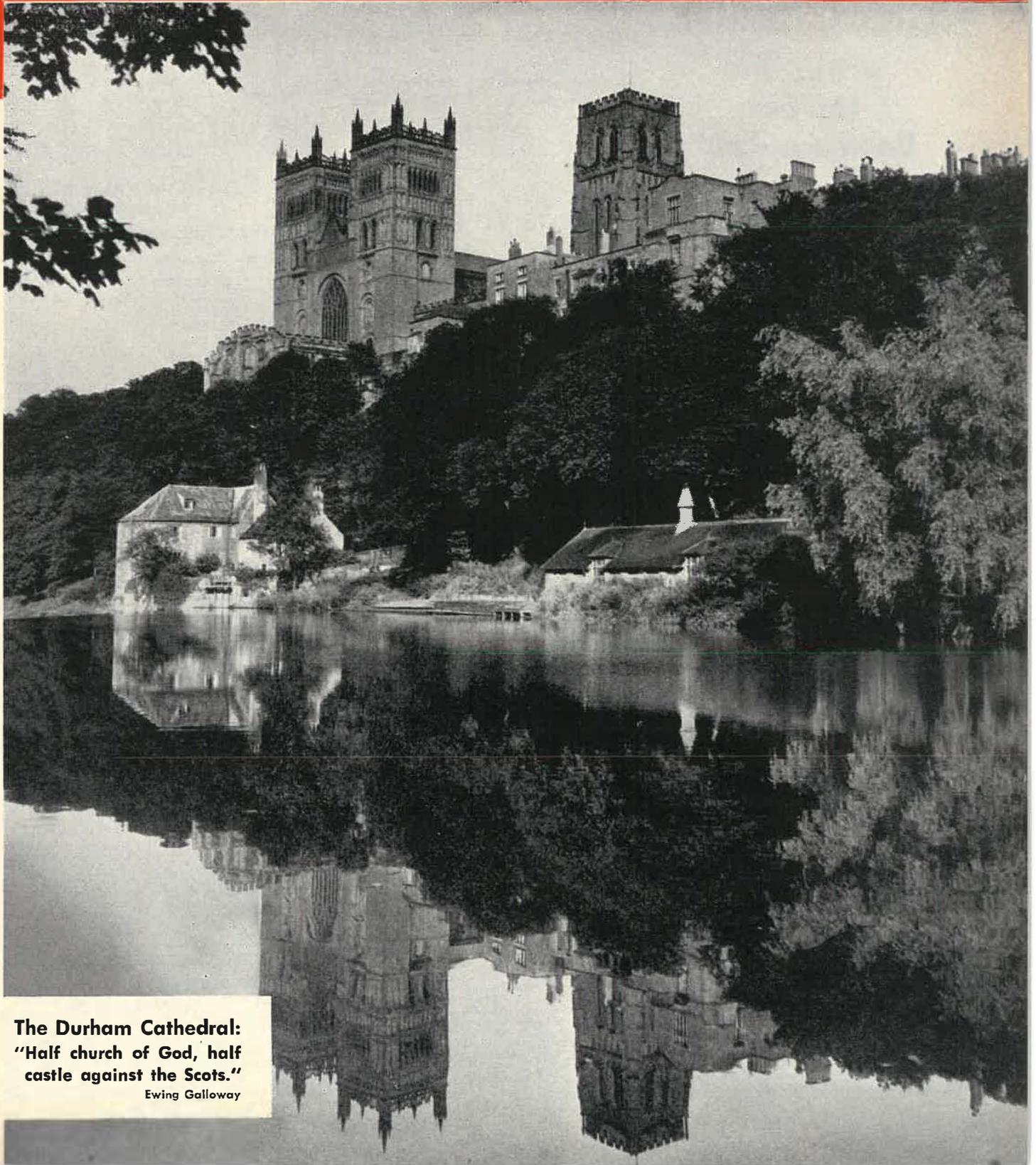


A Southern Bishop on Segregation

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Volume 132 Established 1878 Number 4

*A Weekly Record of the News, the Work,
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Things To Come

January

22. Third Sunday after Epiphany
Girls' Friendly Society Week, to 29th.
Theological Education Sunday
Radio-TV workshop, Broadcasting and Film Commission, N.C.C., in Wichita, Kan., to 29th.
San Joaquin convocation, to 24th.
23. Eau Claire convention.
25. Conversion of St. Paul
Los Angeles convention, to 26th.
Arkansas convention, to 26th.
Dallas convention, to 26th.
Los Angeles convention, to 26th.
Louisiana convention, to 26th.
Oklahoma convention, to 26th.
26. Texas convention, to 28th.
27. Mexico convocation, to 28th.
Ohio convention.
29. Septuagesima
West Texas convention.
31. California convention.

