

# *The* WITNESS

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A COPY

APRIL 24, 1952



GIRL'S FRIENDLY SOCIETY JUNIORS

The Girls' Friendly Society Of The U. S. A.

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE

NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4

Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer.

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4:30, Vespers or Music Service.

Weekdays: Tues.-Thurs., Prayers - 12:30. Thurs., and Holy Days, H.C. - 11:45 Fri., Organ Recital - 12:30.

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Wednesdays: Healing Service, 12 noon.

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Service and Sermon.

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a.m., Morning Prayer - 1st Sunday, Holy

Communion.

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Thursday and Holy Days: 11 a.m., Holy

Communion.

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Morning Prayer and Sermon; 8 p.m., Service

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5:30 Vespers, Tuesday through Friday.

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"A Church for All Americans"

# The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.

The Rev. C. Leslie Glenn

The Rev. Frank R. Wilson

Sunday: 8, 9:30, 11 a.m., 4:00 and 7:30

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Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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Also, 7:30 Tuesdays; 11 Wednesdays.

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Weekdays Holy Communion, Wednesday,

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Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

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Sunday: 8 and 10:10 a.m., Holy Com

munion; 9:30, Church School; 11 a.m.

Morning Prayer; 8 p.m., Evening Prayer.

Weekdays: Holy Communion, Mon. 12

noon; Tues., Fri. and Sat., 8; Wed., 11;

Thurs., 9; Wed. Noonday Service, 12:11.

### CHRIST CHURCH

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Rev. Frederic B. Kellogg, Chaplain

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Weekdays: Wednesday, 8 and 11 a.m.

Thursday, 7:30 a.m.

### TRINITY CHURCH

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Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a.m.

### CHRIST CHURCH

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Rev. W. E. Weldon

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9:30; M. P. and Ser. 11.

Weekdays: H.C. daily 8 ex Wed. & Fri. 7;

H.D. 12:05. Noonday Prayers 12:05

Office Hours daily by appointment

### ST. PAUL'S CATHEDRAL

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Very Rev. John S. Willey, Dean

Sunday: H.C. 8, 11 first S.; Church School,

10:50; M.P. 11

Weekday: Thurs. 10. Other services as

announced.

Office Hours, Mon. thru Fri. 9-5

### TRINITY CHURCH

Broad & Third Streets

COLUMBUS, OHIO

Rev. Robert W. Fay, D.D.

Rev. Timothy Pickering, B.D., Assistant

Sun. 8 H.C.; 11 M.P.; 1st Sun. H.C.; Fri. 12N

H.C.; Evening, Weekday, Lenten Noon-Day,

Special services as announced.

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NASHVILLE, TENNESSEE

Rev. Payton Randolph Williams

7:30 a.m., Holy Communion; 9:30 and

11 a.m., Church School; 11 a.m., Morning

Prayer and Sermon; 6 p.m., Young People's

Meetings.

Thursdays and Saints' Days: Holy Com

munion, 10 a.m.

### CHURCH OF ST. MICHAEL AND

ST. GEORGE

St. Louis, MISSOURI

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The Rev. William M. Baxter

Minister of Education

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5:45 p.m.; Canterbury Club, 6:30 p.m.

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Rev. William Eckman, Assistant

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FOUNDED IN 1698

Rev. James R. MacColl, 3rd, Rector

Rev. Peter Chase, Curate

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Wed. & Holy Days, H.C. 11

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THE WITNESS

TUNKHANNOCK, PA.

—STORY OF THE WEEK—

## Girls' Friendly Society Moves Into A Wider Tomorrow

### Has Excellent Program To Teach Members Of Responsibilities In One World

BY ANNE GUTHRIE

*National Executive Secretary of GFS*

★ The world in which the youth of today will become the adults of tomorrow will not be an easy one to enter. Conflict, tensions and insecurity may be a permanent part of their lives. Consequently, we who are their leaders must ask ourselves what qualities of mind and spirit we are helping them to develop today that will help them to stand firm no matter what tomorrow may bring.

Seventy-seven years ago in England, when Mrs. Townsend gathered the first group of girls around her, and they called themselves the Girls' Friendly Society, she little realized that her concern for girls of the factory, her eagerness to be of service to them and their response to her friendliness, would light a candle that in 1952 would still be burning, not only in England, but also in the United States and many of the countries around the world where the Church of England or the Episcopal Church is to be found.

The GFS began with the idea of service. Many young girls were employed in the factories of England in 1875. To be of service to them was Mrs. Townsend's hope and two years later the inspiration for Miss Eliza-

beth Edson in Lowell, Massachusetts, to begin a GFS for the factory girls of her City. This ideal of service has carried on through the decades. Now each year some "Mission Object" is selected that the members from the youngest to the oldest may make her gift. This year, it will furnish an empty school room in the Mission of the Virgin Islands.

As the Girls' Friendly Society looks ahead to the next twenty-five years, which will bring it to its hundredth anniversary, it must ask itself in what field of action is its "friendliness" most needed. Where is today's call to be "friendly"?

Children and young girls are no longer in industry; organizations for girls are no longer unique as they were seventy-five years ago; opportunities for service are to be found everywhere; women are increasingly participating in the work of the Church as they had little chance to do in 1875. Consequently, the question arises as to whether the years ahead will be only a carrying on because of the momentum of the past, or whether there can be a new urge, a new field of "friendliness" where good will and understanding are needed.

In a world torn by bitterness,

strife and conflicting ideologies, the Christian Church is faced with the need of developing Christian citizens, who will take into every phase of community, national and international life, the qualities, spirit, the methods of cooperation and conciliation of the Sermon on the Mount. With competition and antagonisms, selfishness and intolerance, prejudice and hatred playing in on the youth of today from all sides, the task of creating "friendly" attitudes is not always an easy one.

Schools and families strive to teach skills and techniques, but the harder task of developing right attitudes may often be neglected. To help home and church and school to increase a child's willingness to share or even to sacrifice; to influence her attitudes toward minority groups, toward people who are different in nationality or race or creed, to stretch her horizons so that far places seem near, and strange peoples become friends, may prove to be one of the increasingly important tasks of the Girls' Friendly Society in the future.

Realizing, however, that in spite of the great rift in our world today, never in history has it been so nearly "one world", and youth must learn to think of it and live in it as one world. Consequently, the National GFS is sponsoring what has come to be called a "U.N. Pilgrimage". In the fall, when the Assembly convenes in New York, from each Province of the Episcopal Church will come a High School Senior, who is a leader in her GFS. These eight



# EPISCOPAL CHURCH NEWS

girls will be present on the historic occasion when on Sept. 16 the Assembly inaugurates its new building—its permanent home.

As the Session opens, these GFS representatives will stand with the delegates and alternates of sixty countries, the members of the Secretariat and the Press, and the visitors from all over the world, in that impressive minute of silence which opens each Assembly, when each in his own way and in his own tongue asks whatever higher power he recognizes to bless the work to be done in the weeks ahead.

Assembly and Committee Meetings will give the girls knowledge of the workings of this most important experiment in the world laboratory. Interviews will give an opportunity to know some of the personalities who are the outstanding world leaders, especially among the women. There will be a Corporate Communion to begin the "Pilgrimage" and a day at Seabury House to evaluate the

experience at the close of the week. All this will blend into an experience that will help a few girls of today to stretch their friendliness into a wider tomorrow.

Chinese proverb says, "If you plant for a year, plant grain. If you plant for a decade, plant trees. If you plant for a century, plant men." The GFS believes it will be "planting" girls for future leadership.

So the Girls' Friendly Society of the past looks ahead to the GFS of the future with faith that with the loyalty of its members, both of yesterday and today, the devotion of the women of its Boards and Committees, the help of its friends and the guidance of Bishops and clergy, it will continue to go forward, and the setting of the hundredth milepost in 1977 will be achieved with a record for the next twenty-five years that will be a worthy tribute to those who have made GFS what it has been in the seventy-five years that now close.

## What The GFS Means To Me

**By Sylvia Mulzac**

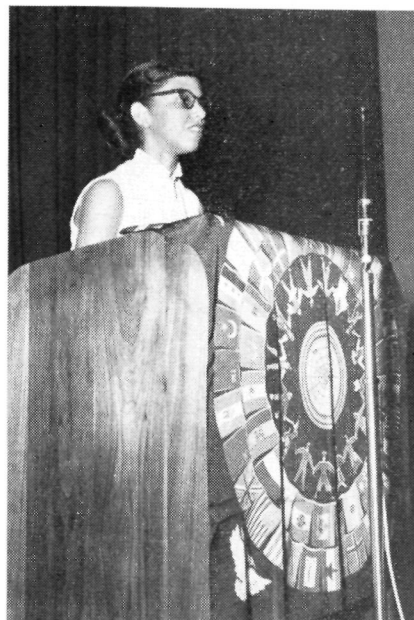
*Teen-Age member of activities committee of Junior GFS in All Souls, New York*

★ I wonder if my answer would agree with the many GFS girls all over the world who are probably asking the question, "What does the GFS mean to me?"

Six years ago when I joined the GFS, it held a different meaning for me than it does today. I knew it was a society of girls working together in the service of God. As the years passed and I became increasingly active in the GFS and

understood more of its meaning and purpose, I realized it was not merely the working together that counted, but even more important still was the spreading and sharing of joy and the assistance one could give to others. The working with others expose one to new ideas and new experiences in which all can share.

