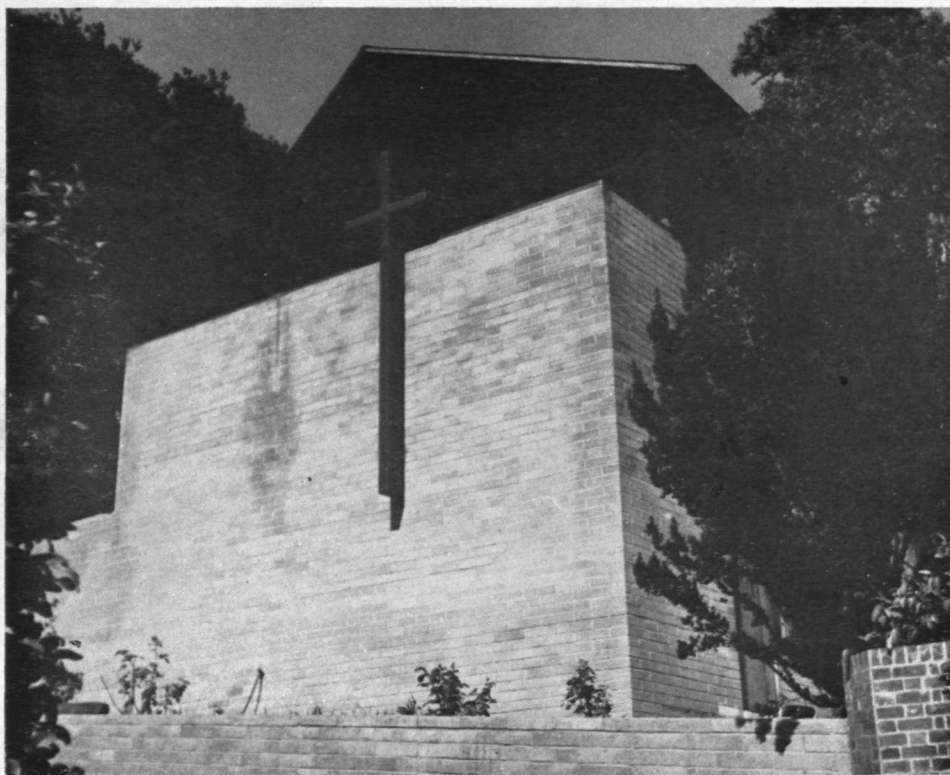


The **WITNESS**

OCTOBER 1, 1959

10¢



SAINT MARGARET'S CHAPEL

THE chapel, built in 1954 with United Thank Offering contributions is the center of spiritual life at Saint Margaret's, Berkeley, California

St. Margaret's; Graduate School for Women

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In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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

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9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
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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.

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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

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PARIS, FRANCE
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The Rt. Rev. Norman Nash, Bishop
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For Christ and His Church

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11:30 to 1 P.M.

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In Leading Churches

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

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nounced.

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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.

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Story of the Week

Saint Margaret's Sends Graduates Into All Parts of World

★ Since 1909 about a tenth of Saint Margaret's graduates have gone to serve the Church overseas.

Alumnae are at work now in Formosa, India, Japan, Liberia, Mexico and the Philippines as well as throughout the U.S.

In Mexico, Maria Antonieta Hernandez y Solas, class of 1958, is the director of a new school for women in Christian education. The school, in Tlalpan, D.F., has been dubbed Santa Margarita for "Tona's" alma mater.

The school, formally titled Escuela Normal de Education Religiosa (the Normal School of Religious Education), has a class of ten young women. Director Hernandez is assisted by eight volunteer teachers. They teach Christian education, art, music, Spanish and English, typing, home economics, geography and other academic subjects.

The Rt. Rev. Jose Saucedo, Missionary Bishop of Mexico, has expressed the hope that the school, patterned after Saint Margaret's in Berkeley, "will be the beginning of a more effective program for the future".

Last month two more Saint Margaret's graduates joined the ranks of women working around the world in the Anglican communion.

Ah Veng Loh, class of 1951, has become the first woman to be sent by the National Council

to work in the Church in Formosa. Marilyn Kean, class of 1957, Carson City, Nevada, will teach high school in Liberia, West Africa.

Ah Veng, born in Shanghai, China, came to Saint Margaret's in 1949. Unable to return home upon receiving her master's degree in 1951, she became a field worker for the rural community of Battle Mountain, Nevada. She was in charge of the church schools, helped with guild planning and visited the people.

In 1955, she was called to Eau Claire as diocesan director of Christian education.

"It was a very challenging and enriching experience, if a little frustrating at some moments," Ah Veng said.

It was excellent preparation for the job she is beginning in Formosa. She is working with the Rev. Canon Charles P. Gilson who is in charge of the Episcopal Church functions.

Ah Veng will plan the Church's Christian education program, train volunteer workers and supervise some of the work of seminary candidates; arrange conferences and retreats for young people and begin a Church day school at the first grade with the final aim of establishing a high school.

"There are no Christian education materials," Ah Veng points out. "And it is not a matter of translating U.S. mate-

rials. We must write for local use."

"I do not know how much of this I can do, but I can go with prayer and begin my work," Ah Veng said.

One hope is that her Chinese, rusty after ten years in the U.S., will not be offensive to college students.

Marilyn, graduate of the University of Wyoming and Saint Margaret's, will teach in the Church high school in Robertsport and give supervisory help to Liberian teachers in the Church's two elementary schools there. One is St. John's School for boys and the other is House of Bethany for girls, where Marilyn will live.

Marilyn fulfilled Saint Margaret's summer field work requirement in the Virgin Islands where she found the tropical climate and the work satisfactory. That confirmed her decision to go to Liberia.

"I wanted to be a teacher, but I wanted something more. At Saint Margaret's I found what I needed — the spiritual side in addition to education."

It is Saint Margaret's goal to send well trained and spiritually responsible women to work in the Church.

There are others: Mariko Kobayashi, class of 1955, who heads the Girls' Friendly Society for the Nippon Seikokai.

Deaconess Mary Dawson, class of 1939, interned by the Japanese during world war two, has returned to the Mission of St. Francis of Assisi, Upi, Cotabato, Mindanao, Philippine Islands.

In Alaska, Laura Chapman,



OVERSEAS STUDENTS at Saint Margaret's included Laura Chapman, Sitka, Alaska; Delores Bennett from Honolulu now director of religious education, St. Andrew's Church, Wilmington, Del.; Antonieta Hernandez, Tlalpan, Mexico; Annamma Kallumpurath, India and June Ma, from Formosa, now a California housewife.

class of 1958, is a college worker and director of religious education in a Sitka parish.

In India, the Church's teachings have extended outside the Anglican Communion. Annamma Kallumpurath, class of 1958, is in charge of the women's work in the Marthoma Syrian Church after completing her studies at Saint Margaret's.

ST. MARGARET'S HAS RECORD ENROLLMENT

★ Saint Margaret's has begun its 51st year with a record enrollment of 32 students. Classes began September 21 at the Church's graduate school for women in Christian education, 1820 Scenic Ave., Berkeley, California.

There are students from every province of the Church and from 19 dioceses enrolled in the two year course of professional preparation for Church work.

Twenty-six are college graduates enrolled in program one working for the master's degree in Christian education. Four are in program two where they will be awarded certificates. Seventeen are dormitory stu-

dents, 13 are day students and one is completing thesis requirements in absentia.

Sixteen are juniors in the two-year program. Nine are seniors who expect to receive diplomas or certificates next June.

Dean Katharine A. Grammer has announced an expansion program (see separate story in this issue) beginning this fall to acquire more physical space and additional faculty members.

