

The WITNESS

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SEPTEMBER 25, 1947



GFS GIRLS HOLD
EUROPEAN RELIEF
COMMUNITY DRIVE
(see page four)

The Girls' Friendly Society

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SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A.M.; Morning Service and Sermon, 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion.
11:00 A.M. Morning Service and Sermon.

Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M. Holy Communion.
9:30 A.M. Church School.
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evening Prayer and Sermon.
Wed., 7:45 A.M., Thurs., 12 Noon Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open 11 day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

The WITNESS

For Christ and His Church

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SEPTEMBER 25, 1947

Vol. XXX

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Clergy Notes

APPLETON, ROBERT F., curate at St. Peter's, Westchester, N. Y., sails from San Francisco this week to be a missionary at Wuhu, China.

BAXTER, THOMPSON C., formerly rector of Trinity, Plattsburg, N. Y., is now assistant at Grace Church, Providence, R. I.

BROWN, ROBERT R., rector of St. Paul's, Waco, Texas, becomes rector of St. Paul's, Richmond, Va., October 15th.

BUNDAY, ROGER J., formerly vicar at Hinckley, Minn., is now vicar of St. Mark's, Paw Paw, Mich., and chaplain for students in Kalamazoo.

CULLENEY, GEORGE W., formerly chaplain at St. Andrew's School, Middletown, Del., is now rector of St. James', Albion, Mich., and chaplain at Albion College.

GRAY, JOHN A., rector of St. John's, Glasgow, Va., will become rector of Emmanuel, Richmond, Va., Nov. 1.

HENRY, JOHN C., was ordained deacon on July 27 at Falls Church, Va., by Bishop Goodwin. He is in charge of the Epiphany, Arlington, Va.

JOHNSON, VERNON E., vicar of churches at Windom and St. James', Minn., becomes rector of St. Paul's, Winona, Minn., October 1.

KUNDRAT, MICHAEL J., formerly assistant at St. Paul's, Muskegon, Mich., is now vicar of St. Mary's, Cadillac, Mich.

NELSON, KENNETH E., formerly vicar at St. Margaret's, South Gate, Calif., is now rector of St. Mark's, Medford, Oregon.

PINK, HARRY L., formerly rector at Hornby, Canada, is now assistant at St. Mark's Cathedral, Grand Rapids, Mich.

PRESSEY, WILLIAM, retired priest of Rhode Island, died on August 27 at the age of eighty-five.

RICHARDSON, H. M., formerly assistant at the Redeemer, Baltimore, is now rector of the Epiphany, Baltimore.

THORNTON, F. PARKER, rector of parishes at Groveton and Wellington Villa, Va., becomes rector of Lynwood Parish, Va., October 15.

TIEBEL, GEORGE R., formerly assistant at St. Stephen's, Port Washington, N. Y., is now rector of St. Elizabeth's, Floral Park, N. Y.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion—Monday and Thursday, 9 A.M.; Tuesday, Friday and Saturday, 8 A.M.; Wednesday, 7:00 and 11:00 A.M. Noonday Service, daily 12:15 P.M.

CHRIST CHURCH
Cambridge
Rev. GARDINER M. DAY, Rector
Rev. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday: 8:30 and 11:00
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon.
Intercessions Thursday and Friday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M. Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion. 10 A.M.

CHURCH OF ST. MICHAEL & ST. GEORGE
St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Klonan, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

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The Girls' Friendly Society Gives Group Experience

*It Provides Opportunities for Adventure
In Friendship with Girls of Own Group*

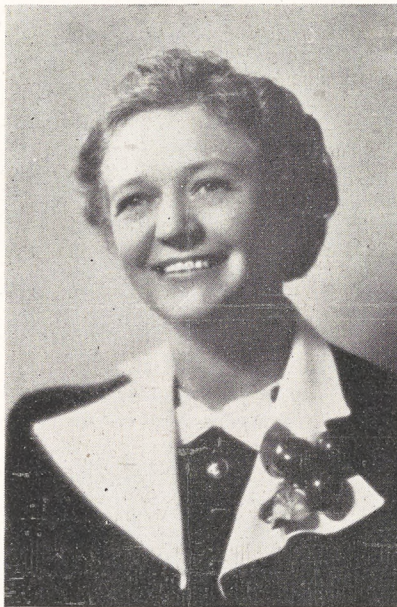
By Helen Gibson Hogue

Executive Secretary

New York: — As the Church's week-day, group-work organization for girls from seven or eight to fourteen, and from fourteen to twenty-one, GFS is concentrating its efforts in one direction—to develop girls physically, mentally, socially, and spiritually into the sort of women who can make their best contribution to the Church and to the community. The central core of all that we do, back of every program, every leaders' guide, every activity, is the effort to help our girls to translate religion into everyday living. The commandment of Jesus, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might; and thy neighbor as thyself," is the basis of all that we do. We know that the "capacity to care" for God and one's neighbor has to be developed and learned. It does not spring full-blown into action. There are laws that govern the growth of love. There are small children from privileged as well as from underprivileged families whose home experiences have been such as to build up in them a great deal of fear or hate or self-love, so that they have not learned how to love God or man. They need a group experience at the "gang stage" of their development. This begins at about the age of seven or eight years. It is the time when girls first want a group experience, a "club of our own"—which is the reason we put so much emphasis in GFS on juniors. At this time, they need an adult leader who helps to supply the security they may have missed at home and to insure its further growth if the home experience has been a good one.

The branch advisor, or leader of junior and teen-age GFS groups, tries to furnish the satisfying relationship

of acceptance so necessary to healthy growth. She also knows the importance of earned recognition in a girl's development. She tries to provide a program that offers each girl an opportunity to build new skills in handicraft or some creative activity, or to take responsibility in the serv-



Mrs. Helen Gibson Hogue is the national Executive Secretary of the GFS

ice project, or take part in some other activity that builds in self-confidence and a feeling of security. She leads the girl gradually to experience the satisfaction that comes to the socially growing person who sacrifices some of her own comfort and desires to the success of the group.

We all know that there can be much talk about "unselfishness" and little understanding of the fact that a little girl, a teen-ager, or an adult may be a "white-sepulchre" of hate encrusted in a mask of "unselfish-

ness"—and that this situation is the result of things that have happened to the person in his or her past experience to build up both the mask and the hostility that lies underneath. We know that love has to grow and that there are laws that govern its development. It grows by building relationship with people, with ideas, with activities, and with materials. There are fine persons who often defeat the growth of love in a child by insisting that she must be "socialized," that she must "care for others" before she is capable of doing so. Her past experience may be such that her anxiety and fear prevent the growth of love—or such that she is full of hostility. If she can build a relationship in her natural medium of expression, the things she naturally "loves," whether it be in the area of materials, or sports, or some artistic endeavor, love will be growing in that particular area at least. Then, as confidence grows, this child begins to feel more "friendly" towards others. She begins to feel unconsciously that it is a "friendly world." Her sense of security grows, her capacity to accept and like others is increased.

