

THE Witness

10¢ A COPY

November 3, 1949



THE GFS STEPS OUT INTO TOMORROW'S WORLD

As the weekday group work agency for girls of the Department of Christian Education, it helps girls grow through fun, friendship, understanding, creative activities and worship. It is for all girls from 7 to 21 and is organized in 73 dioceses and missionary districts.

THE GIRLS' FRIENDLY SOCIETY

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 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 7, Morning Prayer; 5, Evening Prayer.
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Thurs., and Holy Days, H.C.-11:45
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Thursday and Holy Days: 11 a.m., Holy Communion.

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Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

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The Rev. C. George Widdifield, Minister of Education
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Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.
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Saturday and Holy Days, 10:30

CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

—STORY OF THE WEEK—

Training Girls for Leadership Is the Task of GFS

**New Program Recently Launched to Prepare
Girls for Days that Are Ahead**

By MRS. STEPHEN K. MAHON
National GFS President

★ "You will need her in your Church tomorrow. Will you help her today?" This is the caption on a recent flyer published by the Girls' Friendly Society, U. S. A. To train girls for leadership in the Church of tomorrow requires the cooperative effort of us all.

Since the GFS national assembly at Estes Park in 1948, the GFS has become an organization of girls between the ages of 7 and 21. Since that time too, we have become an "Assisted Agency" of the department of Christian education. In this position we rejoice in daily increasing evidence that many groups in the Church believe in the possibilities of preparing girls for tomorrow's world through the program of the new GFS. We can here mention only a few.

Southern Virginia began work with the new GFS because leaders in the Woman's Auxiliary were concerned about what the Church was doing for girls. The women in this diocese first took a survey of the number of girls in parishes, and of their needs and interests. On the basis of this study they were able to plan intelligently, and to proceed in the organization of new GFS groups. This of course required the cooperation of bishops and clergy and youth leaders, but the first action was taken by the leaders of Woman's Auxiliary.

In Ohio, the Woman's Auxiliary places a large item in its annual budget for the GFS. This enables the Society to carry on an excellent girls' camping program for several weeks of the summer. In Northern Indiana, where the GFS is now being organized for younger girls, the diocesan director of religious education has a large part in the planning. She is helping to set up girls' conferences and leaders' training groups to establish new GFS groups there. In Fond du Lac, the post-convention teams which are visiting the diocese to interpret General

Convention, are showing the new GFS filmstrip "Focus on Friendliness" which was presented for the first time in San Francisco.

At a GFS luncheon at General Convention in San Francisco for 12 diocesan directors of religious education, we learned a great deal about these and other steps that are being taken in different parts of the country, to make the new GFS a vital part of the Christian education program. From this group came the encouraging story that in one city, where GFS Juniors were active in many phases of Church life, it was the dean of their high school who called the Church to ask that the girls be released long enough to carry out some school projects. Because the reversal of this story is too often the case, we rejoice in this evidence of the other side of the picture, and consider it added proof that the GFS is preparing girls for leadership in the Church and community of tomorrow.



JUNIORS at St. Andrew's, Evanston, Illinois, discuss their membership drive for GFS Week.

GIRLS' FRIENDLY SOCIETY NEWS

GFS MISSIONARY WRITES ABOUT CHINA

★ A year ago this June the GFS sent one of its former members, Mrs. Violet Phinney, as its representative to southwest China. Here she has taught English in the Kweiyang National Teachers' College, lived and worked in the mission of the Episcopal Church, worked with young people's groups, taught Bible classes, organized GFS branches of Chinese girls, and has proved so valuable that the Synod passed a formal resolution saying she "is the kind of missionary we need most in China."

The GFS in America has made Mrs. Phinney's service possible by its generous support of her as their current Mission Object. Her letters are read with personal interest, none more so than the exciting account of the recent synod where the members prepared to meet Communist demands that they be self-supporting by learning new skills. In Mrs. Phinney's own words, "I came away with the impression that the young Church in southwest China is full of vitality, faith and courage—vitality to carry through the most difficult work; faith that God is with us; and courage to meet the dark days ahead."

Mrs. Phinney's letter, in part, follows: "From the announcement that the Second Synod of the Diocese of Yun-Kwei was held July 16 to 24 one would expect to hear the cut and dried report of business sessions . . . On the contrary I venture to say that this is the first synod in the annals of Church history to be carried out in this particular manner . . . Bishop Huang set the goals—'How to deepen the spiritual life of our Christians to give them a strong support

in the days to come . . . and how to prepare clergy and workers in becoming self-supporting during the uncertain period ahead.'

"In the learning periods of the synod schedule we learned how to make face cream, a formula imparted to us by a loyal Christian who gave up trade secrets as his share in our project; peanut brittle (the materials being plentiful in this area); and soap, a much needed commodity. The delegates showed their intense interest in absorbing the know-how. It was further passed by the synod that each worker learn one or more technical abilities which can contribute to his



MRS. VIOLET PHINNEY, GFS representative in China stands at the compound gate. The sign beside her reads, "Whoever goes in or out of this gate will have the protection of God wherever he goes."

future self-support. For example, several of them wish to open barber shops, a good chance to talk about Christianity when the listener cannot get up and run away! Sewing machines are being supplied for the wives to do their share in starting tailoring shops; and we are considering opening a drug factory. A soap factory has already opened and another is planned for Kweiyang.

"The most inspiring part was the spirit of the delegates in ac-

cepting this self-support in addition to the parish and hospital work already a full-time job. Under a Communist regime, a minister who survives by contributions from others is considered a parasite. To forestall that idea, our plans of self-support will make clergy and workers producers of material things as well as those of the spirit. We have no idea of exactly what will happen when the change comes, but positive steps toward self-help seem far to outweigh a negative attitude of expecting all work to cease. Adapting oneself to the environment has often proven to be the best means of survival, i. e., one can change or adapt outwardly to meet hostile surroundings, without sacrificing one iota of mental thinking and knowledge on the basic and ruling forces of one's life."

GENERAL CONVENTION MEETS GFS

★ Coffee and ideas were the daily menu at the GFS booth at General Convention. Literally hundreds of delegates, bishops and clergy stopped to chat and learn about GFS and the best way to organize or strengthen existing groups. In keeping with its name and program emphasis, teen-age and junior members assisted at the afternoon coffee hours. Notable among these were the juniors from San Francisco's Christ Mission branch, young Japanese-Americans.

NEW LEADER'S KIT AVAILABLE

★ The GFS has always taken pride in providing up-to-date tools for its volunteer leaders. It now offers the GFS Leader's Kit at \$1.00. This is both a refresher course for seasoned leaders, and a stay-at-home training course for new and prospective leaders.

A New Name Is Effective

By **FRANCES P. ARNOLD**

Assistant to the Executive Secretary

★ One of the most valuable groups in The Girls' Friendly Society is the group of former members, over 21, who are known as GFS Sponsors. A recent change in the constitution gave them this new name, instead of Older Members. With this change of name has come a new status, and a new sense of personal responsibility for the organization.

In the spring of 1949, an experimental sponsor weekend in New York brought together a group of 150 sponsors, from every Atlantic sea-board diocese between Maryland and Maine, even including Pittsburgh, Western New York and Southern Ohio. The resulting fellowship was so appreciated that a second weekend is planned, this year, for Washington.

Reports given at that meeting give the picture of the new place these women have in the life of the Girls' Friendly Society. Sponsors have encouraged the formation of new branches, have stood by to provide leadership for new groups in their own, or neighboring, parishes. They are among the most loyal supporters of diocesan holiday houses and such national financial projects as the Mission Object and GFS week.

In Port Lavaca, Texas, where the GFS had made a real name for itself as a community-minded group of women, these same women are now the sponsors of a new group of GFS Juniors. Last reports from Port Lavaca tells us "The Juniors have added so many new members this year, we have to divide the group. But," they add reassuringly, "two other sponsors will work with them." Such evidence of the constructive use of the loyalty and devotion of the older women to whom GFS mean fellowship and friendship when

they were growing up, is heartening proof of the reality of this fellowship of girls for today.

MISSION GIVING BY GFS

★ Mission study and missionary giving is one of the traditional activities of all GFS branches. But the GFS never thinks of missions as the study of dull facts. Rather it interprets them through colorful festivals, parties, new games, unusual food, and a chance to enlarge horizons by becoming acquainted with new friends and new places. As a result GFS members are trained in mission giving and in their responsibility to the larger work of the Church throughout the world.