Last summer, I had the opportunity of attending the GFS National Assembly. This was to me one of the most wonderful experiences of my life. There I met many GFS people, foreign



*SYLVIA MULZAC was selected by GFS members to be the first teen-ager to preside at a GFS National Assembly*

guests from other countries and members from the different states of the United States. I saw the purpose of the GFS in action for friendships were made, people asked to serve in whatever capacity they could, and happiness was seen on the faces of each and every individual. I felt myself saying, "God must be very pleased at the way the GFS girls are attempting to fulfill His purpose."

The inspiration which I received at the National Assembly was carried over into my work in the GFS at home. I became an advisor in the Junior Branch of my Church. My hope for these girls is that they will uphold its standards and will spread its influence wherever they are. In working to attain sound bodies, alert minds, creative relationships and spiritual strength, GFS girls are growing closer to God. And with his hand guarding and directing us in the way, we will be duly blessed.



# Memoirs Of A GFS Field Consultant

By Louise Burpee

★ A little black car pulls up in front of a church, say, in Snohomish, Washington. Some girls playing in the churchyard stop and look with interest at the California license plates and the young person who jumps from the car, clutching assorted paraphernalia denoting the expected GFS field worker.

"You must be Miss Burpee?" questions one of the girls. "Mr. Jones, our Rector, wanted us to bring you in, as soon as you arrived." I enter the church with the group.

After introductions of the rector and myself were made, the Branch President, aged twelve, called the meeting to order and the Worship Chairman, aged eight, led in the GFS prayer. Next, the Secretary read the Minutes, the Treasurer presented her report, and the girls discussed old and new business. Finally, the President turned to me and asked, "What are other GFS groups doing?"

I faced my audience and instead of answering, asked them what they were doing.

"We've knitted africans, I mean afghans," said one. "We've put on a dinner for the Every Member Canvassers." "We've dressed dolls for children in an Indian Mission." "We've learned to darn sox." "We've made up our own plays about the Mission Objects." "We've had a Father-Daughter Banquet", volunteered the others.

"What things did you like best?" I asked. "I liked making up our own prayers best." "I liked our camping trip." Each girl gave her favorite activity.

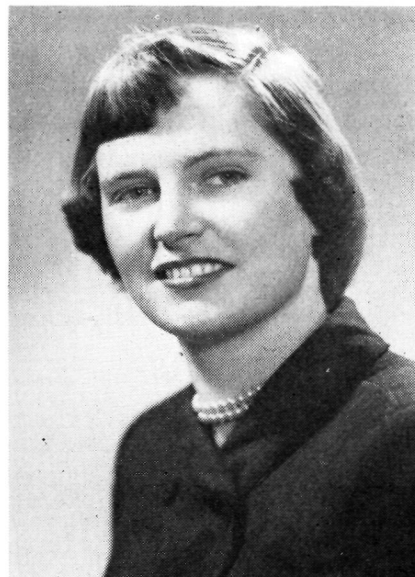
I then told them what other GFS Branches over the country were doing, at the same time trying also to give them some idea of the GFS heritage and

discussed with them plans for the GFS 75th Anniversary Jubilee.

When we adjourned the meeting for tea, the mothers came to me, their eyes shining as they thanked me for the wonderful experience their girls were having in the GFS. The next day I started off for a similar meeting, in another town at the foot of some snow-capped peak, a spot in the middle of the desert, or a church among the rolling vine covered hills of California. These are typical happenings in the days experience of a GFS Field Consultant.

The job itself is a study in contrasts. It means organizing new branches, and advising those already established. My field covers an area one-quarter the size of the United States. It means training leaders, talking with the clergy, telling the Woman's Auxiliary groups about their "junior" organization, running GFS camps, serving on various diocesan committees, building a public relations job, speaking at conventions, convocations and synods. It has also many diverse projects, such as writing a monthly column on modern music and records for one of the Church papers, or doing articles on the spiritual aspects of the Girls' Friendly Society.

Among the favorite memories of my two-and-one-half years with the GFS are the following: Sitting at a kitchen table with prospective leaders in a typical miner's home in a remote town in Carbon County, Utah; organizing two unusual branches, one among Navajo girls in Ft. Defiance, the other for Mexican girls in Phoenix; watching privileged teen-agers become the good friends of underprivileged Nisei girls at a GFS camp in



LOUISE BURPEE, the western GFS field consultant, covers an area one fourth the size of the U.S.

California; talking to a group of handicapped girls whose lives have been changed by membership in the GFS. I remember also seeing the transformation of a timid and untrained leader into an inspired diocesan officer; and working with an alert group of teen-agers and adults from all over the United States, at the GFS National Assembly.

I am grateful to the GFS for these and other memories. I feel that no matter how much I give to it, I can never catch up with how much I receive from it. The more intimately I know the Girls' Friendly Society, its program leaders and girls, — the more I realize it has something unique to give the world. We are a Church organization, and the basis of the GFS program is a spiritual one. Our recreational and educational program is always modern, and as such, is of right now for the girls of 1952, 1953 and 1959. (In the 2050's, the program will be just as up-to-date for those jet-propelled girls.) In other words, it is no vague youth program, but a practical, realistic one, based on love of God.

# Missions--GFS Ambassadors

By Viola C. McConnell

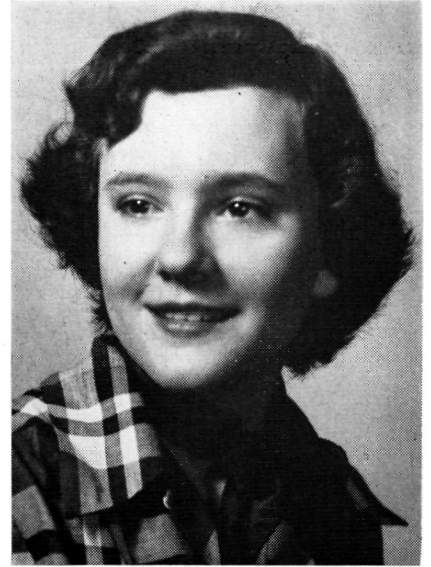
National GFS Chairman of Missions

★ One of the most appealing, dramatic and spiritual ventures of the GFS is the yearly Mission Object. This is selected each year in consultation with the Church department of missions. In geographical range, it covers both foreign and home missions. Understanding and appreciation of others is stressed, personalized and interpreted through art, literature, music games and worship. Its peak is reached during the Lenten Season, at which time GFS mission gifts are made. Brotherhood through the common love of Christ, through worship and gifts, solemnizes the Easter Season.

The GFS Mission Object history over the past seventy-five years makes interesting reading. The Orient comes alive through GFS projects in Japan, China, India and Burma. Puerto Rico, the Virgin Islands and areas in the United States focus attention on the western world. Sometimes the mission effort centers on one key girl, whose homeland is that of a foreign country. Through religious

and scholastic training provided by the GFS, she is able to return to her own land as a teacher who can do much to advance the cause of Christianity and through it, to lift her own people to higher levels of faith and learning. An illustration of this is seen in the following: A graduate of St. Agnes, one of our church schools in Kyoto, Japan, became a teacher in the same school. She, as a Christian, was able to help the non-Christian girls in the school, both as a teacher and as a Christian friend. The GFS is now making it possible for her to get additional training in the United States. This year she will receive the B.A. degree from Berea College in Kentucky.

The second type of project is set at the level of the community, where individuals are helped more en masse. A young American woman taught in a Chinese Teachers College near the Burma Road and was an instructor in an Episcopal Church, working in the compound with women and girls, bringing to that group a Christian influence which was greatly needed there. A second worker brought a



IRENE MESSINGER, missions chairman for southern region of the U. S.

group program with a church base foundation to an industrial center in the south of the United States. This too was greatly needed.

As an outgrowth of a former national GFS project, the Diocese of Pennsylvania for many years has continued to raise money for scholarships for Igorot girls at the All Saints School in Bontoc, the Philippine Islands.

The GFS Mission objects are too numerous to list as we check them off through the years. Not only have the projects been valuable themselves, but thru them the Episcopal Church has received considerable money for its mission work. To the girls, themselves, it has meant education through a study program which has given them knowledge of and appreciation for others. To the Church, the mission interest created through the years in the GFS girls has helped spread the Christian religion, and has trained thousands of girls for future Church leadership. From such as these come our best American citizens, our fine Church women and the hope of our nation.



GFS AROUND THE WORLD Japanese girls of St. Agnes School, Kyoto

# GFS: Oldest National Girls' Organization In U.S.

By Margaret Ferreira

National Program Advisor

★ This year of 1952, the Girls' Friendly Society, U.S.A. celebrates its 75th Anniversary, thus making it the oldest national girls' organization in the United States. It was founded for the first career girls of our country, those young girls leaving home to go into the mills

of Lowell, Mass. Miss Elizabeth Mason Edson, daughter of the rector of St. Anne's Church, Lowell, read of a similar society organized two years previously in England; and so started in this country the organization that has become not only the oldest but the largest one for girls in the Episcopal Church.

In the past 75 years, the GFS has changed to meet the needs of all girls. Today, two-thirds of its membership is in the Junior group, those girls from 7 to 14 years of age. Girls from 14 to 21 are Members, and adults who

retain their devotion to the Society are known as Sponsors.

Adult Advisors, or leaders, are always Communicants of the Episcopal Church, but membership is open to all girls of any race or creed. Five new GFS Branches of Indian girls have just been organized at Indian missions in the Southwest; there are Japanese of Nisei, Negro branches throughout the country, Spanish-speaking groups of children of Mexican parentage in the U.S., as well as branches in Cuba, Puerto Rico, Costa Rica, the Virgin Islands, and one large GFS in Japan. At conferences, camps, diocesan rallies, GFS girls meet one another with no sense of difference.