GFS is constantly providing its girls with opportunities and incentives to "adventure in friendliness" (that is to learn how to care) with girls of their own group, with the parish, with the community, with other nations and races. We feel that in this age of atomic energy, it is mandatory, as never before, that the Christian ideal of the fatherhood of God and the brotherhood of man be implemented. We must learn how to care for all human beings, and it has to be learned—if not in the Christian Church, then where?

We are living in an enemy-obsessed world. Even in America, there is increasing hate, fear, and ego-drive for power. GFS—and we know how inadequate our efforts are—is trying to provide the sort of group experience for girls that will implement the Christian gospel. Worship is the very heart and center of all that we do.

There is another most important phase of this development of love—of this capacity to care—which GFS

considers in its program. Every little girl needs a fine relationship with her father. It is through this relationship that she builds up her inner image of "what men are like." It is upon this that so much of her future happiness in marriage depends. As she goes out from her home, she needs to have the experience outside of knowing other fine men who deepen her sense of security. Many a marriage has been wrecked because this early experience had been such as to build an unconscious hostility or "enemy-obsession" toward men. When she marries, the girl projects this feeling upon her husband. If the GFS group can feel that the rector is a genuine friend of each girl in the group, that he is interested, that he cares about them all; if he is the sort of person whom they can respect and look up to, then he is becoming a part of the unconscious attitude toward men that each of the girls is building.

Through this sort of acceptance and relationship, the rector is doing much more to insure a happy marriage for each girl than all of the counselling he may do just before the wedding (of course both are important). The Church with a grand rector who is fine and human and has, himself, the capacity to care is the ideal set-up for GFS groups.

In the past when it was social service rather than development of girls which was the main emphasis of GFS, the organization sometimes failed to provide a group experience for the younger girls. Consequently, in some parishes there was failure to feed into the adult women's work of the Church girls who were trained as churchwomen. At the present time, and for several years past, our girls are encouraged at 21 to go into the adult women's program. This rule has already been made mandatory

for the GFS of the Church in England. Our problem is to have our policy known throughout the country. Our older groups support "girls' work in the Church" as part of their own activity.

We are most fortunate to have the backing at the national level of the Woman's Auxiliary board. We feel that our girls' work cannot possibly be successful unless it has the support of all churchwomen and of the clergy. We feel that we are having a larger and larger measure of this support. Our plea is that time is short. Girls group up quickly. They need complete acceptance and a good Church-centered program now. This we believe GFS provides.

a number of recommendations to the National Council when it meets this week in New York.

The first recommendations calls for the formation of an association of professional women church workers, similar to the National Association of Social Workers.

The second recommendation calls for the establishment of a committee to continue and extend study of the curriculum and training for women church workers, looking toward setting up a normal standard for all training centers.

In this connection, the group urged that such a committee consider the importance of training more intensively in devotional and moral



Teen-age GFSers at Morris Plains, N. J. discuss plans for GFS Week

MRS. HENRY K. SHERRILL HONORARY PRESIDENT

New York:—The national Girls' Friendly Society is honored to claim Mrs. Henry Knox Sherrill as its honorary president. For many years she has been active in GFS work in the diocese of Massachusetts. She is pleased that the emphasis is on junior and teen-age groups and that their growth is backed by the older members.

BISHOP LARNED AT TRINITY

Boston:—Bishop J. I. Blair Larned, in charge of the Episcopal Churches in Europe, was the preacher last Sunday evening at Trinity Church here. He described the plight of the people of Europe and the urgency for aid.

STRESS WOMEN'S ROLE IN CHURCH

Washington:—The conference on the training of women for work in the Episcopal Church, held here at the College of Preachers, is to make

theology for closer integration of educational, social and theological disciplines.

Particular stress was laid by the conference on the third recommendation—that the church actively promote the recruiting of women for church work and encourage study at present training centers as part of the church-wide program for evangelism, with the emphasis being placed on such recruiting at the parish level.

GFS LEADS WAY

Seneca Falls, N.Y.:—When the young girls who are members of the Girls' Friendly Society at Trinity Church here found that there was no Victory Clothing Drive for European Relief in the Community they decided to do something about it. They therefore organized the drive and carried it through for the entire community. The picture on the cover is of some of the GFS members sorting out the clothing.

SOCIAL REBIRTH

**We announced last week a series of eight articles entitled *Social Rebirth* by Prof. Vida D. Scudder of Wellesley. She deals with the relation of incentives under nature and under grace; the conflicts and harmonies of life; the functions of the Church. There are stimulating illustrations. The series will start with the October 9th number. We urge therefore that the Order Form on page thirteen be used at once. It will be necessary for us to receive orders not later than October 1 to send the October 9th number.

Friendly Trailer of the GFS Fills a Great Need

It Is a Part of the Missionary Program Which Has Important Place in Activities

By Margaret Ferreira

New York:—Many people who were at the General Convention in Philadelphia in 1946 had a chance to inspect the GFS Friendly Trailer. This is one tangible form by which the GFS has expressed its cooperation with the work of the Church. Since its purchase by the GFS in 1945, it has been sent into the areas of the greatest need as determined by the department of domestic missions of the Church in consultation with the GFS.

A compact well-equipped modern trailer, it has unique features that fit it for GFS service. A portable altar, motion picture equipment, loud speaker system for records or announcements, an awning that makes an outdoor meeting room, a toy library—these, and especially the "Trailer Lady," who lives in it and is one of the national staff of the GFS, would be standard equipment only for such a project. This is to carry the Church and its concern for adults, young people's groups, children, into communities where there is no formal established Church.

Three summers the GFS Friendly Trailer has participated in the National Town-Country Institute in the diocese of West Missouri. Here it has helped in the training of Church workers for the rural field and has been the base for daily vacation Church schools, community activities, children's play groups, etc., in rural areas isolated from the Church. One winter the Friendly Trailer was located in Horse Creek Valley in South Carolina, serving a small group of mill villages. Here a temporary "Play House" was built by the community to serve as headquarters when the Trailer must leave and before the hoped-for Episcopal Church might be built.

From last fall until June, 1947, the GFS Friendly Trailer was in Pikeville, Kentucky, a coal mining center where the Episcopal Church had been closed. Working in close cooperation with Bishop Moody, it was able to rouse renewed interest in the Church. Now, with Miss Virginia Gesner as the new "Trailer Lady," or more formally as the rural

field worker of the GFS, the Trailer is now serving again in West Missouri in cooperation with the National Town-Country Institute.

While this Friendly Trailer has been the national "Mission Object" for the past three years, the GFS has always considered cooperation with the missionary work of the



Mrs. Malcolm E. Peabody, the wife of Bishop Peabody of Central New York, is the national president of GFS

Church one of its main activities. Every year by voluntary gifts, the members have contributed from \$2,000 to over \$3,000 for some missionary project. Among the many gifts have been scholarships for two Japanese American girls during the war, so permitting them to leave internment camps; support for a native field worker in India; a hot water system installed in St. Luke's Hospital in Ponce, Puerto Rico; a missionary teacher supported for four years in a girls' school in China; help to equip a chapel and provide a car in a coal mining district in Virginia; a scholarship for training a young Negro woman for work in the Church.