"We have dozens of unfilled requests for women Church workers. We must plan now for a bigger program to supply the well-trained women the Church needs," Dean Grammer said.

One-third of the current enrollment is from California. The other two-thirds came from 17 other dioceses: Chicago, Connecticut, Dallas, Florida, Los Angeles, Louisiana, Minnesota, Montana, New York, Olympia, Oregon, Sacramento, Southern Ohio, Virginia, West Texas, Western Michigan.

There is one overseas student from Kyoto, Japan, who has met residence requirements and is completing her thesis in absentia.

PRESIDING BISHOP PRAISES THE PRESIDENT

★ Presiding Bishop Arthur Lichtenberger sent the following telegram to President Eisenhower, relative to the exchange of visits between himself and Mr. Khrushchev:

I wish to commend you for your forthright leadership in arranging the exchange of visits with Chairman Khrushchev aimed at lessening world tensions. The Episcopal Church at its General Convention last October resolved, as had all the Anglican Bishops previously at the Lambeth Conference, that "Nothing less than the abolition of war itself should be the goal of the nations, their leaders and all citizens."

The text supports you fully in your present position: "be it resolved that this General Convention of the Protestant Episcopal Church affirms the provisions of Resolution 106 of the Lambeth Conference of 1958:

That Christians "press through their governments, as a matter of the utmost urgency, for the abolition by international agreement of nuclear bombs and other weapons of similar indiscriminate destructive power, the use of which is repugnant to the Christian conscience. To this end governments should accept such limitations of their own sovereignty as effective control demands."

That Christians urge their governments "to devote their utmost efforts at once to framing a comprehensive international disarmament treaty which shall also provide for the progressive reduction of armed forces and conventional armaments."

That Christians "support their governments in seeking to maintain peace and security in accordance with the United Nations Charter."

Fine Programs at Saint Margaret's To Prepare for Church Work

★ A woman entering Saint Margaret's can plan for two years of intensive work in Bible, Church history, theology and Christian education.

She will supplement her classroom work with field work in a Bay Area parish. She will spend the summer in one of the Church's dioceses or in a domestic or overseas mission area.

The curriculum at Saint Margaret's is designed to make her an effective worker in the Episcopal Church.

"The graduate is expected to know how and what to teach, how to counsel and how to live in relation to God and to people," according to Dean Katharine A. Grammer.

For the program one student who hopes to be awarded a master's degree in Christian education by Saint Margaret's, there is instruction of university rank.

She will take sixty hours of

classes. Saint Margaret's faculty will teach Christian education, interpersonal relationships, personal counseling and conduct Christian education field work laboratories and junior and senior seminars.

The women attend Church Divinity School of the Pacific for instruction in the Old and New Testaments, Church history, systematic theology and Christian ethics.

The student meets her junior year field work requirement as a parish teacher and her senior year as a supervisor of a Bay Area church program.

For the older, more mature woman who does not have an undergraduate degree, Saint Margaret's has program two established in 1945 with United Thank Offering funds.

These women take a total of fifty-six hours. They take Christian education, counseling, Bible, theology, liturgics and

Church history at Saint Margaret's.

Field work requires that each student be assigned to a parish, mission or institution where she may receive the best experience to equip her for her chosen type of work in the Church. Summer field work period is from six weeks to ten weeks.

Any student may elect courses at Church Divinity School of the Pacific and at Pacific School of Religion, an interdenominational seminary, without payment of additional tuition.

Degrees are awarded by Saint Margaret's. The school is accredited by the American Association of Religious Education.

Costs to resident students are about \$1700 per year. Scholarships are available.

BISHOP SAYS VISIT MAY CHANGE HISTORY

★ Methodist Bishop W. Earl Ledden of Syracuse said the exchange of visits by President Eisenhower and Soviet Premier Nikita Khrushchev "may turn out to be a watershed of history."

"It could mark a turning from a war-cursed past to a future with at least precarious chance for growing understanding and peace," he told an area pastor's school.

Noting President Eisenhower's "act of courage and high statesmanship" in inviting the world's top Communist to this country, Bishop Ledden lauded the chief executive for "his creative leadership toward the achievement of peace on earth, goodwill among men."

The visits, he said, may provide "the needed thrust of a new element into the vicious circle of threat and counter threat — an opportunity for the people of these two great nations to express the goodwill they really do hold for each other."



AH VENG LOH (right) the first woman worker to be sent by National Council to the Church in Formosa and Marilyn Kean (left) who is teaching in an Episcopal school in Liberia talk with Dean Katharine A. Grammer about their assignments.

Conference on Spiritual Healing

Hear Clergy and Doctors

★ A prayer corner and Christian magazines and music in every Christian doctor's office for the benefit of patients were recommended at the annual international conference on spiritual healing at St. Stephen's, Philadelphia.

Dr. William S. Reed of Bay City, Mich., a surgeon and Episcopal vestryman, told the conference that more and more doctors "are coming to believe a large percentage of patients need spiritual uplift for their complete wholeness and health. I believe that Christ ordained both spiritual and medical healing and therefore that there should be a partnership between pastor and physician in dealing with all the ills of man," he said.

Sponsored by the Order of St. Luke the Physician, the four-day meeting was attended by nearly 1,400 participants including 105 clergy and 22 physicians. They represented 32 denominations across the country, Canada and overseas nations.

St. Luke's is a Episcopal order dedicated to the ministry of spiritual healing. It includes bishops, ministers, medical doctors, psychiatrists, nurses and laymen.

Speakers at the meeting likened spiritual healing to a "long unused highway closed in by the briars of neglect, that now has a few travelers but needs many more." They reflected a common concern that "so few churches and so few clergy use this road."

Besides Dr. Reed, conference lecturers included Dr. James A. Stringham of Canadigua, N.Y., psychiatrist and member of the Federated Baptist-Presbyterian church; and Mrs. Ethel T.

Banks of San Diego, widow of the order's founder and editor of its magazine, "Sharing."

Among preachers were the Rev. Edward Winckley of Natal, South Africa, an Anglican priest and associate warden of St. Luke's order; and Dr. E. Stanley Jones, Methodist evangelist and author.

The Rev. Alfred W. Price, rector of St. Stephen's and warden of the order, was host to the meeting. He and other speakers observed that they were heartened by the fact that spiritual healing was being explored by official commissions of a number of denominations, including the United Lutheran Church of Canada.

Dr. Reed told the delegates that there has been "either a gigantic negation of, or great reticence toward, spiritual healing," and stressed that "it should be the main emphasis in my own Episcopal Church and throughout the Christian Church."

He stated that he prayed either silently or aloud for patients in his office and the operating room.

Dr. Reed and Dr. Stringham both warned that "this country can be ruined by the drink habit and alcoholism," and expressed the hope that "spiritual healers, as channels of grace, should refrain from intoxicants."

Both doctors recommended private confessions and that the clergy make use of the confessional.

"Confessions, whether to pastor or psychiatrist, should be complete, otherwise they waste his time and your own," Dr. Stringham added.

Dr. Reed noted that there is "little Christianity left in our so-called Christian nation,

schools or colleges, the armed forces and other phases of national and personal life. For many, Christianity is only a wishy-washy one-hour a week religion. We are no more healthy than we are Christian. The crowded hospitals and mental hospitals and the crowded waiting rooms of doctors tell the story. If some of these would seek spiritual help first, the doctor might not have to see so many neurotics. Doctors and nurses are in these callings because of compassion. But they often have so much work and tensions that, without spiritual balance and spiritual recharging, they break down. Consider the number of doctors who become alcoholics and drug addicts."