February

1. General Board, N.C.C., New York City, to 2d. Michigan convention.
2. The Purification

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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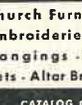
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Objection to Objection

Action by the Standing Committee of Alabama in declining to approve the election of Dr. Honaman as Suffragan to the Bishop of Harrisburg seems unwarranted [L. C., December 11th].

By definition a suffragan is the assistant to the diocesan bishop who should be given the courtesy, if not the right, of approval.

Many of us know that Dr. Honaman was reluctant to consider or accept the election. Yet most people who know him realize that Dr. Honaman is a great spiritual leader as well as a splendid, dynamic administrator of great capacity. It would be surprising if his Bishop did not look hopefully to having such an assistant. It seems rather petty to object.

(Lt. Gen.) JOHN C. H. LEE, U.S.A., Rtd.
Vestryman of St. John's

York, Pa.

Grass Roots League

Re your remarks on page four of the L. C. for November 13th: "In the Episcopal Church people get to know each other and . . . assess the political opinions and loyalties of those who work with them," etc., I know of 11 men who got to know Judas Iscariot, and I imagine they felt that they could assess his loyalties, too. If you have ever listened to or read a verbatim report of a Congressional committee investigation you know how painstaking, fair, and thorough they are.

I cannot believe there is any data more authentic than data from government reports. Remember, the "rough files" are never seen by anyone but the agents working on them and officials of the investigating agency.

LAMAR LATHAM

Houston, Tex.

ACU CYCLE OF PRAYER

January

- 22. Christ Church, Rochester, N. Y.
- 24. St. John's, Key West, Fla.; the Rt. Rev. William H. Brady, Stevens Point, Wis.
- 25. St. Paul's, Mishawaka, Ind.; St. Clement's, Philadelphia, Pa.; Cathedral of St. Paul, Erie, Pa.
- 26. Hoosac School, Hoosick, N. Y.
- 28. St. Barnabas', Havana, Ill.; Good Shepherd, Rosemont, Pa.

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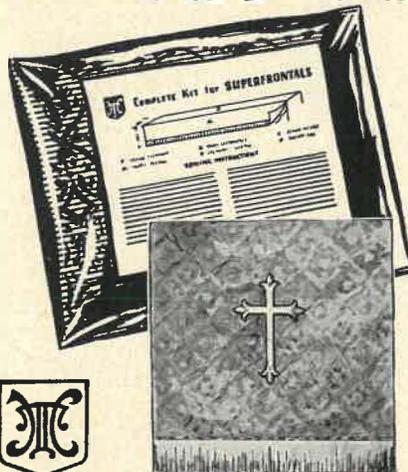
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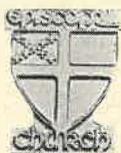
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STORY HOUR at Madras playground. The girls built a wall to keep the children in and the cows out.

object which was oversubscribed by the membership. Mr. Aaron also wrote of his interest in the questions about India asked by GFS members when he was in America. "Even girls of eight and ten were interested to know what is going on in India, how the people lived, ate and worshipped and dressed," he wrote. "These girls make up the future womanhood of America and, in a way, of the world. When their minds are so bent upon vital concern for others, others so far away, so different in color and habits, then there is hope in this world of ours for better understanding between nations. When there is so much misunderstanding about the U.S. and other countries, organizations like the GFS are playing a very important part in bringing better understanding."

Another chapter in their India story was written recently. This had to do with children and cows and a playground. The three don't mix. Mrs. Sumner Walters, member of the GFS board of directors, saw that when she was in India. When she returned from her visit to Women's Christian College, Madras, she described the trouble students were having at the Social Work Center in keeping the cows from disrupting the children's play in the recreational area. The result was that additional funds from the GFS mission offering were voted to erect a wall that would keep the cows out and the children in, and enable Christian women students to carry on their village social work more effectively.