This training in missionary thinking and giving has long been accepted as a vital part of the study and service activities of the GFS. In this, as in its other activities, the GFS works in closest cooperation with the Church and trains its members to become the future leaders of the Church.

CHAPLAIN HITS RED BAITERS

Manila (RNS):—The only way to combat Communism is to remove social conditions which breed it, Col. Joseph Koch, chief of chaplains of the Philippine command, said in an address to the Rotary Club here.

"It is futile for us to expect to overthrow Communism by ranting and raving, and at the same time to remain blind to social conditions in our own community," Chaplain Koch said. "Low cost housing, sani-



The new emphasis of the GFS is on its Junior members

tary and healthful living and working conditions, opportunities for fruitful employment, needed schools and recreational facilities, would do more to dispel the danger of Communism than all the aggressive exposures of this doctrine by silver-tongued orators."

Chaplain Koch asserted that "the weakness of our opposition to Communism is revealed by those who denounce Communism, but in the same breath condemn as socialistic and communistic the God-given right of workers to organize trade unions and the duty of the government to interfere when private enterprise fails to provide for workers' social rights."

CHURCH STARTS MARKET

South Orange, N. J.:—The Rev. A. B. Fitz-Gerald, Methodist minister here, is concerned about high prices and has done something about it besides talk. He has established a "church family market" where his people may buy fruit and vegetables at wholesale prices. He is doing the shopping at wholesale markets in Newark. Himself a part-time farmer, he states that cantaloupes raised on his farm bring \$1.50 a bushel from the wholesaler but that they cost up to \$9 on the retail market. Church members are urged to place orders with the secretary of the church during the week which they will then be able to pick up on Friday in his garage. He estimates that the saving will be from fifty to several hundred per cent, depending on the commodity.

NORMAL SCHOOLS IN CHICAGO

Chicago:—Schools for those connected with Sunday schools are being held in this diocese. The one for the Lake Shore deanery opened September 22 and will be held on six Monday evenings at Christ Church, Winnetka. The South deanery will meet at Christ Church, Woodlawn on the Tuesday evenings of October; the West deanery opened its school at Grace Church, Oak Park, on the 22nd; the Fox River Valley deanery is to hold three meetings at Trinity, Wheaton, and the Northern deanery school was opened last Sunday afternoon at St. Peter's, Grand Detour.

TWO CHAPELS BUILT

New York:—Philippine Island natives in the Upi area have built two chapels, at no cost to the Mission. They are first, St. Margaret's Chapel

at Nelkan, an outstation of Upi. It is built of sawali with cogon and nepa roof, and cost \$150 in U. S. currency. The second chapel is St. Catherine's at Sibutu, also a Upi outstation, and it too was constructed of sawali with cogon and nepa roof at a cost of \$100.

Miss Elizabeth G. Griffin, Treasurer of the Philippine Mission, points to these chapels as indications of the interest in the Church on the part of the Filipinos, and their desire to do all that they can to help themselves.

HENRY SLOANE COFFIN GIVES ADDRESS

Southborough, Mass.:—The Rev. Henry Sloane Coffin, retired president of Union Seminary and former

half hours of balloting. The two leading candidates were the Rev. Whitney Hale, rector of the Advent, Boston, and Canon Theodore O. Wedel of Washington Cathedral. The division was along churchmanship lines. It is expected that Bishop Dallas will call another convention within a month.

GEORGE PURNELL GUNN ELECTED BISHOP

Suffolk, Va.:—The Rev. George Purnell Gunn, rector of the Good Shepherd, Norfolk, was elected bishop coadjutor of Southern Virginia, on September 17th. There were five ballots, with sixteen nominees. On the final ballot, of the 26 clerical and 38 lay votes necessary to elect,



Handicrafts, not race, is important at the GFS diocesan conference under the supervision of Miss Doris Wilson

moderator of the Presbyterian Church, was the headliner at a conference of the clergy of Massachusetts, held here September 11-12. He spoke on the religious situation in the Far East. Also addressing the clergy was Bishop Norman B. Nash who outlined the plans and program of the diocese for the coming year.

On the 13th and 14th Bishop Oliver J. Hart of Pennsylvania was the leader at a conference of laymen, with Bishop Nash preaching at the Sunday service and also addressing the conference at the final session. There were 200 picked delegates attending.

NEW HAMPSHIRE FAILS TO ELECT

Concord, N. H.:—A special convention of the diocese of New Hampshire failed to elect a Bishop Coadjutor last week after five and a

Mr. Gunn received 27 clerical and 39½ lay votes.

Others to receive votes were F. Bland Tucker; David C. George; Samuel M. Shoemaker; F. H. Craig-hill Jr.; N. E. Wicker; Charles W. Carnan Jr.; H. W. Marten; E. R. Carter Jr.; Don Frank Fenn; Norman H. Taylor; Churchill J. Gibson; Moultrie Guerry; Robert A. Magill; James W. Kennedy; Theodore V. Morrison.

WE ALSO WANT THE VETO

Canton, N. Y.:—Miss Mabel Head, observer for the United Council of Church Women at the UN, told a church group here that the United States is as insistent as Russia in retaining the veto over UN proceedings. "None of the big powers with the possible exception of China," she declared, "would be willing to relinquish the veto at this time."

EDITORIALS

The Girls' Friendly

JOIN the GFS and see the world," was said to me in jest once, as I started out on one of my GFS peregrinations. I have come to think this a very good slogan; for who does not want to get out of their own little local rut and feel themselves part of a world community. Any organization which is national in scope will do this for its members, but the GFS does a great deal more. It is more than an organization, it is a fellowship of girls and women with ties strengthened sometimes by many years' association. A girl can join the GFS as young as 7 years old, and long after she has outgrown the need of a young people's group, the friendships formed there remain. Because the GFS is organized in little missions and in city parishes across the whole country and in places as remote as Alaska, the Philippines, or Puerto Rico, the GFS member as she moves from one place of residence to another may often find a warm welcoming group to start her in her new life. This has meant much to me as I have moved from parish to parish and from one diocese to another; and has made me realize how necessary such a group is to cure that almost universal complaint of loneliness.

There is a world of ideas to which the GFS introduces its members—ideas about how people grow, the understanding of individuals, knowledge of how to get on with them, how best to serve them. How exciting it is to see a girl gradually take on responsibility in the group, shyly at first but with increasing confidence as she receives the encouragement of the others, till she grows to be one of those people to whom others always look for leadership. I have marvelled at what girls of ten or eleven could do—conducting a business meeting, leading a service of worship, and putting through projects of which some of their elders think themselves incapable.

