

# The **+** WITNESS

OCTOBER 18, 1962

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## CREATIVE ARTS CAMP OF GFS

RYTON FARMS, Virginia, Conference Center of the Diocese of Washington, was the scene of the first camp. Others have been held in the Diocese of Missouri and plans have been made to extend the program to at least each Province (See News Story on Page eighteen)

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## THE GIRLS' FRIENDLY SOCIETY U.S.A.

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## SERVICES In Leading Churches

### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.

Morning Prayer and Holy Communion  
7:15 (and 10 Wed.); Evensong, 5.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00  
a.m. (Choral Eucharist, first Sun-  
days).

WEEKDAYS: Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays).

HOLY DAYS: Holy Communion 12:00  
noon

### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street  
Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Ser-  
mon. 4 p.m. Evensong. Special Music.  
Weekdays: 11:00 a.m. Communion Tuesday  
at 12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

Sundays: Holy Communion 8; Church  
School 9:30; Morning Prayer and  
Sermon 11:00.  
(Holy Communion 1st Sunday in  
Month).

### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL  
NEW YORK

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday), 12 noon;  
Sunday, Holy Communion, 9 and  
12:30; Morning Prayer & Sermon,  
11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

### ST. THOMAS

5th Ave. & 53rd Street  
NEW YORK CITY

Rev. Frederick M. Morris, D.D.  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11 HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street  
Near New York Memorial Hospitals  
Hugh McCandless, Lee Felford, David  
Wayne, Philip Zabriskie, clergy

Sundays: 8 a.m. HC; 9:30 Family (HC  
3S) 11 MP (HC IS).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

One of New York's  
most beautiful public buildings.

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For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.  
Minister to the Hard of Hearing  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

#### ST. PAUL'S

13 Vick Park B  
ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector  
The Rev. Frederick P. Taft, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

#### ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector  
The Rev. George N. Taylor, Associate  
Sunday - Matins and Holy Eucharist  
7:30, 9:00 and 11:00 a.m.  
Wednesday and Holy Days 7 and  
10 a.m. Holy Eucharist.  
Sacrament of Forgiveness - Saturday  
11:30 to 1 p.m.

## SERVICES In Leading Churches

### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:30 and  
11:15 a.m. Wed. and Holy Days:  
8:00 and 12:10 p.m.

### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

### ST. THOMAS' CHURCH

18th and Church Streets

Near Dupont Circle

WASHINGTON, D. C.

The Rev. John T. Golding, Rector

The Rev. Walter E. Neds

The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
7:30 p.m. Evening Prayer. (except  
July & August)  
(8:00 in Advent and 6:15 in Lent)

### TRINITY CHURCH

MIAMI, FLA.

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

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

### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V

PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

### CHURCH OF ST. MICHAEL AND ST. GEORGE

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector

The Rev. Jack E. Schweizer,  
Assistant Rector

Sundays, 8, 9:30, 11 a.m.

### ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Summer Opportunities Program Warmly Praised by GFS Girls**

★ "For summer in the near future it would suit me just fine if South Dakota was my summer address. No kidding. I love the country, the people, the weather, and just everything. GFS really knew what they were doing when they started calling this program 'Summer Opportunities'."

So one of the 1962 Girls' Friendly Society Summer Opportunities girls started her letter home. She was one of ten giving a summer of service. Four on the Indian Reservations of South Dakota, other girls at work elsewhere in Florida learning what it means to be assistant to the Director of Religious Education in a large parish, or as one of a team in New York Trinity's missions and on the sidewalks of New York. Four other girls were working in Brooklyn, N. Y. where the influx of Spanish speaking Puerto Ricans has created new problems and new opportunities. Formerly GFS girls have gone from "the States" to Puerto Rico and Mexico and earlier to Cuba, but this year it was reversed, for two Puerto Rican girls came north to help in Brooklyn.

What it meant to these girls we learned from letters and reports. "I'm just a different person because of this summer." "With this experience behind

me I really know that I want to find a career in the Church or helping people in some way." "From this experience I have learned more than I ever could dream of in a lifetime."

For seven years the Girls' Friendly Society has been promoting these Summer Opportunities, not only for GFS girls but all girls of the Church. One hundred and ten girls have been given scholarships and in return have given one hundred and ten summers. They have worked in migrant camps and hospitals and city settlements; in Mexico and Alaska. They have been — as is the GFS membership — white and Negro, Spanish speaking and American Oriental, as well as American Indian.

They have responded to the challenge of real need with real work and all the vitality and enthusiasm of their years. Who else would have found it fun to sleep outdoors in a sleeping bag and be wakened before six by the first arriving pupils for the Vacation Bible School? Who else would end a long days teaching with a teen age dance and never want to stop? Who else could write "and the lunches they serve us at the Bible School are simply fabulous! Like we had kool-aid, coffee, barbecued chicken, stewed chicken and noodles, potato salad, meat sandwiches,

beans, fried bread (my favorite) white bread, prunes, cake and wild raspberry pie. All this is for one meal! It's a neat set-up, don't you think?" Or again, "Our day usually started at about 5:30 a.m. and ended at about 7:30 p.m. as far as our work was concerned. From 7:30 on we could do whatever we pleased — either write letters, talk, or, best of all, go to bed."

These same exuberant teenagers find new understanding both of themselves and others. "It's kind of hard to take pictures out here as you want to be a friend to the people and not an observer." Or "I learned to transfer the trust I had in my parents to trust in God. I learned to give myself completely to the work and God." And from still another, "Above all I learned the power of prayer, and the real meaning behind it. It is not something you can tell about, but it is something you feel and know. I know that this isn't something handed to you on a silver platter, but something you, the individual, have to search for."

**Competent Service**

Through it all these girls remained honestly and completely themselves. The GFS has known for all its 85 years that girls can be generous and responsive and understanding, able to give competent service if they are offered the chance. Not that there aren't problems of personality, lapses in responsibility, disappointments and failures. But who hasn't known this in



dealing with any age? Girls, after all, belong to the same human race. But their high level of achievement also explains why we claim "Girls are our favorite people."

One good reason would be the reports and evaluations of these same Summer Opportunities girls. Here are bits from the latest one in — again from South Dakota, though it might have been from many other parts of the country.

"We started our Bible School today. I just love little Indian children. They are considerably quieter than white children, but once you've made friends with them you've got a friend for life. They do their work well and very quietly. It gave me a real sense of accomplishment when a little Indian boy gave me his treasured baseball cards 'because I like you'."