In the Pacific area, GFS, coöperating with the Woman's Auxiliary in the United States, has established a

Continued on page 15

At Home in the World

*Girls' Friendly Society
Wins Admiration
In Japan and India*

By Jane Hargate
GFS Director-at-Large

A local branch of the Girls' Friendly Society in the U.S. may be a lively crowd of Janie Juniors, for whom the weekly branch meeting is anticipated chiefly as a "good time at church." Or it may be a group of teen-agers whose collective interest in the "boy next door" gives the cue for a whole series of discussions on boys in general. It's safe to assume that globe trotting for any of these girls has yet to extend beyond the borders of their own communities. Nevertheless, these same GFS members, and their counterparts in hundreds of branches across the nation, are likely to best their elders in being at home in the world. They claim a roster of friends that reads like a UN Committee, but has more unanimity.

The mission of the Church has specific meaning for these girls of seven to 21. It spells people, individuals with familiar names, places, like one's home town, and needs so understand-

able that girls can do something about them. And all of this adds up to a family-feeling for parts of the world that may never be visited except in imagination. In terms of its most recent developments, the GFS program is described most accurately in world dimensions.

A recent letter from the Rev. John Aaron, Deccan, Church of South India, expresses joy and gratitude for the generous gift of \$2,480 for the building of village chapels and salaries for two women workers for two years. This project was the 1955 GFS mission

The Girls' Friendly Society is an organization in the Church for girls from seven to 21. Its American branch was formed in 1877 in Lowell, Mass., as a means of providing wholesome recreation for girls working in factories there. It is the oldest organization for girls in the United States.

The program of the GFS has changed somewhat through the years, but has always aimed at the development of girls into the kind of women who can make a real contribution to the Church and society. Early GFS members sewed, studied current events and did calisthenics at meetings. In wartime the members have rolled bandages, helped in hospitals, attended USO dances. The organization has developed a number of Holiday Houses, where girls could go for inexpensive vaca-

tions, and city residences for working girls.

More recently, the GFS has stressed international understanding. It is the only Church organization to be affiliated with the U.N., and its offices are in a building across from the U.N. headquarters in New York City. Members have always worked for the Church's missions, choosing a Mission Object each year as a goal for fund-raising. As part of a development toward self-government in the Society, the girls themselves now choose the Mission Object.

Originally organized in England, the GFS has spread to many countries. It is particularly active in Japan, where several new groups have been organized recently. Last year the first GFS World Assembly was held in England, and a permanent world organization was formed.

A Southern bishop writes to his people
about race relations

Text of a Pastoral Letter*

From the Rt. Rev. William H. Marmion
Bishop of Southwestern Virginia

On May 17, 1954, the United States Supreme Court handed down a unanimous opinion eliminating segregation in the public schools. A year later, on May 31, 1955, the same Court entered an implementing decree, likewise unanimous, in which the schools were directed to "make a prompt and reasonable start toward full compliance," with the warning that "the constitutional principles cannot be allowed to yield simply because of disagreement with them." Furthermore, it ruled that delays shall be permitted only where they are "consistent with good-faith compliance at the earliest practicable date." The Court then directed that "courts of equity" shall have jurisdiction in seeing that the schools proceed in good faith toward complete integration.

The answer of the General Assembly of the Commonwealth of Virginia to the Supreme Court decision is the report of the Commission on Public Education, the Hon. Garland Gray, chairman. The Gray report makes two chief recommendations. First, it recommends that the Virginia Legislature enact laws authorizing school boards to assign pupils to particular schools and providing for a system of administrative appeals. Many people believe this plan is constitutional and practical. Second, the Gray report recommends that a referendum be held on January 9, 1956, leading to amendment of Section 141 of the Virginia Constitution. This second recommendation of the report was adopted by the General Assembly on November 30, 1955. Section 141 now provides that public funds shall not be appropriated for private schools. If the referendum carries, public funds can be

The referendum, directing Virginia's General Assembly to call a convention to amend the constitution so state money may be used in private, non-sectarian schools, did carry on January 9th. See news section.

appropriated for private schools under what is called the "Tuition Grant Plan." Many people believe this plan unconstitutional, impractical, and a grave danger to our public school system.

The question before the people of Virginia on January 9th is: Shall the state Constitution be amended or not?