In a group both members and leaders learn that every gift is needed and can be used—whether it is spiritual strength or capacity for friendship, creative imagination, athletic skill, or the ability to use one's hands, organizing people, or a dramatic sense. Think what this does to down that sense of inferiority to which we are all subject, and to give

us courage as we move out into the larger groups in our community.

Although the GFS is a comparatively small organization, it has a brave world view and is not discouraged by its size from doing something about world problems. I have given thanks for young world citizens as I have heard a twelve year old president of juniors read a letter of thanks for \$3.16 collected and sent to Chinese war orphans, or heard the report of a teen-age group of \$200 raised for the Presiding Bishop's Fund for World Relief and another \$200 for Bishop Huang of China, or listened to a nineteen year old girl recount how her group led the way in her town in making friends with some Jewish refugees.

It's something to be proud of to belong to an organization, either as member or leader, which is honestly trying to help those in need—to work out race relations, to spread the gospel, to understand themselves and their neighbors. GFS methods are like those of other up-to-date group work organizations, but it has a plus-motive power derived from its acknowledged Lord, and a directive based on the two great commandments. It has possibilities such as no secular organization can have for the development of the individual into the kind of worshipping, loving, and serving person who is at

home in her world and whom her world so badly needs.

That is what the GFS means to me.

—MARY E. PEABODY (Mrs. Malcolm E. Peabody)
National President of GFS

One Family In Christ

A FUNDAMENTAL principle of the GFS is that it is open to girls of every race and faith, girls of every type and interest, groups in cities and in rural areas, groups from Maine to California, from Alaska to the Philippines, Puerto Rico and Japan.

There are interracial groups where Negro, Indian, Japanese girls are happily accepted as "just girls" with no question and no tension. In Texas and Southern California, there are GFS groups of Mexican parentage. A Brooklyn, New York, branch found Spanish speaking girls from

"QUOTES"

I AM CONFIDENT that the Girls' Friendly Society has a great contribution to make to the life of the Church; it has already made real strides forward, and I hope that in the years which lie ahead, the Society will grow greatly in strength, in interest, and in usefulness.

—Henry Knox Sherrill
The Presiding Bishop

Latin America needing friendship. Puerto Rico has a number of lively and growing GFS groups. Through diocesan conferences and interchurch activities, Negro and other racial groups share in the fellowship of GFS. Girls of all races within the GFS know that they are as the GFS prayer states, "members of one family in Christ."

All through the war, one GFS branch in Japan held together and is even now eagerly welcoming its American leader, Miss Hallie Williams, back to Kyoto. The members of another branch received their GFS pins in the infamous San Tomas concentration camp in the Philippines. Mrs. Quentin K. Y. Huang has just returned to China with the Bish-

op, promising to start GFS groups in their pioneer diocese of Kunming because she feels that the organization has so much to offer to girls of every race and color.

Over a year ago the national GFS pioneered interracially by appointing Miss Doris Wilson, a young Negro woman, to the national staff as field worker. Miss Wilson previously had been the recipient of a GFS scholarship for graduate study for work within the Church and had lived at Windham House while taking her M.A. degree. She has been signally successful in her work, and the GFS has been proud that she has been so well received by all groups, not just a segregated section of its membership.

Adventures in Friendliness

by Francis P. Arnold

National GFS Program Advisor

"LET'S adventure in friendliness" has become a GFS slogan which covers its many sided program. GFS programs are planned to help individual members grow and develop through participating in group activities. The national Society suggests program emphases for each year, but every local branch decides on the details of its own program within this framework, planning them on the basis of the needs and interests of the branch members.

For instance, every branch in the country shares in GFS Week. Once a year, during the week ending with All Saints Day, all GFS branches work to interpret GFS to parish and community, bring in new members and to raise the whole year's money for national support. Reports and contributions from all corners of the U.S.A., from parishes, missions and individuals, prove not only the power of this kind of "team-work," but also the amazing variety of ways in which these ideas are carried out.

"Let's adventure in Friendliness" interprets, too, all kinds of parish and community service projects, as well as a growing concern for and participation in world events. GFS gifts and contributions made it possible to maintain Friendly House near one of the huge bomber plants in the mid-west, during the war. This adventure in friendliness grew into the GFS Trailer to carry similar work into rural areas after the war need was over. Every parish where there is a GFS branch knows that its members are to be counted on for service in Church school, choir and many other ways.

In many communities, GFS carries its adventures in friendliness into interfaith projects. In Woodbridge, New Jersey, the GFS gave a pageant showing the significance of the Jewish Festival of Lights. Jewish people in town cooperated with the girls by providing authentic religious articles, and the local newspaper editorialized this undertaking by saying, "If more church groups would follow the example of the Girls' Friendly Society, there would be better understanding and respect among the various faiths of the world."

Inter-racial relations, as well as interfaith projects, play a large part in the total GFS program. GFS membership is interracial. Many branches include Indian, Mexican, Japanese or Negro members, and in some sections of the country, there are strong GFS branches of minority groups. Where this personal adventure in friendliness is not possible, many GFS groups have approximated it by work in their community, or by sharing in national GFS projects. For instance, Oswego, New York, GFS members took the lead in offering friendship to a large group of European Jewish refugees, brought into their town. They not only made friends with the boys and girls in school, invited them to GFS dances, but enlisted the help of three other community organizations to make and deliver Christmas sprays to each family. As one GFS member said, "They are grand girls—exactly like us except that their backgrounds are considerably more grim than ours." A far cry from the attitude openly expressed by the high school president

when the refugees first came, "We don't want 'em here and neither does anybody else!"

GFS members adventure in friendliness with people of other nations. Relief projects have been high in the list of branch activities, during and since the war. Many branches have shared in the Presiding Bishop's Fund for World Relief. Pen Pals have provided personal international understanding for many GFS members. In Seneca Falls, New York, when GFS members discovered that there was no community plan for collecting clothes for European relief, they established and manned a collection center from which, during the drive, 2,061 garments, 19 pairs of shoes and 12 blankets were sent out. (See front cover)

Adventures in friendliness happen, too, through the 16 GFS Holiday Houses in different parts of the country, which offer vacation programs and camp life to all girls. New ideas about outdoor fun, new skills in crafts or sports, and new friends are some of the tangible results which girls bring back from such a summer.

IN EACH individual branch, girls grow and develop as they plan for and take part in such activities. They "learn by doing"; they discover that their branch is part of a larger fellowship. Democratic planning, good committee work, under the guidance of a wise adult leader, make all of these growing experiences. Little girls (GFS Juniors) earn achievement awards in four different fields; health and recreation, creative activity, adventuring in friendliness and worship. These colored ribbons are awarded for individual achievement, effort, participation and growth in each field. They satisfy a girl's need for earned recognition and encourage her well-rounded development.

As a little girl is given opportunity to conduct a business meeting, or a teen-ager learns how to work with other girls on a committee, or a shy, retiring girl blossoms under the appreciation of the rest of the group for her poster-making ability, or as a ten-year-old achieves the dignity of being worship chairman for her branch—or as any girl realizes, perhaps for the first time, what "the Church" really is—she is growing. Through experiences like these, girls grow and develop into the kind of women who can make a real contribution to parish and community life.