Girls are lively creatures, and the GFS girl learns by doing, energetically and wholeheartedly, whether the activity be worship, missions, recreation, understanding family relations, service to others, brotherhood or studying the United Nations. Programs are activity-centered, and any or all subjects may be presented through dramatics or handcrafts, discussion or participation, and planning of the girls' own Worship Services.

The GFS feels that it is important girls should hold their first loyalty to the Church, which is not possible with good but secular girls' organizations. That it is truly training for present day and future leadership in the Church was demonstrated by a recent call at the national office from the Dean of Students of the College of the City of New York, Miss Ruth Wright. "I'm interested in this Society," she said. "Very often when I find a girl who is outstanding in leadership, I ask her where she has received such good training. Many, many times, such a girl has answered, 'I belonged to the Girls' Friendly Society!'"



## NOW

*as in the past seventy-five years THE GIRLS' FRIENDLY SOCIETY is helping girls to grow with a Church centered program; through worship, creative activities, fun, friendship, service to parish, community, world*





# As Seen Through The Eyes Of A Junior

By

**SONDRA PATASHNICK**

*St. John's Parish, North Adams, Mass.*

★ To thousands of girls all over the world, the GFS means a great deal. It gives young girls of all ages the opportunity to get together and plan many interesting kinds of activities. In addition to this, the Girls' Friendly Society combines the teachings of Christianity along with enjoyment. This gives the girls of our world a deeper understanding of the life and the teachings of our Lord, Jesus.

As a member of the Girls' Friendly Society, I enjoyed many happy hours in the rooms of our parish house. Our leader planned an interesting program for each meeting. These were always opened with a short devotional period, conducted each week by a different member of the Society. This gave each girl the feeling she was actually helping to make our Society function. After devotions, we would assemble in the room set aside for our group. We had an attendance chart on the wall with each member's name on it. A gold star was put next to our names every time we were present at a meeting. I'm sure each girl was as proud as I was when her number of stars added up to quite a few at the end of the year. After the business of the meeting was dispensed with, we would start to work on some particular project. Sometimes we made gifts for our mothers or helped make articles for some charitable organization. This was always great fun. It gave us time to chat while at the same time we were doing something useful. After our work period, we would often play a few games. Then we

would close the meeting with a short prayer and go home feeling very happy and content.

What I liked especially about GFS was the entertainments and exhibits we sponsored for our parents. For weeks, we would work under the leader's instruction, getting exhibits and material ready. Many times we would have a supper to which we invited our parents and friends. We always felt very proud of ourselves after helping to prepare and serve the supper, because we knew that everyone enjoyed herself.

Although it's been quite a while since I've been an active member, I don't think I have ever, or will ever forget all that I've gained from this honorable organization. For one thing, this Society taught me how much enjoyment a person can get out of doing something for someone else. I think of this when I remember how much enjoyment my parents had at our suppers which we had prepared and planned ourselves. But above all, this great Society taught me that girls of all ages can be together and really have a great deal of fun while being guided by the hand of God. This is a hand that helps us to be tolerant, charitable and honest. What more can any organization do for these young girls who are destined to help rule our great world?

If all young girls will remember that the letters GFS not only stand for the Girls' Friendly Society, but could just as well stand for goodness, friendliness and sacrifice, our world will never have to fear that any evil will overrun the earth.

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*The beauty of simplicity is expressed in this presentation of a girl's remembrance of a Junior's participation in the GFS. It registers the lasting value of church-centered program.*

## NOMINATION OF MELISH ENDORSED

★ At the annual meeting and election held at Holy Trinity, Brooklyn, April 14th, the congregation unanimously adopted a formal resolution that it "hereby approves and endorses the action of the vestry in nominating for the vacant rectorship of this parish the Rev. William Howard Melish."

A year ago the congregation by a ten to one vote had asked the vestry to nominate Mr. Melish, which was done with Bishop DeWolfe later indicating his disapproval. Since then Melish has been acting minister, under the canons of the Church, by vestry appointment.

Reports presented at the meeting indicated that attendance at services has remained constant, with a modest increase in the parish's income. Two legacies totaling \$24,000 were reported as having been received from former parishioners since the last meeting.

## HAVE COFFEE WITH GFS

★ The Girls' Friendly Society will serve coffee to anyone stopping at their exhibit booth at the General Convention in Boston. With the Coffee, they will also serve the latest in programs for girls' work in the Church.

## RADIO USED IN FUND DRIVE

★ The 193 parishes of Connecticut will united for the first time through radio when Bishop Gray will open the million dollar development program next Sunday. Five stations of the state will give the broadcast at 11:30, with radios placed in the churches. The bishop will speak from Glebe House in Woodbury where Samuel Seabury in 1783 was elected America's first bishop.

## CHRISTIAN WORK PROSECT

★ Twelve concerned Christian college men will work for nine days on the new St. Stephen's Church and University Center, Columbus, Ohio, from June 23rd to July 3rd. The group will live together, all meals being provided, so that the only major expense involved will be travel. As the members will be "employed" by the contractor they will be protected by proper insurance and supervision while helping to clean up the buildings, paint, grade or landscape.

This project will help the diocese of Southern Ohio meet the greatly increased building costs since the Korean war began. Twelve men, working seventy-two hours, will save over \$1000.

Although the main purpose of the project is work, there will be opportunity for worship, discussion and recreation. Those interested should write to: The Rev. Trevor Hoy, 1580 Cardiff Road, Columbus 12, Ohio.

## REFUSE TO HIT SEGREGATION

★ Alexander Miller, chairman of Christian Action in Northern California, expressed grave concern over the objection of certain members of the general board of the National Council of Churches to the statement in a resolution before the board "that we cannot be true to our Christian convictions and practice racial segregation at the same time."

More than one member of the board refused to condemn as un-Christian Churches in the South which by conviction or force of circumstances remain segregated, and the resolution was postponed to a later meeting after considerable and somewhat emotional discussion.

Mr. Miller said: "The hesitation of the National Council of

Churches in pronouncing on this matter was very disquieting. Christian Action for example finds no difficulty in declaring segregation to be completely un-Christian, but would not claim the right to legislate for churches in the South about the pace at which, or the manner in which, they should get rid of it. There seems to be no reason why the general board of the National Council of Churches should not pronounce along similar lines."

Christian Action will continue to work for a more explicit rejection of segregation by Churches of every denomination in every area.

Dean Katherine Grammer of St. Margaret's House, Berkeley, is a member of the executive committee of the newly formed group, as is the Rev. James Hyde, associate rector of St. Mathew's, San Mateo.

## CHAPLAIN GIVES KEYNOTE

★ The Rev. A. B. Patterson, chaplain for Episcopal students at Nebraska State Teachers College, gave the keynote address which launched religion and life week on March 31st. Throughout the week leaders of several churches, both clergy and laymen, led panels on public life, science, military service and other topics, relating them to religion. Also taking part in the program was the Rev. Chandler Sterling, rector at Chadron who is also head of the ministerial association.

## CLERGY INSTITUTE IN SOUTHWEST

★ A clergy institute for the seventh province will be held at Daniel Baker College, Brownwood, Texas, June 23-27, with Prof. Massey H. Shepherd Jr. of the Episcopal Theological School and Witness columnist

the lecturer. The conference will center around the liturgy of the Church. There will be a daily lecture, following which there will be sectional discussions and then general discussion.

## SEWANEE PROFESSOR WILL ATTEND DEDICATION

★ Prof. Howard A. Johnson of the school of theology of the University of the South will fly to Japan tomorrow, April 25, to represent the Church and his university at the dedication of the International Christian University in Tokyo. He will also lecture in fourteen colleges and seminaries.

## ROBERT MONTGOMERY SPEAKS IN CHURCH

★ Robert Montgomery, movie actor, was the speaker at a service at Christ Church, Philadelphia, which launched a five-year campaign to make a national religious shrine of the church where Washington, Franklin, Adams, Jefferson, Lafayette and other Revolutionary leaders once worshipped. He said that Christianity is "the most intelligent expression of the higher law of conscience that has yet been given to the world. It is the most reasonable faith that the religious instinct of the universal man has yet found to satisfy his spiritual aspirations. It is the latest, if not the last, formula of the eternal verities."

## GFS RECEIVES GIFT FROM ENGLAND

★ Mrs. Russell Barry, president of the GFS of England and Wales, presented an antique silver ink-well to the GFS of the United States at a ceremony that took place at Seabury House on April 17th. The gift was made when the national board of directors met.

# EDITORIALS

## How Low Is Low?

OUR "Low Sunday" text is the gutlessness of American Protestant Christianity.

The illustration is the recent meeting of the general board of the National Council of Churches held in New York. In the shadow of Holy Week, they were unable to find against racial segregation within Christianity. Under discussion was a report, "The Churches and Segregation."

The head of the Protestant Episcopal delegation, Bishop Sterrett of the diocese of Bethlehem, led off by saying: "I could be more confident in voting for this document if it did not state that we cannot be true to our Christian faith and practice segregation at the same time. Does this mean that if segregation is practiced in certain grade schools in the deep South, the people who practice it are not Christian? I know people who are as good Christians as myself, if not better, who do this. I wish that we might amend that part of the report, to express the idea that we do not consider the people who practice segregation in some circumstances as any less Christian."