Each year the GFS has its own "Mission Object," selected in consultation with the department of missions of the National Council. In the past ten years GFS branches have raised nearly \$25,000 as their share of the support of the missions of the Church. Just a partial list includes the present support of

Mrs. Violet Phinney, who is a young missionary and teacher in southwest China; the purchase and upkeep of the Friendly Trailer for use in rural areas and later the gift of this Trailer to the Church; money for a much needed hotwater heater to St. Luke's Hospital in Puerto Rico; help in Calhoun School for Negroes in Alabama and St. Mary's School for Indian girls in South Dakota; assistance for native workers in India; work among the migrants in this country and many other projects in both domestic and foreign missions. Over the years the GFS has helped in almost every mission field of the Church.

ADEQUATE TRAINING IS NEEDED

★ "The GFS emphasis on helping teen-agers in their boy-girl relationships, and the many branch activities that encourage learning of skills, which in turn develop an appreciation of the simple, yet real, things in life are all part of the new dynamism so needed today to match the other dynamisms of our times," said Miss Leila Ander-



CHRISTMAS BOXES for Violet Phinney in China are packed by GFS Juniors of Grace Church, Hamden, Connecticut.

son, national YWCA student secretary, when she addressed the large gathering of GFS leaders and friends at a breakfast meeting held during General Convention in San Francisco.

"It's very important," she continued, "to train girls adequately now for a womanhood whose responsibility matches its deep concern for the problems of the world."

NEW FIELD CONSULTANT FOR PACIFIC COAST

★ The GFS announces with pleasure that Miss Louise K. Burpee has been added to its national staff as field consultant, with her first year's assignment to be on the Pacific Coast. Although Miss Burpee graduated from Smith College as recently as 1946, she brings a varied and unusual experience to her new work. Her most recent employer was the United Nations in Paris, where she worked for the 3rd General Assembly in the bureau of documents and translation division.

FRIENDLY TRAILER SHELTERS DP's

★ Parked beneath trees at Roanridge, Friendly Trailer has once more opened its welcoming doors to homeless families. This Friendly Trailer was purchased by the GFS as its mission object and with a resident staff member served for several years in rural and mining communities. It has now been given by the GFS to the division of domestic missions stationed at Roanridge, Mo. at the town and country institute. Roanridge, cooperating with a plan conceived by the National Council's department of Christian social relations and the division of town and country, is now providing work and new homes for displaced persons to enable them to become self-sufficient American family units.

During the summer a young Latvian couple, Meta and Janis Matvejs, lived in the Friendly Trailer. Both Meta and Janis grew up in the midst of the bombings and battles of central Europe in World War II. Janis

is an excellent carpenter and he and Meta are eager to take their part in the United States as American citizens. They both spend many hours each day learning to speak English. Janis is now working in a sash and door company in Kansas City. He has applied to join the union and before he can be accepted, he must pass both a speaking and writing examination in English. They have already taken out their first papers for American citizenship.

NEW JERSEY PLANS TO RAISE FUNDS

★ The diocese of New Jersey, meeting in a convention adjourned from May, met October 20th to consider the budget for 1950. It voted \$77,000 for diocesan work and accepted the national quota of \$57,000 for this fall's canvass. In the spring the diocese will seek \$200,000, with 19% going to the National Council toward the increased budget adopted at General Convention, with the rest to be used for various advance work in the diocese. It was pointed out by various speakers that many dioceses are planning to tie their own needs in with the special drive for funds to meet the national Church budget. This effort has been set for March 12th after an intensive campaign of education.

CENTRAL NEW YORK HAS SURVEY

★ William V. Dennis, former professor of rural sociology at Pennsylvania State College, has just completed a survey of all churches, and their work, in the diocese of Central New York. His findings, contained in a 75 page report, were presented last week at a series of conferences held in various centers in the diocese. It is said that this is the first time that the Church has had many aspects of its work surveyed by a professional using modern research techniques.



FIRST DP COUPLE to come to Roanridge, Missouri, find home in Friendly Trailer.

EPISCOPAL CHURCH NEWS

BISHOP DONEGAN ELECTED COADJUTOR

★ The status of Bishop Horace W. B. Donegan was changed from Suffragan Bishop of New



York to Coadjutor Bishop in five minutes at an adjourned convention of the diocese held October 25th. Layman G. Forrest

Butterworth, chancellor of the diocese and chairman of the nominating committee, announced that the Rev. Dudley Stark of Chicago, the only other name to have been presented by the committee, had written that he deemed it "expedient" to withdraw. There were no nominations from the floor, and a motion that the nomination be closed carried with applause. The convention then dispensed with a ballot by unanimous consent, whereupon Bishop Gilbert declared Bishop Donegan elected.

It is the first time the diocese of New York has had a Coadjutor in forty-six years, and Bishop Gilbert stated, following the convention, that never in the history of the diocese had such unanimity occurred. Bishop Donegan, on being presented to the delegates, said that he was profoundly moved by the "remarkable expression of confidence" and characterized the manner of his election as a "stirring and moving evidence of the growing unity of the diocese."

The Presiding Bishop, who was present to congratulate the newly elected Coadjutor, said that it was "a great step forward both in the diocese of New York and in the Church throughout the world."

Bishop Donegan, as Coadjutor, will succeed Bishop Gilbert

as diocesan upon his retirement at the end of next year.

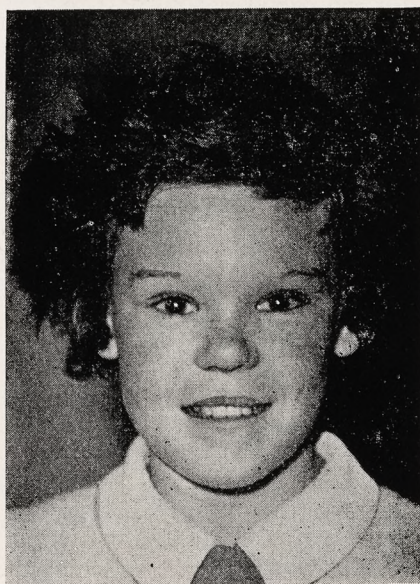
Steps were taken at this convention for the election of a Suffragan at the regular convention in May.

GORDON C. GRAHAM GIVES LECTURES

★ The Rev. Gordon C. Graham of Brooklyn, a member of The Witness editorial board, is giving a series of six lectures at the Central School of Religion, sponsored by the board of religious education of the diocese of New York. His subject is the Prayer Book and contemporary society. The school is meeting at General Seminary.

NEW PARISH HOUSE AT BINGHAMTON

★ Trinity Church, Binghamton, N. Y., has about completed a new \$225,000 parish house. It will be used not only for activities of the parish but also for cultural and social welfare organizations of the city. The rector is the Rev. Percy F. Rex.



WE WISH her freckles showed! She is the worship chairman of the GFS Juniors of Grace Church, Manchester, N. H.

HOLY TRINITY GOES INTO ACTION

★ The Church of the Holy Trinity, Brooklyn, at the same time that it sent its warden, Mr. Lewis Reynolds, and its assistant rector, Rev. Wm. Howard Melish, to the General Convention to place its cause before the bishops and deputies of the Church, held a three day harvest festival to demonstrate the unity and the vitality of its parish committees. The proceeds of the festival was \$2,800.

On Oct. 20, before an informal parish meeting, Mr. Reynolds and Mr. Melish gave a description of their experiences at San Francisco, and plans were laid for the next step in the legal stages of the appeal before the appellate division which appears likely to be heard before the December term of the Court. The defense committee reported to the parishioners that its booklet, "The Melish Case: Challenge to the Church," has received a hearing far beyond expectations. Orders for 4,000 copies have been received over and above the 30,000 mailed out by the committee, and contributions to date have covered all the expenses of printing and distribution, and have raised approximately \$1,000 towards legal expenses. Returns are coming in steadily and it is hoped that they will materially help defray the very heavy costs involved in the forthcoming litigation.

Mr. Melish described his post-convention visits to Los Angeles, San Francisco, Salt Lake City, Denver, Minneapolis, Madison, Chicago and Ann Arbor, where he spoke before public gatherings and met informally with many clergy and secretaries of local and state federations to discuss the issues of peace and civil liberties as they affect the clergy.

ENCOURAGEMENT FOR EDITORS

★ A warden of a parish in Connecticut forwarded the mail of his rector who had left for another parish. "I have been receiving all the church mail, including the last two numbers of *The Witness*. After reading these two, I find them so interesting and informative that I am asking you to enter my subscription."

Maybe some of you rectors will hand your copy to a key person in the parish for a couple of weeks. Or if not that, then send us the names and addresses of a few key people and we will mail them free copies direct for a few issues to see what happens.