About 100 persons were inducted into the order at an altar service of laying-on-of-hands, conducted by Dr. Price and Chaplain Winckley.

At a business session, conferees voted to sponsor a junior order of St. Luke.

LARGE ENROLLMENT AT PACIFIC

★ The Church Divinity School of the Pacific opened on September 21st with an enrollment of 154, which is capacity.

Dean Sherman Johnson said that the biggest addition is the new library-academic building which is now being completed at a cost of \$460,000.

Of the 154 students, 82 are married and two of them are grandparents. One student is a former Roman Catholic priest and another is a former Methodist minister.

CATHEDRAL STARTS BUILDING AGAIN

★ Washington Cathedral has resumed construction, with Bishop Dun announcing on September 20th a four or five year program which will include the completion of the south transept.

SAINT MARGARET'S Women's Graduate School

This article was written by The Rt. Rev. Edward Lambe Parsons, retired bishop of California, who has sponsored the school since its inception. Bishop Parsons now 91 years old lives in San Francisco. This article is evidence of his continued interest in the Church and its program.



BISHOP PARSONS

"God works in mysterious ways."

We often say it; we sometimes sing it. We have an illustration of it in Saint Margaret's. Nobody planned it, nobody fifty years ago when its first class was graduated, realized the scope of its present activities.

But there was a background from which it sprung. Bishop William Ford Nichols had a real interest in the newly-awakened interest in providing deaconesses for the work of the Church. There had been a school in San Francisco which had to be discontinued because no students presented themselves after the first year.

I, too, had a special interest in the deaconess movement. My first year in the ministry was as one of the assistants of Dr. Wm. R. Huntington at Grace Church in New York. He had been influential in starting the New York School for Deaconesses and during my year there I had had a regular class in the school, which met in Grace Church parish house.

In 1904 when I went to St. Mark's in Berkeley as rector, I had no thought of the Deaconess Training School, but two or three years later Anita Hodgkin, whose brother was assistant in the parish and who belonged to a well-known Quaker family in England, came up to live in Berkeley and it was no surprise, knowing the position of her family, to have her come to me and say that she wanted to become a deaconess.

Bishop Nichols was ready to accept her as

a candidate, but the only schools were in New York and Philadelphia and she felt unable, because of her family, to go east for two years. We talked it over with Bishop Nichols and he suggested that we had an ample staff of clergy in Berkeley to give her the necessary instruction.

When that became known, Mary Mott, already much loved worker in the parish, came forward and asked to attend the classes. When we were well on with this little class of two, Miss Mabel Pick, a teacher who after graduation became a missionary in Alaska, asked if she could become a candidate. That made it clear that we would have two classes and might probably expect other women to come in. We printed a little leaflet about it, calling it St. Mark's Deaconess Training School.

The Bishop, with that fatherly way which made you love him even when he was rebuking you, said to me, "You really should not have put down a name and called it a school without having consulted me. Furthermore, it ought not to be St. Mark's. It ought to look further along the coast like our divinity school."

That meant that the little school of three students and three or four clergy as a faculty came really into existence as the Deaconess Training School of the Pacific.

On October 9, 1909, Deaconess Mott and Deaconess Hodgkin were set apart at a service in St.

Mark's Church. There were no other formal commencement exercises.

Then came another student and the students, first in a small apartment, then in an old house which they rented on Fulton Street, became a real scholastic group. They called the school St. Ann's and Deaconess Hodgkin became the dean. But this increase raised the question of whether we could find permanent quarters and the money to buy them.

First Money Gift

JUST about this time a dear old lady, Miss Robertson, who lived in Oakland but had interested herself greatly in the school, gave us our first money gift. When she gave it she expressed the wish that if there was no special reason for keeping the name St. Ann's, we name the school Saint Margaret's in memory of a dear sister of hers who had died long before. Of course, we accepted the gift, made the change in the name (which also connected us to the devoted Christian Queen Margaret of Scotland), and began to look for a place to settle. We found it on Haste Street between Bowditch and College.

Professor Lange and his family who were members of the parish were moving and were glad to sell their house to this new church institution.

By this time we had found it desirable, with the approval and help of the Bishop, to organize a board of managers which included leading women and some men from the diocese. Among those who took a special interest in the work of the school and who helped most, one should mention Mrs. John Galen Howard, Mrs. Fay Chase Kellogg, Mrs. Isaac Requa, Miss Elizabeth Gamble, Messrs. Percy Goode, George Stoker and Allen Kittle. They helped us not only as the usual problems of such an institution arise, but could also be of great service in raising the necessary funds. Up to this time the school had had somewhat casual contributions like that of Miss Robertson's, and the house was supported by the students themselves, including, if I remember rightly, the dean.

But now it looked as if we were really going to have something worthwhile. Information in regard to the little school began to spread up and down the coast. People heard of it. One and then another and yet another candidate appeared and the school was able in 1913 not only



FIFTIETH commencement Luncheon at Saint Margaret's. The Rt. Rev. Stephen A. Bayne, commencement speaker, talks with Dean Katharine A. Grammer, The Rt. Rev. William Fisher Lewis and the Rt. Rev. Sumner F. D. Walters.

to take over the Lange property, but also to build what was called the Porch House on the back of the lot. The Porch House simply followed what at that time one might say was the fashion with new fraternities and sororities. The girls each had a tiny bedroom which opened onto the porch. That brings us to 1914 when at last it seemed appropriate to incorporate and thus put ourselves among the fixed institutions of the diocese.

The articles of incorporation were drawn up, adopted and filed and the deaconess Training School of the Pacific really started in business.

Two points should be emphasized in conclusion. The first is to note that among the graduates of the school there have been very few deaconesses. The whole deaconess movement has failed to take deep root in our American branch of the Anglican Communion.

The why and wherefore of that is another matter, but the first legal title came to be inappropriate. The school can train a deaconess but its real aim is not limited in that way. It aims to train women for active work in the Church.

It should also be emphasized that while we in Berkeley founded and carried on the school, it was Bishop Nichols who had the wisdom to see that the school should not be limited by the diocese, but open to serve women from all over the world.

Saint Margaret's Blessing

NEW DRIVE WILL SUPPLEMENT
ANNUAL APPEAL TO INDIVIDUALS
AND GROUPS WHO HAVE SUPPORTED
THE SCHOOL IN THE PAST



ACADEMIC HOODS are presented at Saint Margaret's 50th commencement at All Souls Church in Berkeley, Calif. The Rt. Rev. William Fisher Lewis conferred degrees after Dean Katharine A. Grammer presented the women in a ceremony of dedication.

Saint Margaret's is marking the completion of 50 years as an Episcopal teaching institution for women with a program to enlist 1,000 Church women who will contribute \$10 or more a year to the school.

This is a new drive and will supplement the annual appeal to individuals and groups who have supported Saint Margaret's in the past.

The new drive is called Saint Margaret's Blessing after the story which credits Queen Margaret of Scotland with offering a special toast to those persons dining at her table who remembered to ask God's blessing. It was part of her effort to spread Christianity in Scotland and became known as Saint Margaret's Blessing or Saint Margaret's Grace.

"Saint Margaret's Blessing has two purposes," said Dean Katharine A. Grammer. "One is to raise the money which we need. The other is to inform the Church about Saint Margaret's program and the contribution professionally educated Church women are making."

Saint Margaret's offers two courses of study. Program one is for college graduates and leads to the master of arts degree in Christian education. Program two is for more mature women who have a high school diploma, plus one additional year's training and at least five years' work experience.

The cost per student for one year's training

is between \$1700 and \$2000. The program requires two years.

