

June, 1959

The  
Missionary  
Monthly

*Featuring*

**Penal Reform and Rehabilitation in Canada**

○ "THE NEED OF REFORM IS GREAT"

by ANNE FRANCIS

○ "CONCERNING PENAL REFORM"

A Program by ISOBEL McFADDEN

# The Woman's Missionary Society of The United Church of Canada

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*Executive Offices: United Church House, 85 St. Clair Ave. E., Toronto 7, Ontario*

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TORONTO, JUNE, 1959

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## THE MISSIONARY MONTHLY

MISS HELEN G. DAY, *Editor.*

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**MATERIAL FOR PUBLICATION**—Send all material for publication to the Editor, 321 United Church House, 85 St. Clair Ave. E., Toronto 7, Ontario.

**SUBSCRIPTION TERMS**—Subscriptions, payable in advance; individual mailing, \$1.00; in parcels (minimum six), 75 cents each subscription. Make all money orders and cheques payable at par to THE MISSIONARY MONTHLY.

**NON-DELIVERY**—THE MISSIONARY MONTHLY is mailed so that it may be in the hands of our subscribers at the first of each month. In case of non-delivery or change of address, please notify THE MISSIONARY MONTHLY, 324 United Church House, 85 St. Clair Ave. E., Toronto 7, Ontario.

**World Friends**—A children's magazine published by The Woman's Missionary Society to help create mutual understanding among children in today's world. Miss Audrey McKim, Editor. Subscription price: individual mailing 50 cents; in parcels of ten or more, 35 cents each subscription.

All subscriptions run from January to December. Sample copies on request.

Authorized as Second Class matter by the Post Office Department at Ottawa.

# The **Missionary Monthly**

TORONTO, JUNE, 1959

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“Punishment is not enough. We must also reform and rehabilitate the people. . . .”

ANNE FRANCIS



—National Film Board

A SOCIAL WORKER OF THE ELIZABETH FRY SOCIETY TALKS THINGS OVER WITH CATHY, WHO HAS JUST BEEN RELEASED FROM AN INSTITUTION OF CORRECTION.

From the film “The Street”, reviewed on page 21. The part of “Cathy” is played by a professional actress.

For more about the Elizabeth Fry Society see also page 11.

## As The Editor Sees It

In this magazine we are happy to present the program on "Penal Reform in Canada" which was promised earlier. Perhaps you wonder at the word "happy" in connection with this subject. We use it advisedly because we are grateful that the subject of Penal Reform is becoming a really *live* concern in our country; because we are convinced that Church women already share that concern or are ready to do so when they know more about it; lastly because THE MISSIONARY MONTHLY is here able to offer such an excellent presentation of the subject. The editor can say this without bias because she has merely had to make the space available—but more about that in a moment.

We are greatly indebted to Anne Francis (Mrs. John Bird) for our feature article which she has contributed—"The Need for Reform Is Great." Anne Francis is a top-ranking, much-sought-after Canadian writer and news commentator on radio and T.V., who did a special series of C.B.C. broadcasts on Penal Reform several years ago. Even in the midst of a very busy season she wrote the article specially for THE MISSIONARY MONTHLY because of her great concern for the need of Penal Reform. This carries with it her hope that such a program as we are presenting in this issue can help forward the cause by stimulating interest and study among many Auxiliaries and other groups of Church women.

It is several years since the Dominion Board put itself on record as to the necessity of its membership making a study of Penal Reform. Since then in some of the Conference Branches there has been study and survey of penal institutions and laws within their own areas, and a consequent awareness of the still greater need for more study and action. Last year the Dominion

Board asked the Executive through the Home Organization Committee to continue the study, and this program "Concerning Penal Reform" is one outcome. A sub-committee on Christian Citizenship met several times to make plans. They pooled ideas and resources, and asked Miss Isobel McFadden to become the chief architect for this program. As you read you will discover what a fine structure she has designed, and what valuable building materials she has created for our use.

Under the title "Concerning Penal Reform" she has provided Auxiliaries and many other Church women's groups, we hope, with a program "chock-full" of interest and variety, and with suggestions to cover more meetings if desired. Through drama, story, article, worship service and charts she has given us an excellent background of Penal Reform for our understanding and a foreground for our discussion and action. It's a program all under one cover! It's a program to be shared. Perhaps you are fortunate enough to belong to a group which meets in the summer and so can participate in it NOW. If not, let us mark it as a special program for the autumn, and let us make it known to other women's groups.

But, in addition, we are individual readers, Church women desirous of meeting our responsibilities as Christian citizens. Here we have before us, twenty most readable pages which may well dispel any feeling that "Penal Reform is only a subject for the law-makers"; pages which can help to remove the bewildering sense of "Where do I begin?" or "What should I know?"; pages which may throw light on some of the issues involved, for those who have already pursued the subject; pages which will stimulate us all to go forward.

# The Need For Reform Is Great

ANNE FRANCIS

"The need for reform is great." Those are the words used in the report of the Fauteux committee to describe Canada's system of justice. The report, submitted in 1956 and named after its chairman, Judge Gerald Fauteux of the Supreme Court of Canada, made forty-four recommendations about things which should be done to improve the old fashioned, ineffective and often unjust way in which we attempt to reform people who break the law.

Up until recently we have been satisfied to punish offenders but not to reform them. The proof is that 77% of the people sent to prison break the law again when they are released. Every year the cost of keeping those people behind bars grows bigger and bigger. In the last three years some of the recommendations in the Fauteux report have been carried out, thanks to efforts by provincial governments and to the belief of the Minister of Justice, Davey Fulton, that the time has come to stop talking about prison reform and, instead, to do something about it.

During the past few years more people have been put on probation with satisfactory results. A person on probation is given a suspended sentence which permits him to stay at large and earn a living while under strict supervision and often under the requirement to avoid drink, bad company and certain localities. It is particularly valuable in the treatment of first offenders and young people since it keeps them from having the stigma of a prison sentence and being submitted to the influence of the bad company they would have to consort with inside a prison.

So far, Ontario is the only province with anything like adequate coverage since it has over a hundred trained pro-

bation officers appointed by the provincial government. (Probation is a provincial responsibility.) Even so the case loads are often too high for really successful work. In the other provinces the supply of probation officers is not nearly large enough even though social workers, clergymen and volunteer members of the John Howard Society and the Elizabeth Fry Society all do this important work. Probation is also cheaper as well as often more effective than a prison sentence. It costs about two thousand dollars a year to keep a person behind bars and only about fifty dollars a year to keep a man or woman on probation. Probation also has a



—Consolidated Press

FEMININE TOUCHES EVEN CREEP INTO THE  
WOMEN'S BLOCK OF CELLS AT KINGSTON  
PENITENTIARY.



—Liberty Magazine

TOO MUCH TIME CAN BE SPENT POLISHING FLOORS.

record of eighty per cent success. It is, therefore, a pity that Canada still needs far more trained probation officers than are now available.

PAROLE—OR a ticket of leave is a *federal* responsibility. It is just as important to the reform of an offender as good police work, good courts, an effective probation system and well run institutions. It has nothing to do with compassion or mercy as some people mistakenly think. There is a psychological time when a prisoner is ready to leave a penitentiary. If he stays there longer, he may become not only resentful and thus dangerous, but also over-institutionalized and so be unable to adjust himself to the outside world. Parole acts as a necessary transition period between complete custody and complete freedom.

The Fauteux committee considered parole so important that it recommended that every prisoner serving a sentence of more than two years should have his

case considered *automatically*. Up till now that has only been done after application was made. It also recommended that a National Parole Board be set up to do this work. Both recommendations have now been carried out. The four men appointed to the new National Parole Board early this year are all first class. However, many people, both men and women, feel that a woman should be added to the board, preferably a woman who is a social worker or who has prison after-care experience.

At the present time, there are only about 90 women in the federal Women's Prison at Kingston while there are nearly six thousand men in the other seven penitentiaries in different parts of the country, but in the near future it is likely that more women will come under federal jurisdiction when plans, now being worked out by the provincial and federal authorities, are completed.

These plans are another attempt to implement the recommendation of the report that all offenders sentenced to more than six months should become a federal responsibility instead of only those who are sentenced to more than two years as is now the case. When this change is brought about, only about ten per cent of the prisoners will be women since females do not commit as many crimes of violence as men. Nevertheless, they should be represented on the National Parole Board since in this country we believe in the right of minorities. It is also argued that men go back to wives and children and so a woman on the board would bring a valuable point of view to its deliberations.

The plans underway are expected to provide a variety of institutions which will make it possible to carry out the classification, segregation and training which are necessary for the successful reform of offenders. Up till now there has been little classification or segrega-

tion in our reform institutions and training is only available in a few of them. As a rule, first offenders, drug addicts, alcoholics, hardened criminals and sex offenders are all herded together in overcrowded buildings.

Women prisoners are considered "difficult" by prison authorities who find them harder to reform than men. This is largely due to the fact that most women offenders have little education and few skills or any training. That surely makes it even more imperative that the federal government take a special interest in their plight.

Voluntary after-care societies can do a great deal to help by giving the friendship and security those women need after they are released. The public can also help by giving ex-prisoners and people on probation the chance to earn an honest living and so develop a sense of their own dignity. It is, after all, not

surprising that people should turn to crime if they are refused jobs or fired when their record is made known, as so often happens now.

In any case, "the world do move." Mr. Fulton is to be congratulated on his efforts to reform our antiquated system of justice. He still has a long way to go and so will need public support. He will not be able to do what needs to be done until Canadians understand that it is penny wise and pound foolish in human terms as well as straight finances to pinch on money for probation and parole officers and for more up-to-date institutions.

An effective system of justice must protect the public. One of the best ways to do that is to reduce the number of potential offenders who are a danger to the rest of us. Punishment is not enough. We must also reform and rehabilitate the people who break the law.

## AFTER THESE YEARS!

ISOBEL McFADDEN

Into the Theale's front hall the door opened and closed.

In the kitchen, Mrs. Theale stopped stirring the sauce. "What's wrong with your father?" she asked Jenny.

Jenny almost spilled the apple juice. "Wrong? Why, he just came into the house. You haven't seen him!"

"He was slow in closing the door," said her mother.

Jenny laughed as her father appeared in the kitchen. "Mother thinks you've had another attack because you didn't bang the door and . . ." she faltered. "You do look queer! Are you sick, Dad?"

"My head aches a bit, honey."

"If you're catching flu," Jenny told him, "I've a new gargle."

Her father assured her that he was not catching flu. He did not add that he wished flu were his problem, but

made an effort to be gay. "Is that next season's hair-do, Jenny, or have you been in a skirmish with the lawn mower?" Jenny shook him affectionately and went to the hall mirror to admire her new hair cut. Kelly would tease her too . . . at first.

"Something is wrong, John?" Mrs. Theale asked anxiously.

"I'll tell you after our company leaves tonight. Now don't worry, Susan." To sidetrack her he murmured about a too-heavy lunch and went upstairs to take two aspirins.

Susan Theale tried not to worry but every time she saw the uneasy pallor of her husband's face above the scrabble board she did worry. If he were not sick . . . and, a nervous symptom with him, he ate more dinner than usual . . . then . . . When their guests had gone

she closed the living room door in case Jenny was still up studying. "Now, then, John, tell me."

He thrust his head back and looked at her without seeing her. "It's come," he said numbly.

Susan struggled to keep her voice even. "You mean, after all these years . . . someone in the firm . . . has found out?" If only he'd told the personnel manager in the first place, she thought.

It made it so much worse, John answered, that Richard Avery and his wife were among their best friends and that Jenny was going steady with young Kelly. Susan felt as if she were slipping through an ice-hole with nothing but splinters to catch hold of; but she must keep calm. "Just what did happen today?" she asked John.

Someone had forged a company cheque and slipped in a false invoice to cover it. Detectives had been called in. It didn't take great intelligence to conclude that when Richard Avery called him for their daily talk it would be in the tones of an enemy and judge. He probably wouldn't look for the real offender.

"If you'd told Richard in the beginning," sighed Susan.

John nodded despairingly. Pride had got him into all his misery, he supposed. Masquerading as independence it had tricked him into refusing to write to his father when pneumonia had used up the last of the money he had earned to finish his course in commercial art and unemployment was at a peak. The hospital costs had not even left him money enough to cover the rent cheque he had given his landlady. Pride—or independence—had been the cause of his writing that cheque instead of accepting a cot that Friday beside the other down-and-outs in the city mission, as he had intended.

He could still feel the cringing misery of that winter noon when he had gone to the mission for a free lunch and to

look around. He had tried to concentrate on the friendliness of the staff. But all he had really seen had been his own shabby sleeves next to the shabby sleeves of two other men with bleak faces, next to other shabby sleeves. Half way through the soup and the second slice of bread his hunger left him. How could a promising young designer take charity? How could he come back that night and huddle amongst these stricken bodies?

"If you're not eating your dinner . . ." the man beside him began.

John had given his plate to the fellow and abruptly left the mission. After bank hours that Friday he had handed his landlady the cheque that had given him three more nights in his bed and change for a one-way ticket to another city. There he had been lucky enough to find a temporary job and planned to send most of his first pay back to his former landlady. But her husband had acted first! . . .

"Come to bed, John. I'm sure Richard Avery will be fair," Susan said.

"What is fair? Do you think it won't make a difference to Jenny and Kelly, even if the culprit is found and my present cleared? You go on to bed, Susan. I'll sit for a while. I'd like to . . . just by myself. Thank you, dear."

During most of his prison term he had used every spare minute in reading, study, designing. Polite always, he made no friends until the chaplain had gained his grudging consent to design the reformatory's new chapel. He had refused parole. Catch him having to answer to anyone once he got out those gates! But he had completed his commercial art course by correspondence, and upon his release had got the job in the Avery Furniture Company which the chaplain had recommended. There he had discovered Susan—or she had discovered him.

"John Theale!" she had exclaimed. "I tried to trace you when I first left



the old home town. I was sure something was wrong. You look ill."

He had let her think it was illness, until the day came when he had to know whether she would marry him. That time love had triumphed and he had told Susan his story. Her response had dissolved layers of pain from his mind, but she had been unable to convince him that Mr. Avery might also erase the past. "Mr. Avery isn't in love with me," he said, and sentenced himself to years of intermittent but gnawing anxiety, especially when Jenny began to grow up and "date" with Kelly, and Susan and Richard's wife became friends. And now . . . after all the years of secret hope and distress . . .

-----

From Richard Avery's polished desk-top the morning sunshine seemed to rise maliciously and stab John's burning eyes. It was with great effort that he looked across at the personnel manager who had been his friend. For one of the few times since he had known him, Richard fiddled with things . . . an old brass paper knife, his grey and gold pen . . .

"Well, John," he began, "the mystery is solved, and I don't know which is the unhappiest, me or . . ."

"Richard, in spite of my record I didn't . . ."

"Or young Tim Roy," said Richard.

For a moment John forgot his own doom. Surely not! How could a gifted, nice lad like Tim do such a fool thing. Then he flushed awkwardly and pulled the envelope with his resignation from his pocket. "Richard, you've been a good friend. Could I ask one favour for the sake of our Jenny and your Kelly, that you accept . . ."

The manager wasn't listening. "I called you in, John, to ask a favour. If the authorities grant my request to have Tim put on probation . . . given a chance to repay his debt . . . could I count on you helping me stand by the lad?"

"I? Here? You mean . . .?"

Richard frowned furiously and clenched the paper knife. His voice was husky. "It seems to me that we graduates of the same alma mater, as it were, ought to stick together and help . . . There, you'd better sit down, old boy. Too bad we didn't trust one another years ago. I half suspected your secret once when my friend the chaplain asked if you worked here and asked how we liked your work. Well, John, is it a deal? Do we keep the lad?"