The following type of support rallied to his cause. Mrs. James Wyker, Columbia, Mo., member of Disciples of Christ, pleaded for "going slowly, as we must go." The Rev. Eugene C. Blake, Presbyterian, wanted, "different degrees of segregation." Another opined that "obeying the law cannot be called un-Christian."

There was protest, led by the Negro denominations who refused to be provoked into leaving the council. However, the forces in favor of racial segregation won the day. We pray they may be defeated when the general board considers this matter at their meeting in June.

This affront to Christian brothers was flaunted as organized Christianity was preparing to celebrate Holy Week, when the Lord Jesus cleansed the temple of the money-changers who were more concerned with their own privilege and position than with righteousness; when the Scribes and Pharisees were plotting to crucify the Lord be-

cause, "it is expedient that one man should die and that the whole nation not perish;" when Jesus was choosing Jerusalem with its degradation, mocking and cruel crucifixion, instead of turning back to comfortable Galilee.

The point of spinelessness and double-tongued dishonesty is that, while re-enacting the Lord's Passion, they are saying: "Let's not do anything that may hurt our 'prestige' (usually meaning income.)" Or, "Let's put the state and its secular ideas above the word of God." (Nazi Germany rose because German Christians fell for this one.) Or, "A little sin is not so bad, if it is divisible into degrees," as though a person could be "a little bit" dead. And they pled for "unity," a unity with sin and the Devil.

Christ said, "And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." St. Paul wrote to the Galatians, "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free." And the first centuries of the Church are bright with the blood of martyrs who dared to flaunt their love of Christ and man in the face of an arrogant degenerate and sinfully pagan state. Or hadn't those National Council racialists heard that God had created man in his own

image? Or that God so loved the world that he once gave his only begotten Son to the end that all that believe in him should not perish?

But we suppose that giving God a white-supremacy, jim crow mind fits the saying, "I know people, who are as good Christians as myself . . . do this (i.e. practice segregation)" The question we would like to ask is this; "Is any man, or bishop for that matter, the proper criterion of Christian morality?" Isn't Christ's Character the moral standard by which we live?

Christ was crucified by a self-serving, institutional-minded priesthood. Today, in the National Council, the institutionalized, secularly minded, who call themselves Christians crucify Christ anew by their blatant defense of racial divisions

★

### "Quotes"

The GFS on its 75 Birthday (or is it Anniversary?) is proud of its heritage, and gives thanks for all the devoted GFS Members, who in their several generations, have been witnesses of the strength of its bonds in their service to one another and to the Church.

As we look forward to the future, we rejoice that we are meeting the challenge of today with modern methods, and able and inspired leadership. "As we grow in age may we grow in grace" through corporate strength and spiritual power.

—Barbara H. Sherrill  
(Mrs. Henry K. Sherrill)  
Honorary President, GFS

★



in the body of Christ, for fear of offending the multitude, or raising a tumult.

Does anyone wonder why Easter crowds dissolve before Low Sunday? It is not because people lack hunger for Christ. It is that organized Christianity has lost sustenance to feed. The people chew the words and works of Christ, but they have been made the tasteless dust of the Scribes and Pharisees that crucified Jesus.

If we will every Sunday to be the Easter it

ought to be, let the Church put aside her "expediency," her "going slowly," her servile respect for the pagan mores, customs or laws of our evil little society. Let the passionate spirit of self-denial of Christ's Holy Week set the temper of our attack on sin.

If you will join in this attack write or wire your disapproval of their delayed action to The Rev. Samuel M. Cavert, National Council of Churches, 297 Fourth Avenue, New York.

## A RECTOR LOOKS AT GFS

By  
G. RUSSEL HARGATE

Dear Fred

**T**HE other day at the clergy conference, you asked what I thought about the Girls' Friendly Society program. In the hub-hub we didn't get far in our discussion, so I thought you might appreciate some further observations.

I think the national Girl's Friendly Society is really on the beam. Both the volunteers and staff show a keen awareness of what the Church should be doing with and for girls. Their materials, ideas and suggestions for good GFS parish program are the last word. When I listened to the leader at the clergy conference describe the group dynamic method, I thought, "That's what GFS has been demonstrating for years." It's the essence of their approach to Christian character. They don't miss a trick, Fred.

It is a source of real satisfaction to me to see the successful operation of the GFS program in our parish. Observing our three GFS branches, week by week, I have seen girls grow in ability to become real working members of a group, without losing their own identities. I have seen the shy girl lose her shyness and gain a sense of security

while, "that girl with the unpleasant personality" has become a happy, accepted member. Now and again a crisis develops which interrupts our smooth sailing. Such an instance occurred some two months ago, when five girls living in the same neighborhood, ganged up on one of their number. Their aim was to prevent her riding home in the same car with them. With the help of the parents and our GFS leaders, the youngsters resolved this tension and thereby gained a fuller understanding of what friendship means.

Recreation plays an important part in the GFS program. Folk dances are taught not only for the skill and fun they give, but for the value of forming new acquaintanceships with other peoples. Games, dramatics and singing provide opportunities for group participation and encourage wholesome attitude toward play as a necessary element in the Christian fellowship.

On the serious side, our girls have developed a real interest in mission study. If you heard them talking about "M.O.," rest assured they would not be referring to the battleship, but rather to the GFS mission object. They develop a sense of personal relationship with and a responsibility for "M.O."—be it Miss Normura from Japan, or desks and blackboards for school in the Virgin Islands.

You would be surprised how much these youngsters know about the United Nations. Through overseas gift projects, pen pals, round-the-world food feasts, and other adventures in world fellowship, they have acquired an awareness of Christian world citizenship.

We have had several excellent programs on family relationships, expressed through the medium of role playing and of films. When the younger Juniors and their mothers met for a film discussion program on "human beginnings," it proved quite an eye-opener in pointing out the need for Christian parent education.

Worship experience in GFS is that plus quality which makes GFS different from other girls' or-



GFS JUNIORS find it fun to attend St. Andrew's, Elyria, Ohio



GFS JUNIORS of St. Margaret's, Dayton, Ohio, adopted the Japanese custom of the Japanese Doll Festival as part of their mission study

ganizations. I see examples of creative worship, crude sometimes, but nevertheless living and vital. If only one child a year is made to understand her relationship to God and her friends, I would say the program is worthwhile.

Our girls enjoy good times at church and this gives them a natural incentive for wanting others to share in the program. We often reach girls who have no church connections. Sooner or later we find them enrolling in the Church Sunday School and in the confirmation class. In some instances, whole families have been brought into the church's fellowship. Sometimes this interest extends into the community, beyond the bounds of Protestantism. A little Jewish girl wanted to

join one of our groups and her GFS friends asked that she be admitted. We discussed the differences in faith, and the possible limitations this would involve in certain areas of participation. The matter was next discussed with the girl's mother. The GFSers felt that their fellowship was broad enough to include differences. So, our little friend was admitted as a "cooperating member representing the Jewish faith".

I realize, Fred, that none of this is possible without good leadership. We probably are more fortunate than most in this respect. But, can you imagine the devotion of a leader who would arrange to leave home at the supper hour in order to help with GFS? Can you imagine mothers leaving their homes on a busy Saturday morning to come to church to be with a group of bustling youngsters? Being a branch leader is no easy assignment, for she must spend considerable time and energy — mentally, physically and spiritually. The average GFS meeting is no pink tea. However, our leaders agree that no other volunteer work is so rewarding and worthwhile, nor so much fun. For my part, they are doing a real job for the Kingdom and I'm for them 102%. Their enthusiasm engenders the creative spark in others and so the work goes on.

We'll hope to hear from you soon.

Cordially yours,  
Rus.

## HANDICAPPED GIRLS BECOME "THE ROSES"

By  
Margaret Ferreira

"IT was the first time in my life I have been treated as if I were just one of the girls." She was a teen-age girl with an attractive face and a brilliant mind, but she spent her life strapped in a wheel chair. All the handicapped girls who make up one of the five GFS branches at St. Mark's, Van Nuys, California, share her joy of at last "belonging". Some of the girls are spastics, others have cerebral palsy or are victims of polio. Several are confined to wheel chairs, all have difficulty in walking, talking or moving easily. Their GFS branch, which they have named "The Roses," is one of the most inspiring and active in the country.

It developed from a remarkable non-denominational Sunday School for handicapped children organized by the Rev. Gilbert P. Prince, Rector of St. Mark's. This school is open each Sunday

afternoon. It is a moving sight to see the children make painfully determined progress to the Parish Hall. But their willingness and their



HANDICAPPED GIRLS enjoy belonging to "The Roses" of St. Mark's Van Nuys, California

eager participation has resulted in progress that seems almost miraculous.

When other girls of the parish were organized into GFS branches, the handicapped girls formed their own. There was magic in the word "Friendly". Girls found themselves accepted as they were. Being members of a friendly group worked real changes in their lives. One completely withdrawn girl, who spoke to no one and sat with dropped head looking at the floor, not entering into any activities of the Sunday School, responded to the name Girls' Friendly. For the first time, she lifted her head and smiled — the word "Friendly" carried to her the answer to her need of association with other girls. She now enters into all activities, even to leading the singing at times. Our latest report is that she is experimenting with lipstick — a psychological change stemming from spiritual advancement! Two Jewish girls, with no regular church connection, asked to join the Episcopal Church because their participation in a group through the Girls' Friendly Society made them come to an appreciation of the need of a Church family.