At the December meeting of the Executive Board of the diocese of Southwestern Virginia it became apparent after lengthy discussion, that in the present confused situation in Virginia more guidance from the Church was indicated in order that our members might be helped to understand the moral and religious implications involved in the election. The Department of Christian Social Relations was asked to give further study to the question through a sub-committee on race relations. One meeting has been held, and more will follow. However, since sufficient time was not available to do justice to the issue at hand, it was agreed that the Bishop might more expeditiously issue a pastoral letter on the subject as is provided under Canon law. Accordingly this has been done. Your Bishop is indebted to the committee for their help and advice, but he, of course, takes full responsibility for what is now placed before you.

1. We must do God's will

To be sure, we cannot know God's will perfectly as it applies to specific conditions at given times; and, therefore, with respect to proposed changes for the improvement of human relations there is room for honest differences of opinion. Also, we agree that a "Christian" solution to a problem is not necessarily the purest solution in abstract terms, but one which is responsible in the sense that it takes all the qualifying factors into consideration.

However, we hold that among Christians there is no room for differences of opinion regarding the full acceptance of God's command to love our neighbor and the obligation of each Christian diligently to seek God's will in the expression of brotherly love. We, therefore, earnestly request your prayerful consideration of such significant statements of the Episcopal Church as the following one issued by the National Council on December 8, 1954:

"The Court's ruling is more than a matter of law and order . . . it is also a matter of religious faith and democratic principles . . . for it has to do with the will of God and the welfare and destiny of human beings . . . Judged in the light of Christian principles . . .

*Published in the January issue of "The Southwestern Episcopalian."



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William Henry Marmion was born (1907) and educated in the South and has spent most of his ministry there. He is a graduate of Rice Institute in Houston, his native city. Virginia Theological School was his seminary. His first churches were at Taylor and Georgetown, Tex. Later he was associate at St. Mark's, San Antonio, rector of St. Mary's, Birmingham, Ala., and of St. Andrew's, Wilmington, Del.

the Court's decision is just, right, and necessary.

"We thank God for the new and rich opportunity for health and healing which the decision has opened up, and for the hope this brings to people all over the world.

"We thank God that so much of the growing support is based on reasoned Christian insight, faith, and conviction.

"We thank God also that, through His Holy Spirit, He has put it into the hearts of many to undertake voluntarily to remove these barriers between the children of our land. These efforts have demonstrated that the decision is as workable in practice as it is sound in principle. It is true and it works. In the light of these successes, the recognized practical difficulties which still exist may be seen as manageable, when approached by men and women of good will.

"With full and sympathetic appreciation of the very real and very great difficulties faced by the Church and Churchmen in many areas, we feel compelled, however, to appeal to Churchmen and others everywhere, to join with all men and women of good will to realize in the Church and in the community the principles and goals of the Court's decision."

Many Episcopalians in the state of Virginia, some of whom live in this diocese, sincerely desire to follow the lead of our National Council which was endorsed by the 1955 General Convention meeting in Honolulu. How can we do it? Many of us believe that the Gray Commission approach, for all its commendable points, is basically uncreative and that it severely restricts action by able citizens seeking to

Continued on page 14

EDITORIALS

What About Archbishop Boris?

How about Archbishop Boris? He is the Moscow-appointed exarch for North and South America who has been denied permission to settle in the United States. Readers may remember a recent newspaper story about the problems encountered in accommodating his massive frame and flowing beard to the limitations of an airplane on a recent Canadian trip.

The Archbishop is the spiritual head of a relatively small group of Russian Orthodox who acknowledge the authority of the Patriarch of Moscow to choose their Bishop. The majority of the Russian Orthodox in this country believe that relationships between the Communist government and the Russian Church are such that the Church is not free to make its own decisions and therefore do not acknowledge the authority of Archbishop Boris.

The State Department has offered to permit the Archbishop to officiate among the Soviet official colony within the borders of the U.S.A., on the analogy of a Roman Catholic chaplaincy in Moscow; but it has refused to allow him to minister to American nationals.

In our opinion, the information that has so far been made public does not justify the State Department's stand on the basis of American religious principles. If some Orthodox in America wish to acknowledge a spiritual leader appointed from abroad, they have a right to do so. On the other hand, our country does have a right to decide that a particular citizen of

another nation is "*persona non grata*," if it has reason to think that his past or present activities of a secular character are not in accord with the best interests of the United States. Orthodox Churches in the Old World have often had to provide for the consideration of such factors in appointing bishops to serve in other nations than their own.

We do not think that the principle of the separation of Church and State necessarily requires the U.S. State Department to admit Archbishop Boris to full privileges of travel and residence in this country. But we do think that any adverse decision must be based on secular, rather than religious objections, and that any Russian Orthodox Bishop who is admitted should be allowed to minister to all who acknowledge his jurisdiction.