"This is not a high cost for graduate work, but it is more than many students can pay," Dean Grammer said. "Costs are scaled so that Saint Margaret's must supply 'hidden scholarships' of about \$800 for each student. This difference can be made up by contributions from individuals and from groups all over the Church," she said.

"We believe the women of the Church recognize the value of good preparation and selection. Therefore, we are asking them to help us put the school on a sound financial basis."

A steering committee of five California women has been named to assist in Saint Margaret's Blessing. Under the plan a series of luncheons, teas or other meetings are to be called by Church women. A representative from Saint Margaret's will attend to discuss the school and to accept pledges. These meetings will begin this fall in the Eighth Province.

As Saint Margaret's Blessing begins, student facilities are overflowing and additional faculty are needed.

Saint Margaret's provides housing for only twenty students. The school's main building is a three-story house, formerly the residence of the president of the University of California. This contains the dining room, sitting rooms, kitchen and office on the first floor. The second



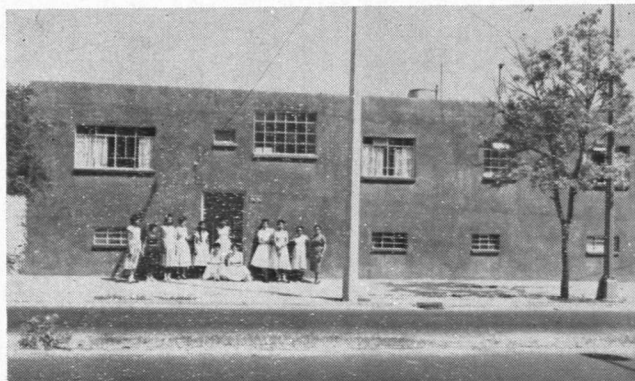
SAINT MARGARET'S students talk things over during an afternoon session in a dormitory room. Pictured are Marie Scott, Laura Chapman and Carolyn Van Trease.

floor houses eight students, two to a room, and the Dean's office. The library, office of the associate dean and a classroom are in the lower level which also has a terrace overlooking the garden.

Joining the main house via an arcade is the dormitory built in 1930 which contains three faculty offices and twelve single rooms for students. Across the courtyard is the beautiful, contemporary chapel built in 1954 with United Thank Offering funds. It contains a teaching sacristy and on the lower level there is a classroom.

In a converted garage apartment at the end of the courtyard, there is a sitting room with a small kitchen for the use of day students.

Saint Margaret's is just a block from Church Divinity School of the Pacific where the women take certain classes.



STUDENTS and faculty members pose outside "Santa Margarita" in Tlalpan, Mexico.

Saint Margaret's faculty includes four professors of Christian education, two counselors and seven lecturers. There are four additions to the personnel roster this year. Mrs. Milton Farmer, Berkeley, Calif., is teaching Biblical studies to program two students. Mrs. Martin Knutson, M.D., Sonoma, Calif., and Mrs. Bernard J. Finkle, M.S., Berkeley, Calif., will teach counseling classes. Mrs. Betty W. Gray has been named secretary for promotion.

Saint Margaret's is beginning to make other important contributions to the teaching functions of the Church.

Miss Margaret Fletcher and Miss Kathryn Snyder, professors of Christian education, are participating in a research project in effective supervision. The project, initiated by the National Council's department of Christian education, is designed to collect data which may be of use where supervision is used in the Church.

Don Large

Dead Certainty

NOW that the mechanical-brained robots have got around to predicting the results of horse races fairly accurately, we human beings have suddenly become that much poorer. For when you succeed in removing almost all of the element of pure risk from life, all you have succeeded in doing is to shrink man's immortal soul.

The spring of 1959 will probably go down in history as that point in time when a monstrous machine named Univac correctly fingered five of the first six steeds to cross the finish line at the Kentucky Derby. God grant that this mechanical marvel may stop where it is. In fact, it's gone too far already.

By its very nature, a life which is guaranteed against loss is already a lost life. And by the same token, if God were suddenly to become the victim of scientific proof, he would automatically cease to be to us the Father upon whom we could pin our faith.

For faith, as St. Paul points out, is the evidence of things unseen and the substance of things hoped for. And since inner growth depends upon a man's faithfully launching out into the deep under sealed orders, we can ill afford to lose faith's interior evidence and substance.

And speaking of launching out gallantly into the unknown deep, is it likely that Columbus would have been the intrepid explorer that he actually was, had Reminton Rand or I.B.M. managed to tie his journey into a neat little package affixed with a pink ribbon? And would his inward spirit have grown with the warrantee of a bon voyage and a happy landing 3,000 miles away? And if so, what would happen to such things as the noble lines of George Santayana on this very subject?

Columbus found a world, and had no chart
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art

It was in a Broadway play called *The Desk Set* that something similar to a Univac posed a pregnant question. The boss had asked his secretary, Shirley Booth, to feed the mechanical brain this statistical query: "How much does the world weigh?"

Miss Booth did as requested, but was taken somewhat aback by the robot's unexpected response. The machine had begun its job normally enough, busily buzzing in a maze of darting and flashing lights. But suddenly it stopped, as though struck by a new thought. Then it shot out a question of its own: "With or without people?"

People who are determinedly dedicated as stewards of God's mysteries are people with more solid substance to them than a set of scales might indicate.

They are rarely, ever, intrigued by a safe bet. Neither do they demand guaranteed rewards for the sacrifices which they make, nor yet a tidy amount of cash on the barrel-head for the calculated risks which, under God, they gladly run.

Finally, they have the wisdom to know that the worst thing wrong with a dead certainty is just that. It's dead.

Are Weddings Too Commercialized?

By Ruth Adam

Social Worker Of England

WE WERE married at the time when it was fashionable among young people to despise a conventional wedding. We were still, I suppose, being carried along on the wave of the "gay twenties," overthrowing tradition right and left. Formal parties of any kind were stuffy and old fashioned — not to say "ga ga."

Marriage (as we told each other, with all the pompousness of extreme youth) was a contract between two people and all this business of a white dress and orange-blossom and hilarious guests was merely a relic of barbarism.

We ourselves, we considered, had grown out of barbarism, but the older generation, of course, were still blindly sunk in it.

Full-Dress Affair

OUR views on our prospective wedding startled our four parents, all of whom had set their heart on a full-dress wedding. For some weeks I was sent flying, like an agitated shuttlecock, between my parents and my fiancée, trying to fix on some compromise which would satisfy all parties.

The compromise finally arrived at (as I am now rather glad to remember) was that we should

have exactly the kind of wedding our parents wanted; iced cake, bridesmaids, marquee on the lawn and a bishop to perform the ceremony.

Our wedding photographs show us with expressions which clearly indicate that we are thoroughly proud of our wedding finery at heart, but trying to register amused disdain of the whole outworn ceremonial.

One would expect that, twenty-six years later, with a daughter about to be married, we should have mellowed into a copy of our parents' attitude — wanting to give her a traditional wedding, even if she was reluctant herself.

But it hasn't turned out that way. We find (to our own slight surprise) that the views which were correct for our generation, in 1932, still stay with us, along with the weathered-oak furniture which was then the very latest thing, and now is so dismally dated — not old enough to have come into fashion again, like the dresses of the twenties, but too old to look correct in its own right.

We still dislike the crowd of guests, dressed up in the middle of the day, when everyone else is

at work; the slightly hysterical hilarity, the would-be witty speeches and the early-afternoon anti-climax when the guests are left, wondering what to do with the rather drooping and wilted remainder of the day.

