paper concerning Christianity and the arts has been written by the Rev. Malcolm Boyd and set to dance by choreographers Charles King and Irene Rains of the Wayne University dance workshop in Detroit.

The concert reading and dance interpretation of the chaplain's paper was presented under the sponsorship of the University office of religious affairs and the workshop on May 7, in the Cohn auditorium on the Wayne campus.

The performance which was open to the public, was followed by an open discussion moderated by Bishop Robert De Witt.

On May 18 the performance was repeated on the campus of the University of Michigan at Ann Arbor, under the auspices of the council of religious affairs.

Chaplain Boyd, who read his own paper during the concert and participated in the final modern dance movement of the concert, was assisted by interpretive dancers who are students in the workshop.

GREAT BUDGET INCREASE IN EASTERN OREGON

★ "What shall we say today to the despair and insecurity of people, and to the hopes we have for the Church in this district?" Bishop Barton asked in his charge to the convocation of the missionary district of Eastern Oregon meeting in Ontario,

April 27 to 29th. And then he answered this question principally by saying, "We have to look to God as we have never looked before . . . It means that our security is not to be found in men, no matter how we may dress them up as political or ecclesiastical strong-men. It means that God and God alone can make men sufficient to meet and discharge the crushing demands laid upon us. It is God and God alone who can arm our Church

for her conquest of the world today! This will make our Church great. This will make God's men out of us."

To help convocation adequately wrestle with its problems this year the whole of the first evening was given over to a discussion of the proposed budget, especially the stewardship program in the budget. As a result on the next morning the budget was passed (by a large majority) in ten minutes with only

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one amendment — a committee for a reappraisal of the stewardship item and program. The budget figure was over \$60,000. This compares with a budget figure of less than \$10,000 15 years ago.

A feature of convocation was several important visitors: Bishop Emery of No. Dakota (banquet speaker and Sunday preacher); Wilbur Bearsheart, seminarian from Church Divinity School of the Pacific, and candidate from Standing Rock Reservation in So. Dakota: Mr. George Dick of the Oregon Council of Church and Mrs. Don Denning, women's president of the province, just back from an official visit to Alaska.

COOPERATION WITH PRESBYTERIANS

★ The diocese of Newark voted at its convention to join with the United Presbyterian synod of New Jersey in "a program of cooperation, education and exchange."

In a resolution adopted unanimously by the delegates, the diocese accepted an invitation from the synod to enter into conversations and to consider launching joint ventures "in as many areas of the life of the church as may be possible."

Following adoption of the resolution, Bishop Leland Stark of Newark named a six-member committee to represent the diocese in conversations with synod representatives.

In other resolutions the Episcopal convention branded capital punishment un-Christian and cracked down on extremists of both the left and right.

PARIS CATHEDRAL WELCOMES VISITORS

★ At a recent election in Paris, American Ambassador to France, General James M. Gavin, was elected a member of the vestry of the Pro-Cathedral Church of the Holy Trinity where he and his family are active communicants. Former Ambassadors on the vestry of the Cathedral have included the Hon. C. Douglas Dillon, now Secretary of the Treasury, and the Hon. Amory Houghton, chairman of the board of Corning Glass, who continues as a member of the vestry.

The cathedral will again this summer provide a hospitality service for the many churchmen and other tourists visiting the Cathedral on the Avenue V, called "the most beautiful example of English Gothic on the continent." Members of the parish, nicknamed "divine doorkeepers," will be at the entrance from 10 a.m. to 5:30 p.m. dur-

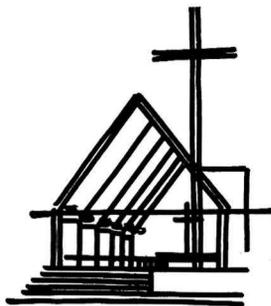
ing the summer months to welcome visitors, describe the church's artistic and historic treasures, including a complete collection of state flags, and give out information and literature about the church and the city.

Dean John C. Coburn of the Episcopal Theological School, Cambridge, Mass., will be guest preacher during August when Dean Sturgis L. Riddle is preaching at Trinity Church, New York.

The Presiding Bishop is expected to preach at the cathedral during the meeting of the central committee of the World Council of Churches in Paris in August.