The meetings are held at the homes of the girls, where they act as hostesses. Through this responsibility they acquired social ease. These teen-agers are far more serious-minded than most girls, for their suffering makes them sensitive to the needs of others. At their GFS meetings, they packed a box for an orphanage in Georgia, dressed dolls for families of merchant seamen, and sold Christmas cards to finance their service work.

This same thought for others shows in their consideration for each other. One member braced in a wheel chair patiently retells everything to a spastic GFSer who is also deaf, but through lipreading understands what goes on.



TEEN-AGERS from St. Andrew's, Syracuse, N.Y. translate GFS program for use of French speaking girls in Haiti

It is moving to hear her read the Bible aloud. Their worship chairman, who has difficulty in speaking, has learned the GFS prayer and so leads the worship service.

The general GFS Admission Service made a definite impression on all the sixty-six girls to be admitted. It was a highlight in the lives of the handicapped members, who led the entire group to the altar. When it was their turn to be admitted, the Rector left the pulpit and came to them, putting his hands over their shaking ones, as he presented their GFS pins.

These girls urge that similar GFS groups be organized elsewhere. They say that happiness has helped them to improve physically as well as spiritually. The GFS has brought much into the lives of these girls. Association with them in the Society has brought to the unhandicapped girl an understanding and meaning of fellowship. A wish "to belong" is fundamental to all girls and the GFS has answered this need for the handicapped girls of one parish.

## OUR PERSONAL U.N.

By  
**CLIFTON E. KEW**

*Clinical Psychologist, New York City*

**F**ROM the day that Jesus sent out the Twelve and told them to "Preach the Kingdom of God and to heal the sick" down to the present day, the Church has brought mental peace and joy to the lonely, the anxious, and the emotionally sick.

However the Church can increase her effectiveness in healing by making use of the dynamic principles of group psychotherapy. This can be achieved by applying these principles to groups

which already exist within the church, by conducting spiritual healing services to give strength to the emotionally disturbed through effective use of music, prayers and short sermons, by organizing psychotherapeutic groups to aid the more disturbed and maladjusted people who come for help. These groups should be under the supervision of adequately trained psychiatrists or psychologists. The Church of the Heavenly Rest, New York City, is one of the first churches to conduct successfully spiritual as well as psychotherapeutic groups.

This article will deal with the psychotherapeutic group. The church, for a variety of reasons, is



in a particularly favorable position to aid maladjusted and unhappy people through group work. It comes in contact with many people of all ages and backgrounds with problems ranging from the mildly anxious to the greatly depressed. Group work within a church is not only effective in helping the maladjusted but serves as a preventive measure with the less anxious. The church is an institution where people go for help . . . especially mental or emotional problems . . . long before they would go anywhere else. Receiving therapy within a church avoids the stigma attached to mental illness.

It has been my experience that once such a group is under way, many will ask about its purpose and will be eager to attend.

### A New Family

**S**INCE church people have been meeting in groups for worship and for various social activities, they will feel natural in a therapeutic group. They will avoid the strain of becoming accustomed to a strange psychiatrist's office, for the church is a familiar place to many from childhood. As compared with other groups there is a feeling of belonging, of "bearing one another's burden." There is a better acceptance of one another in the group because the setting is a natural one. To be able to express themselves freely in this setting helps them feel that more is being done for them than in the submissive atmosphere of the congregation. A reduction of guilt and a "transference" to the therapist appears to be more readily achieved. No one feels alone or different, nor is one alone or different.

For nearly four years I have been conducting various therapy groups within churches. All the members of these psychotherapy classes are selected with care to assure a constructive effect upon each other. The selection of members, their preparation for group entry, and their introduction to the group, are important factors in constructive group work. My groups range from five to ten members of both sexes, with varied psychoneurotic problems, with not too great a span in age range, and with similar cultural backgrounds and intelligence. The psychoanalytic techniques which are practiced in private therapy are applied to the whole group. Thus each patient becomes, in a sense, an adjunct therapist! He not only receives help, but gives it; he understands others as he begins to understand himself; he learns to forgive and to be forgiven.

Since most of our emotional and mental problems have their origins in our family relationships—our personalities being formed during our

childhood development—a "new family" is constructed in which each member is free to speak as he feels and to "grow up" all over again. The purpose of the new family is to bring to life old family feelings—fear, anxiety, guilt, hostility, rejection—and to project them on to members of the new family where they are modified, resolved, and sublimated.

### A Session

**L**ET us look in on a session which has been meeting twice weekly for about four months. By now all are aware of each person's problem, and they feel free to speak as they wish. The intensity of reactions has been increasing from session to session during the four months. As the meeting begins, they are asked by the therapist, "What reactions did you have from the last meeting?"

Jimmy, married man in his late thirties, an inspector in a factory, speaks up, "After the last meeting, on my way home, I became more and more annoyed at Alice and by the time I got home I was so hostile I felt like calling her up and bawling her out."

"Me too," shouts George, a clerk in a wholesale company who is also married and has several children. "I was glad that the meeting was over. I didn't want to come tonight . . . I felt the last meeting was quite upsetting."

Alice, a young housewife who always speaks defensively, snaps back, "I didn't say anything out of the way . . . this is the second time you have complained about my talking. If you don't want me here I'll get out . . ." Alice, feeling inferior and unwanted, always withdraws when she is aroused. At this point it is suggested that they find out why each is responding so intensely to the other's behavior. By free association and discussion it is observed that Jimmy feels hostile to Alice because he associates her attitude of domination with that of his wife, whom he feels, orders him around. George, on the other hand, associates Alice with his domineering and rejecting mother whom he had always tried to please because he was afraid of her.

George projects on Alice the intense feelings experienced in his original family. No wonder he did not feel like coming to today's session; to him the associations were reminiscent of the scoldings and criticisms his mother used to vent on him, and it was as painful as the probing of an old unhealed wound. Jimmy and George gain insight into the causes of their disturbances, and learn that feelings from another time, place and person are influencing their reactions today. They understand too, that they will have to

"work through" their upsets. However, they can talk as they please in the new family, a privilege they never knew as children. Now they can find out the causes and roots of their fear and hostility.

Mary, a recent addition to the group, sits quietly smiling, and when asked to speak says, "I have been withdrawn all my life . . . I can't assert myself."

Susan, a single girl in her early thirties, is resentful of Mary and implies such when she says, "With a new member in the group, there isn't so much time to discuss my problem." Weeks later Susan learns that her feelings toward Mary are the same as those she has toward her younger sister who at one time was a new member in her family. She feels the therapist, (the father figure) will give the new member more attention. This happened often in her own family. So, Susan is annoyed at the therapist.

Jimmy, on the other hand, is overly kind to Mary and encourages her to talk, for he identifies with her, recalling how he had resisted speaking when he first joined the group.

At this meeting Alice's reactions are analyzed. The reason that Alice complained about her symptoms, thus dominating the previous session, was to annoy the therapist and gain attention. Her hostility toward the therapist, whom she felt dominated the group was ushered in during her family life at home.

### Behavior Patterns

THE transferences toward one another usually have nothing to do with the sex of the individuals. Rather they are determined by the attitude and behavior pattern of the person. In this case Alice associated the therapist (a man) with her mother. Alice was to learn several weeks later that her behavior in the group was to test his reactions. As a child, whenever she annoyed her mother, she was criticized and rejected. In this new family week after week she tested the therapist as well as the other members, and was always ready to leave the group—for it was less disturbing to reject the therapist, than for him to reject her. She wanted to know if he would accept her with all her so-called "naughtiness." Therefore, being understood and accepted, her personality grew in strength, and the worthless infantile unconscious image of herself began to change to a personality of value.

Here is a family where reactions are taking place among the members at different degree of intensity, bringing to light the overcharged neurotic feelings of the past. In the group we see the principles of free association and mental

catharsis or confession, (Jimmy, George and Alice were able to verbalize their problems); transference or relationship (Susan's feelings towards the therapist were associated with her father); insight, new truth or revelation, where maturity is achieved, "the truth shall make you free," (George's fear of Alice's attitude set off unconscious associations of unpleasant experiences from the past, and by gaining insight he overcame his fear, seeing it had little to do with the present); reality testing where each one lives out earlier experiences and tests them in a real life situation (Alice was continually testing); ego strengthening and sublimation, where the ego which makes up the reasoning and thinking part of the personality, grows with the support of the group and the instinctual impulses are directed into acceptable channels (Alice's fear of rejection was removed and her personality became stronger); and the principle of resistance (Mary resisted exposure and change). All of the above-mentioned principles go on at the same time like all important life processes—varying with each member as to type and intensity—a continual "working through" under the guidance of the therapist.

Living and therapy (healing) go hand in hand. In the beginning the members are anxious and lonely, hateful and distrustful, discouraged and hopeless. As each one lives out unpleasant and "unfinished" experiences of childhood, the fears and conflicts gradually diminish and the relationships to each other improve. They break out of their prisons of frustration and find new life and new joy. The hostile and aggressive become more quiet and peaceful, the fearful and agitated become more calm and pleasant, the withdrawn and rejected become more outgoing, and each works to establish a better sense of values while they assume responsibility for their own behavior.

### Compared to U.N.

SEVERAL members, in my groups expressed the thought that the family with its conflicts, bickering, testing, discussing and criticizing was comparable to the U.N. sessions. However, in this family we attempt to resolve not only the tensions in the sessions, but the conflicts within the individual, the latter being resolved first.