We still find ourselves hankering after a quiet, family gathering, in a familiar church, consisting only of those people genuinely concerned with the future of bride and bridegroom.

We agreed with each other rather thankfully, that this time, at least, there would be no argument between parents wanting a full-dress wedding and the young people hankering only after being allowed to get married quietly. For once (we thought) the two generations would see eye to eye.

But fashions always go in a circle, so that the clothes which looked so funny in old snapshot-albums, ten years ago, now look like a fashion magazine for 1959. When we broached the subject of a quiet wedding to our daughter and prospective son-in-law, their faces fell in dismay.

"But we want a proper wedding," they said. "We want a long white dress and orange-blossom and bridesmaids and a three-tiered cake and all our friends there."

Many Relatives

OUR son-in-law-to-be added that he also wanted relatives of all kinds, down to third cousins and great-aunts-by-marriage, and particularly some elderly male relatives who could take him aside and say, "Now my boy, let me give you some advice."

After all, they added reproachfully, even if it was going to mean a lot of trouble and preparation, it was only once.

The "proper" wedding is so much the fashion today, that there is no difficulty about getting information on the right way to set about it.

The public library produced a full-length, up-to-date book entitled *Wedding Etiquette*. The book-stall had monthly periodicals produced solely for the use of brides and their parents.

There were pamphlets and booklets from firms whose whole business consists of running wedding receptions; and columnists, in every general paper and magazine, offering free advice. We collected a whole heap of literature and spread it out on the table. Then we discovered the catch in the scheme.

It is that the large wedding of tradition was planned on the assumption that you had plenty of space in your home, and a limited circle of

friends and relations who would be able to come.

Neither of these assumptions applies today. Most people live in the amount of space which will just hold them and no more, because they cannot afford either to pay for more space, or to warm it, or get it cleaned.

On the other hand, everyone has a much larger circle of friends than they had fifty years ago, because everyone moves about far more—going away to college, away to work in a different town and so on. Besides this, in these days, relatives from all corners of the country can come a distance which would have been impracticable before.

Sharing Friends

FIFTY years ago when a girl married, her own friends were limited to the families which her parents knew. In those days a bridegroom (as I learn from an out-dated book of etiquette) "gives up all his former acquaintance unless he intimate a desire to renew it by sending you both his own and his wife's card." Fifty years ago, parents shared their friends with each other and these were largely limited to their immediate neighbors.

But today, the bride has a quantity of friends entirely her own—school friends, college friends, colleagues at work and so on, and so has the bridegroom.

I asked my two to draw up a list each of their own friends who must be invited, begging them to make it as short as possible. Each list came to thirty-five people. This was before we had even started on relatives and family friends.

Too Impersonal

NOT more than fifty people could even find standing-room in the average modern home. This is the reason why wedding receptions of today usually take place in the drab and impersonal surroundings of a hired room.

And once you hire a room (as you must) it is impossible to do your own catering. You are driven to employ one of the many firms which have been waiting for this moment. Their estimates (according to my recent enquiries) range from \$3 a head to \$10 a head.

If you happen to live in a large city, of course, all the difficulties encompass you all at once. Your friends must all be asked, because they are all so available—living on public transport routes.

The truth is that the wedding arrangements are now governed by the strictest customs; and

all of them have to be paid for. Not unnaturally, those firms which exist through people paying for the customs do their best to convince everyone that each custom is not merely correct, but unavoidable.

I have before me a list of "basic needs" for the formal wedding. It starts with getting invitations printed, forms of service printed, wedding-cake boxes made; continues through paying for press announcements, paying for wedding-dress, head-dress, veil, shoes, bouquet, car-hire, wedding-cake, photographs, hire of hall, cost of catering; new clothes for four parents and bridesmaids and finally (by way of afterthought) cost of the fees for the wedding ceremony.

Of course you can get publicly married without all this. But what parents can bring themselves to ask their daughter to watch every penny, every item, while he prepares for this, the great occasion which comes at an age when she wants everything to be just right?

An Imitation

THE commercialized wedding—with its absurd silver-printed invitations down to its equally absurd little boxes with a midget square of cake in them — is, after all, a middle-class imitation of a society wedding.

Its inspiration is the gossip-column; an inspiration fostered assiduously by the dress-firms and everyone else interested for the sake of profit.

Unless you live in the style of pre-1914 days, it is no use trying to have a pre-1914 wedding. Why, then, do we all go on submitting to the masquerade? At the moment, I have noticed, christening-parties are coming in again. I remember them when I was a child. There is a lot to be said for them—though perhaps not from the baby's point of view.

But it is only a matter of time before they get formalized and then commercialized—so that you have to think whether you can afford to be a godparent because of the cost of the "basic" silver mug and the (basic) hire of cars to take guests from the church to the reception, and of course the (basic) christening robe and cloak.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for 10

The WITNESS — Tunkhannock, Pa.

For Summit Entanglement

By John S. Higgins

Bishop of Rhode Island

THE visit of our President to Western Europe, the coming of Mr. Khrushchev to this country, and the proposed return journey of Mr. Eisenhower to Russia must be made the subject of both public and private prayer. The burden of our intercession should be that God's Holy Spirit will overrule and overcome the wicked wills and sinful pride that lie at the heart of our problem; that he will create a new climate for continuing and fruitful conversation; that he will bring about a lessening of tension between both armed camps.

Let no one of us pray with at two-tone map of the world in mind, where we and all our friends are painted white, and all the communist nations are colored black. Every truly Christian prayer begins: "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us." The frightening and increasing rate at which Americans carelessly kill their brethren on the highways; the grave increase in juvenile crime; the filthy books and magazines that disgrace our culture and incite to lust; the lewd advertisements that continue to appear even in our more "respectable" newspapers; the startling increase of illegitimacy; the blunt and organized refusal by a large section of our citizenry to give equal rights and fair housing privileges to their fellow Americans,—all these sin-stains on our national life and much more besides, mean that we can come with no clean hands before the throne of grace.

The Communists have no "corner" on sinning, nor are we the only recipients of God's grace. The Russians are human beings, and Jesus Christ died for them and rose again and ever lives to intercede for them as well as for us. Of course we can turn our national back to Mr. Khrushchev; we can also cut progressively all our dealings with him and the Russian people; we can "send all the Communists to Coventry." But let us understand that the consequence will not be long in doubt: nuclear war. At least while the conversation continues the projected casualties which may well number a hundred million are still only a nightmare statistic.

Humanly speaking the problems we face have no solution because we have reached a state of tension and ill-will that no mere human effort

can reduce, no matter how well-intentioned it might be. This whole matter must be entrusted to God's Holy Spirit for it is a crisis so grave that only he can deal with it adequately. Until we see this clearly we are not seeing the problem clearly.

So as we pray these days in church and in private, let us remember that this is God's world; that all men are his creation and his care; that he died to save us all. Let us be sure too, that no system that defies his righteousness can win in the end, any more than violence ever wins a lasting victory. Those who put their sole trust "in reeking tube and iron shard" ignore at their peril him who down the years proclaims by the mouth of his holy prophet: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Send peace upon our troubled world. Send peace on our troubled hearts, O Lord!

Pointers for Parsons

By Robert Miller

MOST of the members of the Angelica Club were strong supporters of the ecumenical movement for they felt strongly that our "unhappy divisions" weakened the witness of the Church and hampered its work and were wrong in themselves. So the air began to grow rather chilly when Smedley Coates argued that one big Church was hardly a possibility and organic union not only most improbable but hardly to be welcomed. "Nor," he added, "is it necessary to unity."