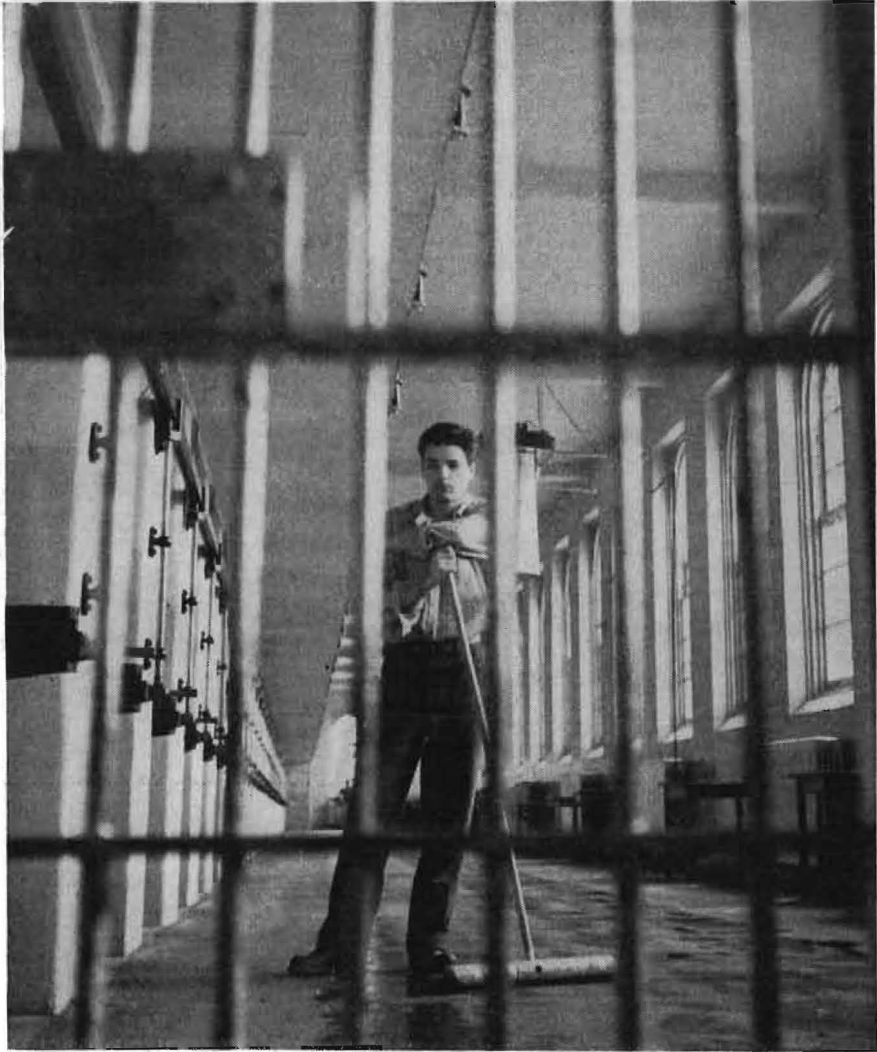
"Yes, Richard," said John. "We keep him."

## JUSTICE AND INJUSTICE

The long story of justice and injustice can be absorbing, occasionally thrilling, all too often depressing! Here and there in ancient times we find a Pharaoh who could teach us something; there were the juries of Athens, the laws of Moses and the laws of Rome. But for the most part judgment and punishment were meted out by ruthless despots or by the victim's clan; terrible executions or slow death in a dungeon were penalties for minor as well as major crimes. During medieval and

later centuries the destitute, the orphaned, the insane were treated as criminals. The church played a Dr. Jekyll and Mr. Hyde role. On the one hand it offered sanctuary to any criminal who claimed it and often turned wings of its convents and monasteries into very good reformatories. On the other hand it persecuted men for religious differences and witchcraft.

Through books we are familiar with the injustice of justice and the condition of the prisoner during the 17th,



—National Film Board

FROM A TV STORY ABOUT A YOUNG PRISONER OUT ON PAROLE—PRODUCED BY THE NATIONAL FILM BOARD.

18th and 19th centuries when debtors were imprisoned for years, when murderers and poachers, blackmailers and pickpockets of both sexes and sometimes with their children, were crowded into one room, and when the alternatives to prison might be the galleys or the convict colonies. In these centuries, too, were built the formidable prisons in which cruelty, isolation and idleness often destroyed any good quality left in the criminal. Into this picture came

the reforms of John Howard and Elizabeth Fry of England, and Mathilda Wrede of Finland each of whom expressed a strong Christian faith in terms of transforming prison treatment. In Canada, George Brown and a sturdy trio of reformers—Ferres, O'Neil and Tasse—introduced humanitarian methods into Canadian penitentiaries.

While brutal vindictiveness toward the criminal lessened, the belief that he could and should be reformed, and thus

ensure the lasting protection of society from his destructiveness, has grown with tragic slowness. Some experts in penal reform say that some of the fault lies in our own guilty consciences. Others blame it on our mental image of the criminal based on headlines and detective stories in which the super-criminal is only a little less fearless and clever than the super-detective. Some of us have just been indifferent. There are Al Capone's and Dillinger's indeed, and those whose brilliance allows them to remain unmasked for decades. But most of those who crowd our institutions are either those who make one 'mistake' and in prison learn how to be smarter next time, or they are the emotionally unfit whose violence—if any—requires the treatment of psychiatrists and therapists.

With regard to practical methods of penal reform there are differing opinions even among professionals. They know that what is successful with the majority may not work with special cases with whom over-lenience or over-severity may be a serious mistake. It is generally realized that addicts, mentally defectives and acutely unstable prisoners should not be prisoners at all, but patients under special care. It is agreed that the prisoner should work, not only to avoid the mischiefs of idleness, but to train him for employment after release. As regards men, this is increasing generally. The vocational training for male offenders in the new Israel is among the most forward-looking in the world. In Holland the minister of justice (who was interned in a concentration camp) has promoted a system by which certain types of prisoners work in a city factory with no extra supervision by day, and use the prison at night only. But with too few exceptions adequate job training is not planned for women and girls. Scrubbing, ironing, sewing on buttons for their own or the male prison community is not sufficient for a girl

whose chances of immediately having her own house to keep are small, and being a servant is unpopular. Canada is sadly at fault here. Adequate teaching and practise in typing, hair dressing, and dressmaking is improving in our training school institutions for those under 18. The Oakalla Prison is the only one in Canada where women are trained to compete with skilled office and factory employees.

On such questions as types of building, degrees of discipline and confinement, the centralizing or decentralizing of women prisoners, the extent to which probation and parole are used, reformers sometimes disagree. Cottages are ideal, especially for separating the young from the old, the timid from the hardened, the addicts from the others. One penitentiary staff achieved this effectively by putting one group on one floor of a building, another on the second floor, each with their own recreational rooms and dining hall. Trained and earnest staff members "in quantity" can adapt space and old equipment; too few or untrained staff will defeat the best modern set-up. As for severity, there seem to be "toughies" who respond well to a *period* of "ruthless kindness" during which they can struggle to earn promotion into privileges and freedom.

The Borstal system in England has "closed" institutions for young offenders during the early part of their confinement where life is mostly work and training but where social workers, doctors, psychiatrists and chaplains give special counselling. When the boy or girl, young man or woman shows improvement they are promoted to another House where discipline is still firm, but where club activities and occasional outings under supervision are allowed. The next step is an even more "open" institution, usually an old estate in a village. Here they go out on jobs in the area, join youth clubs in the village, attend entertainments, all without supervision.



—Liberty Magazine

**TRAINING TO BE HAIR DRESSERS.**

If they prove untrustworthy, back they go to the "closed" House. All the time they are given vocational guidance and trained to give 8 hours of solid work every day, since lack of stick-to-it-iveness is a common weakness of the delinquent person. In Borstal Houses religion is awarded first place among all forms of character training. The young people are released only when it is judged they have reformed, or at least decided to conform, but before the day of release

they have a short home leave to prepare them for the outside world and, when possible, family life again. *Prisons I have known* by Mary Size can be found in Elizabeth Fry libraries and is an excellent account of the Borstal system.

In Quebec, Canada, a small training school for Protestant and Jewish girls from 11-18, is successfully working out a system similar to the Borstal. (See page 25).

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**MONTREAL-OTTAWA SCHOOL FOR LEADERS**  
July 6-10, Pointe aux Trembles School, Montreal  
Sponsored by the W.A. and W.M.S.

The editor regrets very much an error in the May issue re the joint sponsorship of this School, the correct information having been on the printer's original manuscript, and the editor being well aware of the successful joint venture in 1958.

# ELIZABETH FRY AND JOHN HOWARD SOCIETIES

— IN CANADA —

In

- active, sympathetic concern for prisoners and their families,
- rehabilitating prisoners on probation or parole, or after release,
- initiating and supporting penal reform,
- seeking to learn the cause and prevention of crime,
- educating Canadian citizens in these matters through literature, films, and through local societies and their members,

the professional workers and volunteers in the Elizabeth Fry and John Howard societies commemorate the lives of the two famous prison reformers of Britain who began the slow revolution in the world's treatment of the criminal.

THE ELIZABETH FRY SOCIETY had been active in England for more than 100 years when, in 1949, it "got going" in Canada—a mark against us women since John Howard societies in Canada had been helping their legally stumbling brothers for a long time. Since 1949, however, the number of local Elizabeth Fry groups and the size of their membership has grown, and enthusiasm is multiplying. (This worldwide concern for the prisoner is so marked that one wonders if the experience of so many men and women in concentration camps has been a major cause of changing attitudes about the effects of prison life). Every membership fee means an increase in the services given by these merciful societies, and attendance at any meetings means an opportunity of becoming more informed about the penal situation in Canada and of modern efforts in rehabilitating offenders.

In the Elizabeth Fry societies in large cities trained social workers spend themselves wholeheartedly toward this rehabilitation, interviewing any girl who asks while she is still serving her sentence, counselling and befriending her after she is released. In at least one institution the social worker has been given an office for such interviews. Befriending the girl after she leaves

usually includes finding shelter for her, a job or a school where she can train for a job. It means listening—realizing that whether she is tearful, rebellious or poker-faced she is a terribly frightened young woman. A Volunteer Rehabilitation Committee helps by providing smart outfits for the first day at business college or in a job; some members act as big sisters or older friends. Listening is a big part of their contribution too!

Among other services the social worker can arrange for medical or psychiatric care if her client needs and wishes it. Or, if the girl is estranged from her family, the worker may be able to re-unite her with her parents or other sympathetic relatives. Sometimes the Elizabeth Fry House becomes a substitute home while the girl gains courage and maturity to face the world—a world that is rarely kind to the prodigal, even when she has paid her debt. Such a girl needs more than a room in which to sleep. She needs companionship. Her former associates will soon coax her back into the old ways if she is at loose ends and landladies who rent friendliness along with their rooms are hard to find. In some cities the Elizabeth Fry society has a residence where half-a-dozen young women can live for a few weeks or months, and others can come

to share the T.V., the scrabble games, the magazines, the friendly conversations and snacks in the living room. A member from the volunteer House Committee is always present to provide coffee and/or companionship whenever they seem needed. On special days there are parties.

THE JOHN HOWARD SOCIETY is more often involved with the prisoner's family since most of the men are married. They and their wives need help and counselling during the terms of imprisonment or probation, and during the rehabilitation period. Since the men have usually been employed before, or received practical training during their confinement, finding a job is largely a matter of finding a tolerant employer and helping the ex-prisoner develop good work habits. Women offenders, on the contrary, are rarely trained for any job, their educational achievements are much below average and the task of making them independent is more difficult. The films *The Street* and *Raw Material* (see page 21) illustrate some

of the major problems of rehabilitation and portray the stark fear of the discharged prisoner and the trained understanding of the Elizabeth Fry and John Howard workers and volunteers.

### THE CANADIAN CORRECTIONS ASSOCIATION

A CANADIAN CORRECTIONS ASSOCIATION has been organized under the direction of the Canadian Welfare Council, 55 Parkdale Avenue, Ottawa 3. Membership of the Association is open to agencies and individuals concerned with the prevention of delinquency and in the cause of penal reform.

The Canadian Corrections Association publishes a monthly bulletin called *Correctional Process* which gives up-to-date information. It encourages conferences on, efforts toward and study of penal reform in Canada. Through its efforts, for example, British Columbia and Toronto Universities have established lectureships in criminology.

ISOBEL MCFADDEN

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### MERCY

The quality of mercy is not strain'd,  
It droppeth, as the gentle rain from heaven  
Upon the place beneath: it is twice blest;  
It blesseth him that gives and him that takes.  
'Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this scepter'd sway,  
It is enthroned in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest God's,  
When mercy seasons justice.

WILLIAM SHAKESPEARE

(It is suggested that these lines might be quoted at the conclusion of the Worship Service on Penal Reform, as given on pages 19-20.)

# CONCERNING PENAL REFORM

ISOBEL MCFADDEN

NOTE TO PROGRAM COMMITTEE OR LEADER:

## Program Suggestions

A. Use the dramatization "Talking It Over" as it is, or shortened to meet your needs. At the close explain that it has touched only the highlights and encourage the audience to read for themselves the articles used as sources by the participants.

Follow the panel with a 5-minute discussion of one of the questions. (See pages 18-19.)

Display charts I and II so the audience can see them easily.

or

B. Use one of the films reviewed under "THE W.M.S. GOES TO THE PICTURES". Follow with group discussions of the questions, pages 18-19 and report findings. Assign one question to each group.

or

C. Have members (a) give synopses of the articles "THE NEED FOR REFORM IS GREAT" page 3 and "JUSTICE AND INJUSTICE" page 7, (b) tell the story on page 5, (c) use the discussion questions . . . in groups.

or

D. Give a talk on the 2 charts, illustrating the one "WHAT THE CHURCH DOES" with material from the panel, from "COMMUNITY FRIENDSHIP IN ACTION" page 25. Extra material can be found in "DAWN OR DARKNESS" (1958 Report of The Board of Evangelism and Social Service) page 182-184. Follow with open discussion of Question 3.

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United Church House, 85 St. Clair Ave. E., Toronto 7, Ont.

# TALKING IT OVER

## A DRAMATIZATION

CHARACTERS: Mrs. Sally Roberts  
Mrs. Paula Hughes—a bit sentimental  
Miss Minnie Brooke—a social worker back from a sabbatical year  
Mrs. Plymstead—who persistently quotes her husband. She wears something that suggests position . . . a stole perhaps, good jewellery

*Sally Roberts and Paula Hughes enter the church parlour, taking off their coats as they talk.*

PAULA HUGHES: It's so sweet of you, Sally Roberts, to think of setting up a committee to take care of our poor convicts who . . .

SALLY ROBERTS: Wait a minute, Paula! We're only going to find out . . .

PAULA: Do you remember the time we went after school to see "Jean Val Jean" and wept buckets, and Minnie Brooke wouldn't go with us afterward for a chocolate soda? She said we looked so droopy she was ashamed to be seen with us.

MINNIE BROOKE (*appearing during the last sentence*): I was insufferably superior. I just went home and had an attack of asthma. I hadn't heard about psychosomatic medicine then, so I went on feeling superior.

SALLY: And you're the one, Minnie, who has done something about penal conditions and their reform.

MINNIE BROOKE: Not much, so far. But I intend to do something about the rehabilitation of prisoners beginning tomorrow when I take on my job with the Elizabeth Fry Society.

*(All are seated now. Mrs. Roberts has a pencil and a new notebook. Miss Brooke has a much used notebook. At intervals they refer to these or make more notes.)*

PAULA: Minnie Brooke, I can just see you walking compassionately past the barred cells, handing out cookies, ministering to bitter and broken criminals . . . (*She stops, frowning.*) I don't believe I can see you doing that, Minnie! The figure in my imagination looks more like Sally or me.