As to the fundamental issue of relations among the several groups of Russian Orthodox in this country, this, like the relations among the several groups of Baptists, is a matter for themselves to determine. The Episcopal Church tries to maintain cordial relationships with all. There is no place for permanent schism in the Orthodox view of the Church, and we are confident that a happier day will see all groups reunited in an autonomous American Russian Orthodox jurisdiction acknowledged as such by the Patriarch of Moscow. But this is hardly a matter in which the State Department should play an active role.

Hygiene and Parish Suppers

A doctor recently remarked to a clergyman: "Every parish ought to make sure that its liability insurance covers food poisoning." He was talking about the widespread failure of churches to comply with restaurant codes and sound public health practices in the preparation and serving of meals.

We have not attempted to gather data on the subject, but it is possible that the doctor had a point. Rectors, vestries, and Woman's Auxiliary leaders would do well to check into the facilities of their own parish in such matters as adequate refrigeration, care in the use of home-canned foods, sanitary methods of food-handling, proper disposal of left-overs, and approved practices in dishwashing. If the soap-rinse-wipe method is used for washing dishes in your parish, the chances are that you will find a good many other things wrong.

While it is possible to go to undesirable extremes in the matter of hygiene, we suspect that many common-sense improvements could be made in the great majority of churches. We should like to hear from a parish that has made a careful check on its own practices.

Veni Creator Spiritus

COME, as the dawn comes stealing,
Over the quiet hill;
Dawn on my heart, revealing
Love that the dark holds still.

Come, as the dew, to soften
My soul's unyielding sod;
Stir as I breathe — so often
Breathe on me, Breath of God.

LOUISA BOYD GILE.

sorts and conditions

I SUPPOSE we Episcopalians have the defects of our qualities. For example, let us imagine a man dropping in to consult with a priest and saying, "Reverend Jones, what must I do to be saved?" The answer, naturally, would be, "Call me Father, or Mister, or even 'Hey, you,' but not Reverend." Those who wonder what the saints in heaven will do to occupy themselves for all eternity can get an inkling of the answer here: The Episcopalians will spend eternity improving the grammar of the heavenly host.

BE THAT as it may, THE LIVING CHURCH tries to keep up with the literacy of its readers, as well as their exacting standards in art, music, and theology. It is cheering to note that circulation has gained steadily since the adoption of our new format. It is now over 19,000 copies per week, which means that there are more copies of THE LIVING CHURCH distributed annually than any other Episcopal Church periodical, official or unofficial, except *Forward* — day by day.

LIKE St. Paul, we boast in the things concerning our infirmities, for it is obvious that THE LIVING CHURCH must be distributed more widely than it now is if we are to be of adequate service to the Church. One of the encouraging elements of our prospects for 1956 is the fact that clergy of all schools of thought in many parts of the country are helping us. Since November there has been a gain of over 30% in parishes taking a weekly bundle, and new orders are coming in daily.

UNDER the Every Parish Plan, each parish is asked to take a bundle of five copies or more of the magazine for distribution to members on Sunday. The price is 12 cents a copy, or 60 cents a week for the bundle.

SOMETIMES Churchpeople are weighed down by a sense of futility about enterprises of their Church. Seeing big achievements of others, we wonder why our Church cannot do the same. The answer, of course, is that it can — if we are willing to do the thing that is required of us individually. Five copies per week per parish — 60 cents a week per parish — spread over 8,000 parishes and missions, that amounts to 40,000 weekly circulation and \$249,600 annual revenue. The way to make your Church the strongest in America in the weekly magazine field is just to make sure that your own parish is taking part in the Every Parish Plan.

PETER DAY.

BOOKS

An Open Road

HEAVEN AND HELL. A Present-Day Christian Interpretation. By **John Sutherland Bonnell.** Abingdon Press. Pp. 62, \$1.

"Death is not a blind alley but an open road on which we walk with God, the Great Companion," declares John Sutherland Bonnell in one of many possible quotable quotes from his recent *Heaven and Hell*.

In the five chapters that make up the book Dr. Bonnell takes up the evidence for immortality, a modern Christian's concept of heaven, a modern Christian's concept of hell, the possibility of mutual recognition after death, and the Resurrection of Christ.