"We only had Bible School at the Sioux San (Tuberculosis Sanitarium) for the second week we were in Rapid. We started out with five kids and ended up with eighteen. They all loved it. Some of the children would get up as early as 5:30 because they had to take a bath and they didn't want to be late for our nine o'clock beginning hour. We had to wear masks and gowns while teaching. It was a wonderful experience."

"We like working at the Service Center too (Community Service Center). At first we had five kids but in the end we had twenty-five. Mondays and Wednesdays we took them swimming. Tuesdays and Thursdays were days for crafts and then on Friday we'd take them for a hike. The kids really like this, too, because they have nothing to do except walk the streets. Rapid City is really a rough town. I bet every other store is a bar and you just don't dare go down town on Friday or

Saturday nights. And there's so much prejudice against the Indians that they really don't have a chance to make good. The reputation of one Indian spoils it for all of them. They have trouble casting aside their old traditions and customs and adjusting to city life. On the Reservation the Indian usually runs on 'Indian time', that's when a function starts when everyone finally gets there. And Indian time just doesn't work in the city and they can't get employment. It's really a tough deal.

"We had twenty-five kids in our group and that just meant twenty-five kids who weren't walking the streets or getting into trouble. We really felt needed and I want to go back next summer. I really came back with a new outlook on life and a keener awareness of everything. So that just about brings you up to date on the journeys of me, GFS Summer Opportunity Girl."

See what we mean?

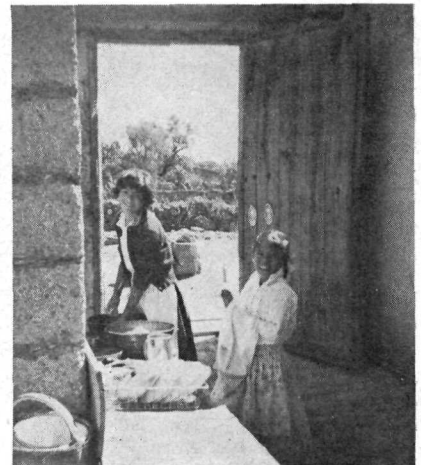
#### Young People are Saying:

"There are not very many people I can talk to about the things that matter in my life.

"Is it too much to ask of adults that they listen and feel with us, when we ask a question instead of popping out a quick answer about how life was when they were young. Things really aren't the same now!"

\* \* \* \* \*

"I asked my mother how I should act at this party. She said, 'Well, be yourself.' And that's always very frustrating because I don't know what 'myself' is."



LANGUAGE is no barrier in Mexico when one plays games or washes dishes, especially when one can laugh and sing.



IT TAKES time to make friends with the children on the Indian Reservations, but then you have friends for life.



# Girls' Friendly Society Holds World Council in Dublin

By Margaret B. Ferreira

*GFS Program Advisor*

★ For three years we dreamed about it — the GFS World Council to be held in Dublin in June of '62. And then it happened! And now it is over! But what can't be over are the new relationships, the memories, the pictures in our mind.

Our first morning in Dublin and the excited greetings to old friends and new faces. Thirty-two from the U.S. and twelve of them teenagers, but not one whit more thrilled than their elders. The Australian crew of fourteen swinging in with GFS blazers to mark them as definitely as their accent. (We all had accents! How salutary for us to realize that we were the ones who sounded odd and foreign!) Three from Japan, two from Liberia, others from

New Guinea, New Zealand, British Guiana, St. Kitts, to say nothing of the British and Welch and Scots and all our Irish hostesses. Fourteen countries from five continents were assembled for this fifth World Council of the Girls' Friendly Society.

We learned geography from the world map overhead in our meeting room, wired so that small lights flashed in the proper location when the different delegations spoke. Each country had two official delegates — one adult, one teenager — but observers were welcomed and experiences were shared, opinions expressed, and we all learned much from our common problems and our amusing differences.

For instance: in Australia the GFS president is the Primate himself, and all bishop's wives automatically are diocesan presi-

dents. Sometimes we envied them this built in clerical support! They, in turn, admired our teenagers trained to leadership and accustomed to speaking without self consciousness.

We were one in sharing and reporting the GFS Day of Prayer around the World — September 29 — but when we announced the amount of the offering taken for our common project an international banker was needed. Pounds sterling, pounds Australian, yen, dollars — with the only common denominator our desire to use it wisely to help girls somewhere. After many suggestions it was voted to send it to Mombassa in Kenya, Africa, to help consolidate the growing GFS work there among girls who have not had much opportunity for this kind of Church fellowship. Again the reports from even that distant part of Africa sounded familiar: worship services, helping in the parish, recreation for the younger girls. But when we heard that the sewing project was to provide each girl with a handkerchief and teach her how to use it — once again we recognized that while we are all one family in Christ, even in families there is variety and differences.

Our British Guiana delegate made such a moving appeal for help that it was unanimously voted to send the offering for the next three years to help in the struggling GFS in her South American country.

## Special Events

Mrs. Simms as World Chairman and President of the Irish GFS was a gracious presiding officer. She introduced her husband, Archbishop George O. Simms, the Primate of Dublin, who greeted us. The official delegates were taken to tea with President and Mrs. De Valera, Bishops of the Church of Ireland acted as chaplain,



DELEGATES from four countries at GFS World Council, Carol Smith of the U.S.A.; Abeoseh Bowen of Liberia, Yvonne Barnett of England, Daphne Stewart of British Guiana.

even as chauffeurs upon occasion. Indeed, on the fun night when the girls had demonstrated Irish and Welch and Scottish dances, and we had all learned Australia's Waltzing Matilda and Japan's Fisherman's Dance, there was a special demand for an Irish reel by the wives of the bishops — and they numerous enough and willing and so able to oblige!

When the Festival Days came Abeoseh from Liberia appeared in her spectacular dark gray gown and twisted turban (plus the heavy Irish coat in which she huddled as she gayly announced she was frozen to the bone) the Japanese delegates in their beautiful kimonos, the Australians and the other Commonwealth countries in their trim blazers and berets, we from the U.S. rather wished that our "national costume" might have been more distinctive than a suit and a bulging handbag.