I could feel a sort of repressed annoyance at his views, but I thought he made a strong case. He reminded us that we could hardly concede a supremacy to the Bishop of Rome, least of all when it was exercised by a Pope that could speak infallibly. In Roman eyes, submission was the way to union. And I agreed with him that even if we could accept the Roman dogmas we could never follow the Roman practice.

I thought too that he was quite right about the Orthodox Church being just as firm in its convictions.

As for Presbyterians, Coates did not think Bishop and Presbytery could be reconciled. Baptists and Congregationalists had no love for Episcopacy. Doubtless we could ignore Quakers,

Unitarians, Universalists, Christian Scientists and such, but we should find Adventists impossible and Lutherans difficult and Methodists impatient.

The chairman thanked Mr. Coates for a talk that did not shrink from the difficulties to be faced but that was, he thought, too pessimistic. It did not take sufficiently into account the great gains of the ecumenical movement had made in the last half century or the very different tone that now prevailed. Others echoed him but Coates stood his ground. "We are indeed a little more friendly than we were," he admitted, "but our differences are as great as ever."

"Granting that grave differences still exist," said Henderson, "and I do not see how it can be denied, isn't it a far more hopeful sign that we hope to remove them and are trying to do so by seeking greater understanding of each other?"

Coates answered that it might be a hopeful sign but he rather doubted it.

"You doubt it?" questioned the astonished members.

"I do," he said. "I think that some Churches think that their own particular witness would be lost in a united Church."

"We must all be prepared to concede something," pleaded one.

"But you cannot," declared Coates. "If you feel that what you are standing for is divinely revealed truth, you cannot concede it."

"But cannot we look for a purer vision, a higher synthesis?" asked Petronius Lubbock.

"And are we not one at heart?" Dr. Boanerges wanted to know.

It was no good. Smedley Coates held to his points. He thought one big Church would be one big Tyranny, that it could never come about by spontaneous conviction or careful explorations. He welcomed every attempt at understanding; he admitted the wide tolerance of our own communion, and he did not question that it was not at ease in a divided Christendom. But he did not think we would get very far in our efforts to reunite it. He believed there could be unity in diversity and felt this should be our goal rather than organic union.

The meeting finally broke up, but it was generally felt that it had been a mistake to ask Coates to speak on such a subject.

"We should have got someone from the movement," sighed Dean Fotheringay. "These independent thinkers you cannot depend on."

WORLD COUNCIL HITS CATHOLIC REPORT

★ Two Roman Catholic priests were observers at the meeting of the central committee of the World Council of Churches which met this summer in Greece. While there they had informal talks with Orthodox delegates, which later prompted the Vatican to announce that representatives of the two Churches will meet next year in Venice "for theological discussions of interest to both Churches."

The secretariate of the World Council on September 21 issued a release which quoted a statement by a representative of the Ecumenical Patriarchate at Istanbul who said the Patriarchate plans "no formal talks of any kind" with the Roman Catholic Church.

"The Ecumenical Patriarchate wishes to reiterate," declared Archimandrite Emilian Timiadis, "that no formal talks of any kind are contemplated. The Ecumenical Patriarchate still holds to its policy of remaining with the World Council and regrets the unfortunate implication that it is in one way or another trying to weaken its relationship with the World Council."

ROMAN RITES HIT BY MAGAZINE

★ The unofficial Church of England Newspaper conceded that there is a growing trend among some Anglican priests toward the use of Roman Catholic rites in religious services.

In an article attacking Anglicans who lean toward Catholic forms of worship, the paper asserted that they are doing the Church of England "a great disservice."

"It is time that their bluff was called and that they were asked to conform or leave for a more congenial spiritual home," the paper said. It observed that those using Roman

rites, however, "are a small minority who, by their propaganda, suggest that they are far stronger than they are."

Although the newspaper has no official connection with the Anglican Church, it maintains a close relationship. Its article backed Bishop Mervyn Stockwood of Southward for publicly denouncing and dismissing the Rev. Rice Alforth Harris of St. Andrew's mission church in Carshalton because he used Roman rites in his parish.

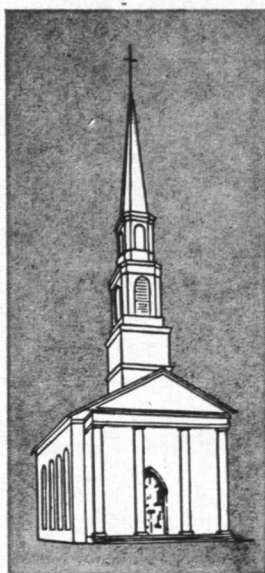
St. Andrew's congregation, supporting its priest, has organized a committee to retain Father Harris and has charged Bishop Stockwood with "a singular lack of Christian charity."

Meanwhile, A. L. Kensit, secretary of the Protestant Truth Society, also has com-

mented on the trend. Many Anglican services, he said, are announced as "masses," with parts being conducted in Latin. In some parishes, he declared, the use of confession of sins to a priest, candles, the sanctus bell, and hail Marys is "quite common."

JOIN FORCES ON CAMPUS

★ An experiment in Church cooperation was started on the campus of Wayne University, Detroit, this fall, when the Rev. Robert Wilkie of the United Christian Fellowship, and the Rev. Robert L. Miller, rector of St. Andrew's and chaplain to Episcopal students, coordinated their work. The fellowship which Wilkie heads is made up of members of several Protestant Churches.



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BEATS AND SQUARES SEEK ANSWERS

★ In Little Rock, while a jazz trio played in the background, a group of "beats" and "squares" debated in a Presbyterian church in an effort to come up with a Christian answer to the "beat generation."

Their solutions: "Live in the world and try to better it," and "Conform not to the ways of the world but to the ways of Christ."

Setting the mood in one of the church rooms, temporarily resembling a San Francisco dive, was a piano-drum-bass combo rendition of "Blue in F."

Intently listening were a bevy of "squares" and "beats." The latter group included boys in sweat shirts, pointed beards and blue jeans and heavily - eye-browed girls, sans lipstick, in sloppy blouses, sandals or tennis shoes, and wild - is - the - wind hairdo's.

Leaving the drums, Little Rock food broker C. E. McSwain, Jr., delivered a square's criticism of the beatniks who claim "valid reasons" for not approving society.

"The beats are after the Holy Grail truth without knowing it," he said, "but the great spirit they find is about 86 proof."

"Man," replied Chris Barrier, 16, "like Americans in general, you are wrong in big red neon letters. I'll tell what's wrong with you. The whole setup — including economics, politics, labor and industry, the sex angle, religion — is in the most uncool mess since the Dark Ages, only worse!"

Economically, the nation is "not only dragging on borrowed sand, but borrowed sugar, too," he said.

"Parents don't qualify for the sex job," he added. "The kids have been either grubbing it from the slime mags or digging it from the local out yuck who grinds it wild to appear 'in.'"

'Square' McSwain asserted

that "the answer to sex is through education, the church, and most of all the happy family."

"The greatest non - conformist," he said, "is not the beatnik but the religious man who relies on the Bible teachings and acts on his moral conscience approved by God."

WALMSLEY LEADS CONFERENCE

★ The Rev. Arthur E. Walmsley, secretary of the division of Christian citizenship of the National Council, was the leader at a conference on social relations in the diocese of Rhode Island. Discussions centered around the Church and the community, including all facets of the relationship between the two.

SOUTH CAROLINA CONFERENCE

★ Prof. C. F. Allison of the University of the South and the Rev. J. Kenneth Morris, rector of St. John's, Columbia, S. C., were the leaders at the clergy conference of the diocese of South Carolina.