All of the destructive impulses within the individual are brought to the surface and destroyed, while the constructive forces are cultivated and channeled into positive living. The selfish, cruel and brutal tendencies of their primitive minds are modified, controlled and redirected. They grow and mature. As St. Paul said, they "put away childish things" and become adults.

Now each member can love, and with more understanding. Here within the walls of a church "private U.N. sessions" are conducted, each member being chairman of his own session, while still a member of the group's U.N.

Where "two or three are gathered together" in the spirit of forgiveness, love is mediated through the members of the family. Through group therapy the Church can promote peace, for peace begins within man himself. Only when each individual can surrender the warring elements within himself by understanding himself and his fellowmen, will we have a just and lasting peace in our world. The Biblical prediction will then be fulfilled, "Nations shall not lift up sword against nation, neither shall they learn war any more."

## An Oriental Indictment

By  
**IRVING P. JOHNSON**

Founder and First Editor of The Witness

**I**N a lecture delivered recently, I heard the Dean of English Language at Bombay University state that Ghandi was originally very strongly pro-English, but that recent events in European diplomacy and post-bellum politics had driven him to a strong opposition to the supremacy of Western culture in India.

Ghandi was not a Christian, but was a great admirer of Christ. He believed that the Sermon on the Mount is the best compendium of moral truth and is calculated to bring the greatest happiness to the greatest number; but he also believed that the gospel of Christ has been made inoperative by the crass obstinacy of the Western mind.

"Why," asked Ghandi, "should we seek to become a product of the Western industrial program, when the European thinks of himself chiefly as a body (only incidentally as a soul); whereas the ancient Hindu of high caste thinks of himself as a soul temporarily inhabiting a body."

After all, isn't this indictment of Anglo-Saxon civilization by this learned Hindu one which makes us wince just because it is true?

When one thinks of leaders in England and America one does not think of them at all as men who have accommodated their lives to God's will; but, quite the contrary, as men who are trying to accommodate God's will to their own plans.

These plans seem big to those who execute them—so big that their material bulk dwarfs a human soul.

In this they differ from their Master, for he never had a plan so big that it shut him off from the appeal of the least of these, his brethren.

Any man, the magnitude of whose business has made him indifferent to the cry of human need, may be a big brute; he is not a big man.

### Western Industrialism

**T**HERE has probably never been a more brutal system than that of Western industrialism in its effect on all of those involved.

When a man leaves out of his daily life those touches of recollection by which he shows himself to be a child of God, he certainly lacks something which would take him out of the brute class.

Unless one keeps up his morning and evening devotions; his grace at meals; his hour of meditation in private as well as his hour of worship in public as the regular habit of his weekly life; there is nothing in his life to relate him to God.

He becomes chiefly a body to be clothed and kept and his soul becomes so incidental as to become a negligible factor in his life.

The fact that pagans are well dressed and well mannered cannot excuse them from the indictment of this cultivated Hindu as he flays our Western industrialism for its lack of spirituality and for its ultra care of material interests.

It is certainly a narrow way which one has to pursue in seeking spiritual culture, but no man is excused from the attempt by the difficulty of the quest.

On the one side is the cant of the double-faced hypocrite, who talks piously and acts maliciously.

On the other side is the mechanical goose-step of a perfunctory ecclesiastical regimentation. In neither of these perversions of Christian culture do we find those qualities of earnest reverence, of courteous charity and of courageous self-discipline which should characterize the followers of Jesus Christ.

### No Alibi Possible

**T**HAT the representative of Western culture so often leaves the exploitation of religion to those who pervert it is no credit to his courage, to his culture or to his character.

There is no question but that God expects man to cultivate the soul, irrespective of those who pretend and those who fail, and it is no alibi for relegating one's spiritual development to the background, that one is ashamed of his fellowmen.

There is a demand today for men who put the soul and its possibilities before the body and its easier victories, and except it be possible to secure such men then the time will come that America will be like Sodom and Gomorrha.



# EPISCOPAL CHURCH BRIEFS

**DECONSECRATION SERVICES** are not often in the news, so the Atone-ment, Westfield, Mass., got a three column head story with picture in a Springfield paper when it had such a service late in March. A new church and parish house is now under construction, so the building in which the congregation has been worshipping for over 27 years, formerly a private residence, was deconsecrated. A part of the ceremony was a procession to the Fellowship Hall of the Methodist Church where services will be held until the new Episcopal Church is finished. The Rev. Paul T. Shultz Jr. is the rector.

**EPISCOPAL STUDENTS** are now taking steps which may lead to the building of a new chapel at the edge of the campus of the University of Minnesota. On April 18-19 the Canterbury Club put on T. S. Eliot's *Murder in the Cathedral* in St. Mark's, Minneapolis. Proceeds, expected to be \$1,000 or more, will be handed over to a diocesan set-up for work at colleges, earmarked for a chapel and student center. There are 700 students at the university who have expressed Episcopal Church preference.

**JAMES C. CROSSON**, rector of St. Paul's, Oakland, Cal., is the new president of the council of churches of the city. He is the first Episcopalian to hold the office. He immediately announced a forward program, including a publication; organization of the city into districts each with their own officers; departmental heads, and several city-wide projects, including a dinner which was attended by over 500.

**RECORD NUMBERS** of Americans will visit Europe this summer, according to travel agencies. It has prompted Bishop Larned, in charge of Episcopal Churches there, to send a hearty welcome to all visitors to their services and activities. There are churches in Paris, Nice, Geneva, Rome, Florence.

**BISHOP HALLOCK** of Milwaukee is speaking at each of the five district meeting of the Auxiliary being held this month and next. Also speaking at the first meeting on April 15 at St. James, Milwaukee, was Howard T. Foulkes, chancellor of the diocese, who spoke on Church unity.

**ALFRED W. PRINCE**, rector of St. Stephen's, Philadelphia, famous among other things for healing services, conducted a healing mission during Passion week at St. George's,

Bridgeport, Conn. The Rev. John Gayner Banks, warden of the Order of St. Luke, preached twice on the same subject at services last month. On April 23, at this parish, preacher was the Rev. Anson Phelps Stokes Jr., rector of St. Bartholomew's, New York, the occasion of the patronal festival.

**CONRAD THIBAUT**, radio and concert singer, frequently gives concerts for churches, proceeds going to church needs. He recently wrote; "It is a small contribution because I love to sing in churches, and if my singing can further God's work and help promote interfaith understanding, so much the better." He relates of one experience when he drove to a church where the minister was building the church with his own hands. The singer asked if he might help. The answer was yes, but the name of Thibault meant nothing to the preacher. So he asked the name again the next day and then added: "That's what I thought you said but the choir members thought I was joking when I told them you were trying out for the choir."

**BISHOP GRAY** of Connecticut announced at Easter the gift of a \$100,000 property in Hartford, to be used as diocesan headquarters. The gift makes the present total toward the million dollar development program about \$250,000 although the general canvass does not start until this coming Sunday.

**TALENT SHOW** was put on by the children of the Church school of the Ascension and Prince of Peace, Baltimore, April 18, the offering to go to missions.

**JOHN AAREN**, clergyman of the Church of South India, was the speaker at the Maryland clericus, held at St. James, Baltimore, April 21.

**COLLEGE WORK** in the third province was the subject of the Rev. Charles E. Berger, rector of St. Anne's, Annapolis, in addressing the Auxiliary of Maryland at the diocesan house, Baltimore, April 16. He is a member of the college work commission.

**AN ANTIQUES FESTIVAL** was started four years ago by Mrs. Robert Arneson and others of Christ Church, Oswego, Oregon. It is now so popular that it was staged at Trinity, Portland, April 15-17. Funds raised go to the bishop's fund for

mission and church school work in the diocese.

**AD INFINITUM**, a satire on the totalitarian state, based on the life of insects who have problems of humans, is to be played by the St. Philip's players, at the new Volcano theatre in Portland, Ore., by invitation of the park bureau of the city.

**CHURCH MISSIONS HOUSE**, New York, has a new phone number: SPpring 7-9100. Jot it down and try to forget the familiar Gramercy 5-3012 that so many people have called so often. Incidentally there are so many calls in and out of 281 that a large switch board is essential, with the former eight trunk lines recently increased to eleven.

**MISSIONARY SERVICES** for children of New Hampshire are to be held May 4, one at St. Paul's, Concord, and the other at St. Barnabas, Berlin.

**CONVENTION** of South Florida will be held April 29-May 1 at the Cathedral in Orlando, with the Rev. Charles H. Long Jr., assistant secretary of the overseas department of the National Council, the speaker at a missionary mass meeting.

**ST. MARTIN'S**, Selbyville, Del., was dedicated March 31 by Bishop McKinsty at a service attended by a congregation that overflowed the new church and adjoining parish house. Bishop Miller of Easton and the Rev. Olin G. Lager, rector of St. Paul's, Berlin, Md., who is temporarily in charge of the mission, assisted in the service. Governor Elbert N. Carvel, Episcopalian, was guest of honor at a dinner held in connection with the dedication.

**YOUNG PEOPLE** of Delaware, 155 of them, held a conference in Middletown March 29, with the Rev. W. Paul Thompson, rector of Christ Church, Reading Pa. the headliner. After his address on the meaning of the Great Commandment, there were six panel groups, led by the Revs. W. H. Marmion, R. M. Carmichael, P. A. Kellogg, F. M. Hamilton, R. S. Bailey, C. F. Schreiner. Bishop McKinsty and the Rev. Peter Van Der Hirt, rector of St. George's, Ardmore, Pa. were speakers at the banquet.