CLERGY MEET AT PARISHFIELD

★ The clergy of the southwest convocation of Michigan met with Bishop Hubbard and the Rev. B. S. Levering, rector of All Saints', Detroit, recently to consider the plans for Christian education in the diocese. The conference was held at Parishfield, the new diocesan conference and retreat center. The Rev. Francis O. Ayres and the Rev. Gibson Winter, directors of the Parishfield program, also took part.

ELLENVILLE PARISH CELEBRATES

★ St. John's, Ellenville, N. Y., recently celebrated the 75th anniversary of its consecration, which took place on August 18, 1874 with Bishop Horatio Potter the consecrator. The anniversary preacher was Archdeacon George F. Bratt, with the Rev. George R. Hiatt, rector since 1928, conducting the service.

CLERGY CONFERENCE IN NEW YORK

★ The clergy of the diocese of New York met at West Point for a conference October 26-27, with Bishop Gilbert presiding.

Speakers were the Presiding Bishop; Coadjutor-Bishop Horace W. B. Donegan; the Rev. Hughell E. W. Fosbrooke, former dean of General Seminary; W. Ted Gannaway of the National Council staff; Clifford P. Morehouse, layman of the diocese. The clergy were the guests of Bishop Gilbert throughout the conference.

CHARLES L. STREET CONSECRATED

★ The Rev. Charles Larrabee Street was consecrated suffragan bishop of Chicago at St. James Church on November 1. The Presiding Bishop was consecrator and Bishop Conkling of Chicago and Bishop Ivins of Milwaukee the co-consecrators. The bishop-elect was presented by Bishop Randall and Bishop Zeigler, and Bishop Whittemore of Western Michigan was the preacher.

WILLIAM G. MATHER IS HONORED

★ William G. Mather of Cleveland, noted civic leader and churchman, was the first to receive the Bishop Chase Medal, awarded to a layman for distinguished service to the Church. The award was made at the 125th anniversary convocation of Kenyon College on October 22. Mr. Mather has given a life of service to the Episcopal Church, despite business interests which are international in scope.

CANON RICHARDSON AT BERKELEY

★ Canon Alan Richardson of Durham, England, is the visiting English lecturer at the Berkeley Divinity School this fall. He gave the annual Kingsbury lectures on October 24, his topic being "The Church and Society." He is giving a course in apologetics, and is also filling numerous preaching and lecturing engagements, including lectures at Yale, Princeton and Harvard.

BETHLEHEM HAS NEW CHURCH

★ The diocese of Bethlehem has a new church well under way, due to the energy and devotion of the Rev. W. R. Williams, vicar of St. Peter's, Plymouth, Pa. This is the six month-old story: the first of April he made calls in the townships of Dallas, Shavertown, Trucksville. The middle of April he rented a fire hall in Shavertown for services. By June, 51 families were affiliated with the mission. On July 1 an architect was hired and in another month plans for a \$25,000 church and parish hall were accepted. By Sept. 1, 104 families were affiliated and the building fund had passed \$8,000. Sunday school opened on Sept. 11 with 61 children. Bishop Sterrett was on hand Sept. 13 to break ground for the new church, a ceremony that was attended by 170 persons who stood in the pouring rain. It was reported then that 123 families had been enrolled; 72 in the school; 38 women in the Auxiliary; 26 in the men's club; 10 teen-agers on the church school vestry; \$9,000 in the building fund; the church promised in time for Christmas.

KENYON PRESENTS DEGREES

★ Honorary doctorates were conferred on the following at the anniversary celebration at Kenyon College on October 22: Nelson Burroughs, bishop coadjutor-elect of Ohio; President Junzo Sasaki of St. Paul's University, Toyko; Kenneth T. Adams, chief of the photogrammetry division of the U. S. coastal survey; William Green, president of the A. F. L.; President James P. Baxter 3rd of Williams College; Senator Taft of Ohio. A masters degree, honorary, went to Virginius H. Chase, curator of the academy of science at Peoria, Illinois. He is a great-grandson of Bishop Philander Chase, founder of Kenyon.

(Continued on Page Eighteen)

EDITORIALS

Vital Insurance

INSURANCE is sold for many purposes—all of which are a kind of protection for a particular reason. The GFS has a kind of insurance for all clergy and laity of the Episcopal Church. Like all insurances it has a future purpose—but—unlike the others—it also has a present purpose. Since most insurance is bought for the former reason, let's look at that side first (with a little GFS background to bring you up to date which this Witness will supply).

The GFS is the recognized girls' organization of the Episcopal Church, and is an assisted agency of the department of Christian education of the National Council. It has a well-planned program to help girls develop sound bodies, alert minds, creative abilities and spiritual strength.

The GFS helps to develop girls into well-rounded personalities, through relationships with adult leaders, adventures in friendliness with people, ideas, situations. It is an organization that helps prepare girls to be good Churchmen and the best of American citizens.

The GFS national headquarters send out regularly the finest of program material, so good that many secular organizations including the Girl Scouts use it. In its program the GFS encourages a full physical program to make healthy girls, many social activities and service to parish and community.

All this part of the GFS program is good for girls, but its program's main objective is to help girls develop spiritual strength. Members are taught to prepare worship services for their group and to write their own prayers—and to learn the inner peace of spiritual strength.

The GFS, while sponsored by the Episcopal Church is an organization for all girls from 7-21. Naturally, there are two age groups, Junior members from 7-14 and Teenagers from 14 to 21.

Don't you agree, you clergy, that girls with the

training of GFS will lighten your load in the future? These girls will be ready to be your Woman's Auxiliary members, your Church School faculty and your good all-round parishioners, so valuable to every parish.

And don't you think that the GFS program gives present day protection for the girl youth of your parish and life and vitality to your parish and community.

During the week of Nov. 6-13 the GFS will celebrate national GFS week throughout the United States. Branches all over the country will present their story to parishes. Programs and activities will be held that all may see GFS at work and at play.

During that week (which is the only time in the year we ask it) adults will be asked to contribute financially to GFS national expenses. This year we need \$20,000. It is a huge sum for little girls to raise. The majority of our members are Juniors—and while they help—they just cannot carry the financial responsibility alone.

When the GFS's of your parish are celebrating national GFS week, won't you consider the fine contribution this organization is making to the National Church's program and remember the future's part these GFS's will have in your parish and community. If you have not a branch in your parish, will

you accept the recommendation of Rev. John Huess, director of the department of Christian education of the National Council: "The GFS has a definite responsibility. You are doing through your week day program of Christian education what the Church is not yet ready to do."

The GFS is an organization that is vitally needed in every parish, in every community. It is the best insurance for the parish and community's future. It is an organization that deserves your prayers, and your active physical and financial support.

—MRS. NED HENRY

Chairman of National GFS Week

"QUOTES"

IN developing its splendid program for girls up to twenty-one, the GFS uses the philosophy and basic practices of social group work. This means that they place the emphasis on relationships between the young people involved rather than on the activity itself. Thus the program of GFS can become a training experience in Christian social relations of benefit to girls and to the Church.

—ALMON R. PEPPER
Director of
Christian Social Relations

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We realize that work with youth often calls for both approaches—that of case work as well as group work. However, group work well done precludes the necessity of case work later on.

—KATHERINE A. GRAMMER
Director of
St. Margaret's House

Oldest Organization

IN 1952 the Girls' Friendly Society U. S. A. will celebrate its diamond jubilee. It was organized in England in 1875, and two years later, in 1877 the first American GFS was organized in St. Anne's Church, Lowell, Mass.

The GFS knew that it was twice as old as the Girl Scouts or the Camp Fire Girls and believed itself to be the oldest national girls' organization in the United States. In an effort to prove this, one of the staff wrote on personal stationery to the radio Answer Man asking if any national girls organization founded in 1875 still existed. He wrote promptly, "There is no record of a national girls' organization founded in 1875. But The Girls' Friendly Society was organized in 1877 and is still active."

The GFS is proud of its history and heritage, but has no time for looking back. It looks forward to its diamond jubilee because of the increasing opportunities within the Church. It has always pioneered in its emphasis on the girl rather than the organization; with the newest techniques such as projects and visual aids it has led, rather than followed. Its current concern with the use of filmstrips and "group dynamics" follows the pattern of quick adoption of the best new methods for its continuing basic purpose which is to help girls develop and make religion real and vital in their lives.

Endorses New Policy

LAST summer during a brief visit to the GFS Council meeting in Estes Park, I was impressed to see a definite advance in the "New Look" of the GFS policy. The GFS has a long history of useful and outstanding service to girls of many races and many Church affiliations. It has meant lifelong friendship. This service will continue; but we must be willing, nay even eager, to make new adjustments, adopt new methods to meet the challenges of today. With these changes come new opportunities and also new dangers.