The 52 clergy present heard Allison speak at three sessions on English Church history, and Morris at two sessions on preparation for marriage.

BISHOP SHERRILL LEADS CONFERENCE

★ The former Presiding Bishop, Henry K. Sherrill, was the leader at a conference of the clergy of Central New York, held at St. Peter's, Cazenovia, September 28-29. He spoke on the relationship of the Episcopal Church to the ecumenical movement.

SYNOD OF PROVINCE OF NORTHWEST

★ The synod of the province of the Northwest meets in Minneapolis, October 6-8, with Bishop Bayne of Olympia the preacher at the opening service.

Other leaders will be Bishop Corrigan, suffragan of Colorado, and Bishop Hunter of Wyoming.

BISHOP PEABODY RESIGNS

★ Bishop Peabody of Central New York has submitted his resignation to the Presiding Bishop, effective February 1. He will be succeeded by Bishop Higley, at present coadjutor.

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UNITY CONFERENCE IN RHODE ISLAND

★ Rhode Island representatives of the Methodist and Episcopal Churches will hold a unity conference in Newport, Dec. 7-9, for "study and prayer" regarding intercommunion between the two denominations.

Bishop John S. Higgins of Rhode Island, in announcing the meeting, said the talks would be the first at a lower level on the work of the two Churches' national unity commissions.

They are the Methodist Commission on Church and Union and the Episcopal Commission on Approaches to Unity. Since 1942 they have been engaging in exploratory conversations on intercommunion as an approach to organic union of the two Churches.

Bishop Higgins noted that leaders at the meeting will include Methodist Bishop John Wesley Lord of Boston and Bishop Coadjutor Robert F. Gibson, Jr., of Virginia, chairman of the Episcopal commission.

He said that ten clergy and ten laymen from each denomination "will talk about what has been done at the national level and what can be done about it."

Intercommunion between the two Churches presupposes the possession by each of an ordained ministry which would include bishops, presbyters, (priests or elders) and deacons. Members of one denomination would be welcomed to receive Holy Communion in the other.

SCHWEITZER SPEAKS ABOUT ROCKET

★ Albert Schweitzer, now in Europe writing a book, had this to say about the Soviet's successful flight to the moon: "Until now the moon has inspired me only with poetic dreams. I don't think humanity will be happier when it has taken over control of the moon."

MISSOURI SEEKS A MILLION

★ The diocese of Missouri is seeking a minimum of a million dollars in the next three years for expansion. This was the unanimous decision of the council on September 15th as it made final plans for a campaign this winter.

Bishop Cadigan has endorsed the effort enthusiastically and

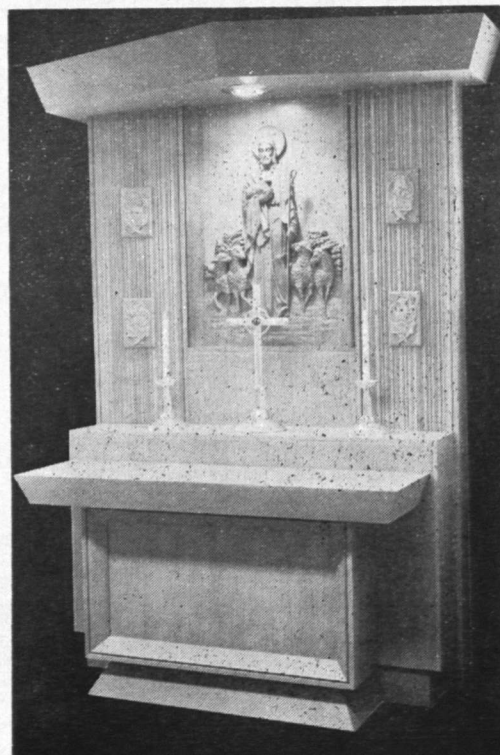
will devote much of his time to it.

RECORD ENROLLMENT AT CAMBRIDGE

★ Episcopal Theological School, Cambridge, opened September 28 with an enrollment of 121, with 53 new students. They come from 30 dioceses and 25 states, with five from overseas.

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BISHOP BAYNE PRESIDES AT CONVOCATION

★ Bishop Bayne of Olympia presided as bishop-in-charge of the American Churches in Europe, at the annual convocation which opened September 22 in Nice, France. He was assisted by Dean Sturgis L. Riddle of the Pro-Cathedral Church of the Holy Trinity, Paris, who is president of the convocation council of advice.

One of the chief matters of business was the adoption of a new constitution and canons.

MOSCOW PATRIARCH MAY VISIT GREECE

★ The Pope's efforts toward winning the Eastern Orthodox Churches, and the desire of the World Council of Churches to have the Russia Orthodox Church join that body, gives added significance to a statement by Patriarch Alexei of Moscow that he would "gladly accept an invitation to visit Greece."

The news was released in Athens by Archpriest Vitali M. Borovoi of the Leningrad Theological Academy. He stated at a press conference that "no difference, canonical or dogmatic, exists between the Russian and the Greek Orthodox Churches." Describing the two bodies as

"good sisters within the great Orthodox family," he stressed the need for tightening cooperation between them.

The Russian Church spokesman was accompanied here by Viktor S. Alexeev, a lay secretary of the Soviet foreign ministry, following their attendance as official observers at the World Council of Churches' central committee meeting at Rhodes.

Before returning to Russia, they paid a courtesy call on Greek Orthodox Archbishop Theoklitos of Athens at his home and presented him with a gift from the Moscow Patriarch.

BISHOP CAMPBELL RESIGNS

★ Bishop Campbell, suffragan of Los Angeles, has presented his resignation to the Presiding Bishop, to be acted upon at the

meeting of the House of Bishops at Cooperstown, N. Y. October 17-22.

If acted upon favorably, Bishop Campbell will take a position at Episcopal Theological School, Cambridge, as executive for development in the administration of the school, and head a fund raising campaign.

LEROY BURROUGHS CELEBRATES

★ St. John's, Ames, Iowa, observed the 40th anniversary of the rectorship of Leroy Burroughs on September 27th. He has had an outstanding ministry on the campus of Iowa State College.



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PEOPLE

W. K. TIPPETT, formerly rector at Poplar Bluff, Mo., is now chaplain to Episcopal students at Columbia, Mo., and ass't at Calvary

JAMES W. EVANS, recently ordained deacon, is now vicar at St. Clair and Sullivan, Mo.

CHARLES H. BERRY Jr., formerly rector of Christ Church, Grand Rapids, Minn., is now vicar at Port Townsend and Sequim, Wash.

JOHN SCHAEFFER, formerly vicar of Christ Church, Anacortes, Wash., is now rector of St. Luke's, Renton, Wash.

STANLEY MACGIVERN, formerly vicar of St. Barnabas, Dunsuir, Cal., is now vicar of All Saints, Tacoma, Wash.

CHARLES FORBES, formerly chaplain at the University of Washington, is now rector of St. Elizabeth's, a new parish in Burien, Wash.

SAMUEL E. PURDY, formerly rector of St. Thomas, Bath, N.Y., is now canon at the Pre-Cathedral, Paris, France.

FRANCIS W. VOELCKLER, formerly of the dept. of education of the National Council, is now rector of All Saints, Brooklyn, N.Y.

ALFRED E. PERSONS, formerly of the dept. of education of the National Council, is now ass't at St. Luke's, Darien, Conn.

CHARLES L. MCGAVERN, formerly rector of Christ Church, Macon, Ga., is now dean of St. John's Cathedral, Jacksonville, Fla.

SAMUEL R. BOMAN, formerly rector of Christ Church, Beatrice, Nebr., is now consultant in education for the diocese of Nebr.