Dr. Bonnell emphasizes, rightly, that the Christian belief in immortality involves the resurrection of the body — not of the actual physical particles that now compose our bodies and will one day lie in the dust, but the assumption by the individual of a "changed, transformed body that is called the spiritual body" (p. 48).

On the question of the fate of the damned, Dr. Bonnell discusses three possible views, pointing out the strengths and weaknesses of each. These are: (1) the traditional doctrine of everlasting torment; (2) the doctrine of universal restoration, according to which all things at the last will be reconciled to God (it is interesting to see William Law cited as upholding this view, held by some of the ancient Fathers); (3) conditional immortality — the belief that evil, including the finally unrepentant, will be ultimately destroyed.

Churchpeople will differ with Dr. Bonnell on this or that particular, but they can hardly fail to profit from his sincere, thoughtful, and readable handling of a great theme.

FRANCIS C. LIGHTBOURN

In Brief

MAKING RELIGION REAL. By **G. Ashton Oldham,** Bishop of Albany, Retired. Distributed by Morehouse-Gorham Co. 1955. Pp. 63. Paper, \$1.

Followers of Bishop Oldham's published works will be glad to know that he has recently added yet another — *Making Religion Real* — which consists of 10 short chapters on such topics as "Answers to

Prayer," "Forgiveness," "Faith," "Worship," "Holy Communion," etc.

The material in this booklet, the Bishop tells us, owes its origin to the request some years ago of a man who wanted the Bishop (then the rector of a parish) "to help him to make his religion real."

THAT THEY MIGHT HAVE LIFE. Seabury Press, 1955. Pp. 60. Paper, 85 cents.

"The mission study materials for 1956 deal with the work of the Episcopal Church among American Indians . . . [and] focus upon the work among the Sioux or Dakota tribe."

So begins the Introduction to *That They Might Have Life*, which is the Primary and Junior Leader's Guide for this study, prepared under the auspices of the Children's Division of the National Council's Department of Christian Education.

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Ruth C. Wanstrom	24.00
Val Irion	8.00
Norma B. Minton	5.00
	<hr/>
	\$509.00

Korean Children

Previously acknowledged	\$ 40.00
Mrs. Walter P. Bliss	120.00
Evan Bullock	1.00
	<hr/>
	\$161.00

St. Paul's Church, Corozal, B.H.

Previously acknowledged	\$ 20.00
Lt. James L. Lowery, Jr.	50.00
St. Martha's Guild, Gethsemane Church, Sherrill, N. Y.	25.00
Evan Bullock	1.00
	<hr/>
	\$ 96.00

Camp Seisenryo, Japan

Previously acknowledged	\$ 30.00
N. B. D., Chicago	10.00
	<hr/>
	\$ 40.00

St. Sergius Seminary, Paris, France

M. Platt	\$ 3.00
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Church's Work in South Africa

Previously acknowledged	\$ 5.00
Evan Bullock	1.00
	<hr/>
	\$ 6.00

Pastoral Work is First Love Of Archbishop-Elect of York

Dr. Ramsey, Bishop for only four years, occupies see of Durham, once also a principedom, and today one of most important in England.

Dr. A. M. Ramsey, who is to succeed the late Dr. Cyril Forster Garbett as Archbishop of York [L. C., January 15th], has been a bishop for less than four years. The see in which he has exercised his episcopate — Durham — is one of the most important in England.

In the middle ages Durham was not only a diocese but a principedom as well, its cathedral functioning as "half church of God, half castle against the Scots." Today, the Bishop of Durham and the Bishop of Bath and Wells are the two bishops who "support" the sovereign at a British coronation, walking beside and attending the sovereign on that occasion; thus Dr. Ramsey and Dr. Bradfield, Bishop of Bath and Wells, "supported" Queen Elizabeth II at her coronation two and a half years ago.

Dr. Ramsey stands in the scholarly tradition of the prince bishops of Durham, and has made his mark as a true Father in God in the few years that he has occupied the see, according to Canon C. B. Mortlock, LIVING CHURCH correspondent for England. His brilliance was evidenced by his maiden speech in the Church Assembly — on "The Work of the Ministry" — which was so impressive that debate was adjourned. Pastoral work is said to be his first love. With his white hair he appears the oldest man in any assembly. Actually he is 51. He is married, but has no children.