Our great concern is the young people, the children. The freedom that has come to them, whether we think it right or wrong, may be used for a larger life of usefulness, or may be a dangerous toy. This is where the GFS should be a certain guide by offering to these young groups the opportunity to gain spiritual strength through many activities including worship.

We must not be afraid of launching out into the unknown. It is an adventure but from the beginning life is an adventure. We surely cannot

go on from strength to strength unless we are willing to give up as well as to give out.

—MISS HELEN C. C. BRENT

Former National GFS President

Who Are the Saints?

WHEN we contemplate the great crowd of witnesses during the octave of All Saints, of whom are we aware? It may be Ambrose of Milan who brought his emperor to acknowledge the sovereignty of God above all earthly monarchs. It could be the little poor man of Assisi demonstrating the commonality of all worldly goods because they are created by one heavenly father. It might be a Cranmer witnessing to the validity of Christian conscience against a corrupt institutional Church. Or, perhaps, a William Temple asserting the prophetic and gospel message of God's concern for every aspect of man's life, economic, social and political.

The saints are those who, because they have had an overwhelming sense of the vision of God as father in their own lives, have struggled, heedless of self, to make manifest that vision in all other life. They have not put off to some other day the demand to serve him wholly, nor have they luxuriated in the warmth of the beatific vision. Day by day they have labored because of the faith that was within them. These are holy men, who have come through great tribulation, sweat, work, and for some, a sacrificial death as well as life.

We must not forget their example. Eternal life is a gift of God, but certainly not something that he will bestow gratuitously. John Henry Newman, some years before he deserted the Anglican Church, in speaking on a similar subject suggested that if an irreligious man were admitted to heaven, he would be greatly disappointed for there would be nothing there that would make him feel at home. It is difficult for any of us here to find ourselves comfortable with a group of people with whom we have no common interests. A non-player at a party where bridge is the sole entertainment is going to be unhappy. To be a part of the great company of heaven our cause must be one with theirs. As Newman says further in the same discourse "A careless, a sensual, an unbelieving mind, a mind destitute of the love and fear of God, with narrow views and earthly aims, a low standard of duty, and a benighted conscience, a mind contented with itself, and unresigned to God's will, would feel as little pleasure at the last day, at the words 'Enter into the joy of thy Lord,' as it does now at the words, 'Let us pray'."

The Problem Teen-Ager

BY

MARGARET B. FERREIRA

Program Advisor of GFS

IN the past few years the attention of the country has been focused on the teen-ager. You might think they were a newly discovered species, so minutely have they been studied: what they wear, what they think, how they play, worship, make love. The term "juvenile delinquency" has become a scare word, so bandied about that it has almost lost meaning except to frighten off those persons who normally might help with these teen-agers.

The Girls' Friendly Society, half of whose membership is in this teen-age group, has found this new notoriety both a hindrance and a help. A hindrance if it frightens off the more timid leader, but a help in that others are increasingly aware, as the GFS has been for most of its 75 years of existence, of the need of a girls' organization within the Church.

The GFS has no set of pat answers to the question of the teen-ager. It does have a body of experience and many heartening instances where it has helped girls develop socially, mentally and spiritually.

For instance, the GFS has always operated with volunteer helpers, women in the parish. The GFS has stressed that while leadership training is valuable and desirable, interest and appreciation of young people—liking the girls—is most important of all. GFS leaders have always known their members, not as teen-agers or problems but as individuals and friends. These leaders are learning to recognize themselves as "group workers" but also realizing that while this is the present-day term, it covers just what every teacher and leader has long known: that a group of their contemporaries with the friendly give and take natural to girls, can accomplish more for young people than any older person, no matter how well advised. The GFS leader is learning that her responsibility is to help provide this friendly climate, to keep the way open for questions and sympathetic unshocked answers, to give girls a chance to experiment and grow by doing, and to always surround every activity with the reassuring support and worshipful atmosphere of the Church.

These are large aims, and accomplishments may seem small in comparison. But look at actual

cases. St. James GFS is studying this year's program for teen-agers, "Stepping Out." Their first meeting shows the filmstrip "Boy Meets Girl" followed with a discussion of how you meet boys, the best place to date, how you make yourself popular, what personality means and how you develop it. This leads to a planned party with the boys of the parish. Nothing remarkable or world shaking. But a few girls have had a chance to ask questions that nagged at them, one girl has told herself that being interested in other people—boys, she means—is a better line than gaining attention by indiscriminate petting. Another girl who is self conscious because she is tall and wears



A TYPICAL GFS ACTIVITY. GFS members from the Church school choir of St. Andrew's Memorial Church, Detroit.

glasses has been made the chairman of the hospitality committee and is so busy that she forgets herself and has fun.

At St. Mark's the GFS program chairman announced a series of meetings on the "Mission Object," which sounded dull until it was interpreted as planning for a Chinese exhibit and dinner, with a short play presented in the Chinese manner. This entailed a lot of lively research in food, costumes and present day politics. When the girls read the letter from Violet Phinney whom they are supporting in China, they decided to send a

box of American food—candy and such—to the GFS on the Burma Road. The worship chairman decided to focus the devotional service on these new friends and the whole group realized with surprise—because it had been such fun—that they had been “studying missions.”

The teen-agers at St. Phillips were not at all sure they wanted the GFS. They went to their first diocesan rally with a chip on their respective shoulders and a tendency to sit off in one corner and looked bored. The series of workshops

divided the group and the girls found that the emphasis was on what they could do in the creative dramatics or the handcraft or the worship discussion. To their surprise the St. Phillips members found they liked the other girls and for an afternoon forgot racial antagonism and tension.

No organization has all the answers. But many a GFS leader has forgotten that she is handling problems in enjoying working with girls, and the teen-agers have responded by labelling the GFS a swell crowd that does things.

Group Dynamics in the Church

BY

MRS. THEODORE O. WEDEL

Member of National Executive Board, Woman's Auxiliary

EDUCATORS, psychologists, and group workers are engaged in the development of a new science known as “group dynamics.” GFS recognizes in this new term the philosophy on which all of its long experience in group work has been based. Its purpose is to learn by actual research how groups behave; what makes any group—committee, class, or organization—effective; and how individuals can be helped by active participation in group life. From the days of the Apostles, the Christian Church has claimed to be a dynamic group, a group having power to change the lives of individuals who come into its fellowship. Yet how seldom do our churches and Church organizations exhibit a dynamic quality!

The children of this world are, indeed, often wiser than the children of light. Those of us who have come into contact with the study of group dynamics are deeply impressed by what it can mean for the Church, if we are humble enough to accept its findings and to put them to work.

One of the principles of group dynamics is that a group can develop a spirit and force which will take possession of the members, win their enthusiastic allegiance, and change attitudes and ideas which need changing. Doesn't this sound familiar to Christians? Through research they are learning that this process of group development requires certain conditions. The group must be truly democratic—the leader one who opens a subject for discussion, but who does not talk very much, nor hurry the process unduly, nor try to force his own point of view. An atmosphere of friendliness and acceptance must be established

in which everyone feels free to express himself. There can be no thought of “status” in a successful group. It must be realized by all that the comments or questions of the humblest member can be as helpful to group understanding as the forceful opinions of some “leading citizen.” If you have an opportunity to watch such a group develop, it is fascinating to see long-cherished ideas disproved. It can be clearly demonstrated that people learn much more, change their opinions and attitudes more readily, and are inspired to action by group discussion rather than by the most bril-



BALANCING THE BOOKS after a GFS business meeting.

liant talk or lecture. One also sees the fallacy in majority rule. It is often easy to get 51 percent to vote for your idea, but what about the other 49 percent? In a good group, there will be such free and frank discussion that consensus will usually emerge—a course of action upon which all can agree—and votes become surprisingly unimportant.

One of the most significant aspects of group dynamics for the Church is the cohesiveness which a really democratic group develops. Each individual comes to surrender his status or his position of leadership gladly for the good of the group. Gradually the members feel the need of weaving everyone into active participation in the group. They really become "members one of another." The effect of this, in humbling the proud and aggressive and in lifting up the timid and quiet individual, can be almost miraculous.

The Church has always known the facts which group dynamics are re-discovering. But we haven't really believed them. This new science is a tool which could do much to bring back the real "dynamite" of Christianity.

Parish Program Needs GFS

BY

MILDRED BROWN

Director of Religious Education, Grace Church,
Brooklyn, N. Y.