We'll never forget how we felt when our American girls carried our banner in the Cathedral procession, nor the lumps in our throats as the Irish GFS came with banner after banner, girls and girls and girls, steadily processing up the long aisle at St. Patrick's. They were even more impressive than the extraordinary group that preceded them though that included robed choirs, gowned clergy, hooded bishops (nearly all the bishops of Ireland) and two archbishops, the Primate of Armagh and Dublin. There is so much to remember! The thrill of hearing an Irish gathering sing full throated St. Patrick's Breastplate, all the verses, our GFS prayer with just the slight variety in wording that the Commonwealth countries use.

There were other fun times, too. Having tea at the zoo, the genial bishop who explained to the girls why he wore gaiters,

and the marvelous experience of being invited to wander anywhere in Belgard Castle — the oldest continually inhabited castle in Ireland, we were told. What a place that was! Priceless furnishings and its lived-in atmosphere, the walled gardens that were a dream of bloom and fragrance, and the sumptuous tea served in the old stone tower at the gate.

### Lots of Business

This makes it sound as if we did no business and concentrated on special events. Not so. Good solid thinking and acting went on every day at the World Council and the GFS should grow as a world society not in rigid organization but in communion because of this chance to understand our common problems. But the special events stand out such as the pageant where we saw Ireland's special saint, Patrick, first as a small boy and then in his conflict with the Druids and as he established the Church. Then followed the long line of the great and noble. It was amusing to find GFS's founder, Mrs. Townsend, here, whom we had always associated with England, so carefully labelled as an Irish woman as indeed she was. Impressive, indeed, to recognize Archbishop Simms as narrator for the pageant, Mrs. Simms playing herself in the role of World Chairman, and the Primate of Armagh in person also playing himself as the head of the Church of Ireland. What a cast of notables it was. And what a throat catching climax with the great cross blazing above the costumed splendor of the assembled saints and workers of the Church.

It was moving to see Mrs. Tsuji, beautiful in her kimono, receiving the symbol of the next World Chairman with a deep oriental bow. Later when the

Council was over and many of us went on to England, the great gathering of GFS in London at Westminster Abbey. Here the GFS had everything: a fanfare of trumpets, the same as at the Coronation, the glory of the service and setting and the peal of bells as we came out must have moved everyone. Then the GFS crowd that packed the Abbey moved to the Lambeth Palace Gardens, where amid the color of an English garden and the excitement of six hundred girls and their leaders, tea was served in a great marquee.

It was unforgettable this crowded few weeks. Flowers, churches, castles, music, history, difference in speech and custom. Green hills and gray cities. But mostly one remembers people, some only seen in passing, some from many parts of our wide stretched, close gathered world who quickly became more than acquaintances, others warmly recognized as old friends.

The GFS passport is put away, with a hopeful dream that the next GFS World Council in 1965 will be in Japan! One can always dream. In the meantime, we will remember.

### HOUSE OF BISHOPS MEETS NEXT WEEK

★ Bishops from across the nation and many parts of the world will convene in Columbia, S. C., for the House of Bishops' meeting October 27-November 1. All sessions will be held in the parish hall of Trinity Church.

By invitation of the Presiding Bishop the Archbishop of Canterbury will conduct a quiet day Sunday, October 28, for the 125 bishops and their wives.

He also will informally address the House. On Monday evening he will preach in Trinity Church in commemoration of its 150th anniversary.



# EDITORIALS

## Across the Street From the U.N.

FROM ITS PRESENT OFFICE in the Carnegie Building, New York, the Girls' Friendly Society looks out at the United Nations and has watched the fluttering line of flags grow from fifty to one hundred and eight. This physical proximity typifies the near relationship the GFS, U.S.A. has always felt for the United Nations. For many years the GFS has been one of the Non-Governmental Organizations who meet for special briefings, are given observer status and accept the responsibility for its own membership of working for peace through the U.N. These "N.G.O's", as they are known, are a mixed group representing labor, clubs, business, as well as Church and youth organizations. At present the GFS is the only Episcopal society, although our Church is represented through the National Council of Churches and the World Council of Churches.

The GFS, therefore, constantly takes visitors from overseas, distant states, or "homefolks who have never gotten around to it" across the street to visit its great neighbor. It arranges for tours for larger groups, collects information to answer questions, makes new visual aids available and generally acts as spark plug to keep knowledge and interest bright in programs in the U.S. and in the world wide GFS.

But for girls — and the GFS is principally concerned with girls — beliefs and support must be personal and tangible. So GFS teenagers have had discussions and seminars where they could learn but more importantly could ask questions and express their own opinions. Younger GFS girls have learned "little songs about big subjects", have given little plays or more elaborate pageants that made world understanding and brotherhood and the human rights that every child should possess very vivid and pressing. Because the GFS is worship centered, girls include prayers

for peace and brotherhood and the United Nations as one means of working for these ends in their worship services.

For many lively young members, Halloween and Trick or Treat for UNICEF (The United Nations Children's Fund) is one of the popular yearly program features. The GFS began this co-operation with UNICEF long before it grew to its present nationally accepted and widespread observance. These girls "know their stuff". They can — and will — tell you how many cups of milk your proffered dime will send to "the children of the world". Afterwards, they count their collection with jealous care, dedicate it at the altar, and send it to the United Nations with a real sense of sharing and helping in the problems of the world.

So whether it be a seven year old playing a U.N. flag game, a preteener planning a U.N. party with flags and maps and food, a teenage group presenting the moving words of the U.N. Charter preamble in choral speech, or a leader finding a suitable prayer to express our world responsibility, the GFS puts its belief into practice. The GFS, U.S.A., 345 East 46 St., New York 17, N.Y. would be happy to make any of these resources available to other members or organizations of the Church.



TRICK OR TREAT at Halloween for UNICEF and "the world's children" adds to the fun for GFS members.



# PROJECT 2000

By Helen Wright Mahon

*Director of 85th Anniversary Development Program*



TEENAGERS release Project 2000 balloons at Starlight Terrace Ball, St. Bartholemew's, Park Avenue, New York City.

ARNOLD TOYNBEE writing in the New York Times Magazine, August 12, 1962 on Telstar said, "To get to know each other on a world-wide scale is our most urgent need." The Girls' Friendly Society, a world organization for girls working in a thousand American cities and towns and in thirty countries is making a contribution to this one family feeling. With world education as one of its chief goals, it has this year launched Project 2000, its 85th Anniversary Development Program. Said Bishop Bayne at General Convention, speaking to GFS leaders and members at a GFS gathering, "If you were a sort of collective lady, I could wish you a happy 85th birthday. If you were a fine old brandy, you would just now be coming into your own. You are 'just kids' in the life of the Church."