MINNIE BROOKE (*smiling*): My job will not likely involve me in pushing cookies through prison bars, Paula. However, some volunteer committees in the Elizabeth Fry societies do give parties to women in some correctional institutions, and in at least one jail. Other volunteers serve snacks and plan parties for the girls who use an Elizabeth Fry hostel during their rehabilitation period.

PAULA: You mean they live in the hostel?

MINNIE BROOKE: A few do. Others we help to find a room elsewhere. But they come in and use the living room and the TV. (*Looks at her watch.*) Is this your whole committee on penal reform, Sally?

SALLY: One more still to come . . . Mrs. Plymstead. (*They look startled.*) I—I wanted someone else who had some unfilled time. Paula and I have come into a small fortune of time this year. She has her Aunt with her who is insulted if



Paula does more than dry dishes. And with Marney home only one weekend a month, her father and I have time on our hands!

PAULA: Especially as you've retired from the President's chair. Here's Mrs. Plymstead.

MRS. PLYMSTEAD: I waited for my husband to drive me on his way to a Directors' meeting. (*To Sally as she fusses with her stole.*) My husband doesn't agree with you at all, Mrs. Roberts.

SALLY: He doesn't?

MRS. PLYMSTEAD: All this nonsense about coddling thieves and hoodlums! My husband says that prisons are to protect the public. He says that the sooner those three who beat up the grocer at our corner are clapped into a grim penitentiary the better we can sleep in our beds and walk down our streets in peace.

MINNIE BROOKE: You are planning to live abroad after 1965, Mrs. Plymstead?

MRS. PLYMSTEAD: Live abroad! Why should my husband and I leave . . .

MINNIE BROOKE: By 1965 those young hoodlums will be released. If, as frequently happens in grim penitentiaries, they come out worse than they are now, our streets may not be very safe. Perhaps your husband will take you to England. The crime situation is better there; (*slowly*) on the other hand there are more prisoners on probation and parole.

MRS. PLYMSTEAD: Well, I . . . he . . . we . . . really, Miss Brooke!

SALLY: Many of us don't realize that the story isn't finished when the detective catches his man. It's not finished for the prisoner who will be released. It's not finished for the community in which he will be free again.

PAULA: What has made you interested in Penal Reform, Sally?

SALLY: Marney started it. When she was in that rehabilitation hospital for paraplegics she carried on some of her Social Work studies, you remember? One of her theses was on teen-age delinquency and she said that her own lack of freedom helped her to understand why being shut-in didn't automatically turn people into good citizens. About the same time a patient came who had been in a correctional institution . . . a tough little rebel who floored all the nurses and therapists until she took a fancy to Marney. Now Jill is part of our family, as you know. Her own home had always been a broken one. She needed so much more than correction!

MINNIE BROOKE: I didn't know all that before . . . about Jill.

SALLY: Then last year one of the probation officers of the John Howard Society persuaded James to employ an ex-prisoner. He was wary at first, but the more he investigated the high percentage of such clients who had proved trustworthy, the more he felt willing to give the man a chance. This year he has taken a young typist sponsored by the Elizabeth Fry society.

MRS. PLYMSTEAD: One of these days Mr. Roberts will find that his two thieves have made a get-away with the cash. You can't change human nature, my husband says.

PAULA: Why, Mrs. Plymstead, what *else* happens to us?

MRS. PLYMSTEAD (*aghast*): To us?

MINNIE BROOKE: I certainly hope that my human nature is changing for the better. Even your husband, Mrs. Plymstead, might be convinced by the men and women who have been helped to change by the John Howard and Elizabeth Fry Societies.

MRS. PLYMSTEAD (*skeptically*): I've never heard of these societies. What are they?

PAULA: Let me answer that. I read a biography of Elizabeth Fry and was so interested in her prison work in the early 19th century that I sent to the society here for information about the work that is carried on in her memory.

SALLY: Keep on and tell about the work of the society too, Paula.

PAULA (*briefly tells the highlights of the work from page 11—even the introduction might be enough. Then says*): I sent them my membership last week. The least that a concerned woman can do is support them with membership.

SALLY: That's true. This committee is getting somewhere faster than I hoped.

MINNIE BROOKE: Just what is the committee's objective?

SALLY: I'm not sure—specifically, that is. I've had all manner of ambitious ideas; but I realize that we don't know enough yet to act intelligently. If a few of us do some research and gradually pass on our findings to the whole group, eventually we can begin to plan some action to promote penal reform and rehabilitation. Everyone talks glibly about Penal Reform. But what about it needs reforming? What is the present situation? What should and can be done to reform it?

MINNIE BROOKE: Big questions, Sally. But you, yourself, have been studying about women and crime in Canada.

SALLY: I have, and the general picture is not a happy one. (*Gives some facts from article "Justice and Injustice", paragraphs 4 and 5; and from "The Need for Reform Is Great", paragraphs 7-10. See pages 7 and 3.*)

MRS. PLYMSTEAD: My husband says the government has no right to squander the citizen's money in pampering our criminals by letting them live as if they were honest citizens instead of locking them up.

MINNIE BROOKE: Does your husband know that it costs \$2,000 per year to keep a prisoner locked up, and \$50 to supervise him when he is on probation or parole. (*Gives a little information about probation and parole from first part of article "The Need for Reform Is Great" page 3.*)

SALLY: I am disturbed about the difficulty of finding out the truth about any institution or situation in one's own province or city.

PAULA: Read the papers and magazines.

SALLY (*Shaking her head*): There are limits to my trust in headlines. I know they serve to rouse our concern and to let us know when conferences are being held. But some reports are more sensational than true and cause a lot of injustice. If things are wrong citizens should know and try to right them. But I hate to see the wrong person blamed.

MINNIE BROOKE: That is true, Sally. Sometimes a bad situation exists which those in charge want to change, but they haven't adequate staff or funds. Sometimes the change has already begun but is moving slowly at first.

PAULA: Then we sit and do nothing?

MINNIE BROOKE: No indeed! If you suspect that something is wrong, or want something much better, contact the Elizabeth Fry or John Howard societies, the Canadian Corrections Association, the Department of Justice or a Social Worker in your community. They will be able to verify or disprove your information or direct you through the proper channels.

SALLY: Minnie, will you tell us what other countries are accomplishing in the way of penal reform? I know you did research in that field during your sabbatical year abroad.

MINNIE BROOKE: So many of them are ahead of us! Suppose I limit myself to England and the famous Borstal System there. No set sentence is given to the young or minor offender who is institutionalized and paroled until he or she seems to have become a responsible citizen. The first part of his term is spent in a "closed" building with no privileges but with excellent training, psychiatric treatment and general counselling. He "earns" promotion to more and more "open" set-ups and finally to parole. In Borstal Houses religion is awarded first place among all methods of character training. (*For further information see second to last paragraph in "Justice and Injustice", page 7.*)

PAULA: How big a part does religion play in Canada?

MRS. PLYMSTEAD: My husband says that the church hasn't done its duty in preventing juvenile delinquency or in reforming law-breakers.

SALLY: Your husband is somewhat justified in those opinions, Mrs. Plymstead. Most of us have failed badly, although most of what has been accomplished has been directly or indirectly done through Christian effort. Elizabeth Fry, Mathilda Wrede of Finland and Caroline MacDonald in Tokyo were consciously accepting their responsibilities as Christians. Most practical efforts to help the rejected child, to provide camps, community centres and mid-week groups for boys and girls were initiated by Jewish and Christian men and women. Today our church workers in community missions and down-town churches continually work to rehabilitate the maladjusted and the offender, and they pay tribute to Christian-motivated workers in Alcoholics Anonymous, the Elizabeth Fry, the Welfare Department, the Social Service Department of hospitals. These refer clients to the minister and his staff and vice versa.

PAULA: The Church has chaplains to visit in prisons and reformatories, hasn't it?

SALLY: Yes, and it has Homes for rejected children. (*Gives information from Chart I, page 20, and from other sources available such as the "Annual Report of the Department of Evangelism and Social Service".*)

MINNIE BROOKE: I'd like to press the great need for Christian men and women who will take special training for work of this kind, whether they plan to serve under a Church Board, in a private institution, in a Government institution or with a rehabilitation organization.

SALLY: Since I've been concentrating on this topic I've heard of several young social work students who are specializing in this at University.

PAULA: If I were a prisoner seeking help I'm sure I might want to talk with a woman chaplain or worker. I would feel she could counsel me, especially if I were a young girl with no home or a married woman with children. But Sally, how do church people help a prisoner?

SALLY: They see that the released man or woman receives any special help that he or she needs from Alcoholics Anonymous, Elizabeth Fry, hospital clinic or from a Welfare Department. They help with tangible things like meat and milk. They spend time, month after month, drinking coffee and listening to a struggling alcoholic or a mixed-up young person. They drink tea and listen—or just sit in staunch friendship—with the wife and children who have lost their bearings through the calamity that has happened. Sometimes by a few words they ease the suffering when they convince the family that the father is a sick person in need of even more affection.

PAULA: It must be wonderful to be able to help (*Sighing*). But what can untrained people who care, do?

SALLY: Don't look so sad. We can always help in the most strategic area of prevention — in our homes, our community, our country. Secondly, I believe that once we have gained knowledge and understanding opportunities for action — as individuals or in groups — will open.

MINNIE BROOKE: I am reminded of the local church and community which had in their vicinity one of our most progressive Training Schools for girls, and whose practical Christian fellowship increased the good results that the School's excellent staff and Board had begun to achieve. (*Tells about "Community Friendship in Action", page 25.*)

SALLY: What an encouraging story! Well! Shall we meet next week and each of us bring any literature and ideas we can find? (*Paula and Minnie Brooke nod eagerly. Mrs. Plymstead does not commit herself.*)

PAULA: I'd like to bring my aunt.

MINNIE BROOKE: And I want to bring a married ex-social worker! (*Begin to gather up their coats.*)

ISOBEL MCFADDEN

## Questions for Thought and Discussion

### 1. What Would You Do If . . .

(a) As an employer you were asked to employ a man or woman who had been in a correctional institution? Name 3 factors that might influence you to refuse, and 3 that might persuade you to give the person a chance.

(b) As an employee you discovered that someone working with you had been in prison? If another member of your shop or office wanted to cause trouble for the ex-prisoner?

### 2. What Would You Do If . . .

(a) You or a member of your family

were offered a job in a penal institution as an instructor in a trade, a nurse, teacher, matron, doctor?

(b) You learned that one neighbor had served a sentence for theft but as far as you knew had been a good citizen ever since, and that another neighbor was harming an innocent person through gossip or some other malicious way?

3. If there is a child in your community who might become a bad influence on your children, is there anything you as a Christian can do except say, "I don't want you to play with that boy (or girl) again!"

**Suggestions For Using Questions:** Distribute at least one question to each member to take home for thought and prayer.

Send copies to key members before

meeting, asking them to discuss them informally together so that they might lead group or open discussions on them following one of the films (See page 21 or following chart talk.

**WATCH THE PRESS, RADIO AND T.V. FOR:**

1. Reports on the findings of the Penal Reform Committee of the Department of Justice which is making a survey and study of penal institutions and rehabilitation methods in Europe this spring.
2. Reports and follow-up news of the Vancouver Congress of Corrections being held the last week in May, and other provincial and national conferences on this topic which are held from time to time.
3. For articles or series of articles, talks, interviews and films.

**WORSHIP SERVICE**  
**for use with the**  
**Program on Penal Reform**

**Invocation:** Psalm 103: 1-14

**Hymn:** O thou my soul, bless God the Lord. *The Hymnary*, 671

**Prayer:** Almighty God, Father of our Lord Jesus Christ, or Most holy and merciful Father, *The Hymnary*, 771 (the page containing Apostles' Creed and Prayers).

**Scripture:** Let us discover again some of the things Jesus said about sins and how his standards of righteousness compared with other standards: Matt. 5: 43-47; Matt. 23: 23; Luke 18: 9-14.

Let us recall incidents in the life of Jesus which revealed how God feels towards the sinner: Luke 19: 1-10; John 8: 3-11.

We are all familiar with Jesus' desire that those who followed him should be merciful. Let us read some of the reasons for this: John 7: 24; Matt. 7: 1-5.

Leaders in the early Church were concerned about this too. Shall we listen to Paul: I. Corinthians 4: 4-7; and to James: James 2: 12, 13?

It is good to remember that centuries before Jesus lived on earth God tried to tell men these same truths: Jer. 3: 12, 13; Zechariah 7: 8, 9.

*(Two members might read the above passages alternately.)*

**Prayer:** Pray for the children of broken homes and those who are in any way rejected, and for men and women who, either in institutions, church Homes or in the community, are trying to restore them to a sense of security.

Pray for all prisoners and prison staff and chaplains, that the prisoner may find the forgiveness of God and the restoration of dignity, responsibility and courage.

Pray for newly released persons, young or old, that they may be triumphant in the period of rehabilitation. Pray for all who, as volunteers or professional workers, are helping them.

Pray that *we* may be ready to share in God's answers to our intercession.

**Closing Hymn:** Lord, Thy mercy now entreating, *The Hymnary*, 277.

(Note: Offering when and as desired)

### CHART I

#### THE UNITED CHURCH OF CANADA:

- \*employs two part time prison chaplains at Ontario reformatories.
- \*has an increasing number of chaplains under government appointment in prisons.
- \*has recently formed a commission for special study of penal reform.
- \*supplies religious literature for prisoners.
- \*cooperates with other denominations for 3 custodial institutions.
- \*supports 2 Homes for children from broken or unfortunate homes.
- \*cooperates in prevention and treatment of alcoholism.
- \*sends the names of Ontario prisoners with United Church affiliation to local ministers.
- \*ministers, W.M.S. missionaries and deaconesses cooperate with other organizations in the rehabilitation of released offenders, and with the families concerned.

### CHART II

#### IN CANADA

#### Women Offenders May Be Confined in:

- A. Kingston Penitentiary (Ontario)—sentences of 2 years and over.  
Her Majesty's Penitentiary (Nfld.)—any sentence.
- B. One of 13 reformatories (14th. being built)—sentences of 1-2 years.
- C. County Jails—usually 1 month sentences. Sometimes up to 6 months.
- D. Local Jails.

#### Disturbed or Delinquent Girls May Be Sent to:

- A. One of the above reformatories (if 16 years old or over).
- B. One of 13 Training Schools for Girls.

Add Institutions in the Province of (*your province*)

- |         |         |
|---------|---------|
| 1. .... | 3. .... |
| 2. .... | 4. .... |

## Concerning

### NEIGHBORS

ANGOLA may be a distant neighbor geographically speaking, but near in terms of common concerns. At no time is the Africans' devotion to those things for which the Church stands more evident than at an ordination service. This ceremony may last for several days climaxing in the setting aside of the candidate and his wife for the service of the church. The regular procedure requires that the candidate in question stand at the front of the church with his wife. Questions may be asked of them by members, deacons, catechists, elders—anyone on points of theology, interpretation or practice. Here's a sample question posed by a young African teenage boy, "When these days of rejoicing are over, you are going to discover that the work of a pastor is serious and even difficult. You may seem to have few friends at times. What will your attitude be then? What will you do then?"

When no more questions are forthcoming the candidate and his wife are requested to leave. One of the deacons then rises and states that he believes the man and his wife are worthy to serve the church in a pastorate. After full discussion and agreement a deacon and deaconess bring in the prospective pair, the deacon leading the man and

the deaconess taking the arm of the woman—a gesture showing in a beautiful way, the support and fellowship which the church is prepared to extend to the new ordinand and his family.