AFTER three years of working with a lively group of GFS juniors, I have come to the conclusion that any parish program would be incomplete without the stimulation such an organization offers. We are an average city parish, where children all have overcrowded schedules. The only possible time I could find when twenty girls from eight to twelve years of age could meet without conflicting with extra school activities, music or dancing lessons, was Saturday morning, from 10 to 12 o'clock.

At a meeting of parents I presented the advantages of the GFS program, stressed the need of adequate leadership, and asked for help. I found among those present one mother skilled in working in ceramics, another keen on athletics, and still another whose talents lay in "teaching children to cook." Then armed with all the help I could get from the national office, I plunged in.

At first the older girls were the only ones who volunteered to conduct the business meetings or lead a service of worship, but soon even the shyest ones began to respond. Of course, the GFS achievement awards played a large part in en-

couraging all to take part. Proud indeed were the members who exchanged their celluloid GFS buttons for the "blue bar"; and excitement ran high as one color after another was earned and added.

But the members themselves did not see what was apparent to their leaders as time went on: increasing care in hand-work, a growing interest in "causes," and a greater devotion to the Church.

Creative Dramatics played the largest part in bringing out the talents of the entire group during the first year. It was the presentation of a play, written by a ten-year old girl, with every member of our group represented either as a member of the cast or serving on the production committee, that first made the parish aware of the GFS and all it stood for.

Our second year found an even younger group keen to join us, so the oldest girls developed



GFS JUNIORS of Grace Church, Brooklyn, prepare lunch for their mothers as part of their GFS program.

initiative by planning programs for them. Among these a "Fairy Tale Hour" with the use of attractive filmstrips, run by one girl and narrated by another, soon became a popular device for earning money for their Mission Object. Even kindergarten children joined their audiences, and a program of child care resulted.

A mother-daughter luncheon held last year interested newcomers and brought forth many more volunteers with special skills to serve as leaders in all types of parish work.

So each year has brought a variety of accomplishment along with new problems to be solved. But the thing which warmed my heart most upon my return this fall was a question which greeted me at many a street-corner or telephone conversation: "How soon does GFS start?" Our juniors have evidently become a real factor in the life of this parish. God grant that their happy experiences may result in deeper loyalty to the Church in later years.

Focus on Friendliness

BY

MRS. G. RUSSEL HARGATE

National Chairman of Activities Department

THE filmstrip of the GFS story, "Focus on Friendliness," which had its premier showing during General Convention, is now available for interpreting group work in the Church for girls to parish and diocesan conferences of Church women, clergy and parents. As a departure from the usual black and white filmstrip, "Focus on Friendliness" is a 51 frame filmstrip in color, which may be used with or without an accompanying script.

This visual aid story traces briefly the beginning of the Girls' Friendly Society in England in the 1870's as an idea new to the time: group work in the Church for girls. As this idea grew and the GFS grew, spreading to America in 1877, its purpose to translate religion into everyday living became clarified and strengthened as the temporary needs of a particular era gave way to newer programs for newer times.

Basic to the GFS program has always been the goal of helping girls prepare for tomorrow as they learn through group experience how to live together. The GFS Focus on Friendliness begins



THE GFS OFFICERS of Christ Mission, San Francisco, were among the daily hostesses for GFS booth at General Convention.

at home, where girls can apply skills and ideas they have learned in their groups. These include understanding people, realizing that families can't be taken for granted, learning to care for children, discovering how to be healthy in mind as well as body, and becoming increasingly aware of the importance of religion in family living.

The current programs, "Come Over To My

House" for Juniors and "Stepping Out" for Teenagers, aim toward helping girls prepare for their own family living tomorrow.

Illustrations in the GFS filmstrip focus on cooperation in the parish family and the community. "Focus on Friendliness" stresses the importance of worship as the center of all GFS activity and the plus that distinguishes this Church-sponsored organization from secular ones.

"Focus on Friendliness" may be secured from The Girls' Friendly Society, 386 Fourth Avenue, New York, New York, for a service charge of 50c.

A Visit to England

BY

BENJAMIN MINIFIE

Rector of Grace Church, Orange, and a Witness editor

I'VE just come back from a month in England and have been asked to jot down a few impressions. One finds himself immediately making comparisons in a strange land, and from the point of view of material comfort and opulence the old world lives well below the American standard. Four years after the war rationing is still severe and extensive, and income taxes extremely high. Automobiles are relatively few (a blessing!): usually about the size of our Crosleys. Paper is scarce with the result that British newspapers can be read from beginning to end in a very few minutes, or as long as it takes to glance over 6 to 8 pages. This condition, too, has its merits and compensations to one who is apt to spend too much time over the morning paper.

Unless you live to eat, you can get along quite well on the food offered in English hotels. Certainly there is a sufficiency of fish, potatoes and tea, but don't look for roast beef or eggs except on very special occasions. All in all, the physical man does not enjoy the comforts and conveniences of a modern American kitchen or bathroom. The ordinary machinery and fabric of daily existence, the things we all use every day in our homes and offices, often seem shabby and tired. But it's no wonder after six years of total war!

Churches and Cathedrals

BUT what a treasure England has in her churches and cathedrals. How many 13th or 15th century parish churches there are, graceful, Norman towers rising across fields and hedges, bells pealing out in towns and villages. And to go from Durham to York to Lincoln on successive days, from cathedral to cathedral, is to stand in the presence of centuries of history,

magnificent monuments of a great faith which moved and still moves the hearts of men.

I heard much in England about church attendance, and gathered that it was generally poor. And yet I went one August Sunday morning in London to a crowded St. Martin's-in-the-Fields, and rejoiced in the evangelical note in the mode of worship and the imagination of the minister conducting the service. There was standing room only every Sunday night in the City Temple (temporary quarters) when Leslie Weatherhead preached. And how splendidly he did preach! One got the impression that leadership was the secret,—lacking that the people will not respond. I was glad to see that English churches were generally free of our tendency to multiply candles and ceremonialize their lighting and putting out while the congregation watches and waits. In both church and cathedral there was usually no re-table,—simply the altar and cross and two candlesticks with the candles lighted for all services.

As I drove through the English countryside I kept remembering the words of an old movie title, "How Green Was My Valley." In such a densely populated country, one is surprised to find so much of it rural. And how beautiful it is, how evident that men have loved this land, how gentle is nature here. I can still see the undulating panorama of a Kentist landscape, rolling oblongs of green and gold finally meeting the sky. The still waters of the Lake country guarded over by the silent mountains soft in form and color. If London was sometimes gray and drab and the other cities much too crowded and dirty (like all cities),—well, give me the English countryside, the incomparable England described in the novels of Mary Webb and Constance Holme.

The People

This is a series of generalizations, and as such, wide open to exceptions. It's hardest of all to generalize about people, about the English people. They are all kinds, too! But it can be said they are, for the most part, a restrained people. How quiet were the dining rooms and lounges of the hotels where I stayed all over England. And they are a courteous, polite people, a people with good manners, a long civilized people. I was impressed with all this and with their patience as I saw them standing in long queues waiting for buses or to buy a newspaper or some expensive fruit. How different from an American basement bargain counter.

Everywhere I went there was much the same griping about the government. It was reminiscent of the talk heard over Republican tables dur-

ing the pre-war years of New Deal ascendancy. I felt also a kind of apathy, an uncertainty about the future, a general pessimism about things financial and economic, a sharp awareness of America's new place in the sun.

One woman said to me, "It was better during the war, at least the spirit of the people. Then, we all fought and suffered together. Now we're confused and on the down grade and the spirit is poor."

I'm not an economist, but the tendency to blame the Socialist government for the ills of Great Britain strikes me as slightly superficial. Britain's troubles are the result of two exhausting wars in a single generation plus the phenomenal rise of the American state with its tremendous wealth and productivity on which England and the western world now find themselves dependent. No government, Conservative or Socialist, could have changed these two facts or consequences of history. The future of England is anybody's guess or prophecy. But I am persuaded her people will give a good account of themselves, and who can say that the British commonwealth of nations has once and for all attained its optimum? Certainly their future and ours lie very close together.

Who Goes There?

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Churches

WHEN you are challenged by the sentries guarding heaven, you need to know the password. It is "A member of Christ." But the word is not enough. This sentry can see your real self and will know whether your life has given evidence of the truth of your claim "A member of Christ."

A member of Christ does as Christ does, turns faithfully and frequently to God in worship, both in church and out, on Sunday and on weekdays. Can you imagine a part of his body being indifferent to the expression of joy and gratitude to God and continuing day after day and week after week with little or no sincere worship?