So we might think of the GFS as a sort of "collective lady," collecting, may I say, into one fellowship, some of the most attractive and intelligent, and dedicated young women as leaders. They know their purpose and way about in working with girls; they work in new ways for new times.

These are not comfortable times for adults or for the young. W. H. Auden says, "To be young is to be all on edge — it is like waiting in a

packed hotel lobby for a personal call that may never come through"

But these are times when a Society aware of the kind of world we live in, experienced in providing real, not pseudo, experiences for girls has a task to perform with new clarity and new understanding. They have given up the old view — and are moving out into the new and the strange with the knowledge that spiritual values must be made real to this new generation, and that faith is better than fear and defeatism.

Early in 1961 a small group of laymen (men and women) sat together to think and plan for the future work of the GFS. The Society had been a force for good. How could it move into the future? Was it needed in the Church and community today — not as just another organization, or a packaged youth program, ready to be shipped on demand. But was it needed as a means of personal growth in faith and values for individual girls, young girls, intermediates, teenagers? What did it mean today?

There was evidence at hand. One young married woman wrote from shipboard as she approached the mission field where she and her husband were to be working: "Today we had our first glimpse of Africa. It was rather frighten-

ing. You can be sure that the experiences GFS has given me in so many ways will stand me in good stead."

Another letter came from a young woman doing social work in London: "I could not have stuck out this hard assignment had it not been for other experiences with which GFS has fortified me."

A university student told of work camp experiences in Japan and credited GFS with having given her the basic training.

Other girls told of week-to-week sessions in parishes which made them feel valued as persons and needed as citizens.

Yes, they said, the GFS was continuing to pioneer in many fields and serving a somewhat forgotten group in the Church—the girl population. This was the moment of truth. The Society could not survive and meet the new demands without new funds and the active support of many, many new leaders and friends.

So the Laymen's Committee went to work. It is now made up of 200 men and women in all eight provinces of the Church. Imaginative plans have been made to intensify the work of the Society and to meet expanding needs in 1962 (the 85th anniversary year) and in 1963 and 1964. The long-range financial plan is to raise \$500,000 —

\$85,000 in 1962

\$85,000 in 1963

\$85,000 in 1964

Added to this will be large grants over a three-year period of \$245,000. The total goal for three years is \$500,000 to be used in the new development program and to make the Society secure for the future. We believe these goals will be attainable through the work of the National Laymen's Committee and through the participation of many people throughout the Church and the community.

Program goals toward which we are already working are: to increase the number of GFS groups here and overseas by several hundred; to double our investment in Summer Opportunities service projects for girls; to provide Creative Arts Camps for high school girls in eight national centers; and to provide international exchange programs and Christian citizenship seminars for GFS girls and young leaders.

Project 2000 Week will be observed November 1-8 in dioceses and parishes throughout the country with Girls' Day, Nov. 3, International Evenings and Project 2000 Balloons. We urge your

understanding and support. Your investment in girls now, the future leaders, wives and mothers, will pay dividends until the 21st Century.

Send your gifts to:

GFS, U.S.A.

345 E. 46th St.

New York 17, N. Y.

Checks should be made payable to: Project 2000, GFS, U.S.A.

All gifts are tax deductible!

## Why I'm For It

By Richard H. Moulton

*Chairman of the National Laymen's Committee  
for Project 2000*

THE LAYMEN'S COMMITTEE for Project 2000 has asked me to write a short explanation of my interest in GFS, U.S.A. This seemingly easy job turned out to be difficult because this interest goes beyond the fact that this is a good Christian thing to do; beyond my own personal experiences of helping two daughters find the right values in life as they emerged from childhood into teenage on their way to becoming mothers or teachers or influencers on their own.

I think it is because of a deep conviction that the one most enduring force for good in this slightly troubled world may be strong churchwomen of all denominations working unselfishly for others.

That is the force that GFS is helping to build and to strengthen. That is the deep-down reason I like to help the leaders and officers of GFS to achieve their goals in Project 2000.



CAMPING has a large part in the program of the GFS Camp Holiday, Ortonville, Diocese of Michigan.

# LET'S MEET TEENAGERS WHERE THEY ARE

By Margaret H. Andersen  
*GFS National Board of Directors*

**THERE ARE COUNTLESS WAYS  
TO INDICATE TO YOUNG PEOPLE  
THAT WE BELIEVE IN THEM AND  
WANT TO STRENGTHEN OUR SUP-  
PORT OF WHAT THEY ARE DOING**

... "BUT WHERE ARE THEY?" you rightfully ask. "They're like drops of water on a hot skillet!" "How do I keep up with them?"

There is no pat formula for meeting them, even with all the existing information at our finger tips; however, we cannot ignore the findings on youth nor casually brush them aside. On the contrary, these are valuable guidelines which serve to increase our awareness and sharpen our sensitivity to their spinning world.

Never will I forget meeting one young lady of fifteen at an airport. The plane skimmed across the runway and taxied to its spot. The door opened, and I spied my young friend looking crisp and correct in the latest fashion as she started down the steps. Almost an adult, I thought. She hesitated, then came slowly toward me, all the while glancing over her shoulder with a most puzzled look on her face. When she reached me, I said, "Is there anything wrong?" She smiled with a quickly reassuring shake of her head and answered, "Oh not really. I was just trying to spot the little monster who took my brand new comic books!"

Probably there have been times when you have felt as if you were on roller skates in a fast revolving door! Certainly, if you have ever been a youth advisor, you must have yearned for a clearer set of directions, a ban on rock 'n' roll records, a better interpretation for the language and more peace and quiet. But can you describe, in a few well-chosen words, how you felt when one of your young enthusiasts came bounding up to you with, "You're cool, a real with-it head. You really understand." Oh, the challenge, the heartache, the anxiety, the responsibility, the joy of working with "the teens."

It has been my privilege to work and learn from teenage girls. Boys are another chapter. I

have found this work the most demanding and at the same time rewarding experience imaginable: the moodiness, the apathy, the interminable, gay, giggly telephone visits with someone she had just seen, the independence and loyalty, the obsession to rebel and the underlying desire to please and be recognized. With girls especially, there is a whole area of responsibility which must be recognized and met before they are ready to take their place in a coed situation. There are some who never need this in-between support, but most of them do. The GFS offers this ministry to girls which is an invaluable stepping stone to finding their rightful place in the Church family. We are fortunate.