NORTHERN RHODESIA hums with activity in copper mines and in church circles. Our regular news sources usually fail to inform us of important developments in the Christian community. One of these is the Ecumenical Centre now in its early planning stages in Mindola on the outskirts of Kitwe. This is a dream with real possibilities. Already several projects under way are evidence of its realization. One involves training facilities for ministers urgently needed for both rural and urban work. Depending on necessary funds this strategic ecumenical centre will provide unlimited possibilities for Africans and Europeans to explore new ideas, grapple with mutual problems, talk freely and frankly together in classes, conferences and study groups. Participants will be teachers, nurses, miners and other professional workers of any race.

This summer the All-Africa Literacy and Writing Centre will open in Northern Rhodesia. Here African writers will be encouraged and trained. Its workshops and training courses will be open to potential writers from all countries south of the Sahara.

FRANCES BONWICK

### THE W.M.S. GOES TO THE PICTURES

Introduce any one of the following films with a few points about the Elizabeth Fry and John Howard Societies given on page 11. After the film have a member prepared to tell something about the work of The United Church—see Chart I of Program on Penal Reform. And/or discuss one of the questions from pages 18-19. Write the question clearly on a chart or blackboard so all can see and arrange to have one or two people prepared with an answer or opinion to start the discussion ball bouncing.

#### THE STREET

*Black and White*  
*Service Charge*°

*Adult (18 and up)*  
*30 Minutes.*

This story-film illustrates an important phase of the work of the Elizabeth Fry Society—that of helping young women to rehabilitate themselves after they leave an institution of correction.

How frightened they are as they face a hostile world in which they must earn a living and build a new life. To realize this is to be suddenly disarmed by them! The social worker in the Elizabeth Fry Society knows it and is concerned, but not discouraged when Cathy who has come for help goes into hiding the day she should report for a job interview the worker has arranged for her. By further support (she drives Cathy to the appointment and meets her as she comes out), by outfitting her in one of the smart suits donated by volunteers, by "standing by" during the first months of employment, the worker gets the girl well along the road of rehabilitation.

But if a job is the first requisite of one who has been in prison, friendship is the next. She is always in terror of discovery and of rejections. A concerned woman can help in the field of employment by hiring or urging others to hire any girl who is anxious "to play it straight." She can be ready if and whenever the opportunity rises to be a friend to a young woman like Cathy.

In general women who break the law have had little education and are not trained for any job. This makes their rehabilitation more of a practical problem than the men's. A larger percentage of men have had average education; have either held a skilled job or received training during their imprisonment. Nevertheless their problems are stiff ones too. Find out what they are by seeing one or both of the following:

#### **RAW MATERIAL**

*Black and white with sound*  
*Service Charge\**

*Adult (18 and over)*  
*30 Minutes.*

#### **AFTER PRISON WHAT?**

*Black and white with sound*  
*Service Charge\**

*Adult (18 and over)*  
*12 Minutes.*

These two films portray the work of the John Howard Society with released convicts. Charles Brown, the protagonist in AFTER PRISON WHAT? has learned a trade in prison and emerges with determination to put his dark record behind him and become a good citizen. But an unforgiving society seems as determined to push him back to lawlessness. Red Barker in RAW MATERIAL is nearer our imaginary picture of a delinquent personality but within his limitations he too wants to go straight and to be respected in his family.

In both cases the John Howard Society uses its personnel with their knowledge and experience to rehabilitate these men. But the problems faced by the workers and by the men who have "paid their debt" challenge the concerned Christian. In regard to some of those problems we could "do" something!

ASK FOR THESE THREE FILMS AT YOUR LOCAL FILM LIBRARY

(See *The Missionary Monthly* for February 1, page 31)

\*Service charges vary in different localities.

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### **In Jamaica**

Miss Maureen Patterson, a central figure in the interesting story, "Busman's Holiday" (April, *MISSIONARY MONTHLY*), is supported by the Women's Association for Foreign Missions of the Presbyterian Church in Ireland, which works in co-operation with the Church of Scotland. Miss Patterson is the second missionary of the Women's Association so to do.

### **Two Literature Changes**

(1) The new program, "Know Your Neighbors: Asian Canadians" by Frances Bonwick will be 15c. a copy (not 10c. as advertised).

(2) The new Handbook for Auxiliary Officers will not be available until the autumn, although advertised, for earlier publication in the last issue.



# THE BETHEL ASHRAM

KATHARINE B. HOCKIN

If you are interested in the work of the Church and are en route to India, as I was, someone will probably say to you, "You should see an Ashram while you are there." And you will respond that this would be an interesting thing to do, probably with a mental image of a quiet community of holy people in some secluded and lovely spot, where they are able, with some detachment, to pursue the life of meditation and spiritual culture.

\* \* \*

Such a busy place it is!—the Bethel Ashram where part of my Christmas holiday in 1958 was spent. It is in the Kerala countryside, a few miles out of the long sprawling town of Thiruvalla, and from a small piece of land where the Ashram began in 1922 it has spread to four different compounds as projects developed.

There is a nursery school and a primary school for children and there are many boarders. The Ashram offers refuge and deeper Christian nurture for new converts from Hinduism who are cut off from their homes by their new belief. And sometimes these folk need a great deal of help for so much is new and they may get discouraged. Catechumens are trained whenever these wish to be prepared for baptism.

The far compound, which they call Nazareth, is a few minutes walk away and is the centre of a handicrafts or industrial project with weaving and basketry. There is a little dispensary and a centre for Christian home training, and a new compound just across from the main unit which is going to be for elderly folk, with priority for mem-

bers of the Ashram who wish to retire there. They have been very wise and have provided individual units for each person, with a central kitchen for the preparation of the main meals for all.

The members in full of the Ashram fellowship bear the title of "sisters". They are the ones who carry the responsibility for the Ashram, its leadership, teaching and administration. It is they who share in many of the working activities of the whole community which wins much of its food from their own land—rice, beans, tapioca, vegetables, coconuts, varied fruit, notably plantain and banana, black pepper vines (a good sales crop) and coffee. They have some buffaloes for milk, too.

There are seventeen life members listed—some are not only "sisters" of the Ashram but members of the Women's Order of the Church of South India, for this Ashram is fully under this Church.

Several of the sisters are not at Bethel but are out in related projects while one is going shortly to Australia on a study scholarship as a wider experience than that of South India is regarded as helpful for these women.

It is interesting to know that nearly all the life members have come from homes where they have been used to a comfortable life as far as material amenities are concerned. In the Ashram all are on the same basis and receive their food and lodging and further receive a sum which is not much more than \$3.00 in Canadian money for spending each month. They wear the Syrian Christian dress of a white cloth folded for a skirt in such a way that a neat pleated portion falls from the waist at

the back for about a foot. The blouse is a simple white cotton one with short sleeves and there is a white drape which may be added from the waist at the back around the skirt to the front and over the opposite shoulder to fall loosely much as the finish of the sari.

When the work began there was a missionary lady from England whose parents had been Indian missionaries before her. She is now retired at Bethel where she seems to belong, in her simple white and blue sari of the C. S. I. Sisterhood. She is still a very important person as she keeps busy all day in a multitude of ways. Her colleague and co-worker, who is a bit younger, is the real head today though the two work together. She belongs to this part of the country and is respected by the whole community for the leadership she gives in the Ashram and in the Church. She is much beloved and is a person of tremendous practical administrative skill, ability to develop the gift of others, and a capacity for delight and laughter which make her a very pleasant companion. But her strongest characteristic is a deep and humble readiness to do God's will as He reveals it to her and her fellows in the community. "Sister" Rachel she is called.

When you think of all the activity of this Ashram would you be surprised if there was not much time for worship or prayer? Actually the life of the whole place centres in an awareness of God's

presence and of His work, and it is so natural and warm and good that the community is drawn very closely together. One has such a sense of what I can only call "Obedience", as though all the varied activity that is now Bethel Ashram had come about because it was God's will that it should be so.

Often we Christian folk get a bright idea about a new program or a way of helping people or something else very good, and then we decide by ourselves or with others to do it. And mostly we go ahead, with a bit of a prayer on the side for God's blessing. Or we bring it and dedicate it to Him. And perhaps this is not too bad! But at Bethel, it seems as though each step for enlargement has been taken because God wished it to be so, and they have not taken the bit in their mouth or got ahead of Him. It is His work not theirs primarily. And along with this closeness to our Heavenly Father is a very practical and everyday rootedness in the life of that countryside, so that workmen who come are treated fairly, there is care for the health and well-being of bodies and minds as well as of souls. It is a holiness which is whole, lots of prayer, and lots of laughter and more than the usual measure of working common sense. It is a very human place.

Would you be interested in their Aims as stated on their little leaflet which introduces their work?

*This we believe that as one family  
Each should her talents to the Lord's work bring. (Rom. 12: 4-8)*

*That living humbly in simplicity (Luke 9: 57, 58)  
The witness first from life then work should spring. (Phil. 2: 14, 15)*

*The young should be prepared for work, and all  
Where the need is should ready stand to go. (Acts 10: 38)*

*It is His will that His sweet loving call  
Through His disciples all the world should know. (Matt. 10: 6)*

*And when the seed is planted there should be  
Workers appointed who its growth should tend. (Acts 14: 23)*

*And to all these in His name we agree  
Who is alone our Way, our Guide, our End.*

## Community Friendship in Action

An encouraging account comes from one Training School for girls which has been able to get adequate resident personnel as well as adequate psychiatric and medical service needed for the best methods of rehabilitation. All but a few of the 40 rejected or upset teen-agers in the 3 cottages have been rescued before becoming legally delinquent, so that no dark record need haunt them as they become responsible citizens. Since children from broken homes distrust all grown-ups, including teachers, the Training School has an especially trained and understanding teacher. But the girls who reach High School grades and who have become more adjusted attend the local collegiate.

The Training School staff were worried when the first girl stepped out into the community school world. Would she be accepted by the students? If not would all the good that had been gained be lost? To their utter relief and joy she was accepted, not only as a classmate but as a friend, invited into homes for parties, into groups for activities and fun. So have all the girls since been welcomed by the collegiate and community, the Training School staff helping them play their part in hospitality with outings to the nearby town's symphony concerts, games, and so on.

Among the groups which welcome not only the older girls but all who are interested, are the mid-week church groups who invite them to share not only fellowship and inspiration, but also the responsibilities of committees and of executive jobs. This spontaneous, unselfconscious acceptance instead of the isolation that is sometimes meted out to institutional people has had invaluable results in speeding up the rehabilitation program of the Training School and in helping the girls when they go home.



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for

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(W.M.S.)

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## BEQUESTS

During the first quarter of 1959, the following bequests were received by the Finance Department, all of which are gratefully acknowledged:

<p>Mr. John Britton, Hibbert, County of Perth, Ont. .... \$375.00</p> <p>Miss Laurretta May Brown, through W.M.S., United Church, Lakefield, Ont. .... 200.00</p> <p>Miss Florence Ona Campbell, Port Elgin, Ont. .... 1,000.00</p> <p>Miss Marguerite Lucretia Dickie, through W.M.S., United Church, Beachville, Ont. .... 200.00</p> <p>Colonel Ashton Thomas Fife, Kenora, Ont. on account (Retirement Fund) ..... 167,461.87</p> <p>Mrs. Sarah Gerry, Victoria, B.C. .... 500.00</p> <p>Miss Christena Johnson, through Carlisle Afternoon Auxiliary, United Church, Denfield, Ont. .... 150.00</p> <p>Miss Clara Maud Karn, through W.M.S. Calvary United Church, London, Ont. .... 250.00</p>	<p>Miss Lazarus, through Woman's Federation, Centenary United Church, Hamilton, Ont. .... 69.87</p> <p>Mrs. Elizabeth H. Luce, through W.M.S. Wesley United Church, Brantford, Ont. .... 200.00</p> <p>Miss Harriet Roberta Orchard, Stroud, Ont. (balance) ..... 726.48</p> <p>Mrs. Annie W. Preedy, W.M.S. St. Matthew's United Church, Halifax, N.S. .... 2,000.00</p> <p>Mrs. Margaret Ellen Sanderson, through Margaret McKenzie Auxiliary, First United Church, Galt, Ont. .... 100.00</p> <p>Mrs. Edith A. Smyth, through Alpha Evening Auxiliary, (Calvin) Pembroke, Ont. .... 100.00</p> <p>Miss Lillian I. Uren, London, Ont. ... 500.00</p> <p>Miss Annie Winnifred Watson, Toronto, Ont. —on account ..... 1,557.69</p> <p>Mrs. Margaret Woods, through W.M.S. United Church, Blyth, Ont. .... 1,000.00</p>
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**MARY R. HARTON,**  
*Secretary-Treasurer, Periodicals.*

## THE LORD'S DAY

ELEANOR MCKIM

I remember a conversation that drifted over my very young head one opal-tinted northern Ontario twilight. My grandmother and I were visiting her parents who were then well over eighty. It seems a tourist family which had bought eggs from great-grandmother had started the trip back to the "States" on Sunday. On the way they had stopped in to pay for the eggs. Great-grandmother had refused to accept payment "on the Lord's day," so with a shrug of their shoulders the customers departed, not to be heard from again.

As I think back in the light of today I am impressed with the fact that it never occurred to anyone that great-grandmother ought to have taken the money, "under the circumstances."

Whether or not we agree with grandma's interpretation of keeping Sunday, we, as Christians, must accept her position. We must start with the belief that Sunday is the "Lord's day"—a day apart from the usual run of days—given to us for a specific purpose.

One day in seven for rest is an ancient, not necessarily religious, institution. Communist Russia observes this practice, recognizing its need for the physical well-being of the people. It is, therefore, just lack of plain good sense, even on this physical level to do the washing or paint the barn on our day of rest.

The Christian is concerned not only with the welfare of the body and mind, but with the nurture and growth of the soul—his own and others. That is why we have guarded Sundays with "do nots," both by tradition and law. We must protect this time to "do" the things needed for our spiritual well-being.

What is necessary for the soul's growth? Our church tells us we grow spiritually by using the means of grace. The means of grace available to us on Sunday is attendance at the House of

God. For a Christian I think this is not a matter of choice. It is a minimum requirement.

Families today, especially those whose members are of varying ages and interests often have trouble agreeing on what to do or not to do on Sunday. Church attendance is one point on which we can be positive and firm. We *can* say, "This family goes to church on Sunday." If this fact is accepted so fully that it never need be discussed, it will automatically settle a lot of other questions. The time to start is when children are very small. They must be trained in good spiritual habits just as in good health and mental habits.

A change of pace is perhaps most difficult for the mother of a family to arrange. Children must be fed and cared for seven days a week. In the old days grandma achieved this by preparing Sunday's meals on Saturday. She had leisure on Sunday because she considered it important enough to plan for it. It would seem that it ought to be easier today with our prepared foods and freezers. The truth is that it still requires planning so that a family can go to church together, enjoy family expeditions or home activities over which hangs that atmosphere of a special day.

The practical working out of our basic principle of the "specialness" of Sunday in regard to cultural pursuits, family unity, community standards and church organizations is often an individual matter and requires more space than we have here. There is a commission report called, "Why Sunday" available from the Department of Information and Stewardship which provides a good base for thought and discussion.

One thing to which we *can* hold fast is this: let us worship God in His house on His day. We are much more likely to receive His guidance there than anywhere else.

## IN SISTER CHURCHES

*(In recent years The United Church of Canada has had a special interest in the Waldensian Church through its contribution to Inter Church Aid—which has rendered assistance to the Waldensian Church. It is of interest, therefore, to discover accounts like the two which follow which appeared in "The Presbyterian Messenger", the magazine of the Presbyterian Church in England.)*

The Waldensians have an amazing history; and it was fascinating to see the wild and majestic country in which they fought their battles and testified to their Bible faith. How they endured through so many centuries—a reformed Church long before the Reformation—and survived so many savage persecutions is a miracle of God. Undoubtedly the Church draws strength from the memory. But the most impressive fact about the Waldensians is their vigor and vitality today.