A member of Christ shares every resource with those in need within reach. There is no fretting about the great needs we cannot meet. We leave them in faith to God. But those which he presents to us to meet in his name do grip us and have first claim on his resources put into our hands as his stewards.

And a member of Christ attracts to him those who are not yet enlisted in his service by the contagious joyousness of his life.

Before you face the sentry you might check up on yourself and your conduct as a member of Christ. Is the password to heaven a claim or a fact in your case? Be sure you know, for there is nothing more sure than that some day you will be asked: "Who goes there?"

You Are Important

BY

WILLIAM P. BARNDIS

Rector of St. Matthew's, Lincoln, Nebr.

ONE day in the school room a girl was being troublesome to the teacher and the tired teacher said "Do you think that you are the most important person in this room?" and back came the reply "I certainly do." That was a pert reply for the girl to make but there was a sense in which she was correct. She was an individual. No one could take her place.

No one can take the place of any of us. Each one of us fills a place in life that no one else can fill. Some one else may do our work but no one can completely take the place of another. Every one of us is important.

This has a large bearing on the life and work of the Church. Consider the simple but important matter of church attendance. Often a person fails to attend church. He may think that there will be plenty of other people there. But no matter how many there may be no one can take his place. If he is absent his place is vacant. One person can take only one place—and that is his own. No one person is an adequate substitute for another.

It is often said that everyone has some special talent, and many times a person replies "I don't think I have." But everyone does have. God has not made any two people exactly alike. There is always some difference. God must love variety for he has made so much of it. Every one of us has a work to do in life which no one else can quite do. If we fail then it is not done. If we fail to say the kind word we can say or to give the smile it is ours to give, no one else can do it for us. If we fail to make our pledge to the church and to pay it, no one else does it for us. If we are not in our pew, no one else takes our place.

This fact should encourage us and help us not to undervalue our importance, and usefulness in God's plan. He has called each one to some special function. This same fact should also sober us as we reflect that a definite responsibility rests upon us, as we do our part. Life is like a great orchestra in which God is the director and we are the players. Each one of us has his part

to play. Our responsibility is not for the whole orchestra but it is for playing our own part well. If we do not play it, it will not be played, and to that extent the harmony will not be complete. No one can take your place.

THE ADVENTURES OF THE REV. SAMUEL ENTWHISTLE

By THOMAS V. BARRETT

will start in the issue of November 10. He will deal with the Organist, the Acolyte, the Janitor, the head of the Altar Guild, the boss of the Church School.

Use the Form on Page Seventeen

A Word With You

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

Grace Before Meat I

MOST graces seem to have been handed down from one headmaster to another. The Tudor Primers, in their Latin editions, have some longish graces as cited to Erasmus, St. Chrysostom, St. Athanasius, and Melancthon, but most of them are anonymous.

Many of these Tudor graces are based on Psalm 145:15, 16 "The eyes of all wait upon thee . . ." and I St. John 4:16 "He that dwelleth in charity dwelleth in God . . ." (This was written before the King James version). Some of their thoughts are new to me and I am setting down some examples of their decent and affecting phrases:

"The King of eternal glory, make us partners of thy heavenly table."

"Grant that we may always have sufficient, and may be rich and plentiful in good works."

"O Lord Jesu without whom nothing is sweet or savoury, bless us and our supper, and with thy blessed presence cheer us."

"Also feed us with the food of thy heavenly grace that we may glorify thee in this life, and after be partakers of the life everlasting."

"We thank thee for all thy other benefits, as well as meat and drink."

"O Lord who gave thanks at the Last Supper, bless us and our supper. O Lord, who gave Thyself at the Last Supper, bless us and our supper."

The Kyrie and Lord's Prayer were also often used. And here is a tiny version for the Prayer for the Whole State of Christ's Church, to be used after dinner:

"God save the Church, the king, and realm, and God have mercy upon all Christian souls. Amen."

PEOPLE OF THE CHURCH

CLERGY CHANGES:

L. RUSSELL CLAPP, formerly in charge of Holy Innocents, Beach Haven, N. J., is now in charge of St. Peter's, Seward, Alaska.

SAMUEL E. WEST JR., formerly associate rector of Grace Church, Madison, Wis., is now assistant to the rector of Kent School, Kent, Conn.

HOWARD L. COWAN, deacon, formerly on the staff of St. Stephen's, Providence, R. I., is now curate at St. John's in the Village, New York City.

WALTER L. BENNETT has retired as rector of Trinity, Lowville, N. Y.

VICTOR E. HOLLY, formerly in charge of St. Philip's Syracuse, N. Y., is now in charge of Church of the Saviour, Providence, R. I.

RICHARD L. HARBOUR, rector of Zion Chapel, Wappingers Falls, N. Y., becomes rector of St. Barnabas, Irvington, N. Y., Nov. 27.

FRANCIS X. CHENEY, formerly in charge of St. John's, McAllen, Texas, is now rector of Christ Church, Springfield, Ohio.

RALPH B. PUTNEY, formerly rector of Trinity, Lenox, Mass., is now rector of St. Peter's, Delaware, Ohio.

KENNETH C. WILSON, formerly rector of St. Mark's, Oakley, Cincinnati, is now rector of Grace, Pomeroy, and St. Peter's, Gallipolis, Ohio.

E. EUGENE THOMPSON, formerly a Methodist minister, is now in charge of St. Paul's, Greenville, Ohio.

HAROLD D. CHASE JR., deacon, is now assistant at Christ Church, Cincinnati.

GEORGE R. V. BOLSTER, formerly rector of Trinity, Bend, Oregon, is now rector of St. Mark's, Medford, Oregon.

CLARENCE C. SLOCUM, formerly assistant at St. Mary's, Eugene, Oregon, is now vicar of St. Mary's, Woodburn, Oregon.

HARRY J. HAYDIS, formerly at St. John's, Green River, Wyo., is now in charge of Holy Trinity, Gillette, Wyo. (residence); Christ Church, Newcastle and Good Shepherd, Sundance.

MORTIMER W. GLOVER JR., deacon, is now in charge of churches at Ahoskie, Murfreesboro and Winton, N. C.

LUTHER TUCKER, formerly in charge of the Christian Association at Yale, is now at Indian Hill, Cincinnati, where he is in charge of an Epis-

copalian and a Presbyterian congregation. Each will maintain its individuality but are united under one minister.

T. L. HASTINGS, formerly rector of St. George's, Louisville, Ky., is now rector of the Advent, Williamston, N. C.

JAMES B. ORTH, formerly assistant at St. Andrew's, College Park, Md., is now chaplain to Episcopal students at the University of Florida, Gainesville.

ROBERT R. PARKS, deacon, is now in charge of St. Paul's, Quincy, Fla.

J. M. B. GILL, retired priest of Eastern Oregon, is now living at Medford, Oregon.

ROY L. MORRELL, formerly vicar of St. James, Grafton, N. D., is now rector of Christ Church, Douglas, Wyoming.

CLINTON H. BLAKE JR., formerly vicar of St. Paul's, Morris Plains, N. J., is now associate rector of the Good Shepherd, Buffalo, N. Y.

RONALD S. MORISSEY, formerly of St. Paul's, Quincy, Fla., is now rector of St. Michael's, Oakfield, N. Y., and curate of St. James', Batavia.

ERNEST C. EARP has become rector emeritus of the Redeemer, Bryn Mawr, Pa., and is to reside in a house near the church built for him by the parish.

ALBERT O. JUDD, formerly rector of Christ Church, Ridley Park, Pa., is now rector of St. George's, Maplewood, N. J.

TORBEN R. OLSEN, formerly rector of St. Andrew's, Torrance, Calif., is now chaplain at Fort Bragg, N. C.

ORDINATIONS:

CHARLES P. PRICE was ordained priest by Bishop Pardue at the Redeemer, Pittsburgh, Oct. 15th. He is in charge of a mission at Ligonier, Pa.

DEATHS:

KATE SIBLEY, deaconess who served for many years in the Philippines, died on October 20th in New York after an illness of several months.

ALICE VAN VECTHEN BROWN, professor emeritus of Wellesley College, died at Middletown, N. J. on October 16th. She was a leading member of the Companions of the Holy Cross and a life member of the Episcopal League for Social Action.

LAY WORKERS:

ANNE HUNTER, graduate of St. Margaret's House, Berkeley, Calif., is now assistant to the chaplain to Episcopal students at the University of Florida.

FRANCES ELLIS, a member of St. James', Macon, Ga., is now research assistant for the educational center of the diocese of Missouri.