GFS printed program pamphlets on such subjects as hobbies, recreation, worship, getting along with people, have been commended and used by many other groups, both within and outside of the Episcopal Church. The latest one, "Junior Girls Around the World" and "Teen-Age Girls Around the World," presents international relations in an entirely new way. A junior and a teen-ager from each of six countries talks about the things all

girls are interested in—clothes, games, school, families and boy friends—so that a real sense of personal friendship is created. Through songs, games, discussion and worship, this is developed to emphasize the fact that girls are alike, in every country, and that all girls around the world, can help make it One World.

The success of any program of group work depends on the quality of the adult leadership. The national staff of the GFS keeps in constant touch with the leaders of parish branches. A quarterly program bulletin, "At Your Service," brings seasonal program ideas, book reviews and leadership helps to each GFS leader. The monthly news sheet, "Highlights," carries news of branch and national



Three groups of Junior GFSers of Christ Church, Hackensack, N. J. collected baby clothes for Europe. Here the third and fourth grade Juniors pack their box

activities. Every program pamphlet which the GFS issues is sent at once to junior and teen-age leaders. In addition, staff members maintain personal contact with branch leaders through correspondence and branch visits.

Leadership training is stressed through workshops for leaders at diocesan and provincial conferences, and at the triennial meetings of the GFS national council. GFS leaders are known throughout the Church as women of vision and devotion. Through its program, the GFS tries to develop its girls of today into this same kind of women of tomorrow.

Cooperating with the GFS

By

MRS. STEPHEN K. MAHON

*National GFS Representative on the
Executive Board of the Woman's Auxiliary*

LAST summer in a small Michigan town, the parents decided that their children needed a modern well-equipped playground. They needed healthy supervised play, to know how to get on in groups, to grow creatively with children of their own ages and with friendly adults. How would they finance this project? Somebody had an idea. Houses were needed. They would build a house cooperatively. Some of the materials and much of the labor would be donated by the townspeople, men and women. Then the house would be sold and the profits would make the town's playground possible. The idea worked. The house was built. Now \$10,000 is in the bank ready for the 1948 playground project.

For over seventy years, the Protestant Episcopal Church in this country has been "building a house" for girls in America—a house of fellowship, of creative activity, of friendliness and spiritual values. Women of the Church, working through the Girls' Friendly Society, have built character in girls which has been reflected in Church and community. This task of building must go on. The national executive board of the Woman's Auxiliary strongly believes in and supports the GFS in its week-day, group-work program for girls. We must build with skill and devotion, in terms of the needs of today's girls. Much is being written today about the confusion of modern women—so many causes and organizations—and so much confusion about what is important. Here is a simple clear cause for women of the Church to believe in and support—to help girls to grow creatively with people, ideas, situations and materials—in the GFS. To give them a Church-centered group experience which will help them to love the Church and to grow into the kind of women who can make a real contribution to Church and community.

Specifically, how can leaders in the Woman's Auxiliary help the GFS? First, Churchwomen everywhere can help to interpret the new GFS. The GFS is an organization of the Protestant Episcopal Church for girls—Junior girls and Teen-age girls. We have older members who work to support this program for girls and maintain their own fellowship. We prepare girls for participation in the adult women's program of the Church. New emphasis is placed upon the juniors, beginning with the seven or eight-year-old girl. At this age, girls like to join a club and enter into a group experience. If they become a part of the Church at this time through happy experiences, they are more apt to be

loyal to the Church in later years. Later the juniors graduate into teen-age groups. At twenty-one, all girls who have joined the GFS since 1944 expect to graduate into the adult woman's program of the Church. They sometimes form units of their own or they may join already-existing groups in the woman's program.

Having understood and interpreted the new GFS, leaders in the Woman's Auxiliary can promote the organization of junior groups in parishes. The diocesan board of the Woman's Auxiliary in one diocese has asked all parish presidents to work for the formation of junior GFS groups in every parish. Our organization cannot grow as it should without the backing of Churchwomen. You can talk



Adventuring in Friendliness at the GFS Trailer through the toy library made possible by gifts of GFS members throughout the country

with rectors about the value of the GFS week-day program for girls, as a valuable week-day activity for Church school classes; you can interest young married women and girls just out of college to train as GFS leaders. You can include GFS training in your training institutes and conferences as a natural part of the work of women in a parish. Of course you will plan to have an exchange of board members on diocesan and parish boards so that the work for women and girls will be closely dovetailed.

Another feature of the new GFS is the sponsoring or advisory committee in a parish. These churchwomen aid the rector in selecting the GFS branch advisor, and they aid the branch in every way possible. The advisor meets with the committee, keeping them in touch with what is being done in the branch. She also calls upon them for help and suggestions. Girls' work in the Church needs the backing and support of the women of the Church. The Woman's Auxiliary can furnish leadership for these sponsoring committees. Such a sponsoring committee in a diocesan Woman's Auxiliary might be helpful, too.

Another important item is that the women of the Woman's Auxiliary might well find ways of

recognizing the contribution GFS leaders are making to parish life. Group work with girls is a demanding job—rewarding to be sure—but it helps to have someone say “thank you” now and then. One GFS leader did an outstanding piece of work in her parish with the GFS over a period of ten years. In all that time no one bothered to say “thank you.” An industrial leader in America recently wrote that what people want most in life is recognition for work well done—to know that they have played their part well. We ought to learn that in the Church, as we seek to secure more and better leaders. Let your GFS leaders know that you appreciate the good work they are doing. It will help them to do a better job with the girls.

There is a joint committee of the W.A. and GFS, made up of representatives from the two national executive boards. They have found ways of working together on program and organization. One of the unfinished tasks is to find a way of graduating our members when they reach the age of twenty-one



GFS Juniors conduct their meetings in preparation for future leadership in the Church

or so, into the adult women's program of the Church. It should be our job to see to it that before our GFS girls graduate, they be given a thorough orientation into the different aspects of the women's program so that they may choose what they can do best and where they most will enjoy the fellowship. In this way, we would not lose members and leaders. The Woman's Auxiliary in parishes would understand more clearly and appreciate the contribution of the GFS. We hope the joint national committee will soon give direction on how to accomplish this kind of graduation.

So we end as we began—with the thought of “building.” We need your help in the building. The GFS is growing! With the strong support of the women of the Church, we can grow as we should and we can build a GFS fellowship that will be adequate for today.

As Mrs. Hogue, the national executive secretary

said in her 1946 report: “Let's work so loyally and devotedly with our girls that to have been a member of the GFS marks a woman as one of the choice spirits of this earth—whether rich or poor—black or white—Indian or Chinese—Japanese or what not. There heritage is there. The soil is there. The seed is planted. Let's cultivate it diligently.”