## Picture Complex

TIME WAS when the distinguishing characteristics of this teenage group were attributed to growing too fast, dreaming too much or eating too many green apples. This observation applied both to boys and girls, and automatically called for specified pre-tested remedies. Today, however, the picture is much more complex. We must consider the many changes which have taken place in order to understand a little more clearly why our young people react as they do.

People no longer live and die in the same home town. They move from one house to another, from one town to another, one area to another, and some from one country to another. More mothers are employed outside the home, a fact which has meant that the rearing of children often has been relegated to disinterested persons, not always sympathetic to the child's point of view. Juvenile delinquency has shown an increase, with a surprising number of young people appearing before authorities for a second and third time. With all the technological changes



taking place, our daily lives at best are becoming depersonalized. Accelerated progress in transportation and communication brings the world and all its millions into sharp focus. Time is precious. There are pressures from every side demanding our attention, our loyalties, testing our moral and spiritual standards, debunking values. All this is happening not just to adults, but to the increasing number of young people who do not have the luxury of the old-fashioned adolescent years. It follows then for those of us fortunate to be working with young people that we must be aware of their needs, be sensitive to their moods and words and be concerned for them at their worst as well as their charming best.

### Opportunity For Church

THE CHURCH has a tremendous opportunity to help these young people to learn by doing and to grow by serving. In the parish, the diocese, the province, there are countless ways to indicate to these young people that we believe in them and want to strengthen our support of what they are doing. Teenagers as a group have been microscopically inspected far out of proportion. Some adults are suspicious of young boys and girls simply because of the inflated and often distorted lumping-together of everything that happens between thirteen and nineteen. Some of the most creative leadership has come from the youngsters (that's a dated word) who have been given specific responsibilities in a day camp program, a Diocesan Camping Program, Hospital Aides Recruitment, Church School Assistants schedule and a dozen other outlets for healthy, vitamin-propelled teenagers. Honest evaluation usually reveals a learning situation for everyone concerned when teenagers are brought into the planning area as well as the expediting task. Consequently, by exposure and proximity, one "learns their language." Some of it is pretty expressive. Success is not always the outcome, and therein dwells the test.

We may pale at their frankness, be puzzled by their humor, challenged by their forceful comments about their standards. We may marvel at their resourcefulness and wonder how their concept of God went from sharp to fuzzy so quickly. Nevertheless, the fact emerges that teenagers want some help in sorting out trash from treasure. They want a safe place to bounce off ideas, expound theories, and make startling statements. They want to hear which ideals we think are better than others and why and which standards we

think are worth fighting for; they want to see us in action — not telling them what to do, but rather actually showing our own concern for others, our own portrayal of honesty and integrity.

Much of this boils down to the plain fact that at times we may want their scalps, but they'll gladly settle for our ears. Let's double our efforts to meet teenagers right where they are "Being swift to hear, slow to speak and slow to anger." The nature and purpose of the church and their responsible roles are being discovered today by men, women — and teenagers.

## Its Caring that Counts

By Ann S. McNair

*GFS National Chairman of Missions*

IN A WORD ASSOCIATION TEST, if a GFS girl was given the word "mission", she immediately would come back with "object", and probably would add, "our MOs".

The Mission Object, called by GFSers everywhere in the U.S., "The MO", is one of the most vital parts of the GFS life. Each year a different project is chosen in consultation with the overseas and home departments. GFS branches reach out in friendship to their MO by learning all they can about the people, land, and customs and by making an offering, which they raise or collect, to aid their MO financially.

In the past years GFS has had mission projects in nearly all the mission fields. The girls of the USA have traveled (in their imaginations) to beautiful Brazil, particularly in Sao Paulo, to Casa de Santa Hilda, the training school for women church workers, which needed school equipment. They have envisioned themselves on Corn Island in Nicaragua with Father Davis, helping him in his school and mission; or in his clinic, for which they collected and sent medical supplies through World Medical Relief; or meeting with the very active GFS girls on Corn Island. In Mexico they have followed Bishop Saucedo on his visits and helped him in his plans for GFS work among the girls of his diocese. In Africa they have felt the tensions and struggles of that great land and tried to help in a small way with teachers salaries and scholarships for girls in the interior elementary church schools. Imaginary trips to the villages and towns of the

Philippines have made opportunities to become acquainted with the Filipino clergy, some of whose children received scholarship assistance through the GFS MO gift.

One memorable year girls over all the country breathed a prayer of thanksgiving when they heard that their MO station wagon for St. Vincent's School for the Handicapped in Haiti had arrived just in time to evacuate the children from the path of a hurricane. Here at home the girls have learned to know the Indian Americans and have helped GFS Indian girls in South Dakota with school scholarships, and the work of San Juan Mission in Farmington, New Mexico. In the far land of India they have donned saris and followed the work of the Bible Women. In Japan, while becoming acquainted with many of the beautiful costumes and customs, they have found GFS girls, in many ways very much like themselves. These are some of the opportunities GFS girls at home have had to find out something of the meaning of missions. In the coming year they will be waiting eagerly to plunge over the Rim of Asia.

The unification of missionary education in the Church and its focus on a single theme is a wonderful help to GFS. Branches can participate in parish planning and, perhaps, because of the girls' enthusiasm for their MO, they may act as "yeast cakes" to get the rest of the parish involved.

There is also the advantage of the availability of all the excellent current missionary materials. GFS also publishes its own study material, as part of its regular program help to leaders. This is necessary because the MO always has a particular, definite focus, and because there is a need for the inclusion of a wealth of activities, as well as study. One of the best ways for girls to approach missions is by finding out what people in other places wear, eat, sing, play, dance; and what their homes, schools and churches are like. Using what they have learned, most branches bring their MO study to a climax with the presentation of a program or party honoring the country of their current MO. This is often the manner in which money is raised for the project.

Activities can be overdone, but not when there is real caring behind them. A small group of GFS girls in Venetie, Alaska, showed how much they cared for girls in Brazil. In their small Mission House they planned a MO evening. They showed films for which people cheerfully paid

25¢ for grownups and 10¢ for children, even though the films are usually shown free. "We made decorations, too, Brazilian flags (colored on paper) and crepe paper and pipe cleaner butterflies and flowers. Such budding artists and such fun!" Enclosed with the description of the evening was a check for \$8.63 which "our GFS raised for the Mission Object in Brazil".