EDNA EVANS, graduate of Columbia with a masters in religious education, is now director of religious education at Trinity, Buffalo, N. Y.

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EPISCOPAL CHURCH NEWS

INTERRACIAL SERVICES ARE HELD

★ Five interracial diocesan services were held for the first time simultaneously on October 25 in Philadelphia, Washington, Chicago, Cleveland, Detroit and Chapel Hill, N. C. Lawrence Oxley, a Negro who has been with the federal department of labor for 20 years, is the originator of the idea of such services "to promote the common bonds of churchmanship." In Washington there were about 500 men at a breakfast following the service. The speaker was Canon Wedel who told the gathering that minority and class groups, like the Communists, "frequently foster hate and antagonisms." "Democracy," he said, "may try to gloss over race and class differences

but the Church needs to recognize the differences and antagonisms for what they are, call them sins and call men as individuals to repentance and humility, and to the practice of fellowship and love."

BISHOP SHERRILL GETS DEGREE

★ Presiding Bishop Sherrill, in Chicago for the consecration of the Rev. Charles Street, was awarded a doctorate by Seabury-Western Seminary on October 31st.

YOUNG PEOPLE MEET IN ORANGE

★ Prof. Leela Barua, a Hindu who is the inspector of school at Assam, India, was the speaker at a meeting of the Orange-Montclair district of the Young

Peoples Fellowship of Newark. The meeting was held at the Epiphany, October 30th. She gave a description of educational trends as applied to the Hindu population in the province of Bengal.

COMMUNION VESSELS GO BACK TO JAPAN

★ Communion vessels which first went to Japan 77 years ago started on a return trip on All Saints Day. The silver chal-

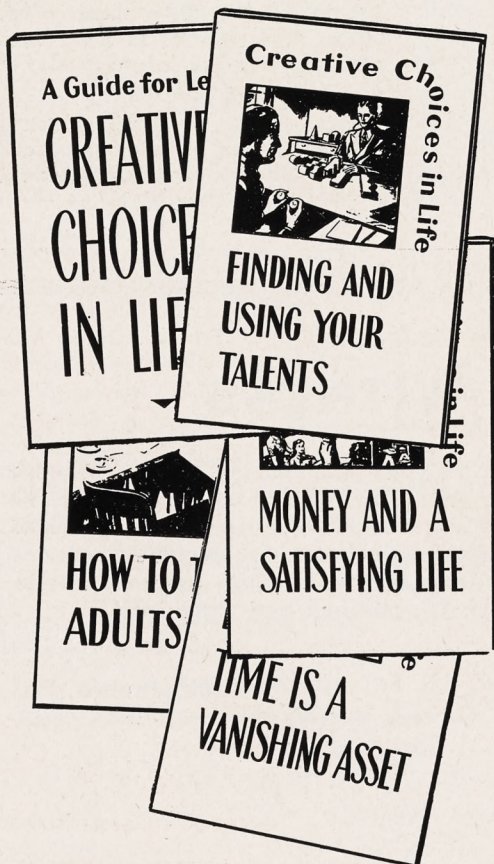
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- The two Courses previously issued are still available. They are, **Successful Marriage** and **the Christian Family**, and **The Prayer Book Speaks in Our Uncertain Age**. Each Course, \$1.00.

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ice and paten were presented to Bishop Michael H. Yashiro during a missionary meeting at St. Anne's, Annapolis. They were once the property of Bishop John McKim, for 42 years the Bishop of North Toyko, and were saved from a fire which destroyed the Episcopal Church headquarters. In 1930 they were presented to the Rev. G. Warfield Hobbs, a communicant of St. Anne's, in recognition of his efforts to obtain funds to rebuild the center in Japan. Hobbs, formerly the head of publicity for the National Council, decided that they should be returned to their original country and so presented them to the Japanese bishop.

LARGE ENROLLMENT AT PHILADELPHIA

★ The Philadelphia Divinity School, with 28 new students enrolled, opened this fall with 92 persons receiving instruction. It included seven clergy who are taking extension courses. There are now eight full time faculty members and seven part-time. Bishop Hart, as president of the trustees, conducted a special convocation at the school on October 18th when an honorary degree was conferred upon the Rev. Joseph G. Armstrong 3rd, suffragan bishop-elect of Pennsylvania.

LAYMEN TRAIN FOR SALES JOB

★ Sixteen hand-picked laymen from all parts of the U. S. met at Seabury House, October 21-23, for a salesmen's training meeting, with W. Ted Gannaway of the National Council staff the leader. These men, after this study of the budget and program, are now to train other laymen how to present the story to vestries and other lay groups. Already more than 1,000 laymen have been named by bishops for training conferences that will be held in the next few weeks.

IMPROVING RACE RELATIONS

★ The men's club of St. Cyprian's, Detroit, for the 11th year, honored local citizens who have made vital contributions to the improvement of race relations. The occasion was a dinner at which the Rev. Walton E. Cole, Congregationalist, was the speaker and Bishop Hubbard present to make the awards. Those honored were John J. O'Brien, co-chairman of Detroit Round Table, for the contributions he has made in developing social awareness; Helen D. Beavers, YWCA director, for bringing religious principles into human relationships; Samuel J. Lieberman, merchant, for contributions to the welfare, morale and progress of the Negro community; Elizabeth Tyrell, president of the woman's council of the 2nd Baptist Church, for her efforts to extend democratic living.

Also cited: the Rev. William B. Sperry of Christ Church for his work with the under-privileged; Seymour Stark, high school student, for service in movements fostering world understanding; August Scholle, president of the Michigan CIO, for his devotion to the basic principles of democracy. The Rev. Malcolm G. Dade presided as rector of St. Cyprian's. The

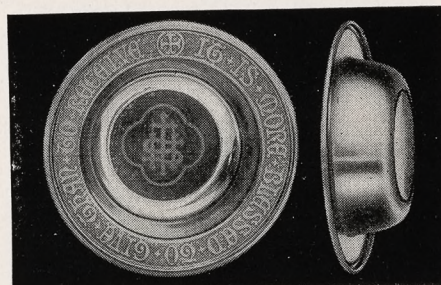
dinner was attended by about 30% Jewish people: 30% white; 40% colored.

QUITS BUSINESS FOR MINISTRY

★ William C. Norvell, sales manager for a division of a large industrial concern, has resigned to study for the ministry. A postulant of the diocese of Ohio, he is now at Virginia Seminary, with his wife and three daughters, where he will take the regular three year course.

NEW CHURCHES IN DALLAS

★ Ten new churches have been established in the diocese of Dallas this year. They are at Mesquite, Seagoville, Carrollton, Valley Mills, Preston Hollow, suburb of Dallas, New Boston, Atlanta, Fort Worth, Pleasant Grove, Lisbon.



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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Religion, Diet, and Health of Jews.

By J. Ida Jiggets. Bloch, \$2.75.

This volume tends to show that the strict observance of Jewish dietary laws is not connected with the incidence of certain diseases, such as diabetes, and that it has on the contrary a salubrious effect upon general health. It is a study of rather unusual significance on account of the fact that it has been written by a New York social worker of Protestant Negro extraction. The title is slightly misleading, for the author has limited her investigation to the "religious observance" of Judaism, and has not given a pertinent account of its "religion," thereby implying that Jewish faith is entirely reduced to externals. —S. L. TERRIEN

C. S. Lewis, Apostle to the Skeptics.

By Chad Walsh. Macmillan. \$2.50.

If you have read any books by C. S. Lewis (*The Case for Christianity*, *The Great Divorce*, *The Screwtape Letters*, etc.) you must read this volume. If you have not read any read this volume, and then you cannot help but rush to read the books written by this remarkable Englishman. Intrigued by his works, Dr. Chad Walsh, Associate Professor of English at Beloit College (Wisconsin), set out to know the man, his background, his ideas—a formidable task! The man is even more intriguing than his books. Through this brilliant volume, written with genuine appreciation and critical insight, Dr. Walsh introduces the reader to C. S. Lewis the man—bachelor, Oxford don (English literature), atheist turned Anglican, scholar, critic, philosopher, psychologist, theologian,

voracious reader of classic antiquities and medieval literature, myth-maker (interplanetary), "word-weaver," satirist, defender of Reason and Romanticism as paths leading to Christianity, assailant of secularists as fuzzy intellectuals, moralist "either-or," a leader of renewed interest in Classic Christianity in "down to earth" prose and fantasy. This book—and its author—deserve to be placed alongside C. S. Lewis and his books!

—C. L. WILLARD JR.

The City of Reason.