GFS and Community Councils

By

MRS. G. RUSSEL HARGATE

National Chairman of Publicity

A LITTLE girl wept. Anxious counsellors questioned her. “I'm just happy. It's the first time I ever had a bed all to myself,” the child explained.

This incident suggests one of the many reasons why the summer camping program for girls at Michigan's GFS Holiday House first attracted community attention and led to its inclusion for a number of years in the Detroit community chest.

Although financial support from the chest has ceased to be necessary, the GFS, through its diocesan board, maintains membership on the community chest-sponsored Council of Social Agencies. Of particular value has been the close working relationship on a professional level between the diocesan GFS representative and the Council's division of group work agencies. Problems, mutual to all youth-serving organizations, such as health standards in summer camps, are discussed freely and solutions sought from the pooled experience of the trained leaders.

In large metropolitan centers like Detroit the correlation between GFS and other community groups is often more satisfactorily carried out on a neighborhood or district level where the parish branch, instead of the diocesan, is the participant. Unification and understanding of each other's activities leads to intelligent and happy program planning that can reach out and meet the needs of countless more children and young people.

During National GFS week a year ago in Elyria, Ohio, the Y-Teen director of the local W.Y.C.A. called together professional and trained volunteer leaders of the Boy and Girl Scouts, Y.M.C.A., Y.W.C.A., public and parochial schools, and GFS. These, together with the community chest executive secretary and representatives of P.T.A., council of Churches and other civic organizations interested in better recreational facilities for youth in their town, agreed to coordinate their activities and to share responsibility for future planning. The Elyria council of youth-serving agencies became a reality, with officers and a simple constitution.

With the cooperation of the public schools' administration and faculty, an intensive question-

naire on leisure-time interests and desires was given to all pupils from sixth grade through high school. Results of this are now being tabulated by members of the council's participating agencies. Evaluation of the findings will determine the real recreational needs of Elyria's youth and will form a sound basis for next steps by the new council.

In contrast to this long-range plan, the Elyria leaders have turned immediate attention to a Teen-age canteen program. A youth council, representative of the entire community, has been formed to function in complete cooperation with the adult group.

Not satisfied to think only in terms of "where can the crowd go tonight," the council is also at work soliciting the city-wide help of Elyrians in sponsoring an institute on human relations to be led by a noted leader of national repute.

Because the Girls' Friendly Society has never been limited by denominational, credal, national or racial boundary lines, its witness in a community may be like the leaven of scripture. Often its voice can be heard in a community council reiterating the query, "Do we mean a swimming pool for all children in our town?" or "Will this canteen welcome all our young people?" Though small in comparative numbers, GFS serves a unique and challenging purpose in community councils.

Senior Members' Clubs

By

MRS. NELSON L. BRANT

Former Diocesan President and Senior Members' Club, Rhode Island, Now President, Senior Members' Club for GFS

AS a member of the GFS for thirty-odd years, I deem it a privilege to write about the present trend of our organization—to develop girls.

I can think of no greater challenge for the older members than to bend every effort to back this new emphasis, even though it has taken me some time to come to realize this. The GFS should be, primarily, for the younger girls—juniors and teenagers. We older members should step to the sideline and give our younger members the opportunity to have full sway in developing the GFS along modern lines—not forgetting that we had a very strong desire to do the same thing. Youth has always had and will continue to have its own way and ideas; and while we can and must continue to assist them, we can do it in the background as sponsors.

Having served as a branch president as well as diocesan president, I am convinced that we must make the GFS a girls' organization and keep it that way, by expecting our members at the age of twenty-one to graduate into the adult program of the Church. In that way, we can continue our fine

work and friendships which have stood the test these many years, and get one hundred per cent behind the GFS—the girls' organization of our Church.

A Word With You

By

HUGH D. McCANDLESS

GREETINGS IN THE MARKET PLACE

THE scholarly rector of St. Paul's Church, Paterson, writes to say: "I am disappointed to think that you could write a whole column on the subject of addressing the clergy, without once alluding to our Lord's teaching in Matthew 23, which makes it perfectly clear that it is un-Christian to be called Doctor, Father, or Mister. The correct mode of address for any clergyman is Butch, or Stinky, or Peter or Hugh."



Of course I know he is joshing me, but for the benefit of readers of this column

it might be well to state that our Lord was warning his disciples against seeking honor—against wearing clothing which exaggerated their religious superiority and so forth. It is certainly not seeking superiority to be called *Mister* since that is the common form of address today. As far as *Doctor* and *Father* are concerned, it seems to me that it is perfectly justifiable to ask to be called by those titles, provided it is one's office and not one's person that one wishes to have honored.

When I first started my ministry I earned about twenty-five cents an hour as a hospital chaplain. Most of the time I did not feel worth it because when I came into a situation where I hoped to be useful and introduced myself as the Protestant chaplain, many of the patients would look at me in disgust and say: "But you look so young!" One day I ran in to baptize a dying colored child; and the mother, who was a member of a holiness sect, looked at me and said: "Oh Elder, I am so glad you got here in time." Thank goodness she was thinking of the office and not of the officiant. The main point is not what these titles mean to people but what the clergy can make them really mean. Those who insist most are perhaps the ones who make them mean least. To my mind the proudest title that any clergyman ever arrogated to himself was the one used by an early pope: *The Servant of the Servants of God*.

Please address any correspondent about this column to the writer at 1393 York Avenue, New York 21.

Human Welfare Leader Refused Hearing By Clergymen

Speaking Informally He Declares Different Views Should Be Presented to Have Progress

Edited by Sara Dill

New Orleans (RNS):—The Ministerial Union of this city refused to listen "officially" to a scheduled talk by James A. Dombrowski, Southern Conference for Human Welfare editor, after one of those present accused him of being "identified with Communism in America." Dr. Dombrowski is a graduate of Union Theological Seminary, is an ordained minister, and was one of the leaders of the Highlander Folk School in Tennessee before taking up his present work.

The clergymen voted 12-11 to adjourn rather than hear Dombrowski when the Rev. Harvey T. Whaley, pastor of St. Charles Avenue Baptist church, protested his proposed address.

Motion to adjourn was protested by the Rev. Dana Dawson, president of the Union, who sought to rule it out of order, and by the Rev. Warner Dubose, pastor of Third Presbyterian Church, who, as program chairman, had invited Dombrowski to speak.

"Their refusal," Dombrowski later stated, "violated some of the deepest principles of the American tradition—freedom of speech and independent inquiry. The ministers accepted a statement making very serious charges against me from one of their number. Yet, although I was present, I was not given an opportunity to answer these charges."

Mr. Whaley, asking for the floor on the basis of personal privilege, said the position represented by Dombrowski was one "of complete antipathy to America; a position which was the complete antithesis of Christianity, and it is an anomaly for anyone holding these views to speak in a Christian assembly. I have strongly protested Dombrowski's appearance before this union. His views are well known and he is clearly identified with Communism in America. There is, therefore, no justification in giving him a hearing in order to ascertain his position."