The GFS emphasizes caring for others, and you cannot care very much for people unless you know them. GFS girls are learning to know others — their samenesses and their differences. They are learning that the real reason for mission projects is not money raising but it is caring, and the reaching out of the Church to all people, at home, as well as in far off places.

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## One Woman's View

By Barbara St. Clair

Words Around Us

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CONSIDERING THE SHEER IMMENSITY and numerical weight of words that go to make up our massive and unwieldy native tongue, it's a wonder that anyone has the nerve to say a thing. As for writing — that is sheer foolhardiness. The language stretches out before us like a medieval wall mosaic, shining with the meaning of each little bit and piece, and more heavily weighted still by the interaction of light or shade each little bit throws on each piece. The prospect appalls and paralyzes.

Compounding this inherent difficulty there is another we have made ourselves. In the period between two wars of recent memory, there arose a school of writing in poetry or prose that presupposed on the part of its readers an erudition equivalent to that of its authors. It was not unusual at all to find expected of you a rather complete understanding of the culture, history and card games of both Eastern and Western civilizations. Perhaps by assiduous digging a relative illerate could find some meaning in these works, but the delicate bouquet remained for the elite. Lesser men than the founding fathers of this school took it up. Writing became less and less art and more and more bookishness. Here came the ego worming it's

way in. This was such a delightful way to show off.

Magnificently done, as it often was and is, this sort of literate fusing of thought and emotion (after it is explained to us) has power and beauty. Poorly done, as it often was and is, it is pure nonsense. More than that, it is malicious nonsense, because it tends to make us ashamed of simplicity. The proper use of language is surely to express thought and emotion. This becomes art when exactly the right word finds exactly the right place. That this is compatible with simplicity is shown to be true all around us in the most unlikely, unliterary places.

A cleaning lady of our recent acquaintance, when asked to account for her unflagging good humor and serenity in the face of the acid test of such qualities — the exhausted, high strung suburban house wife, said this: "When she talks cross, I pay her no mind." Consider the intuitive psychological accuracy and truth in her use of the word "pay". To respond to the housewife's need would cost more than she was, quite honestly, willing to part with. With the word "mind" she further clarifies exactly what that would be — the effort of thought and intelligence without which compassionate response to another person is ineffective. Without arguing the morality of the cleaning lady's position from a Christian point of view, suffice it to say that she expressed it simply, profoundly, and because the right word was in the right place, artistically.

In the opinion of the two teenagers who associate with us from time to time, anyone of our advanced years is a square. Square, of course, brings to mind all the lovely linear shapes we are not. Still, we are bold enough to trespass into the field where squareness is silhouetted most clearly — that of modern slang. In this rich source of intuitive expression, there is one that stands out — here phrased in the form of a question — "de ya dig me?" "Dig" instead of "understand" — a simple, crisp three letter word so placed by someone that for a while it became part of living communication. The reason is clear. To understand really is to care enough to dig beneath the surface of ourselves and others. This is hard work, like digging ditches, but on its faithful execution hangs the outcome of friendship, marriage and world peace.

The right word in the right place. It is put there quite naturally more often than we notice, creating a kind of beauty just as real as that of the sky, the sea, the odd wildflower.

A truck farmer, who had never seen the ocean, went to look at it. When asked what it reminded him of he answered that it made him think of a cauliflower. Most of us are so befogged by bookishness, so cowed by the literati, that it may take us more time than it should to dig what he meant.

## Pointers For Parsons

By Robert Miller

*Priest of Campton, N. H.*

AN OLD FRIEND often writes, when she goes back from the country to the city, "The summer is over and we are not saved." Well, the century is more than half over and we are far from being saved. There is no salvation in things temporal. There is no 'abidingness'. They seem as if they would last for ages and tomorrow they are gone.

This sense of the briefness of man's life, of the transience of all things mortal, contrasted as it is with the everlasting God, is what makes the Bible so haunting and poignant. It is the sense of the presence of God that gives content and without him, all is vanity. With him, there is light.

For the Christian life is profoundly simple because his values are fixed. The problems may be complex but the solution is simple. The difficulty is to keep the eye single.

This is where the preacher has his opportunity. He must have thought so hard and so long that the complexities have become simplicities. Lincoln did that. He made the issues clear. The preacher must do that, make the issues clear.

Set him to deal with human problems and set him to think and do not distract him with trivialities. He has to resolve complexities. He must think long and hard and wait upon the Spirit.

Then he can climb the heights and carry his people with him. He may stumble but the effort is not lost. Nothing is, with God.

The summer of faith is not over and we shall be saved.

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### I AM AN EPISCOPALIAN

By John W. Day

*Dean Emeritus of Grace Cathedral, Topeka*

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# Atonement Sunday is Observed Because of Oxford Rioting

★ Churches in Oxford, Miss. observed Atonement Sunday with prayers and repentance because of the recent campus and street riots over the admission of a Negro student at the University of Mississippi in which two persons were killed and many injured.

Sermons criticized and deplored the rioting. One of the more outspoken clergymen was Duncan M. Gray, Jr., rector of St. Peter's, who blamed Gov. Ross R. Barnett of Mississippi and other state political leaders for the racial disorders.

Who could blame the students for the riots, he asked, "when the governor of the state himself was in open rebellion against the law, a living symbol of lawlessness?"

"We cannot blame this tragic business only on thugs and irresponsible students," the minister asserted. "The major part of the blame must be placed upon our leaders themselves, and upon you and me and all the other decent and responsible citizens of Mississippi, who have allowed this impossible climate to prevail. It is we who have failed. We have failed our children, our university and our state. It is for this that we pray God's forgiveness this morning."

Gray, whose father is Episcopal bishop of Mississippi, went to the university campus as the rioting began to persuade students and others to restore order. He told his congregation that he took a Christian view of the riots and looked to the future "with faith and confidence."

Father Walter Maloney, pastor of St. John's Catholic Church, asked how many of his parishioners had prayed during

the "trials and tribulation and heavy crosses that God sent into our community."

The Rev. Wayne Coleman of First Baptist Church urged all citizens to support the law "in all kinds of circumstances," adding that laws "we don't like are better than anarchy, better than insurrection and bloodshed, better than insecurity and fear."