They number only 30,000, yet they answer the call to evangelize Italy. Their strength lies in a few remote valleys of the Alps on the French border, yet they have planted congregations in every chief city, in the far south and as far as Sicily. . . .

They maintain a valuable social work, honorable to so small a Church. We visited one school and orphanage and hospital, and there are others. There is the creative and imaginative conception of the international youth centre of Agape, built high up in the valleys by the voluntary labor of young people of many nations and now rapidly reaching completion. They have able leaders, and, although they work still under heavy hostile pressures, they have earned their place in the life of the Italian people and the right to speak. If they had resources, how much more they could do! . . .

The Waldensians are doing a work which nobody else can. That our Lord's Word should have free course and be glorified concerns us all; and the Waldensians deserve our interest, our prayers, and the help which we can give

them. This is a great Church, in loyalty, faith, enterprise and Christ's living Spirit; and we may be thankful that they are there.

\* \* \*

I have been greatly privileged this year as Moderator (of the Presbyterian Church in England) to visit not only Italy but also Greece. The visit to Italy is always part of the Moderator's round, high up in the mountains in the north there at Torre Pellice to convey our Church's greetings to the Synod of the Waldensian Church. I tried to convey those greetings in French, most of the Waldensians being bi-lingual, Italian and French speaking. I understood perfectly well what I was saying, but I should not like to swear they all did!

### AGAPE

We visited the places in the valleys associated with the Waldensians' gallant history, but the memory that remains most vivid with me is that of our visit to the great International Youth Centre, "Agapé". This youth centre was born out of the vision of a Waldensian pastor, the Rev. Tullio Vinay. He had been a minister in Florence during the last war and was appalled by all the sufferings he saw and tried to share, by the wounds and hatred the war left, by the feeling of utter "lostness" on the part of so many young people. He knew Christ was the only hope. But how could Christ be made real? Preaching was not enough. So he hit upon the idea of starting this centre in the mountains where the youth of all nations could come and in

*(Continued on page 30)*

# A SERVICE OF WORSHIP

for use in

## Auxiliaries, Federations, Affiliated Societies, Mission Circles

### DISCOVERING NEIGHBORHOOD

THAT THEY ALL MAY BE ONE

C. M. STEWART

**Call to Worship:** And Jesus said: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you, and lo, I am with you always to the close of the age." (Matthew 28: 19-20).

**Hymn:** "O Holy city seen of John", *The Hymnary*, 382. "O Master of the waking world", *The Hymnary*, 261.

**Prayer of Approach:** O Lord Christ, Who comest that we might have life and have it more abundantly, come and break down all that hinders life. Come and give us wisdom and patience, courage and resolution to discover how Thy goodwill may verify itself to all. Give us life that we may give out life. Give unity, give brotherhood, give peace for Thine own sake. Amen. (Canon H. Scott Holland.)

**Scripture Reading:** John 17: 1-11, 17-21.

**Comment:** The Scripture selections in this service are among the most cherished passages in the New Testament. The Call to Worship quotes the closing verse of St. Matthew's Gospel. It is written as "The Great Commission." Concerning it, one commentator has written, "Perhaps there is no other book in the literature of the world which possesses so splendid a conclusion." These words convey more than a commission to evangelize the world; they also reveal Jesus' understanding of God's ultimate purpose for the world.

It was that *all* mankind should come to obedience in the truth which he had revealed to his disciples. Behind the phrase *all nations* is the thought of world community, or the world neighborhood. It is into this relationship that men are to enter as true disciples; it is in that relationship that Jesus' teachings are to be lived. The 17th chapter of St. John's Gospel is said to be the most intimate revelation of the mind of Jesus that we possess. In this great prayer to his Father, Jesus pours out his inmost desires. But these desires are also insights which he had received in communion with his heavenly Father. We might say that they were aspects of God's Will which Jesus had made his own. Not only does he pray that his disciples may be one (17: 11) as he and his Father are one, but that the whole world also may be one (17: 21) in the same manner. Here again we discern Jesus' awareness of the ultimate community which God intends for all His children. Individual perfection alone is not God's aim, but perfected individuals in relation with others is His aim. Men may be saved one by one but they are saved into community.

The late Dr. William Temple, Archbishop of Canterbury, has written, "The meaning of history is found in the development of an ever-wider fellowship of ever-richer personalities . . . the goal is neither richness of individuality without recognition of the claims of fellowship, nor width of fellowship established between units that have no depth of individuality; the goal is individuality in fellowship where each term is heightened to the maximum."<sup>1</sup>

As St. Paul observes, "we are members one of another." When we become really convinced of this we will have discovered true neighborhood.

**Prayer:** Lifting up our minds and hearts to include all the children in God's family, let us pray as below, pausing after each clause to let the inclusiveness of the pronouns enter into the petitions:

The Lord bless *us* and keep *us*  
The Lord make His face to shine upon *us*  
and be gracious unto *us*  
The Lord lift up His countenance upon *us*  
and give *us* peace.

*Our* Father Which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give *us* this day *our* daily bread. And forgive *us our* debts, as *we* forgive *our* debtors. And lead *us* not into temptation, but deliver *us* from evil. For Thine is the kingdom, and the power, and the glory, for ever.

Amen.

#### ADDITIONAL READINGS AND QUESTIONS FOR DISCUSSION:

Colossians 3: 1-17, 23, 24

I Peter 3: 8-15

Philippians 2: 1-11

Revelation 7: 9-17

Galatians 6: 2-10

Revelation 21: 1-7, 22-26; 22: 1-5

1. *Is it possible to have a passionate loyalty to the ideal of world community comparable with patriotism and love of one's own country? Do you know any people who have this? How did they come by it?*
2. *What do you think Jesus meant by praying "that they all may be one"?*
3. *Do you believe that concern for world order is an imperative (a "must") for the Christian? If so, what line or reasoning would you follow in trying to bring a friend to this position?*

<sup>1</sup>*Personal Religion and the Life of Fellowship* by William Temple (Longmans, Green & Co. Ltd., London, E.C.4).

#### In Sister Churches

(Continued from page 28)

the name and spirit of Christ work together, pray together, think and discuss together. All the buildings, all the roads, are work of the young people themselves, and some from our Church have played their part. I shall never forget *Agapé*, crowned by its great wooden

cross. What visions of a better world must have been kindled there! Would that more of our young people could have two or three weeks in that community! A Church deeply rooted in history is the Waldensian, but a Church alive to the needs of the present and open to every new leading of Christ's spirit.





## THE LITERATURE PAGE

MRS. E. W. HICKESON

*The Secretary for Literature, The Woman's Missionary Society*

**OUR SUMMER READING SUGGESTIONS** can be summed up in a single phrase, "Stand by for Africa!" But before taking the wraps off several exciting new books on Africa how about considering some key questions on reading—why read at all? Have your reading tastes changed recently? How? What relation has reading to Christian Stewardship? What does the printed word really mean to our free society? Actually books can change your life. Perhaps one of these will do that.

**AFRICA DISTURBED** is a book about people, written by Emory and Myrta Ross (husband and wife) who have been closely associated with Christian work in Africa for many years. Besides being a highly readable account, **AFRICA DISTURBED** enables you to discover through interviews with leading African men and women something about the underlying forces that disturb today's Africa. (Adult Study Book) \$1.95

**AFRICAN MANHUNT** is just as rousing as the title implies and it's big news too! Why? Mainly because it's a fascinating story—a series of impressionist paintings, drawn with narrative skill, wit and wisdom. The author, Munroe Scott, is a young Canadian who went to Angola in 1958 as script writer with the United Church film team. We predict that **AFRICAN MANHUNT** will be the most widely read book in Africa Year. \$1.25

**CHRISTIANITY AND POLITICS IN AFRICA** Want to go deeper? Do you ever ask yourself, how can the Church act responsibly in disturbed Africa? What is the Christian's role in a society in turmoil? What word should the Church

speak concerning burning social and political issues? John V. Taylor has studied these questions carefully and brings us excellent answers in **CHRISTIANITY AND POLITICS IN AFRICA**. What he says is both realistic and relevant for Christians in and out of Africa. (Penguin Book) .40

It will pay you to know these three very important books well ahead of the rush to Africa. Order them early.

FRANCES BONWICK

### SUMMER READING FOR LEADERS

New Leaders and experienced Leaders, whose busy winter schedules keep them from doing as much reading as they would wish, might find time for some study of the jobs they will be trying to do next fall.

**For Baby Band and Mission Band Superintendents, and Explorer Counsellors**

The book that was written especially for parents and leaders and teachers of children is **FRIENDS WITH ALL THE WORLD** by Edith F. Welker. With numerous accounts of what happened in actual situation, it talks of both the "how" and "why" of Missionary Education of children in the home and the church. Paper \$1.95, Cloth \$2.95.

**For Leaders of Intermediate C.G.I.T. Groups**

**WIDE AS THE WORLD** by Louise B. Griffiths is a practical book for Leaders who want to know how to make the Mission of the Church meaningful to Intermediates. But it is more than a "How To" book—it deals with sound

principles, and points to the kind of results a Leader should hope to achieve. Paper \$1.95, Cloth \$2.95.

### **For Leaders of Senior C.G.I.T. Groups and Mission Circles**

In his book **IN ONE SPIRIT**, D. Campbell Wyckoff has made a systematic and scholarly presentation of the Christian Mission, and of the need of Christian youth to participate in that Mission. It deals with a big subject in

readable and understandable language. Paper \$1.95, Cloth \$2.95.

### **News for Baby Band Superintendents**

Another new story leaflet is ready. **BRINGING BABY BULA HOME** by Isobel McFadden is a winsome story about a little girl and her baby brother Bula (pronounced Boo-la) in Angola. Mrs. Audrey Teather's delightful drawings add to the appeal of the story. Three cents each or 25 cents a dozen.

### **FOR LITERATURE ORDERS**

Please note: The Literature Distribution Centre will remain at  
299 Queen Street West, Toronto 2B

#### **Conference Literature Depots:**

British Columbia—505 Dunsmuir Street, Vancouver 2.

Manitoba—120 Maryland Street, Winnipeg 10.

Newfoundland—87 Le Marchant Road, St. John's.

Auxiliaries, Federations,

Affiliated Societies

## **PROGRAM PLANNING — VARIETY'S THE KEY**

How many ways have you used for program presentation? Are there ideas that your group has not used? Methods they have not tried? How many of these are familiar to your group?

### **One Speaker**

- giving address.
- interviewed by leader using questions planned previously by group.
- using slides or tape to illustrate points.
- using flip chart or posters to make points and provoke discussion.
- telling a story.
- reviewing a book.

### **Two persons**

- in dialogue—planned and rehearsed beforehand.
- with one member acting as inter-

viewer, the other making reply spontaneous or prepared.

—with one person drawing questions from box, other giving spontaneous or prepared answers.

### **Three Persons**

—in symposium—each giving prepared short talk on different phases of one subject, concerning which research has been made; followed by discussion.

—in planned telephone hook up, with one acting as "central" and two at phones (good for planned impersonation of long distance conversation between Auxiliary member and missionary!)

—in problem-solving session with one acting as chairman, one presenting problem and other presenting possible solution.

## Four Persons

—in panel with chairman and three participants. Chairman initiates conversation, keeps it moving and summarizes. Others talk freely about points discussed beforehand.

—one person as chairman, three as "Brain Trust." Members of group present questions which are referred to members of the "Trust" by the chairman.

—in panel presentation used for five minutes only to introduce a topic, which is then referred by chairman to buzz groups, who discuss the topic for ten minutes and report back findings.

—in informal dramatizations to present a dramatic incident.

—in short informal role-playing to get into the open for consideration the feelings of people about a controversial matter or situation. Members making the presentation try to portray by word and action the way the persons whose roles they are playing might feel or react. Afterward the group discusses the points that have come out in the role-playing.

## The Group as a Whole

—The whole group regardless of size, may be divided into three or four groups, each with a leader. A special question for discussion may be assigned to each group,

or

—The whole group may be divided into small groups with six to eight

members and these "buzz" groups may all be asked to discuss and report findings. Each group may consider the same question or each group may deal with a different phase of one question. If possible time should be allowed for discussion of findings.

—Questionnaires or opinion tests may be mimeographed and distributed to the group; members are asked to check questions they wish considered. Those of most obvious interest to the group are dealt with first.

—Filmstrips, tapes, records or films, are used to provide background, arouse concern or provoke discussion.

—Project suggestions arising out of group study may be assigned to a committee to consider and recommend possible action.

—Poster parades may be used to present factual information briefly and quickly. After the "parade" posters (large enough to be seen easily from back of the room where they are to be used) are kept on display in prominent place until information has become familiar.

—"Case studies" (stories of people in involved situations) may be assigned to groups for consideration and solution.

—Map-talks, matching contests, quick quizzes—all have a place.

Will you tell us about your favorite program device—so that we can pass it on.

D.M.Y.

## QUESTIONS AND QUERIES

*Could you tell us whether Federations should accept an allocation for the work of the Woman's Missionary Society? Isn't a Federation different from an Auxiliary?*

Of course a Federation is different from an Auxiliary but it does assume all the obligations

that would be accepted by both an Auxiliary and a Woman's Association.

On page 14 of the booklet "A Woman's Federation in a Congregation" we read, "No financial objective is given to a *new* organization during its *first* year. In subsequent years the objective of a Federation for the work of the Woman's Missionary Society should be determined in consultation with the Presbyterial and in the light of its total obligations."

This is the general direction and procedure. **However**, in cases where Federations are formed by bringing together an Auxiliary and a Woman's Association that have been well established over a period of years, the members, realizing that their organization is not *new* in the same sense as one organized in a new congregation, may ask for and accept an allocation from the beginning.

*Our Mission Band Superintendent is unable to continue to lead next fall. Whose responsibility is it to find a new Superintendent?*

The Auxiliary (or Federation) has a real responsibility in this matter. In some congregations the Christian Education Committee secures leaders for all Groups, and in such a situation the Auxiliary may recommend a suitable leader. In any case, the Auxiliary has a definite responsibility for making sure that a Mission Band leader is found.

The appointment of the Mission Band leader is made, or ratified by the Auxiliary.

Start looking now for the new leader—don't wait until September!

## NEWCOMERS

LILA THOMPSON

### Together we stand.

Although the great tide of immigration which swept into Canada in the last few years has been greatly reduced, chiefly because of the economic recession with consequent unemployment, there remains the great problem of the integration of that large group of immigrants who are already seeking to build for themselves and their children a richer, fuller life in Canada. The Church continues to face the task of creating a link with these immigrants. Through the friendly visitors from the Church much can be done to establish cordial and understanding relationships with them. The following suggestions (from conversations and discussions with some of these New Canadians) should be noted by visitors so that they may do a more efficient and effective service.

Our newcomers say:

1. Please regard us as people. Treat us as you would neighbors from anywhere else in Canada, but remember we won't always understand your words, your customs, your references. Neither will you understand us though you may think you do. We shall, however, understand a sincere, friendly spirit.

2. Do not make us more conscious of the fact that we are a special group by always asking: "How do you do it

or say it in your country?" Accept us just as members of the community.

3. To get a job, to establish a home and to learn the English language are our first and basic concerns. Be patient with us, trying to understand why this is so.

4. Do give us opportunities for studying English. Remember it takes approximately three years for a good student to have a working knowledge of English and six to eight years to master it.