By Samuel H. Beer. Harvard University Press. \$4.00.

The pretentious title shows how great the ambition of the author is. He himself says in the preface: "It is an ambitious task, perhaps too ambitious." However, this task is dissolved in a fashion which contradicts the ambition: it is a popular, not to say superficial, concoction, loosely compiling thoughts, or rather terms, taken from Dewey and Whitehead, aiming at a "religious" theory of political ethics, which is supposed to "embody the humility of the cynic," but also to "include the decisions of the fanatic." I cannot find either, but instead, the bitter-sweet vagueness of words like "creative growth of knowledge and purpose," "other-worldly faith," "ethics of humanity" (allegedly "a Kantian, or Hegelian, but, even more, a Christian ethics"!) This hazy syncretism is called a "philosophy of creative advance." Still, the city of God outshines that of the "reason" interpreted by the author.

—RICHARD KRONER

The History of the Primitive Church.

By Jules Lebreton and Jacques Zeiller. Translated by Ernest C. Messenger. Macmillan. \$16.50.

This work is up to the highest standards of French Roman Catholic scholarship. The translation is the work of a skillful and experienced translator of scholarly works. The two volumes before us are the first in a huge series of twenty-four, to cover the whole history of the Church down to the present day. Vol. II ends with the eve of the Peace of the Church under Constantine. The "broad" chapters: "The Roman World at the Commencement of Christianity," "The World of Jewry," "Christian Life in the First Two Centuries"—and others—make the book doubly interesting to the general reader, and help to link early Christianity with the world of its time. Naturally the view taken of the New Testament, of the life of our Lord and the work of St. Paul, is conservative; it is when the authors get out into the wider stream of Church history that they are at their best.

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Why is it that the very thought of church finances causes our minds to turn about, our backbones to stiffen, our Pocketbook Nerves to sound a loud warning? What is there today for which we do not have to pay? In the theater, legitimate or motion picture, in our art, our intellectual and cultural life, we accept the levy upon our exchequers as necessary.

The Pocketbook Nerve may warn us that we should not overdraw, but it never says, "Why shouldn't I have this free?" Why should we have a different standard in our church life?—Christian Leader. (Univ.)

IN A BAD LIGHT: There is a grave danger that the Christian Church will be put in a bad light by the bitter struggle now in process between the Roman Catholic Church and Communism. Historically, the Roman church has been one of the most reactionary obstacles to human progress, and it is today fighting to retain those vested interests in land holdings and the economic life of nations which it has held in one form or another for hundreds of years. Revolutionary Communism will be inclined to judge all Churches by this example, and there will appear to be some justification to its propaganda that Christianity is opposed to social justice for the masses. Obviously, this is not true. Every true Christian's heart beats in sympathy with the aspirations of the underprivileged

masses. But as Emil Brunner has said, "A true Christian community is the only sufficient answer to Communism."

—Watchman-Examiner (Bapt.)

DIVINE DISORDER: Of all the heresies that have plagued the faithful, that ancient proverb that "order is heaven's first law" is the one most deserving of anathemas. It was invented by prim systematizers for the irritation of the godly. . . . God bless the man who first said, "The more litter, the more literature." True. Give a man six square feet of cleared and spotless mahogany desk before him, with twelve sharpened pencils and three pens in their proper places, and he will never write anything more profound than "Mary had a little lamb."

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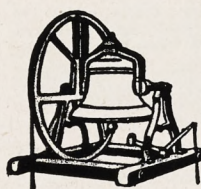
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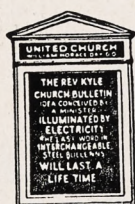
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for order, for neat arrangement, though the heavens fall, has often prevented heaven on earth. Isn't it true that the great inquisitors have always come from the ranks of the great systematizers? The morning stars of the Reformation were put out by a zeal for ecclesiastical order. After all, the Hitler government was, on the surface (where conventional order operates), a very orderly affair. The most orderly place on earth is a cemetery.

Perhaps more divine disorder might save our church services from dying of too much regularity and bring more free and spontaneous movement of the spirit into them. I dread the announcement on bulletin boards, "Service Sunday morning at 11 o'clock, as usual." Isn't that what is the matter with us—too much "as usual"?—Simeon Stylites, Christian Century.

GOOD RISK: Giving a twenty million dollar loan to Marshal Tito, so the Export-Import Bank believes, is economically a good risk, whereas a similar loan to Franco Spain would not be. Here the Bank's distinction between monetary risks is indeed delicate. The economics behind this distinction make sense only in the light of politics. At this stage of the Yugoslavia affair, the state department has taken the practical and irresistible gamble of prolonging the present crisis and letting the eventualities take care of themselves. However, one must have a gambler's recklessness to believe that Tito will not be at our throats at his first opportunity. As long as he is the rebel leader against the Russians within the Marxist community it is impossible to think that this loan will not one day come back on us by increasing and multiplying the Marxist evil it is meant to forestall.—Commonweal (R.C.).

A CONFUSED PICTURE: Does the United States have a hatred of the communistic ideology? Recent press dispatches make us wonder. They state that since Tito of Yugoslavia has broken with Stalin he is getting the lion's share of the reparation shipments out of the American and British zones of Germany. Yet Tito has never renounced his communism. It makes us wonder whether our constantly warming, cold war is against communism, or something else.—Church Management (Interden.)

WELL AND GOOD: At a Kingston conference they were discussing a particular priest who had succeeded in the world's terms. He had a fat stipend, trim house, long holidays, etc. One of the listeners sighed and said, "Oh well, it is just another case of a man going into a parish to do good, but doing well."—The Anglican Outlook (Canada).

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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.

MILES W. RENEAR

Priest of Diocese of Los Angeles

It is a little distressing to see *The Witness*, which is perhaps the only leading Episcopal magazine which understands the social import of the redemption, indulging from time to time in Anglo-Catholic-baiting. The article by Bishop Mitchell (Aug. 18) and the Backfire letter of Mr. Witsell (Sept. 29) are much concerned with casting out the mote that is in our A-B brethren's eye, but ignore completely the beam that is in their own eye.

Mr. Witsell would do well to point out that Percy Dearmer not only condemns Roman practices at Anglican altars, but that he also makes very clear that the intent of the Prayer Book is that the holy communion should be the principal service each Sunday, and is the only regular service for which a sermon is required. The substitution of solemn high Morning Prayer with a sermon appended (and with a number of other non-rubrical items which happen to appeal to the rector) is disloyal not only to the plain intent of the Prayer Book and the Protestant Episcopal Church but also to our Lord's command to preach the gospel and to show forth his sacrificial death till he come.

The eucharist is the drama of redemption. It proclaims the incarnation, the atonement and the resurrection. It demands commitment. It is Jesus' own gift to his church, the redemptive act, Christian materialism at its truest and best. We ask why the Episcopal Church seems dead on its feet. Perhaps our Lord has the answer: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Let the solemn high Morning Prayer boys return to the intent of the Prayer Book, and we can begin to talk about loyalty to the rubrics.

MRS. JAMES D. CRANE

Churchwoman of New York

The *Witness* surely is to be congratulated on the excellent reporting so far of General Convention. If the remaining Convention numbers are as good I think that I shall have a clear understanding of what went on in San Francisco. I have not been a regular reader of *The Witness*, but took it only for the short ten week period. But I most certainly want it regularly and enclose an annual subscription.

MR. B. W. COPELAND

Layman of Boston

"Beware of Women" indeed! (*Witness* editorial, Oct. 13). Why the women of our Church continue to take such treatment from men I fail to comprehend. You are quite correct—they do most of the work and then are kicked around for it. It is all very sad business and I am ashamed of our representatives in Convention—at least that very substantial number who seemed to be so frightened by the presence of four women in a house of nearly 1,000.

RODNEY F. COBB

Rector, St. Luke's, Smethport, Pa.

Ever since you did our parish the honor by showing again "Christ at the Last Supper" on your cover of March 31, I have wanted to write you and tell your readers that we have postcards of this lovely picture of Christ in the mural by Grace Treadwell over our chapel altar. These postcards are five cents each, and I will be glad to send them to any who would like them. It occurred to me that some might want reproductions of this painting.

JOHN KREMER

Episcopal Chaplain at Pennsylvania

I have read a good many of the writings of Roman Catholic apologists, some on a high and spiritual plane, and without bitterness. Some have been severe on those who differ, but never do I recall reading one more unpleasant or un-Christian like than the diatribe fired at you (*Witness*, Sept. 15) by one whose title is Regent of Society of Mother of God Immaculate.

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ON PAGE SEVENTEEN

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