**COOPERATION IN CUBA:** The Episcopal, Presbyterian and Methodist Churches cooperate in conducting the Evangelical Theological Seminary which has an enrollment of 25 this year.

# NEWS OF OTHER CHURCHES

## JOHN FOSTER DULLES AT UNION

The former ambassador at large, John Foster Dulles, gave the keynote address at the opening of the conference on the ministry, held at Union Seminary, New York, April 4-6. Other speakers were George A. Buttrick, Presbyterian minister of New York, who reported on his five months tour of the near and far East; Al Whitehouse, leader of the CIO; Rev. R. B. Appleyard, former navy chaplain; Rev. Paul E. Scherer, formerly minister of a Lutheran church in New York, who is now a professor at Union. Professors of the seminary participated in a panel on April 5, and Robert J. McCracken of the Riverside Church and Henry Sloane Coffin, president emeritus of the seminary, closed the affair with addresses on the 6th. It was attended by 125 students from 50 northeastern colleges.

## ROMAN CATHOLIC LAYMAN SPEAKS ON LIBERTY

Thomas Sugrue, Roman Catholic layman, was the principal speaker at a rally for religious liberty held this Tuesday, April 22, at Carnegie Hall, New York, and sponsored by the organization of Protestants that stand for separation of Church and state. He is the author of "A Catholic Speaks his Mind," a book which has brought sharp criticism from R. C. quarters.

## BISHOP HITS U.S. SUPPORT OF TITO

Support of the Tito regime in Yugoslavia by the U.S. government was denounced by Bishop James H. Griffith, assistant to Cardinal Spellman. Addressing a printers communion breakfast in New York he accused the government of inconsistency in combatting communism in one instance and underwriting it in Yugoslavia, which he described as "a pure communist state."

## PHILADELPHIA HOTEL BOUGHT BY SISTERS

The Dominican Sisters, Roman Catholic, have bought the Warburton, modern downtown hotel in Philadelphia, which they will operate as a residence for business women.

## QUAKERS PLAN FIGHT ON LOYALTY OATH

A committee of Quakers, joined with a group from the American Civil Liberties Union, are exploring the possibility of court action to test the constitutionality of Pennsylvania's new loyalty oath that is compulsory

for all public employees. The action may center around one or more of three Friends who have been fired for refusing, on religious grounds, to sign the oath. The Quakers themselves will not engage in court action but will support the A.C.L.U., several of whose lawyers have agreed to take cases of any persons dismissed because of conscientious objections to the oath.

## COLLEGE CHAPLAIN HAVE MEETING

Colleges are injured in their religious life because of the monopoly of the curriculum by highly specialized subjects; the preponderant and disorganizing influence of the natural sciences; the disappearance of religion from its hitherto dominant place. This was the opinion of Mordecai W. Johnson, president of Howard University, in address 100 colleges chaplains from 40 states that met at Earlham College, Richmond, Ind. Prof. A. C. Outler of the school of theology of Southern Methodist University, gave three lectures on theology in which he said that theological thinking today fell into one of three groups: the "persistents," who want to keep the theology of the 19th century; the "revivalists," who want to bring back pre-19th century doctrine; the "emergents," who seek some significantly new theology.

## NON-SEGREGATED CHURCH IS APPROVED

By a vote of 81 to 45 members of Bethel Lutheran church in Pittsburgh voted in favor of a non-segregated church, and in so doing gave a vote of confidence to their pastor, Robert

M. Herhold. The 27-year-old minister had submitted his resignation because a large part of his congregation had objected to his including Negro children in a program of recreation and education. He also invited them to the Sunday school. The issue was clearly drawn at the parish meeting, with Herhold asking for an unequivocal yes or no to such questions as; "Does this mean that Negroes can sit anywhere in the church? Will they be admitted to full membership?" The favorable vote prompted the withdrawal of his resignation.

## TRUMAN EXPLAINS ABOUT CHURCH

President Truman has not attended church more regularly during his administration because such visits are accompanied by too much fuss and personal embarrassment to him and his family. He explained the matter to a group of ministers of Washington when they presented him with a Bible.

## CONFERENCE ON MINISTRY IN CHICAGO

Various members of the faculty of Chicago Theological Seminary presented their views on the ministry when 114 college students gathered there from 48 colleges in 16 states. About half those present indicated that they were thinking about the ministry; the others were interested in learning how their chosen professions could be useful in church work.

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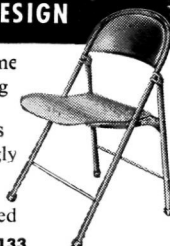
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## OPPOSES PUBLIC GRANTS TO CHURCH SCHOOLS

President Conant of Harvard told 5,000 educators meeting in Boston that public treasury grants to private schools threaten the nation's democratic unity. He contended that the growth of private schools was developing a dual system of education harmful to American democracy. He was vigorously criticized by the R. C. Bishop of Boston for his statements. Delegates later passed a resolution opposing the use of public funds for private schools.

## HALT STEEL SHIPMENTS TO CHURCHES

Delivery of steel to church construction projects has been halted by the national production authority. It does not affect shipments on the way but prohibits the initiation of any further shipments, regardless of the priority given the projects. The ban will remain in effect until labor difficulties in the industry are settled.

## WANT HEADQUARTERS IN MID-WEST

Clergymen of Minnesota overwhelmingly favor establishing a mid-western headquarters for the National Council of Churches. Of 555 clergymen who responded to a questionnaire, 527 favored a location there, with only 24 voting for New York City. Cities bidding for headquarters are New York, Chicago, Pittsburgh, Cleveland, Cincinnati and Columbus.

## UMT COMMISSION FUNDS ARE BARRED

Church groups opposed to Universal Military Training won another significant victory when the House cut out \$75,000 from the department of defense appropriation bill designed to support the national security training commission. At the same time Congressman Vinson, chairman of the armed services commission, announced that a new UMT will be brought to the floor of Congress in May.

## FIND CHRISTIANITY IS ON UPSURGE

Methodist missionaries from all over the world met in Colorado Springs for a policy conference on their way to San Francisco for the quadrennial general conference to be held April 23-May 7. In their exchange of experiences and recommended strategy changes, they agreed that Christianity is on the upsurge everywhere.

## FOODLESS MEALS AIDS SUFFERERS

A foodless meal where each member of the young people's group of a Danbury, Conn., Disciples-Baptists church, paid 75 cents to aid hurricane sufferers in Jamaica, B.W.I., was held recently. The youngsters, who were fasting from noon until the following morning, sat at tables where only water was served.

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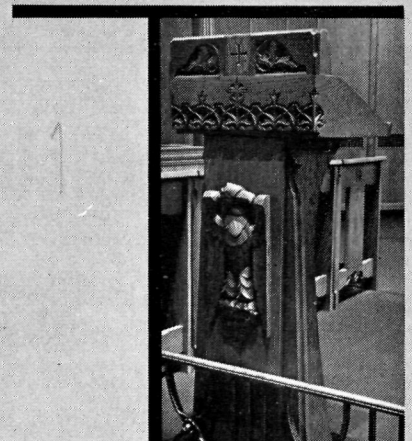
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# CHURCHES OVERSEAS

## RELIGIOUS RIOT IN NAZARETH

A curfew was clamped on Nazareth by the Israeli military governor after street fighting between Arab Christians and Moslems caused one death and brought injuries to eight others. The town has 14,000 Christians and about 7,000 Moslems.

## A HITCH HIKE FOR BISHOP

Bishop Stanway, Anglican of Central Tanganyika, Africa, told an audience in Wellington, New Zealand, how he had to hitch hike to the meeting when his car broke down 200 miles from the city. He explained that it was not a new experience since he often used that method of travel in his own diocese.

## SOVIET ZONE AUTHORITIES ISSUE PASSES

Interzonal passes permitting 25,000 Protestants from the Soviet Zone of Germany to attend two big church meetings in West Germany this summer will be issued by the government of East Germany. One is a

meeting of the assembly of the Lutheran World Federation, meeting at Hannover July 25-August 3; the other is the meeting of the Evangelical Church which will gather in Stuttgart, August 26-31.

## PEACE CONFERENCE IN MOSCOW

Patriarch Alexei of Moscow has called a religious conference in that city for May to consider the problem of securing peace in the whole world. It will be attended by representatives of all religious groups in the Soviet Union.

## CANADIANS OPPOSE STATE AID

State support of parochial schools was opposed by the Co-operative Commonwealth Federation of Canada, the first major political party to take such action. Its council, which advocates a planned and socialized economy, went on record in favor of strictly non-sectarian schools as it launched its campaign for general election in the province in June. The committee contends that separate

schools will break down the public school system.

## NEW ATTITUDE SEEN BY NIEMOELLER

Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, said that since his last visit to the United States in the spring of 1951 "there has been considerable progress in the attitude of the average American toward international problems." Niemoeller, who recently returned to Germany from a five-week lecture tour of the United States, said that "the naive, matter-of-course way in which the American citizen used to back the policy of his government as the only possible one has disappeared and instead a genuine quest for true, responsible action has begun."

In Cologne, meanwhile Niemoeller again denounced proposals for German rearmament. He said it was the task of Western Europe "to form a neutral zone between the two hostile power groups," and that a neutralized Europe does not need an army. Instead of rearmament, he demanded "a genuine social counter-offensive" of the West since "the Bolshevik revolutionaries are more afraid of a true social idea and its realization than they are of armed forces."