5. Social get-togethers after language classes offer excellent opportunities for friendship.

6. When we have learned to know you, ask us to go with you to church or to church groups but do not approach us too officially in the name of the church before we have begun to find our way. Our ideas about your church and its ways may be vague. Sometimes we may fear being committed to a financial obligation we are not able to assume. Sometimes we may feel uncomfortable about your form of worship until we have come to know more about your country and the life of the church here.

7. We would appreciate it if your church would plan an International Sunday or evening and give us oppor-

tunities to meet other immigrants as well as you Canadians.

8. To invite us to church is very pleasant but to invite us to your own homes will make us feel really accepted. We would enjoy meeting your families and small groups of friends.

9. We would appreciate your help with our studies to become Canadian citizens and your interest in and attendance at the ceremonies in connection with granting us our citizenship papers.

10. Remember that we may need help with what may seem to you very obvious things—filling out income tax and baby bonus forms; finding out where to turn for help in sickness or in an emergency; complying with some request announced by radio or brought home from schools but not clearly understood.

11. Teach us to use and buy Canadian foods—also how our meal patterns may be adapted to Canadian conditions and standards of nutrition.

12. Do visit us as friends—not just to solicit our membership in some organization.

13. Do not always be wanting us to be on display. Get to know us and let us get to feel at home before you ask us to perform for you. We hesitate to refuse but we may not like it.

14. Do be willing to listen to our problems and perhaps our grumbling and fault-finding. It is good for us to get it “off our chests.”

15. Do learn to know us **before** you judge us.

16. Be tolerant of our social customs. As with you, the ways of our fathers are dear to us and are not lightly cast aside.

17. Do not blame us for wanting the support of our ethnic groups. We may be too insecure to “go it alone” but we want your friendship, too.

18. Give us time to get to know Canada and Canadians and to become worthy citizens ourselves.

## FROM A WESTERN FEDERATION

### Associate Members

A recent newsletter from the Women's Federation in St. John's United Church, Regina, carried a special message for Associate Members. We are happy to share some of it. The newsletter included also news of local congregational events in which Associate Members might be interested. Has any other group tried this?

#### Associate Members Wanted

We are anxious to contact Associate Members among the women of our church. Who are the prospective Associate Members?

Women who are confined to their homes either through personal illness or family ties, such as shut-ins, mothers of small children, women who must care for an aged mother or father.

Women in business and professional life who cannot attend an afternoon meeting and for whom no evening meeting has as yet been planned.

Women who are active in some other phase of church work, such as leadership in Sunday School or Women's Association, who, while

sympathetic to the work of the Woman's Missionary Society, feel unable to attend Auxiliary meetings.

Women whose children attend Sunday School or are enrolled in mid-week church groups or in the Younger Groups of the Woman's Missionary Society, but who are not themselves actively interested in any form of church work.

Women who, while able to attend Auxiliary meetings, claim that they are “not interested in missions.”

The Woman's Missionary Society with which a Federation is linked, offers the Associate Member:

—An opportunity to gain a wider knowledge of the people in other parts of Canada and in other lands, and of the missionary work of The United Church of Canada in the homeland and across the seas, through reading **THE MISSIONARY MONTHLY** and other missionary literature and the Associate Members' Newsletter.

—A new avenue of service, an opportunity

to share in the nation-wide and world-wide service of our Society through prayer and giving.

—A link with the fellowship of the Woman's Organization in the local church, through visits of the Associate Members' Secretary and occasional attendance at special

meetings; and with the wider fellowship of the Society and of the Church through reading, prayer, and giving.

—A new and deeper satisfaction through the realization that she has a definite place in the fellowship and service of the Woman's Missionary Society.

The Auxiliary Vice-President  
for Younger Groups

**THE STATE OF YOUR LIBRARY**

Younger Groups' summer recess is upon you. Before the Auxiliary, too, has a recess, take time to check the missionary education literature available for leaders in your church.

What is the state of your Missionary Education Library? Check from this list:

**WE HAVE THESE BASIC BOOKS**

**FOR THE USE OF**

<b>Friends with All the World</b> by Edith F. Welker .....	\$1.95
<b>Wide as the World</b> by Louise B. Griffiths .....	\$1.95
<b>In One Spirit</b> by D. Campbell Wyckoff .....	\$1.95
<b>Here's How and When</b> by Armilda B. Keiser .....	\$1.95
<b>Let's Play a Story</b> by Elizabeth Allstrom .....	\$1.95
<b>Children's Games from Many Lands</b> Edited by Nina Millen .....	\$1.95
<b>The Whole World Singing</b> Edited by Edith Lovell Thomas .....	\$1.95
<b>A Faith for the Nations</b> by Charles W. Forman .....	\$1.00
<b>Towards a Friendly World</b> by Marguerite Brown .....	\$ .60
<b>It Takes Time to Grow</b> by Marguerite Brown .....	\$1.25

Baby Band Superintendent Mission Band Superintendent Explorer Counsellor
Intermediate C.G.I.T. Leader
Intermediate and Senior C.G.I.T. Leaders Mission Circle Advisory President
Mission Band Superintendent Explorer Counsellor Intermediate C.G.I.T. Leader
Mission Band Superintendent Explorer Counsellor
Mission Band Superintendent Explorer Counsellor Intermediate C.G.I.T. Leader
Mission Band Superintendent Explorer Counsellor
C.G.I.T. Leaders Mission Circle Advisory President
Baby Band Superintendent Baby Band Mothers
Baby Band Superintendent Baby Band Mothers

If any of these books are missing from the shelves of your Missionary Education Library, this would be a good time of year for the Auxiliary to work out a plan to secure them—during the summer—one by one, or perhaps more.

Leaders need help of the kind contained in these books. Do what you can to meet this need.

R. C. M.

**ARE YOU.—**

Looking for an especially interesting story to read? See "The Bethel Ashram" by Katharine Hockin in this issue, page 23.

Looking for opportunities to help relieve the critical needs of refugees? Read the pamphlet "A Reminder . . . about Overseas Relief" in your study packet and "Messages", the article written by Mrs. Ault, Supply Secretary, in the May issue of THE MISSIONARY MONTHLY.

Mission Bands

**WHO WILL LEAD YOUR BAND NEXT FALL?**

We sincerely hope that your answer is a prompt, "I will, of course!" In that case, missionary education will be carried on in your congregation under experienced leadership next year, and we shall have no fears of hearing that your fine Band has ceased to function.

Perhaps, at the end of a season, you are weary and discouraged, more than ready to resign. Perhaps you have not had as much help as you needed. Perhaps the load has been unnecessarily heavy. Wait a moment! Before you decide that your term of leadership is finished, you should have an answer to at least two questions. Who will lead your Band if you do not carry on? Are you quite sure that this is not the place where God needs you most just now? A letter explaining your difficulties either to your Presbyterial Secretary or to me might bring forth a suggested solution to some problem that would enable you to carry on with confidence.

But perhaps you are planning to move, or have a baby, or an operation! There are so many reasons why leaders do find it impossible to continue. Who will take over your Mission Band? The answer is important. We lost over two hundred Bands last year because no leader could be found to take over when a leader resigned.

There are several ways in which a retiring leader can help to remedy this situation. When you hand in your resignation, be sure to pass on to the W.M.S. Auxiliary or Federation any suggestions you may have for a successor. If

your church has more than one W.M.S. Auxiliary, or if there are several Circles in the Federation, make sure that the members of all of them know about the coming vacancy.

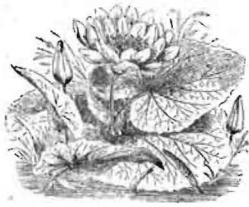
**The welfare of the Mission Band is the responsibility of every W.M.S. woman in your church!**

If a full-time leader can not be found right away, try to persuade some missionary-minded women to work together to keep the Band in existence. It is much harder to re-organize than to take over a live Band. In one church, a sixteen-year-old high school boy was persuaded to carry on the Mission Band until another leader could be found, and reports indicate that he is doing a splendid job. No church is completely without potential leaders!

When your successor is named, pass on to her all the books and materials that you have found helpful. If you have not had a copy of the Handbook for Mission Band Superintendents, request the W.M.S. to supply her with one immediately (20 cents from the Literature Distribution Centre). They should see that she receives *WORLD FRIENDS* and *THE MISSIONARY MONTHLY*, too.

And when you deliver to her your supplies, give her your blessing, too. Say not, "I am glad to be rid of these!" Say rather, "I know you will enjoy this—and call on me for any help you need!"

(MRS. J. L.) GENEVIEVE CARDER  
*Secretary for Mission Bands*



## At Work in the Conference Branches

### Anniversaries

**HAMILTON CONFERENCE BRANCH**—The wives of former ministers, charter members, and the first president attended the 40th anniversary celebration of Edith Peters Auxiliary, Marlboro United Church, Brantford (Brantford Presbyterian). Rev. Jane Bone of Five Oaks Christian Centre was the speaker and discussed the duties and responsibilities of members as Christian workers in the church and community. Mrs. Roy Stuart, first president of the organization, presented a history of the auxiliary, and Mrs. Disher, Presbyterian president, brought special greetings and good wishes. Organized as the "Sunshine Mission Circle" in 1919 with 13 members, the small group gradually grew and in 1950 graduated to an Evening Auxiliary, naming the group after their beloved founder, Edith Peters. During the years the group sent boxes of warm clothing to drought-stricken areas of Saskatchewan and bombed-out folk of Britain and Europe. With a \$200 legacy from the estate of the late Rev. E. J. Peters, the women purchased six baby cots and sent them fully equipped to a mission hospital in Kongmoon, China. For the past several years the auxiliary has directed its efforts to Korea and has sent many articles of children's clothing to Seoul. A banquet table was adorned with pink snapdragons and pink rosettes. Seated with the special guests along with the present minister's wife, Mrs. T. R. Waugh, were three former ministers' wives, Mrs. S. Waldron, Mrs. N. Godfrey and Mrs. A. E. Elliott.

### Alberta

*Press Secretary, Mrs. M. N. Jones, 1807 - 17th Ave. N.W., Calgary, Alta.*

*Treasurer, Mrs. R. L. McLeod, 2016-47th Ave. S.W., Calgary, Alta.*

Wonderful fellowship, inspiration and information set apart the annual Conference Branch meeting of Alberta which met in four-day session at Wesley United Church, Edmonton, March 10-14. "Witnessing in the Christian

Mission" was the theme which was ably developed by Mrs. Hugh Taylor, Overseas Missions Executive Secretary, who from her rich experiences shared her knowledge and conviction with a large and appreciative audience as she spoke on "The Christian Mission Today" and "Focus on Africa". Mrs. Taylor also led a discussion on the "Work of Women in the Church", assisted by Mrs. G. H. Villett.

Miss Bessie French, recently of St. Columba House, Montreal, captivated her audience with her cheery personality and her rare sense of humor. She spoke on "The Impact and Outreach of Home Missions" and the "How and Why of Institutional Missions". The latter address was given at a session held in All People's Mission and dinner was served to a record number of delegates. Rev. Kenneth C. McLeod of Bissell Memorial Church, warmly welcomed the delegates and led in worship, later giving an outline of the work done there.

Mrs. A. W. Craig of Hardisty was another challenging speaker on "The Church's Indian Education". Mrs. Craig has worked in residential schools and in her the Indians have a real champion. Rev. Wilena Brown led in three outstanding Bible studies on the theme, dividing it into three phases—physical, intellectual and spiritual. Mrs. J. Scofield was an after-dinner speaker taking us with her on her journeyings as she went to the World Christian Education Conference in Japan.

In her report for the year the president, Mrs. R. F. Berry, said she had spoken to joint groups in 18 towns and to 14 auxiliaries in her city. Many women both W.A. and W.M.S. are more deeply aware of the work being done in their Branch through the witness of Mrs. Berry. She paid tribute to all personnel in the work and told of the opening of the new John Neil Hospital at Cold Lake. Mrs. A. D. Richard dedicated 26 new organizations. Reports were presented as a round table discussion between Mrs. E. Geehan and the portfolio secretaries, and Miss Marion Thomson, Field Secretary, led the section dealing with the Younger Groups. The three departments which received special



emphasis were Stewardship, Candidate and Explorers. Gains in all departments were reported by the Corresponding Secretary, Mrs. R. C. Robertson, and the total givings through Presbyterials were more than last year, said Mrs. R. L. McLeod, Treasurer. Mrs. F. Miller conducted the memorial service for seven members. The meetings closed with a communion service led by Rev. J. C. Gardiner of Wesley Church.

**CALGARY PRESBYTERIAL** — This Presbyterial was privileged to have Miss Grace Beattie as guest speaker at their annual meeting, held in Central United Church, Calgary. She brought greetings from the women in Trinidad and gave an interesting picture of the new developments created by the Federation of the 13 islands. The Presbyterial theme was "Strengthen your stakes and lengthen your cords" and this was ably presented by Rev. Edna Pratt Mack in her worship service. She emphasized our dependence on the power of God in our daily lives, as shown in the life of St. Paul. Registration was 197 with all city churches represented, and delegates from 7 outside auxiliaries. An increase of 420 was noted in membership, and the Treasurer reported the allocation was raised and a surplus of \$1,075 for G.B.A. The allocation of \$17,900 for 1959 was accepted unanimously and the presentation of the skit, "Concerns in Christian Stewardship" emphasize the information necessary for all treasurers and secretaries in this department. Literature was presented several times in a most interesting way by different women, stressing various classifications such as devotions, racial and social problems, libraries, Saddlebag Series, mission study and youth books.

Miss Emily Putnam, W.M.S. hospital visitor, stressed the need for more visiting in hospitals and nursing homes. One item of particular interest was the rendition of the hymn written for the World Convention on Christian Education in Tokyo, Japan, by two Japanese. This was printed in the December issue of *THE MISSIONARY MONTHLY* and showed one more way of using our periodicals to advantage. An hour was devoted to the theme conferences. The audience divided into five groups under excellent leaders. Unusual interest and participation by the women resulted in worthwhile discussions and a request that these conferences be given more time. The Supply Secretary reported 5,503 pounds of clothing were shipped from 15 churches in the clothing drive for

Korea. A total of \$550 was sent to Vancouver for re-shipping charges and this expense was shared by all United Church women. Used nylons were sent to Japan and Korea for the weaving projects for widows. Seven Vacation School kits were sent out last year and Christmas gifts for Indian children at Morley and Good Fish Lake were given in great numbers. A successful workshop was held in Central United Church when the film, "The Long Stride" was shown. The film, "North American Neighbors" was shown to an interested audience. The resolutions and memorials presented showed that the members are interested and concerned about every phase of our missionary work and every phase of community life.

### Bay of Quinte

*Press Secretary, Mrs. E. Free, Sunderland, Ont.*

*Treasurer, Mrs. A. Scriver, 145 Hunter St. E., Peterborough, Ont.*

More than 100 delegates attended the 14th Biennial Conference Branch Meeting held in George Street United Church, Peterborough, March 10-12th. The opening worship service led by the president of Cobourg Presbyterial followed the theme, "The people had a mind to work". Mrs. W. A. Scott, Christian Stewardship Secretary, quoted the words of William Carey, "Attempt great things for God and expect great things of God." Fulfillment of these words was expressed by Mrs. A. Scriver, Treasurer, when she reported an excess of over \$13,000 above 1957 had been forwarded to Dominion Board.

The president of Kingston Presbyterial opened the sessions on the second day with a worship service. Miss Mary R. Harton, Secretary-Treasurer of Periodicals, reported an increase of more than 5,000 subscriptions for *WORLD FRIENDS* over the same time last year. She told about the 30 paintings drawn by Japanese children that were brought to Canada. *WORLD FRIENDS* held a competition for Canadian children to paint pictures depicting life in Canada. The Japanese pictures were given as prizes. The Canadian pictures were sent to Japan thus creating a link between Canadian and Japanese children.