"We must act," he said, "not according to what is best for me but as Christians concerned with every man and the whole state."

The Rev. Roy A. Grisham, pastor of University Methodist Church, declared that all residents of the state are "guilty for the situation we are in."

"Think about this," he said. "Pray about it. Take it seriously. Don't let your conscience be your guide if it is too full of prejudices."

The Rev. Murphey C. Wilds of First Presbyterian Church said white residents of Mississippi must change their ways by confessing their sins and by "showing Christian love and respect for every child of God, rather than hatred and contempt."

Meanwhile, Ole Miss, as the university is called, played its "home game" with the University of Houston at Jackson, Miss., 150 miles from the campus. The football game had been shifted from Oxford at the request of federal authorities, who feared the arrival of "old grads" in the community might rouse further demonstrations among students.

The game was opened with prayer, traditional in most Southern football games.

The Rt. Rev. John M. Allin, Bishop Coadjutor of the diocese of Mississippi offered a prayer

which had a reference to the strife involving the university and the state:

"Save us from violence, discord and confusion, from pride and arrogance and from every evil way . . ." (Prayer Book, page 36 for the Prayer for Our Country).

## FEAR ARCHBISHOP TOO ILL TO RETURN

★ Anglican circles in Cape-town, So. Africa, have expressed anxiety over reports from London that Archbishop Joost de Blank of Capetown may never return to his diocese in South Africa because of poor health.

Dr. de Blank, one of this country's most active and outspoken churchmen, has been in London since mid-September. His physicians ordered a complete rest following a cerebral thrombosis brought about by fatigue and strain.

Bishop Roy W. F. Cowdry, who is administering the Cape-town diocese in Dr. de Blank's absence, said Anglicans here have appealed to the archbishop to return to South Africa as soon as possible after his recovery.

"Some years ago," Bishop Cowdry observed, "the archbishop wrote a book called 'Saints at Sixty Miles an Hour.' His speed increased thereafter and his breakdown came as no surprise. I have told him that all South African Anglicans want him back whether his speed is 45 or 100 miles an hour."

Meanwhile in his weekly newsletter Bishop Cowdry has called on all Anglicans to pray for the success of the Vatican Council "that we may all be one."

## Right to Ask Questions

"Not until I went to San Francisco to a GFS G 3 Conference did I know it was really all right to ask any questions I had about religion."

# Japanese Churchwoman Head Of World Council of GFS

★ The chairmanship of the World Council of the Girls' Friendly Society has moved to the Far East. Mrs. Iwao Tsuji of Nishinomiya, Japan, was elected at the recent World Council in Dublin to serve for the next three years. This action highlights the increased participation of Japan and the eastern woman in Church and public affairs.

Mrs. Tsuji is the president of the GFS in Japan, and under her direction the GFS has grown in strength and numbers. Bishop Yashiro has urged that it be the girls' work of the Nippon Seikokai.

Mrs. Tsuji speaks English fluently. She has traveled extensively with her husband on his business trips, translating for him when necessary. She also has all the grace and charm of the Oriental. When the Dean of St. Patrick's Cathedral in Dublin installed her as Chair-

man of the World Council her response was in English followed by a deep Oriental bow.

From now until 1965 when the sixth GFS World Council will meet in Japan, Mrs. Tsuji will be the liaison person for the GFS in over thirty countries.

## PROJECT 2000 WEEK NOVEMBER 1-8

★ More than 25,000 girls and young women in 44 states and 30 countries will observe Project 2,000 Week November 1-8, sponsored by the Girls' Friendly Society, U.S.A.

Project 2,000 is part of the GFS 85th Anniversary Development Program, being celebrated this year. This special project — so named because it envisions planning for 2,000 A.D. — is designed to initiate and supplement a four-point program, spelled out in this number of *The Witness*.

The significance of Project 2,000 Week is reiterated in a statement from Mrs. Joseph G. Moore, National Chairman, Evanston, Ill. "When GFS was born, it was a dangerous world for women, emerging from cloistered domesticity into industry, officework, and politics." She continued, "it will always be a new and dangerous world in any age. The real danger is not war and death but meaningless lives and the extinction of the spirit.

"Thus, there is no turning back from the full objectives of Project 2,000. Here is a world organization which invited all girls to participate in its program and opportunities to gain experience on the way to becoming a woman. The leap into the 21st century depends upon millions of prayers, thousands

of dollars, and hundreds of volunteer leaders."

To interpret the work of GFS around the world, Project 2,000 Week will include dramatics, music, dance, and international dinners. These programs will be carried out in local parishes on a world-wide basis.

Prefacing the special week will be a presentation of "Where in the World is the Church?", an original drama by Janet Harbison, associate editor of *Presbyterian Life* magazine. The play dramatizes areas of the Church's work as seen on the college campus, in suburbia, the inner city, racial relations, young adult work, and ministering to the sick.

Fully integrated and open to all denominations and faiths, the Girls' Friendly Society was established in England in 1875. Two years later its American counterpart was organized in Lowell, Mass.

Since that time, GFS members and leaders have helped orient American immigrants, established the Travelers' Aid Society, worked for protective legislation for women and girls, raised money for Red Cross insurance in their respective states, and housed refugees in GFS Holiday Houses and lodges.

In setting its sights on raising \$500,000 in three years to gear GFS work toward 2,000 A.D., the Church-sponsored society is planning for future impact on the lives of young women.

## Girl Asks Questions

"High school is a strange time. We run around in circles. What am I preparing for? I don't know. What's it all about? We have such odd goals set for us — take this course, study hard, pass. Will I ever use it? Is it important? It seems like we are marking time waiting for something to happen to us, some real thing."



MRS. IWAO TSUJI of Japan  
now heads World Council

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## EUROPEAN CHURCHES HAVE MEETING

★ Some 150 Protestant and Eastern Orthodox delegates attended the opening in Nyborgstrand, Denmark of the fourth conference of European Churches.

Headed by Egbert Emmen, general secretary of the Netherlands Reformed Churches, the conference was formed at Lise-lund, Denmark, in 1957 by churchmen from ten countries of eastern and western Europe.

Topics on the agenda included "The Churches of Europe and the Crisis of Modern Man," "European Humanism," "Christ and Man," and "Renewed Call from the Church to Service."