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# THE NEW BOOKS

HUGH D. McCANDLESS, Book Editor

*The Irony Of American History.* By Reinhold Niebuhr. Scribners. \$2.50.

This recent book from one of the most prophetic minds of our generation is based on lectures given at Westminster College, Fulton, Missouri, and at Northwestern University (The Schaffer Lectureship.) The latter series the reviewer was privileged to hear. As might be expected, the argument is exciting, penetrating, and persuasive.

Dr. Niebuhr in both the Preface and the concluding chapter delineates his concept of irony; and this is the key to understanding his whole viewpoint. After defining the "tragic" and the "pathetic" somewhat as in his earlier volume *Beyond Tragedy*, although not precisely the same, the author goes on to state, "Irony consists of apparently fortuitous incongruities in life which are discovered, upon closer examination, to be not merely fortuitous. Incongruity as such is merely comic . . . This element of comedy is never completely eliminated from irony. But irony is something more . . . If virtue becomes vice through some hidden defect in the virtue; if strength becomes weakness because of the vanity to which strength may prompt the mighty man or nation; if security becomes insecurity because too much reliance is placed upon it; if wisdom becomes folly because it does not know its own limits—in such cases the situation is ironic. The ironic situation is distinguished from a pathetic one by the fact that the person involved in it bears some responsibility. It is differentiated from tragedy by the fact that the responsibility is related to an unconscious weakness rather than to a conscious resolution" (p. viii).

It may be seen, then, that irony is not merely a subjective state of the observer as seems to be the case in the thought of Kierkegaard (*Postscript*, pp. 448-451). In S. K. irony is a "boundary" state between the aesthetic and ethical "spheres of existence" and of a lower order than "humor." For Dr. Niebuhr irony is a principle for the interpretation of history which "does finally depend on a governing faith or world view." Nevertheless, "there are elements in current history so obviously ironic that they must be patent to any observer who fulfills the conditions re-

quired for the detection of irony" (pp. 152-3). Perhaps it would be fair to say that Dr. Niebuhr's concept is a generalized or "objectivized" form of the Kierkegaardian view. The conclusion, in any case, is that the Christian interpretation of history is not tragic but ironic.

The irony of American history is reflected partially in the fact that we are less innocent as a nation than we think and proclaim; that we are involved in guilt by reason of our assuming the international responsibility which is our duty; that we have become less powerful in the total historical situation as we have become more powerful in particular areas; and that the happiness which our founding fathers re-

garded as the true end of life is more remote today than ever. The irony is compounded because although we are not as virtuous as we pretend, such virtues as we do have are the occasion for the severest criticisms by our detractors, notably the Marxists; "our good fortune is not so simply a proof of our injustice" as some would assert.

Recommended reading for all thoughtful Christians and required for all presidential candidates.

—Alden Drew Kelley

*The Inhuman Land.* By Joseph Czapski. Sheed and Ward. \$3.50.

Another of those books filled with account after account of atrocities as told by people released from concentration camps in Poland. —C. L. C.

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# PEOPLE OF THE CHURCH

## CLERGY CHANGE:

**JOHN N. PEABODY**, formerly rector of St. Andrew's, State College, Pa., is now rector of the Incarnation, Baltimore, Md.

**JOHN P. CARTER**, formerly rector of St. James, Kannapolis, N. C., is now chaplain to Episcopal students at the University of Texas, Austin.

**HARRY R. HEENEY**, formerly rector of St. John's, Parsons, Kansas, is now priest in charge of St. David's, a new mission at Topeka, Kansas.

**ARTHUR C. KELSEY**, formerly a fellow at General Seminary, in charge of student field work, and assistant at St. Paul's, Norwalk, Conn., is now

rector of Memorial Church, Baltimore, Md.

**PAUL E. WHITESIDE**, formerly priest in charge of Grace Church, Vernon, Texas, is now in charge of Grace Church, Falfurrias, and St. James, Hebbronville, Texas.

**DONALD RAISH**, assistant at St. Clement's, El Paso, Texas, becomes rector of St. Peter's, Kerrville, Texas, May 1.

**WILLIAM V. ISCHIE**, formerly of the diocese of Indianapolis, is now assistant at Episcopal City Mission and St. Andrew's Church, Milwaukee.

**ROBERT J. CREECH**, formerly vicar of St. Andrew's, Beacon, N.Y., is now rector of St. Martha's, New York City.

**CHARLES K. CILBERT**, retired Bishop of New York, is now at Dell-in-Heath, Mass., and will assist Bishop Lawrence with confirmations and other services during the next several months.

**CHARLES F. NUGENT**, formerly at the marine hospital, Staten Island, is now rector of the Nativity, Brooklyn, N.Y.

## ORDINATIONS:

**MILTON A. ROHANE**, senior at the school of theology, University of the South, was ordained deacon March 30 by Bishop Van Dyke at St. John's, North Adams, Mass.

**FRANCIS H. GRAZEBROOK JR.** formerly curate at St. Peter's, Morristown, N. J., is now rector of Christ Church, Swansea, Mass.

**FRED B. SCHULTZ** was ordained priest on March 29 by Bishop Sterrett at St. Luke's, Scranton, Pa., where he is assistant.

**JEROME F. POLITZER** was ordained priest on April 5 by Bishop Block at St. George's, Alisal, Salinas, Cal., where he is vicar.

**J. L. BALL**, rector of St. James, Kincardine, Canada, becomes rector of the Good Shepherd, Scranton, Pa., May 15

**CHESTER H. HARRIS** was ordained deacon April 1 by Bishop Sterrett at St. Stephen's, Wilkes-Barre, Pa.

**HOLT JENKINS** is now the rector of St. Stephen's, Catsauqua, Pa.

**FRANKLYN H. BOARDMAN** has resigned as rector of Grace Church, Norwood, Mass., because of ill health.

**CHARLES T. HALL**, rector of St. James, Amesbury, Mass., is retiring from the active ministry June 30.

**JOHN J. PAULSEN**, formerly rector of St. Stephen's, Delmar, N. J., is now assistant at St. Andrew's, Well-sley, Mass.

**PHILIP A. SMITH**, formerly assistant at All Saints, Atlanta, Ga., is now rector of Christ Church, Exeter, N. H.

**FREDERICK A. POPE**, formerly curate at Grace Church, Lawrence, Mass., is now rector of St. Andrew's, Hopkinton, N. H.

## LAY WORKERS:

**WENTWORTH E. MILLER** and his wife have gone to Liberia where he will be treasurer of the district, and later will join the faculty of Cutting-ton College.

## DEATHS:

**CHARLES B. DUBELL**, 81, rector of St. Simeon's, Philadelphia, died in his sleep on March 31.

**HENRY B. OLMSTEAD**, retired, died at Rockville, Conn., March 14. He was at one time vicar of Old Swedes, Wilmington, Del.

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# BACKFIRE

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

FRANK W. STERRETT  
Bishop of Bethlehem

I am sorry your correspondent didn't say a little more as to why I suggested the omission of that sentence in the debate on segregation at the meeting of the General Board. I had in mind some of our finest Christians, many of whom I happen to know are doing far more than most of us for the removal of injustice in race relations, often at great personal sacrifice. They, because of local conditions some times imposed by civil law, feel that the compulsory removal of separate facilities now, for example in the grade schools in the deep South, would harm rather than help the blessed youngsters of both races.

I did not and do not believe that it is just to such people in our Christian fellowship to say, "We cannot be true to our Christian faith and practice segregation at the same time."

The document has abundantly strong language to which I did not and do not dissent that makes clearer our condemnation of the principle or pattern of segregation and calls us to do something about it. But this section, it seems to me fell short of the justice that we are trying to uphold, and I felt sure that the division presenting the statement did not wish to give any such impression.

Some of your readers who have thought of me, in spite of my many shortcomings, as somewhat humane, would probably like to know why I made this proposal. But my main concern is not what people may think of my connection with the meeting, but the reported feeling reflected in the article that the postponement of decision until the June meeting was an indication of timidity on the part of the general board.

The facts are these. The chairman of the division who first presented the draft made it clear that he wished members of the board to study it carefully and did not press for action at the first meeting when it was discussed and that the department would welcome any suggestions. Surely it is not being timid to carefully consider a statement that we hope will lift high a standard around which men may gather to forward justice and mercy.

I have worked with these people in the Federal and National Council for fifteen years and I am in a position to know that there is no ground for such a fear. We have often dif-

fered vigorously on many subjects, but I have found them ready to stand by what they believed to be right. The National Council of Churches is a comparatively young body and much of its time as of necessity has been given to problems of organization, many of which have now been solved. But these are men and women of courage and vision and it is a pleasure to record my own conviction that the churches can look to them for strong leadership in the days ahead.

W. F. LEGGO  
Layman of Long Island

In your recent issue, the letter from Mr. John W. Arrington, Jr., of Greenville, S. C. makes a few rash statements about segregation. His "interesting" remarks concern the 1100 Long Island laymen at breakfast in Brooklyn.

Like many people in this world, statements are made without the facts. For over thirty years Long Island has held this breakfast and everything is done in a very business-like manner, contrary to usual Church procedure. Breakfast tables seating ten people are reserved and paid for in advance by parishes. Therefore, all parish groups sit together. There were about 300 Negroes present or 30 tables—not 3 tables. The one Negro gentleman at the head table is a member of the diocesan executive committee of the Brotherhood of St. Andrew.

All of the 1100 laymen attended the services at which time they were pretty well intermingled.



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