Rev. A. L. Shorten, president of Peterborough Presbytery and Chairman of Christian Education Committee of Conference, addressed the gathering on "The Role of the Laity in the Christian Mission". He quoted from the Report

of the Evanston World Council of Churches the following: "The real battles of the faith today are being fought in factories, offices and farms, in political parties and in countless homes, in the press, radio and T.V., in the relationship of nations. Very often it is said that the church should 'go into these spheres'; but the fact is that the Church is already in these spheres in the persons of the laity."

In his remarks regarding the world situation, Rev. H. Cotton said that if ever there was a time we needed the church it is now if we are to come to international agreement. He said, "The W.M.S. is an organization giving everything away. It is purely altruistic. It raises money to be translated into service." Miss Harriet Christie, who was guest speaker for the afternoon, attended the World Institute of Christian Education held in Japan. It was a rich experience to view the church through the eyes of the people representing many countries. Following this she attended the World Convention of Christian Education. Miss Christie visited former students in Japan, Hong Kong and Korea where they were making an unique contribution. As she saw the tremendous need for more helpers in the mission field she made an earnest plea for greater effort to recruit young women to full time service in the church. A discussion conducted by Miss Emminghaus, Conference Branch Candidate Secretary, and Mrs. A. L. Shorten assisted by Miss Christie further emphasized that full time service in the church can give complete fulfillment of life.

Mrs. S. R. Collins, on furlough from Angola, was the guest speaker for the evening. She commented that Africa is very much in the news. Africa is searching for life and dignity which is the right of every human being.

**OSHAWA PRESBYTERIAL** — This Presbyterial held its annual meeting in St. Andrew's United Church, Oshawa. "The Story of the Year" was read by the Recording Secretary. The Treasurer reported that the allocation had been surpassed by \$1,600 for G.B.A. The Christian Stewardship Secretary spoke on new work and objectives for 1959 and the Literature Secretary showed new books and, in particular, small books for pick-up reading or giving to sick or bereaved. The morning session closed with a buzz session at which pertinent questions were discussed in small groups. The afternoon session opened with an In Memoriam service for 33 members who had passed on in 1958 and was conducted

by ladies from Maple Grove Auxiliary. The evening worship service presented by members of Northminster Church, Oshawa, was based on the year's theme. Three new Mission Circles and three new Mission Bands were welcomed. At the supper hour a successful rally of C.G.I.T. and Explorer girls and their leaders saw slides shown by Miss Vera Boyd, missionary on furlough from India. A helpful playlet, "The Associate Members' Secretary on the Job" was presented by Brooklin Evening Auxiliary. The afternoon guest speaker, Miss Vera Boyd, based her address on "Not Other Hands but Ours" telling from her personal experience stories of rescued orphans who became leaders and of wonderful responses to loving service. The evening guest speaker, Mrs. C. Maxwell Loveys, dealing with "Concerns and Co-operation" referred to great changes in both church and civil life and pointed out examples of co-operation between the state and various Boards of the United Church.

### **British Columbia**

*Press Secretary, Mrs. K. Crowe, 3521 West 28th Ave., Vancouver 8, B.C.*

*Treasurer, Mrs. G. R. Chapman, 2265 East 38th Ave., Vancouver 15, B.C.*

The annual meeting of British Columbia Conference Branch was held in Shaughnessy Heights United Church, Vancouver, March 18-20th and was attended by the highest registration of any year—over 120 delegates registering. Many more attended one or more of the sessions who did not take the time to register. Registered too were visitors from other Conference Branches, Mrs. J. Chisholm of Manitoba and Mrs. Turner and Mrs. Young from Ontario. The theme was "Lengthen your cords, strengthen your stakes; the Christ you will not share you cannot keep." The speakers, discussion groups and the worship periods gave the delegates much food for thought and much soul-searching.

The principal speaker was Mrs. Hugh D. Taylor, Overseas Missions Executive Secretary, who addressed the gathering many times, giving of her knowledge not only of overseas fields but also of the new woman's organization still in the embryonic stage. Her major talk was given on Wednesday evening and centred around the Christian Mission of the Church. "There are no geographical limits to the Christian Mission to the world. Wherever the need is for God's message, there we have an obliga-

tion." Mrs. Taylor outlined our partnership in this great mission as missionaries, evangelists, and trainers of leadership.

Another interesting speaker was Miss Bessie French, W.M.S. worker, who presented the needs of the Home Mission fields, the urgent need for recruits to "man" these and overseas fields. She stated that we must be a growing church, be an informed church. She felt there was need of more education, more understanding, being more friendly with the stranger in our midst, more co-operation, more loyalty and more sharing of the full responsibility of the full mission of the church in the world today.

The annual reports of the various secretaries and treasurer were mimeographed and circulated for delegates to read at leisure. The auxiliaries and federations showed an increase not only in membership but also in givings. The affiliated societies showed a decrease in membership. Four of the six Presbyterials reporting told of over-reaching their allocation but lateness in sending in reports was the complaint of nearly all the secretaries, thus making it impossible for them to make a true picture of the actual work done. Two interesting Bible study and discussion groups were held on "What is the Church?" and "What are our responsibilities in the Church?" conducted by Rev. J. J. Oliver. Many helpful ideas and possible solutions were given for some of the problems confronting the Christian today. Mr. Oliver pointed out that the early Church was a learning church, a witnessing church as we should be today.

<sup>3</sup> In Mrs. Taylor's talks and the talks of other speakers on the mission field one realized that no longer are our missionaries sent out blindly but are requested by the churches of those lands; they work with and under those churches most of which are United Churches. A most interesting panel was held in which the problems, the needs and possible solution of difficulties which confront not only the stranger within our midst but also our young people and the Canadian Indian people were told in simple stories by leading women in social welfare, temperance, racial brotherhood and world peace. From this panel and the discussion groups that followed two resolutions were drafted and later endorsed.

A memorial service was held for three W.M.S. members who had passed away during the year. The addresses by Mrs. Hartwick on her impressions of General Council, Mrs. W. S. Taylor

on recruiting, Mrs. Crook on the changes of the past three years, and Mrs. McIntyre on her impressions of the World Christian Education Conference in Tokyo gave much food for thought—particularly the questions that had been asked of Mrs. McIntyre many times in Japan—"Are you a Christian?" "Why?" and "What are you doing about it?" These will long ring in our minds. The ladies of the Chinese Mission entertained all the delegates at tea one afternoon. It proved a delightful interlude.

VANCOUVER PRESBYTERIAL—The annual Presbyterian meeting was held in St. Giles United Church, Vancouver, and divided the area into two parts to be known as Vancouver North Presbyterian and Vancouver South Presbyterian. Mrs. K. C. Crooks, Conference Branch President, gave the report on the Presbyterian division and installed the new officers. To honor this historic event seven past presidents were guests at the luncheon. The morning session opened with Mrs. J. L. Todd in the chair and the St. Giles Auxiliary conducting the worship service. Reports of the secretaries were presented under the heading, "Strengthen your stakes". The afternoon session of junior groups included an address by our guest, Rev. R. Catherine McKeen, Secretary for Younger Groups, Dominion Board, Miss Florence Jack ably reported on the new books and Mrs. J. Ellis was in charge of the In Memoriam service. In her presidential address Mrs. Todd based her remarks on the theme of the meeting, "Lengthen your cords, strengthen your stakes", and gave a number of points in which every member could participate. Vancouver Heights Federation conducted the afternoon worship service. The Treasurer reported \$395 had been raised in excess of the allocation which was voted for books for Ewha University Library, Seoul, Korea.

Instead of asking our local missionaries to speak at the meeting, as is our custom, they were invited to be our dinner guests and sit among the members wherever they wished and thus become better acquainted. The evening session opened with the call to worship given by the Knox Mission Circle. A report given by Mrs. Smith said that Knox United Church was the only church with a complete missionary family, having a group in each department. The Mission Circle had only 7 members but they are a very active group and raised \$300, among numerous other projects. Miss McKeen

outlined in detail our place in the Christian world. Four responses that were required of us as Christian people were: a true response of worship; a heralding or proclamation of the Gospel to all peoples; a togetherness among Christian people in fellowship; and service through giving of our time as well as our money. The Candidate Secretary told of the countless opportunities for workers in the mission fields of Canada and overseas.

## Hamilton

*Press Secretary, Mrs. R. D. Trask, Canfield, Ont.*

*Treasurer, Mrs. John Inglis, 1081 Huron St., Niagara Falls, Ont.*

HALDIMAND-NORFOLK PRESBYTERIAL — The annual Presbyterian meeting was held on March 31st in the United Church, Waterford, with a registration of nearly 200. After the worship service and In Memoriam the business reports were read and accepted. Our Treasurer reported that the allocation had been exceeded by \$850 which amount was voted to go towards the John Neil Hospital, Cold Lake, Alberta. Mrs. John McKillop, guest speaker of the morning, used the theme of the year as her topic, "Lengthen your cords and strengthen your stakes", and implied it might be used with unprejudiced consideration concerning the challenge with which we are confronted in the church—the likelihood of one women's organization. The literature was well displayed and commented upon. An invitation was given to inspect the literature tables and make purchases after the session. Lunch time conferences were held on a variety of topics by several leaders. During the afternoon we were honored by an interesting message from Mrs. Ross Patterson, Conference Branch President. Miss Leota Werner, missionary on furlough from Trinidad, was born, attended school and taught in this area and feels that she is truly one of us. She gave us a vivid description of the activities in the life of a missionary in Trinidad.

## London

*Press Secretary, Mrs. F. C. Ball, 214 Ridout St. S., London, Ont.*

*Treasurer, Mrs. W. F. Purdy, Riverdale Manor, Apt. R-53, 520 Wyandotte St., Riverside, Ont.*

ALGOMA PRESBYTERIAL — Better racial relations within our communities was urged by members at the annual Presbyterian meeting in All People's Church, Sault Ste. Marie. The

problem of providing Christian education not only in non-Christian countries but in our own district was disclosed. Many successful centres of higher education have been achieved through the efforts of religious organizations, it was agreed. This problem of education was presented in the form of a reading of a television panel discussion. Over \$6,000 was raised by the Presbyterian. The opening worship service was led by Rev. E. J. Robertson. There were more than 125 members registered. At the turn of the century Indians in what is now northern Manitoba had no knowledge of Christianity. These Indians, the Crees, did not come under government aid nor was there a church particularly interested in them. They were forgotten people until the late Rev. Fred Stevens was asked by an Indian to bring the gospel to the people. Mrs. Frances Stevens, as missionary in the north of Manitoba for fifty years, related the story of her husband's determination to help these people.

KENT PRESBYTERIAL—"Strengthen your stakes; lengthen your cords" was the theme of Kent Presbyterian when it met in St. Andrew's United Church, Chatham, for the annual meeting. The delegates numbering more than 200 were very fortunate to have the privilege of hearing two outstanding speakers, Mrs. E. L. Daniher, Chairman of the Overseas Missions Committee and 3rd vice-president of Dominion Board, and Mrs. Murray MacInnes, a missionary from Angola, Africa. Mrs. Daniher spoke on the changing patterns in the Church's Mission—"New Ways for New Days". These changes she stated were due to the growth of nationalism, the growth and development of younger churches, the shrinking work, and the urgency of the need for Christian witness at home and abroad. Today's missionaries must be better trained and more highly educated. They must have the qualities of understanding and humility, and prove themselves to be flexible. The Treasurer reported that our objective was exceeded by \$420. The morning worship service was presented by the Croton W.M.S. Auxiliary, basing the thought on the Presbyterian theme. In the afternoon the delegates gathered into groups to discuss how this theme could be applied in worship, fellowship, witness, service and Younger Groups. The highlight of the afternoon was the address of Mrs. MacInnes who prefaced it with these words, "Truly it is your work we do. We share in the task of

witnessing for Christ where we are. The whole world is the mission and *you* are the missionary." She emphasized the significance of the statement, so often repeated at the Ghana Assembly in 1958, "The Mission of Christ is the mission of the whole church to the whole world." Printed reports were available to the delegates. Outstanding was the contribution to Home and Overseas Supply. Progress in the majority of departments was very encouraging.

**PERTH PRESBYTERIAL**—This Presbyterial held its annual meeting in St. John's Church, Stratford. The president opened the worship service basing her remarks on the theme, "Strengthen your stakes, lengthen your cords" and also using the hymn written by a Japanese for the World Convention on Christian Education held in Tokyo last year. Good weather and good fellowship created a friendly atmosphere. "Looking ahead with our Secretaries" brought the various secretaries to the front to give thumbnail sketches of their work. "True wealth is with our children of the Baby Bands"; "It is a joy to watch children of Mission Bands pack 16 boxes for other children"; "Ninety girls in our Explorers are doing well"; "Look at the enthusiasm that our C.G.I.T. girls put into their six-week project on Missions"; "I will go anywhere to help form another Mission Circle"; "Look in *THE MISSIONARY MONTHLY* for citizenship material" and "Keep up the handshaking among our sick and newcomers." "Come, see our display of supply work." The Corresponding Secretary said, "Don't be afraid to try new ideas, seek new leaders, take the long view and look high enough to catch the vision." The skit, "Encore" was given by the Tavistock group and stimulated everyone's interest in *THE MISSIONARY MONTHLY* and *WORLD FRIENDS*. Two helpful Bible study periods were conducted by Rev. Stuart McLeod. The guest speaker, Rev. Elizabeth Mewhort told of her work among the villages of India. People are the same the world over and respond to kindness and appreciation.

## Manitoba

*Press Secretary, Miss Alice Price, 440 Waverley St., Winnipeg 9, Man.*

*Treasurer, Mrs. James Hercus, 363 Oak St., Winnipeg 9, Man.*

"Hold not back—lengthen your cords and strengthen your stakes", theme of the Manitoba

Conference Branch was stressed in all reports that were presented at the biennial meeting and School for Leaders, March 4-6th at Knox Church, Winnipeg. Mrs. C. M. Loveys, Home Mission Executive Secretary, Dominion Board, addressed the Wednesday afternoon meeting and chose as her topic "Concerns and Co-operation". The foundation stone of our national life in these demanding times should be "Blessed is the nation whose God is the Lord," she said. Speaking of the move towards one women's organization she said that we do not know where it will lead us but we believe God will lead us into it if it is right. Mrs. Loveys and Mrs. W. W. Conly then presented a skit to depict progress made towards this goal. This was followed by discussion.

The financial report showed that over \$90,000 had been raised and sent to Dominion Board. The new allocation of \$94,616 was accepted for 1959. Following lunch on Wednesday Rev. K. A. Moyer addressed the gathering on "Temperance Policy and Programme". He said that it is the Holy Spirit speaking through dedicated lives that has the last word regarding alcohol. Dr. W. F. Clarke, Principal of the Prairie Christian Training Centre at Fort Qu'Appelle, conducted the Bible study for the three days on "Strengthen your stakes through Bible Study", which was based on the first two chapters of Acts. Mrs. F. B. Burnett, Christian Stewardship Secretary, reported that films, special church services and discussions had carried forward the Christian Stewardship work.

The Supply Secretary, Mrs. J. M. More, by means of a map, drew attention to the communities in Manitoba that received supplies from our Society. Auxiliaries in Manitoba had packed thousands of pounds of clothing for needy Korea. She spoke of her visit this past summer to Severance Hospital in Korea, where one of our missionaries is on the staff. While there a box from Manitoba arrived at the hospital. Mrs. F. C. Tillman reported on C.G.I.T. work which raised \$1,500 for Missions through World Friendship Rallies. Mrs. J. E. Stewart gave the Community Friendship report, noting special concern for the sick, the shut-ins and senior citizens, the Indian Metis in the community and assistance given to Red Cross, Community Chest, Good Neighbours' Clubs and other welfare projects. Mrs. W. H. Finlay reported a pleasing increase in affiliated Explorer Groups and offerings. "Lack of leader-

ship was one reason for a decrease in numbers in Baby Bands", said Mrs. J. W. Pottinger. Lack of leadership and moving up into Explorer Groups were two reasons given for a decrease in Mission Band membership according to Mrs. O. E. Holmes.