When permitted to speak "unofficially," Dombrowski said: "It was a very sobering experience we have just passed through. If this is repre-

sentative of what people are thinking, we are in a very precarious po-



Mrs. Stephen K. Mahon of Toledo, Ohio, is the national chairman of the GFS activities department. She is also the GFS representative on the executive board of the Woman's Auxiliary

sition today. We should encourage rather than discourage the hearing of unorthodox views. I am not a

Communist, but if I were one why should you not listen, at least, to what I have to say?

"This labeling of dissenters as 'Communists' is part of a witch hunt, which had its counterpart following World War I. Progress can only come when people of different points of view are willing to compare views. Ministers are teachers of youth; yet, obviously, they do not encourage listening to people with whom they do not agree."

Church Meeting

Grand Rapids, Mich.:—Presiding Bishop Henry K. Sherrill will be the speaker at the annual meeting of the Episcopal Churchman's Association which will be held here on September 30th. It is expected that large delegations of men and women will come from every parish in the diocese since it is the Presiding Bishop's first visit to the diocese of Western Michigan.

Clergy Meet

Kent, Conn.:—The Rev. Albert T. Mollegan of Virginia Seminary and the Rev. W. Norman Pittenger of the General Seminary were the headliners at a conference of the clergy held here September 9-11. The conference was designed to help prepare the clergy for the program of evangelism initiated by Bishop Budlong in his address to the diocesan convention in May.

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Active in Poland

Warsaw:—The Baptist Church in Poland has organized three health centers for children between the ages of four and twelve, in Radosc, Wisla and Malbork. The children are in the care of trained Polish, Swedish and Norwegian nurses and there is also competent medical supervision. They attend school in the vicinity. Food is obtained from the gardens and farms forming part of the health centers, supplemented by shipments from Denmark, Sweden and Norway.

Goes To Liberia

New York:—The Rev. Seth Carlyle Edwards of Brooklyn has been appointed for missionary service in Liberia. He will go to the field early in 1948, and will probably be on the teaching staff of the Seminary to be opened shortly at Cuttington College.

Mr. Edwards is 42 years old, ordained in 1941. He has a Bachelor's degree with chemistry major, from Morgan College, Baltimore. His degree in Divinity is from Union Theological Seminary, New York, with graduate work at Union, the General Seminary and Columbia University.

Mr. Edwards was for five years assistant director of Wilkogok School. He was curate at the Church

of the Crucifixion, New York, for a year and a half, then vicar of the Church of the Redeemer, Oklahoma City, for four years. He was founder and director of Walnut Grove Neighborhood Center, which provides recreation, social case work and remedial and counselling services in an under-privileged area.

Oppose Nationalization

Sydney, Australia (RNS):—Roman Catholic members of the Labor Party in Parliament have been advised by the hierarchy to vote against a proposal to nationalize Australian banks. In a radio broadcast it was suggested that if Catholic members were expelled from the Labor Party for their action they should then form a Christian Democratic Party. Political observers indicated Catholics could influence a bloc of 32 out of 72 caucus votes against the nationalization move.

College Work

Washington:—Miss Hazel King has been appointed secretary of college work for the province of Washington and will work with the colleges and universities in the thirteen dioceses within the province. She has been a teacher in public schools

in New York state; was on the staff of the dean of women at Syracuse and was director of admissions at Russell Sage College. She comes to Washington from Columbia, Mo., where she worked with students at the University of Missouri, Stephens Junior College and Christian Junior College.

Want More British

Saskatoon, Canada (RNS):—Adoption by the Dominion government of an immigration policy that would "ensure a well-balanced proportion of British people being brought to Canada," was urged in a resolution adopted by a joint session of the Executive Council and Council for Social Service of the Church of England here.

Bishop R. J. Renison, Moosonee, Ont., said Canada had "lots of room" for immigrants. For 25 years it has been "very difficult" for British people to come to Canada, he said, yet immigrants from other countries have been able to enter without much opposition.

The Church's Council for Social Service recommended that Japanese-Canadians be fairly reimbursed where enforced sale of their proper-

Considering the Ministry

Time and place: Midsummer luncheon 1947; A New York Club, downtown.

Persons present: Business men exclusively.

Topic of discussion: **Recruiting for the ministry. (!!)**.

Big business corporations scout the colleges and universities for top-notch graduates. The Holy Spirit may use other methods, but some of the very best men of recent crops are enrolled in these seminaries right now, looking forward to another year of study, worship and Christian fellowship in preparation for the ministry.

(Please turn to p. 42 in your Prayer Book, and include us.)

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ties did not bring adequate prices, and that they be extended all ordinary civil rights with others in Canada. It recommended also that Chinese now living in Canada be placed on the same footing under Canada's immigration policy as other races now here.

The Council expressed gratification over the extension of the franchise to Hindus and Chinese in British Columbia.

Student Training

New York:—"More than 60 future clergy and women leaders of the Church have recently completed ten weeks of rural field work in various sections of the United States, under the student field service program of the division of domestic missions of the National Council," stated the Rev. Clifford L. Samuelson, national director, in summarizing this newly developed phase of the advance program of rural work in the Church.

The student field service program is set up to provide supervised practical experience and training in town and country work for men and women of our seminaries and training centers. Under this plan, there are three institutes where students work and live in groups—the National Town-Country Church Institute, Roanridge, Parkville, Mo.; the Intercultural Institute, Good Shepherd Mission, Fort Defiance, Ariz.; and the Southern Rural Church Leadership School, Valle Crucis, N. C. There are also several diocesan student training projects which are financially aided through the student field service program. The New England dioceses of Maine, New Hampshire and Western Massachusetts had twenty-three students assigned to student field work. Nine students were placed on individual assignments in Nevada, Oregon, Utah, Montana and Los Angeles. In the diocese of Michigan, primarily under diocesan auspices, but following the general program of the student field service, twenty-five students served.

The summer's work began with general orientation sessions of lectures, directed reading and field trips. In Parkville, these were held in conjunction with the National Episcopal Rural Conference and were attended also by students assigned to the Intercultural Institute and individual assignments. At the Southern Rural Church Leadership School, the sessions were given in co-operation with Presbyterian seminarians at the Warren Wilson Jr.

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College, Swannanoa, N. C. The daily schedule varied for each student each day. The general plan was that students would call on families and make a survey of the community for one week; the following week a daily vacation Bible school was conducted by the same students for the children of that area. In the evenings community "fun" nights were held, using both student and local talent. Preaching and assisting in services of churches within a hundred-mile radius, were the Sunday assignments. Each student also performed at least one week's manual labor, either at Roanridge Farm or elsewhere. The same general outline was used in each Institute with such variations as found necessary. For instance, at the Good Shepherd Mission, the students also were given responsibility for the supervision of the forty Navajo orphans living at the mission. Seminaries and Church training centers participating in the student field service program of the National Council included: The General Theological Seminary, New York; Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; Episcopal Theological School, Cambridge, Mass.; School of Theology of the University of the South; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.; St. Margaret's House, Berkeley, Calif.; and Windham House, New York City.