ERIC GEIB, formerly curate at St. Mark's, Evanston, Ill., is now rector of St. Mary's, Nebraska City, Nebr.

DONALD N. KREYMER, formerly rector of St. Andrew's, Emporia, Kan., is now rector of Christ Church, Beatrice, Nebr.

WILLIAM E. CREWS, formerly rector at Hugo, Okla., is now director of the inter-seminary committee of the National Council of Churches.

WALTER C. KLEIN, formerly a faculty member at Seabury-Western, was installed dean of Nashotah House on Sept. 29.

WILLIAM S. HARRELL, former Methodist minister, is now in charge of St. John's,

Chesaning, Mich., and is studying at the diocesan school of theology.

RIDLEY PARSON, formerly rector of Christ Church, Petrolia, Canada, is now rector of the Ascension, Detroit, Mich.

BRUCE MONCRIEFF, formerly ass't at Trinity, Bay City, Mich., is now rector of Calvary, Golden, Colo.

BERNARD C. GOODE, formerly on the faculty of Lenox School, Lenox, Mass., is now vicar of St. John's, Wilkesonville, Mass.

JERE S. BERGER, formerly vicar at Plymouth, N. H., is now chaplain at the University of Mass., and ass't at Grace Church, Amherst.

JOHN P. MILLER, formerly ass't at St. Paul's, Holyoke, Mass., is now rector of Holy Trinity, Southbridge, Mass.

THOMAS V. SULLIVAN, recently ordained, deacon, is now ass't at All Saints, Worcester, Mass.

ROBERT L. PECK, formerly in charge of the Ascension, Mt. Sterling, Ky., is now rector of the Nativity, Maysville, Ky.

RUSSELL D. NORTHWAY, formerly of Edmonston, Canada, is now in charge of St. John's, Bellevue-Dayton, Ky.

F. W. KEPHART, formerly rector of St. Mary's, Middlesboro, Ky., is now curate at St. John's, Knoxville, Tenn.

J. COLIN MAINER, formerly ass't at St. George's, Schenectady, N.Y., is now rector of Our Saviour, Chicago.

ROBERT M. COLLINS, formerly rector of Christ Church, Elizabeth, N. J., is now rector of St. Thomas, Chicago.

THOMAS G. PHILLIPS, formerly ass't at St. James, Birmingham, Mich., is now rector at Barrington Hills, Ill.

SAMUEL E. BLACKARD, formerly rector of the Ascension, Frankfurt, Ky., is now rector of Calvary, Batavia, Ill.

ROBERT L. ELDRIDGE, formerly curate at St. Luke's, Evanston, Ill., is now vicar of St. Paul's, McHenry, Ill.

ROBERT F. PFIEFFER, formerly rector of St. Paul's, Richmond, Ind., is now ass't rector of St. Mark's, Evanston, Ill.

THOMAS H. WHITCROFT, recently ordained deacon, is now curate at St. Mark's, Glen Ellyn, Ill.

JOHN D. EVANS, formerly vicar of Grace Church, Cobleskill, N.Y., is now ass't at Grace Church, Hinsdale, Ill.

CARLOS A. LOOP, formerly rector of Ascension, Amherst, Va., is now rector of Trinity, Rocky Mount, Va.

LOUIS C. FISCHER 3rd, recently ordained deacon, is now in charge of St. Barnabas, Dillon, S. C.

CHARLES M. FURLOW 3rd, recently ordained deacon, is now ass't at Grace Church, Charleston, S.C.

ALLEN J. GREEN, newly appointed missionary, is now on the staff of Christ Church, Mexico City.

WILLIAM C. BUCK, newly appointed missionary, is now on the staff of the seminary at Port-au-Prince, Haiti.

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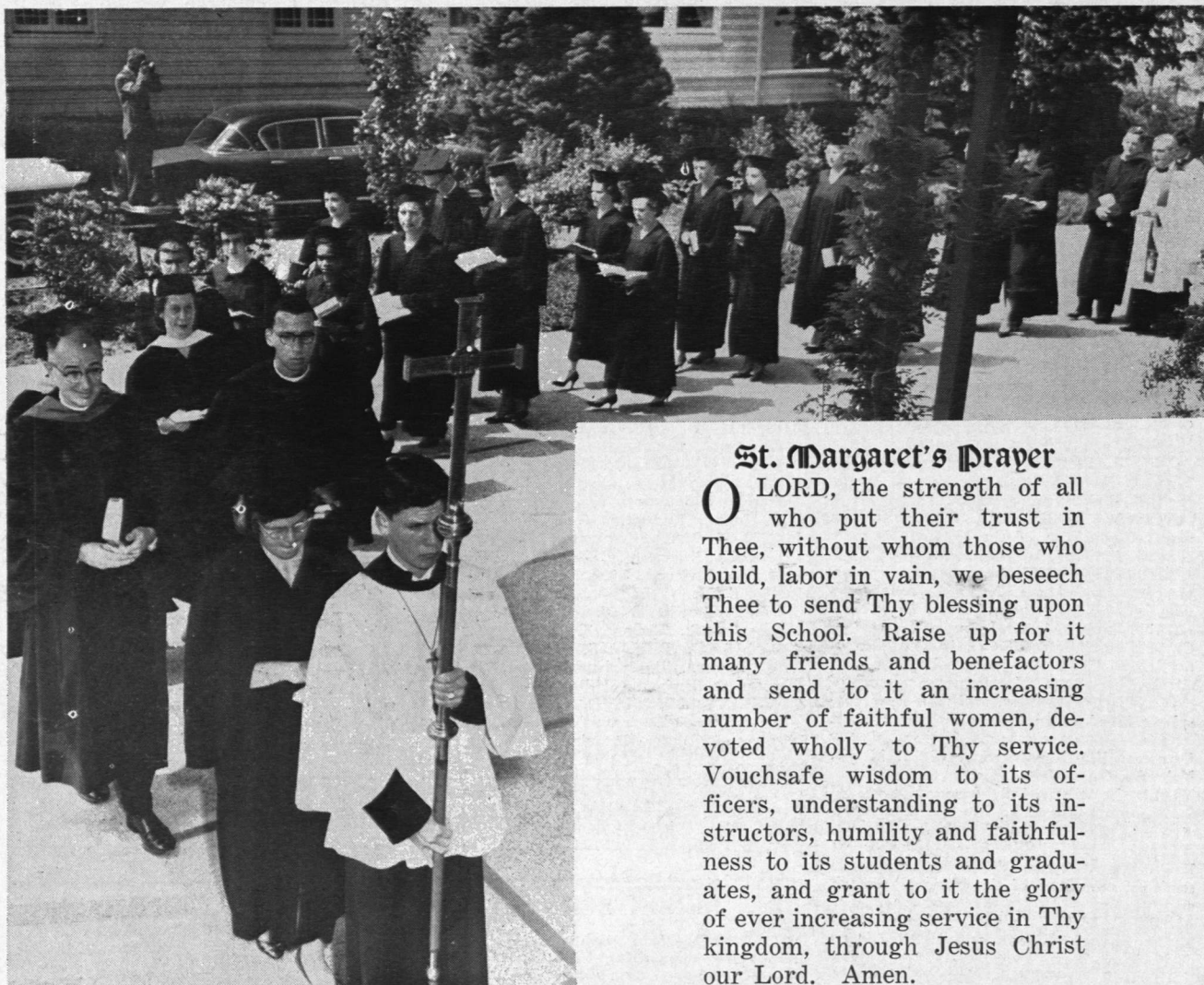
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(Written by the Rt. Rev. Edward Lambe Parsons)

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