Speakers included the Rev. David M. Paton, secretary of the Council for ecumenical co-operation of the Church of England Assembly; Professor Jerome Cotonis, Orthodox lay theologian of Greece; the Rev. Paul Verghese, a priest of the Syrian Orthodox Church of Malabar, India, who is an associate general secretary of the World Council of Churches and director of its division of ecumenical action; and Archbishop Johann Wendland, Russian Orthodox Exarch for Central Europe and a member of the WCC's central committee.

## UPPER ROOM AWARD TO CANADIAN

★ The Rev. James R. Mutchmor of Toronto, new moderator of the United Church of Canada, received "The Upper Room" citation for 1962 from Dr. J.

Manning Potts, editor of the world-wide interdenominational daily devotional guide.

The award is made annually by "The Upper Room" for outstanding contributions to world Christian fellowship. Dr. Mutchmor also was cited as a "fearless prophet of his day and generation, persistent foe of evil" who "makes friends of enemies, returns harsh words with kindness."

Prominent in the ecumenical movement, Dr. Mutchmor also is a consultative member of the National Council of Churches in the U.S.A.'s departments of evangelism, international affairs, and the Church and economic life.

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## CREATIVE ARTS CAMP SPONSORED BY GFS

By Minnie H. Woodward

*Executive Secretary, GFS, U.S.A.*

★ This project was the outgrowth of a desire, on our part, to offer girls between the ages of fifteen and eighteen, an opportunity to live together, for a period of two weeks, in an atmosphere of love and understanding, where a girl could explore the creative arts — drama, painting, drawing, dance, music, sculpture and architecture, where the girl could find within herself a potential of which she had never dreamed.

One of the most important features of this camp was the fact that the girl need not be proficient in any of the arts for, in a sense, this would defeat the primary purpose.

The Board of Directors was enthusiastic about this experiment on our part, and wrote an item, in the budget, to support it.

We knew that we must have gifted and skillful people to teach and the right place in which to hold it. The search ended quickly for we had found the beautiful place at Ryton Farms in Millwood, Virginia, owned by the Diocese of Washington, and it was here that the GFS held its first Creative Arts Camp in 1960. The second and third were held in 1961-62 at Thompson House in St. Louis County.

The word "camp" is slightly confusing because actually this was, in no sense, a camp, but in reality very gracious living.

At the end of the two weeks, the GFS asked the girls to sit

around with a tape recorder and to evaluate their days together. This was very revealing and necessary for the GFS could learn the strong points and the weak points which were essential to the growth of the project. But we take courage when we hear such things being said as:

"We are searching for things and they are within us."

"We understand ceremonies in church better."

"We learned more about religion and life".

"We learned about the arts in relationship to God."

The GFS is satisfied that this is good. We would like to do much more in this field and perhaps some time we can write a much larger sum into our budget.

The camp must be relatively small, fifteen to twenty-five, no more. So the only way we can meet the demand is to set up many more, all over the country, at least one in each province. This is our goal, so we can say to the girls around the nation —

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## NEW BOOKS

By Kenneth R. Forbes  
Book Editor

*An Anglican View of the Vatican Council* by Bernard C. Pawley.  
Morehouse-Barlow. \$2.90

This is an admirable introduction to the Second Vatican Council. In fact it is one of the two best books I have seen on the subject: the other is "Vatican II" by the French Academician, Daniel-Rops, a Roman Catholic (the book is now translated, I hear).

Canon Pawley of Ely has been the personal representative of the two English Archbishops during the period of preparation—the past two years and has lived in Rome during this time, in closest touch with the Vatican authorities. (The Pope requested the Archbishops to send a representative, I believe.) He is a good scholar, a firm Anglican, a first class theologian and historian, and a stout-hearted Britisher who knows how to state differences clearly and forcefully and yet charitably. Too many efforts at confrontation end in fiasco because the parties are unwilling or unable to face differences, and feel they must obliterate boundaries!

The reader of this book will see what the Council is to be — a universal council of the Roman Catholic Church, dealing primarily with Roman Catholic problems, but with wider horizons and implications. The largest body in Christendom must think for the whole! But it is not another "ecumenical conference", whose sole target is Church unity. The spirit of the Pope, which dominates the whole scene, is the greatest promise of good.

— Frederick Grant

*The Vatican Council and All Christians* by Claud D. Nelson. Association Press. \$3.00

This small but quite valuable book is being published on the significant date of the first meeting of the Second Vatican Council. Its author, Claud D. Nelson, as a Y.M.C.A. secretary, served three extended periods — 5, 2 and 6 years — in Italy where he had contacts with Roman Catholic clergy and laymen. He also made two very recent trips as correspondent for Religious New Service to study the plans and prospects of the Council.

All this now appears in the eight chapters of this book under such significant titles as "The Council and how it Works", "Catholics and the Council", "Separated Brethren and the Council" and "The Eastern Orthodox Churches and the Council".

Most of us ordinary readers can learn a good deal from the contents of this book.

*Book of Prayer for Everyman* by Theodore P. Ferris. Seabury Press. \$2.75

This is a little book by a great man; great in his awareness of spiritual realities and in his gift for simplifying them in his public and printed prayers. Theodore Ferris in his introduction tells us some things about prayer which we should know but usually ignore. After a few pages of "Daily Prayers", — morning, noon, evening, etc., the bulk of the book is "Prayers for the Christian Year", beginning with Advent and concluding with All Saints. The remainder of the book's content is varied prayers for "Special Needs and Occasions", for use in the facing of difficult problems, etc.

One ventures the suggestion — to leave several copies of this inconspicuous volume in your living-room, your library (if any) and on the bed-table of your guest room.

*The Handbook of Biblical Personalities* by George M. Alexander. Seabury Press. \$5.75

This book, conceived originally by the Dean of Sewanee as an aid to seminarians preparing for examinations in the Holy Scriptures, is written in a marvelously clear and simple way. It is much easier to read and remember than the articles on proper names in Hasting's Dictionary, but it is also much less complete. It has little theology. Job is given a most adequate treatment; but the mark of Cain, about which so many people have exactly the wrong idea, is not even mentioned.

The simplicity of the book, however, makes it doubly useful. In the first place, it is deliberately intended to lead readers towards the Bible, rather than away from it. In the second place, it can be given the inexperienced church school teacher with the knowledge that use of this book would be rewarding enough to encourage looking into "heavier" references.

— Hugh McCandless

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