Clergy Meeting

New York:—The annual conference of the clergy of the diocese of New York will be held at West Point September 30-October 1. The opening address will be by the Bishop of the diocese, the Rt. Rev. Charles K. Gilbert, followed by greetings from the retired bishop, the Rt. Rev. William T. Manning. The suffragan-bishop elect, Horace W. B. Donegan, will then speak on the evangelical program, followed by the secretary of social service, Leland B. Henry. That evening the re-

tired dean of the General Seminary, H. E. W. Fosbroke, will speak on deepening the spiritual life. On the second day the addresses will be by Rev. Charles H. Cadigan, president of the Church Society for College work, and Mr. Theodor Oxholm who is to talk on the program of the Church.

Lectures in Toronto

Toronto:—The Rev. Rollin J. Fairbanks, director of the Institute of Pastoral Care, Boston, and Protestant chaplain at Massachusetts General Hospital, is delivering three lectures this week at Trinity College here. They are on ministering to the sick, the dying, the bereaved.

Clergy Salaries

Saskatoon, Canada (RNS):—An increase in minimum stipends of married clergymen in missionary dioceses to \$1,400 a year was urged in a resolution adopted by the general synod of the Church of England in Canada, meeting here. The synod also recommended that missionary dioceses adopt a progressive policy of self-support.

Synod to Meet

Albany, N. Y.:—The synod of the province of New York and New Jersey will be held October 21-22 at Syracuse. Bishop Oldham of Albany will preside as president.

Hate Politicians

Gainesville, Ga.:—The Presbyterian Synod of Georgia has asked its members to repudiate any candidate for political office who employs racial incitement as a campaign issue.

The annual meeting here adopted, without dissent, a report of the Rev. S. A. Cartledge, chairman of the

Committee on Social and Moral Welfare, which said:

"Our members oppose the election of any candidate who departs from the principles of our democratic traditions and Christian relations with our brothers in black."

The report stated further that "We believe it is our duty to try to make the teachings of the Word of God and of the Lord Jesus Christ rule in the affairs of men in every relationship of life to help make effective the petition of our Lord's Prayer 'Thy will be done on earth as it is in heaven'."

Cartledge, a professor at Columbia Theological Seminary in Decatur, Ga., also urged a strenuous Christian effort in solving problems under the capitalistic system on the basis of Christian principles.

"We believe that abuses have developed on both sides," he said, referring to capital and labor, "and that they must be progressively eliminated so that it will not be necessary for our way of life to succumb under a tax from some other competing system."



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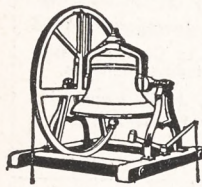
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Discuss Evangelism
Sellersville, Pa.:—About a third of the clergy of the diocese of Pennsylvania met here September 9-12 for a conference on evangelism. Bishop Hart, the leader, declared that any program by the national Church should not be a campaign type of effort but something deep; not a sporadic undertaking but something based on definite convictions and grounded in prayer. From the discussion it was clear that the diocese will do its part for evangelism. Among the various things discussed were house to house visitations; preaching missions; sermon topics.

A laymen's conference on the same topic was held September 12-14 at Quakertown, led by Bishop Remington, with the Rev. John Van der Horst and the Rev. Phillip Fifer assisting as group leaders. There were men present from 35 parishes and missions. The laymen decided that the Church is in need of more adventure and new techniques; that the work of the Church cannot be confined to the clergy; that there is need of more occasions for discussion of the layman's opportunities.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

Mrs. JAMES BOND
Churchwoman of New York

May I congratulate THE WITNESS for the excellent way the controversy over the marriage canons was handled. I had previously read the interpretation of the canons by Bishop Davis but naturally read it with greater care now because of the wide publicity given to the attack by Bishop Manning on two fellow bishops. I was grateful too for the report of the address by Mrs. Grace Overton on the subject of marriage which fit so well into this number of THE WITNESS. It does seem to me that you are doing an increasingly good job and I am constantly hearing good things about the paper.

* * *

Mr. C. B. LUCAS
Layman of Atlanta, Ga.

Hearing recently of a rector whose parish income had increased 790% in four years—the news so intrigued me I thought you might like such a news item for your readers:

June 30, 1943, Bishop Walker placed a layreader, Mr. William J. Whitfield, in charge of the mission of the Holy Comforter, Atlanta, Ga. In 1944 Mr. Whitfield was ordained deacon and in 1946 advanced to the priesthood. He was then called as rector of the Church of the Holy Comforter. In four years' time—parish receipts have increased 790%—communicants have increased 200%; Sunday School increased 399%; church attendance increased 177%.

As Mr. Whitfield was 61 when he was ordained this record demonstrates the fact that an older man can do good work. Throughout his ministry Mr. Whitfield has adopted the latest ideas in building up his parish. His latest step in educating both adults and children has been to use moving pictures in doing so.

The above record ought to encourage older men to carry on actively for Christ and should inspire young men to press forward more actively in the Master's service.

* * *

Mrs. JOHN S. MAYER
Churchwoman of Puerto Rico

Your editorial, *Worthy of their Hire*, dealing with teachers, brings home to a person how careless we are in protecting our children's choicest possession, their education. We spend a lifetime trying to accumulate an estate to leave them but do not watch closely enough the one thing that they never can replace. For sometime I have been trying to promote the idea of a secretary of education in the president's cabinet. Such an official would see to it that each state took the best possible care of its young citizens, whether white or black. He could be some one that the parent teachers association could go to for help and be assured of just treatment. There could be a more liberal use of scholarships. In fact the number of good things that could be accomplished are too numerous to mention; better health pro-

grams; regulating of grades so that children changing from one state to another would not lose a year or miss subjects; modernizing text books; supervising expenditures of federal funds so that each state accounts for the money.

For teachers I dream of the time when they will be able to return to their schools for higher degrees of learning without losing their pension status or pay.

* * *

DEAN LELAND W. F. STARK
Sioux Falls, South Dakota

May I commend you most heartily for your sensible and realistic editorials and observations and articles on the new marriage canon. They were splendid.

* * *

Mr. JOHN A. LEWIS
Layman of Brooklyn

Some members of the household have had quite a time washing their disagreements in the secular papers. Who is dishonoring who, and by what methods? When outsiders behold all this whoopla, and read all the nasty remarks, is it any wonder that the Presbyterians and others fight shy of the Episcopal Church?

I have noticed that the former chief-pastor of New York sent his double barreled charges to the Anglo-Catholic mouthpiece and the Southern Churchman, but he refrained from sending your worthy paper a copy. Further on in the public press I read that Brother Manning claimed that there were only two Episcopal Church papers—those mentioned above. I am sure WITNESS editors do not take this slight seriously, taking into consideration the quarter from which it came. In any case I want you to know I am all for THE WITNESS.

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