INDIAN CHURCHES STUDY ROLE OF LAYMEN

★ Representatives of several Protestant denominations gathered in Nasrapur, India, for a four-day convention under auspices of the National Christian Council of India to discuss the



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role of laymen in Church affairs.

Reviewing progress made in training laymen for active work in the churches, representatives pointed to an interdenominational training center at Masulipatam which has instructed some 1,800 voluntary lay workers who now serve many village congregations.

A new training center for women workers has been established in Nagalpuram, it also was reported.

Speakers emphasized that the aim of such centers is "to bring about a new pattern of church life: the extensive use of voluntary church workers," particularly in rural sections of India where the services of clergymen usually are not available.

GOOD ATTENDANCE IN CUBA

★ The Rev. Jose Agustin Gonzalez has been appointed Dean of Holy Trinity Cathedral, Havana, Cuba, announces Bishop Romualdo Gonzalez Agueros.

Bishop Gonzalez also reports unusually good attendance in all Episcopal churches throughout Cuba.

The new Dean, born in Colon, Matanzas, Cuba, February 19, 1914, received his B.A. and B.S. degrees in 1940 from La Progresiva Cardenas. He studied also at the DuBose Memorial Church Training School and at Virginia Theological Seminary. He was ordained a deacon in June 1943 and a priest the following February.

Assistant at the Church of

San Juan Evangelista in Vertientes 1943-44, he was priest-in-charge there 1944-49, at All Saints Church, Guantanamo, 1949-59, and at St. Paul's in Camaguey, 1959-62.

Since 1944 he has been examining chaplain for the Church in Cuba. He was director of education 1947-53.

MARRIAGE BANNS READ AT 281

★ Reading of the marriage banns, so traditional in the Church of England and so rare here, surprised noontime chapelgoers May 10 in Church Missions House.

As National Council staff workers attended the service conducted by Bishop John B. Bentley, director of the overseas department, they heard him announce the banns for two missionaries now on fur-

lough: Miss Marilyn Jean Kean of Nevada and the Rev. Edgar Bolling Robertson of Petersburg, Virginia.

Both are assigned to Robertsport, Liberia, where Mr. Robertson is principal of St. John's School for boys and pastor-in-charge of St. John's Mission. Miss Kean teaches in the House of Bethany, a school for girls. They plan a June wedding and will return to Liberia this autumn.

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Rev. *William W. Read, Vicar*

Rev. *William D. Dwyer (Priest-in-charge)*
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- BACKFIRE -

J. H. Burt

Rector of All Saints, Pasadena, Cal.

This is just a note to express warm appreciation for the emphasis you gave to our Town Meeting for Democracy (4/19). I like to think that your carrying it as the Story of the Week may give strength and courage to people in many places.

The outpouring of congratulatory messages I have received indicated that many people need reassurance that democracy is not on the run.

Mary E. Forbes

Churchwoman of Boston

Congratulations for publishing the Dean's reasons for being a communist (5/10). How wonderfully the good Dean reveals the mind, the kindness, and the thoughtfulness of God, in the parable of the laborers in the vineyard.

As for Russia's godlessness, the Russians are nothing like as godless as we are, who worship Mammon, when it comes to a choice between the power of God, and the power of the purse. Russia has many faults, goodness knows, but pretense is not

one of them. What is really going on in the Russian mind is, that it is seeking the truth about God, and is moving towards that time, foretold by our Lord to the woman of Samaria, when he said that a time was coming, when men would not go to either Samaria or Jerusalem, (to this Church, or that) to worship God, but all men would worship him in spirit and in truth. One of the many fine things about the Witness, is its fearlessness and its honesty.

Mary G. Zava

Churchwoman of Laguna Beach, Cal.

I couldn't live without the Witness. Once a week certainly is not too often. People who complain that they haven't time to read it usually spend hours on such tripe as Time, Life and the daily papers.

I'm delighted to have the article by the Dean of Canterbury to show to some of my friends who are self-styled atheists or agnostic liberals.

W. F. Peterson

Layman of Baltimore, Md.

Please send as many copies of May 10 issue as the enclosed dollar will buy. The Dean of Canterbury points out the support of the Bible for many of the communist doctrines, so I want to put this number in the reading room of my parish.

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