Mrs. H. Johnston said that there is a real challenge before us to promote the formation of new Mission Circles, for it is in such groups that we can hope to find full time workers for the Church. Secretary for Christian Citizenship, Mrs. K. Moyer outlined the major areas for concern in social welfare, racial brotherhood, world peace and temperance. She urged all to keep informed so as to be prepared for participation in the controversies and outcome of any civic problems. The Candidate Secretary, Mrs. A. P. Bowman noted that Presbyterian secretaries are striving to impress the girls and young women with the need for women workers in the Church. Vocational guidance teachers had been contacted and asked to give some attention to the possibility of Church work.

The history of literature distribution in Manitoba was traced by Mrs. Ian Harvey, Literature Secretary. With her on the platform were Mr. G. P. Fairburn, Interim Chairman of the Management Committee of the Literature Depot, Mrs. Morden of the Book Depot, and Mrs. Cooke, Literature Secretary for Birtle Presbyterian. All contributed facts and figures of the Book Depot and spoke of plans for future development. Mrs. E. A. Dixon, Associate Members' Secretary, suggested that cords could be lengthened through membership, visitation and campaigning among the women of the congregation. Stakes could be strengthened by having an assistant membership secretary in every auxiliary to assist with visiting regularly and in distributing literature. Thursday and Friday mornings were devoted to departmental conferences which were held in the form of a School for Leaders.

## Maritime

*Press Secretary, Mrs. J. K. MacInnes, Allison Hall, Sackville, N.B.*

*Treasurer, Mrs. Roy Vail, Box 130, Sherwood Park, Rockingham, N.S.*

The full Executive of the Maritime Conference Branch met in Bethany United Church, Armdale, with the president, Miss Bessie

Matheson, presiding. Mrs. E. R. Woodside, immediate past president, conducted the opening worship service in the beautiful sanctuary of this lovely new church, speaking from the topic, "Who is my neighbour?" The adult membership showed a decrease of 75, however there was an increase of 2 affiliated societies bringing an increase of 18 in membership and \$18. During the year there were 8 new auxiliaries organized and 3 new affiliated societies. In every Presbyterian the study book and guide were used by over 75 percent of the auxiliaries. The Treasurer reported an increase of \$10,000 in givings over the preceding year. Every Presbyterian reported an increase. The total amount for G.B.A. was \$3,940.99 of which \$2,326.65 was voted for the John Neil Hospital, Cold Lake, and \$1,614.34 for the library at Ewha University, Korea. In presenting her report Mrs. Vail said it was evident that even in difficult days, many are placing the Kingdom of God first. Many areas within our Conference Branch had suffered economic set-backs within the past year but no group failed to measure up to a fine standard of Christian giving.

Mrs. B. R. Tupper reported Lunenburg-Queen's and Fredericton as banner Presbyterials as far as Mission Circles are concerned. They are all using the study packet. There was an increase in the number of Affiliated C.G.I.T. Groups, the number of members and the amount of money given to Missions according to the report of their secretary, Mrs. D. A. Lavers. Mrs. A. F. Miles' report of Affiliated Explorer Groups was most encouraging with increases all along the line. Many groups reported the missionary exploration on Kenji the most interesting study in years. Mission Bands also had a record year. The other side of the picture is that some Bands disbanded for lack of a leader. It was noted that most of the leaders are using the program material provided and are leading the children in various projects which bring happiness to others as well as themselves. Practically all the Presbyterian secretaries reported lack of leaders for Baby Bands. Visits to the mothers were greatly appreciated. Sometimes these visits were the only contact the mothers had with the church. Regarding Associate Members, efforts were made to increase interest in this group of church women of whom 112 became active members last year.

The Candidate Secretary, Mrs. A. J. Reynolds said there was a great deal of personal work done to interest the young women and girls in the full time work of the church. "With so many people taking responsibility we can at least report progress." Mrs. George Murray's report on Christian Citizenship showed that "auxiliary members are reaching out to a clearer understanding of the problems we face as Christian citizens not the least of which are the needs of people around the world." Community Friendship has been demonstrated in many and varied activities as reported by Miss Helen Young. One member over 80 years of age teaches English to newcomers and spoke of her joy in this work. On the whole the literature picture is bright, said Mrs. A. F. MacLean. One has only to go to W.M.S. rallies to realize that people will sacrifice to buy books they need in their work. WORLD FRIENDS in its enlarged edition is proving attractive and interesting, reported Mrs. M. A. MacMillan.

Mrs. M. W. Chepeswik in her report on supply work showed that in the past year approximately 6,200 pounds of clothing and supplies went to Mission centres in Canada. The amount of money contributed for shipping charges was \$1,815. In addition, 111 organizations sent parcels directly overseas. Mrs. J. K. MacInnes said that our press work is a wonderful opportunity for Christian service. Miss Dorothy Young, Home Organization Executive Secretary, reported on the work of the commission set up to study the proposed one woman's organization.

## Newfoundland

*Press Secretary, Mrs. J. W. Winsor, 344A Hamilton Ave., St. John's, Nfld.*

*Treasurer, Mrs. Leslie Tuck, P.O. Box E-5366, St. John's, Nfld.*

BURIN PRESBYTERIAL — On Sunday morning, February 15th, the Children's World Day of Prayer Service was held in the United Church at Port Elizabeth under the leadership of the W.M.S. Auxiliary president. The members of the Auxiliary occupied the choir and assisted with the service. Owing to the inclement weather the Women's World Day of Prayer was postponed until Sunday, February 22nd. The service was conducted by the members of the Auxiliary, the members of the C.G.I.T. assisting with the singing. The service was held

in place of the regular Sunday service. It was greatly enjoyed by all who attended.

The Auxiliary at Lewin's Cove held their February meeting at the home of their oldest member who has been a faithful member of the Auxiliary since it was organized in 1936. For the past five years she has been an invalid and since her birthday is in February, each year this meeting has been held at her home. A birthday gift and a cake with candles were presented and after the regular meeting there was a gay social hour. On March 15th the Auxiliary held a public meeting the theme of which was Temperance. A good program was presented which was enjoyed by a large congregation.

The Auxiliary decided to keep the church open each Sunday during the illness of the minister. Accordingly on March 22nd a story and song service was held. The members felt well repaid for the time spent in preparing for these services when they saw the goodly number of people who attended them.

## Saskatchewan

*Press Secretary, Mrs. Frank E. Hill, 1161 Redland Ave., Moose Jaw, Sask.*

*Treasurer, Mrs. T. H. Babcock, 2077 Cameron St., Regina, Sask.*

A packed church at Knox - Metropolitan, Regina, heard Mrs. C. Maxwell Loveys, Home Mission Executive Secretary, summarize the work and obligations of the United Church W.M.S. Women of all ages, representing the very core and strength of the work of the church, gave their rapt attention as her speech highlighted the three-day Conference Branch meeting of the W.M.S. "We are living in an age of concern and co-operation," said Mrs. Loveys. "The keystone of the life of every individual should be God, in these difficult and demanding times." Rev. E. L. Bishop conducted the worship service and appealed, in a brief address, to the women to take time out in a busy world when "most people are much too busy too much of the time" to be receptive to inspiration from God. "People who are talking all the time never hear the quiet voice of God in their lives," he said.

The theme of the meetings was "Lengthen your cords and strengthen your stakes." Greetings were sent from Manitoba, Toronto, Alberta and British Columbia Conference Branches. At

the Tuesday evening meeting, Rev. J. R. Hord officiated at a Communion Service after which Mrs. Ira Holmes read the roll call, 15 Presbyterials being represented. Thursday morning a panel discussion on "Our Future" was conducted by Mrs. J. S. Carpenter. The morning worship period was conducted by Rev. W. S. Poulton. Mrs. N. C. Bayne led the afternoon prayer session and a panel on "Information and Promotion" was conducted by Mrs. R. J. Davidson.

In her presidential address Mrs. L. W. Schnell spoke with admiration of the work done by missionaries of the church. The days are always interesting and constructive for Mr. J. McKinlay who is an associate worker on the Côté Indian Reserve near Kamsack. He spoke of the Christmas concerts, the teas, the services in the homes and the various group activities which are part of his work. He illustrated his talk with colored slides of his congregation. After the luncheon on Wednesday the film, "Face of the South" was shown.

REGINA PRESBYTERIAL - If you were in the village of Riceton on a certain June morning each year, and within earshot of the home of Mrs. Graff, you would hear a constant humming of sewing machines, and from that hum you would fairly catch the spirit and vigor of those behind the machines. Riceton is a small village of approximately 150 people lying about twenty miles southeast of Regina. The sewers are the Riceton W.M.S. ladies. Although they have only a membership of 8, they appreciate the help of others in the community who are non-members. The highlight meeting of their year is this June meeting where they have met for 21 successive years at the same home to put together the layettes, quilts and other articles which have been prepared during the winter months. The sewing machines are humming at 9 a.m., a pot-luck luncheon is served at noon, and then the sewing continues until 3 or 3.30 when a short meeting is held. The resulting nightgowns and diapers turned out by the dozens are forwarded along with many other articles to Severance Hospital in Korea where Miss Beulah Bourns works. A smaller portion of the work to the value of \$60 was forwarded to an Indian Mission in Saskatchewan this past year. Much of the credit for this accomplishment is due to their supply secretary who for many years has capably given leadership in this work.

## Toronto

*Press Secretary, Mrs. V. W. Hodgins, 240 Evelyn Ave., Toronto 9, Ont.*

*Treasurer, Mrs. H. B. Richardson, 22 Kirk Bradden Road E., Toronto 18, Ont.*

Mrs. G. E. K. Howe, President of Toronto Conference Branch, welcomed representatives of 11 Presbyterials to the annual meeting held at Alhambra United Church, Toronto. Rev. R. Catherine McKeen conducted a series of Bible studies based on the theme, "Thine is the Kingdom". The first afternoon Mrs. J. L. Halpenny spoke briefly about work among our senior citizens. Concerned Christians can help them in their loneliness by planning regular and frequent visits. Then speaking on "The Future of Women in the Work of the Church", she urged W.A. and W.M.S. members to a unity of effort in the total mission of the Church. She suggested joint projects and joint study groups at congregational and Presbyterial levels.

An informal dramatization presented by three executive members and written by Miss McKeen presented in a delightfully light manner some serious blank spots and misconceptions that may exist in the local auxiliary. Mrs. Clayton Searle, Christian Citizenship Secretary, had delegated varied areas of the work of this department to Presbyterials for their year's study. The Presbyterials reported findings and the resulting programs of action. As an example, an original playlet was presented by members of Grey Presbyterial considering the privileges and responsibilities put forth in the Declaration of Human Rights. The financial organization was clearly outlined by Mrs. C. R. Jarvis, Secretary for Christian Stewardship on the Dominion Board, and in answering questions she brought out the difficulties and Christian embarrassment involved in deciding which requests for help from overseas and at home can be accepted. Through this need for planning ahead she made clear the necessity for the policy of giving allocations. The allocation of this Conference Branch was exceeded by \$2,288 which will go to G.B.A.


Miss Harriet Christie, Principal of the United Church Training School, spoke on her recent visit to Hong Kong, Korea and Japan. She described vividly the work being carried on by the missionaries in the fields of rural help and evangelism, medicine and education. More missionaries are needed. Miss Christie advised us to stop giving missionaries the "pity or



pedestal" treatment. "They are doing the work they want to do in the place they want to do it," she said. Of this she is convinced—"If full time church work is presented as a recognized vocation, not strange or different, it will have a stronger appeal to the young people who are possible recruits."

Rev. Anson Moorhouse, Audio-Visual Director for the Board of Information and Stewardship, addressed a large gathering of delegates and visitors on Wednesday evening. His theme was "Africa and You". "The idea of the simple happy life of the African is an illusion," he said. Africans have ulcers too, not brought on by money worries but by superstitious fear which is a dominant force in African tribal life. Mr. Moorhouse pictured graphically the unbelievable rapidity with which the African way of life is changing. "They must be able to see in us," concluded Mr. Moorhouse, "the leadership of Christ, the fellowship of man, and the dignity of every person. We must be aware that the flow is from here to there *and* from there to here or else it is a poor imitation of Christian fellowship." The evening closed with a hymn which was led by a taped recording of an African choir and the Canadian congregation joined in singing in English—a moving climax to a stirring address.

Further progress was made toward the goal of complete unity of purpose and integrated effort when executive members of Federations, Woman's Associations, and Woman's Missionary Society Auxiliaries representing Toronto and York Presbyteries and Presbyterials met at Eglinton Church, Toronto, to discuss common problems. Rev. Harold Frid, who was a delegate to the World Christian Education Conference in Tokyo, set the tone of the meeting by relating the strength of conviction and eagerness for Christian fellowship he had found among the Christians of Tokyo and Hong Kong. He challenged western Christians to live up to the respect given them by the average citizen of the Orient. They think "Western" and "Christian" are synonymous, and judge Christianity accordingly. Do we warrant that respect by personal devotion and sympathetic understanding of their varied problems? The discussion that followed was based on questions pertaining to the organization of Federations, allocation of missionary givings, and clarity of purpose. As a result of keen interest shown, plans have been made for a one-day conference in the autumn.




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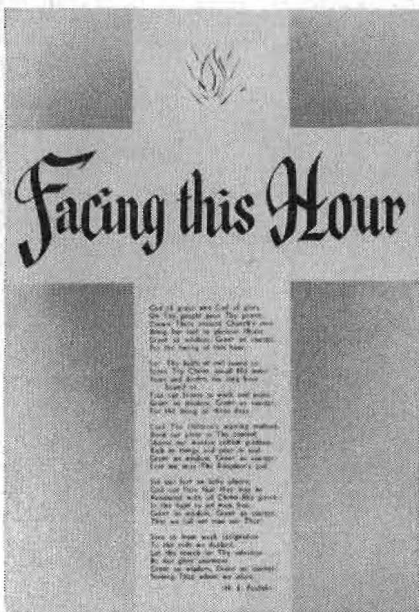
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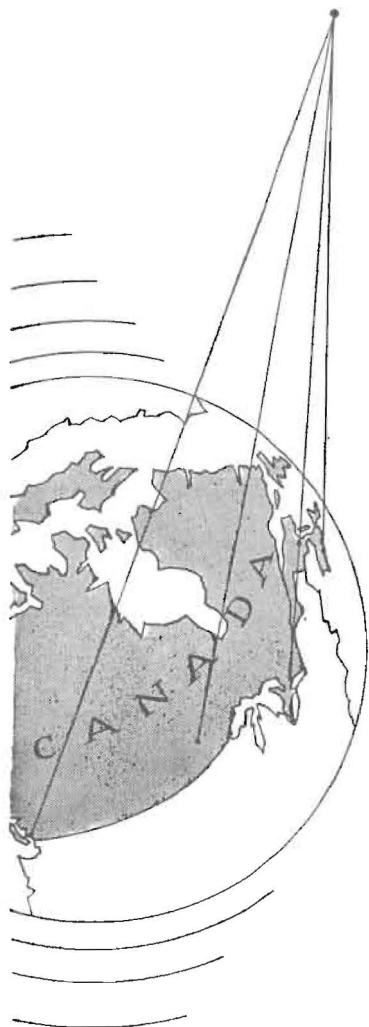
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