Dr. Ramsey was in effect the spokesman of the Anglo-Catholic group at the Assembly of the World Council of Churches held in Evanston in 1954. He was a supporter of the proposals for limited intercommunion between the Church of England and the Church of South India that passed the Convocations of Canterbury

and York last year. He is the author of *The Gospel and the Catholic Church* (1936), *The Resurrection of Christ* (1944), *The Glory of God and the Transfiguration of Christ* (1949), *F. D. Maurice and the Conflicts of Modern Theology* (1951).

Dr. Ramsey was educated at Magdalen College, Cambridge, and ordained in 1929. After a brief curacy, he was subwarden of Lincoln Theological College, 1930 to 1936; lecturer of Boston (England) 1936 to 1938; vicar of St. Benedict, Cambridge, 1938 to 1940; canon of Durham and professor of divinity in the University of Durham 1940 to 1950; regius professor of divinity in the University of Cambridge 1950 to 1952.

Seminary Conference Aims Ministry to Old People

The Church's ministry to the aged was the subject of the tenth annual Anglican Seminary Conference, held December 28th to 30th at Bexley Hall, Gambier, Ohio. The conference was attended by 42 seminarians, representing 15 seminaries in the United States and Canada. During the three day conference they heard the problems of the aging discussed from the physical and mental viewpoint, as it is met in institutions, and in the average parish.

The Rev. R. B. Gutmann, executive director of Milwaukee's Neighborhood House, advised that older people be kept out of homes for the aged as long as possible. He said that inmates of such institutions tend to lose their personality and deteriorate physically. He urged that older people be helped to help themselves, especially by the development of self-government and activity among institutional residents. Acceptance of the priest by aged persons is as essential as the priest's acceptance of them, according to Fr. Gutmann, who also stressed the necessity of helping younger people to understand their older fellow Christians.

The increasing number of old people in our society was brought out by Dr. Harrison Evans, director of Harding Sanitarium, Worthington, Ohio, who said that today nearly 8% of the population is over 65, compared to 2.6% in 1855, and an estimated 15% by 1980. Dr. Evans spoke on the mental and physical problems of the aging, saying that priests and people must come to accept the fact of aging as normal.

The Rev. John R. Stalker, who is himself 72 years old, told the group that new activities must be found for people forced into retirement by governmental or company policies before they are physically or mentally ready. The Rev. Hunsdon Cary discussed the ministry to old people in the average parish.

The 1956 conference will be held at the Church Divinity School of the Pacific.

More Lonely Old People in Rural Areas, Surveys Show

"Population break-downs show that a larger percentage of single and lonely aged persons live in the town and country areas" than in cities, "and with the increasing urbanization of rural America, they become more and more isolated and present a tremendous pastoral challenge to the Church," the Rev. William B. Spofford reported recently.

To meet this problem, the Western Extension Center of the National Town-Country Church Institute, Weiser, Idaho, is beginning a research program on the aging in rural America. Up to this time, most Church work in geriatrics has been done in urban situations where there are more numerous and adequate facilities for programs for the aging.

Director of the project will be Miss Louise Hatch, who recently came to the Center to become Christian Education consultant and research director. She has been assistant to the director of Roanridge, and earlier was active as a professional worker in the mental health field.

Nativity Animals Fled the Shed

A donkey and a sheep which brought realism to the Nativity scene at the Church of the Nativity, Leedom Estates, New Castle, Del., gave parishioners considerable trouble. They were found to have "fled the shed" on Monday morning after Christmas.

An appeal was sent to state police and radio stations, and a search party roamed fields and swamps in the area. Finally a call to the SPCA brought results: "Yes, a lady has just called and said she knew the SPCA would think her crazy, but late last night she was walking home on the DuPont Highway, when she heard footsteps behind her. She turned, and there, following her, was a big grey donkey with a dirty little sheep trailing behind him!" The animals continued to follow the woman, and whenever she turned around the donkey nodded his head at her. She eventually locked them in her empty garage, which turned out to be almost directly behind the shed from which they had escaped.

Finding the animals was not the end of the task, however, because it took several parishioners pushing and pulling to get the donkey back to the Nativity shed.



AT THE CORONATION: Dr. Ramsey attended the Queen (left) as Dr. Fisher knelt before her.

Montana to Hold Second Coadjutor Election in May

The diocese of Montana will elect a bishop-coadjutor at its regular annual convention, May 8th to 10th at the Church of the Incarnation, Great Falls. A special convention in November elected the Rt. Rev. Iveson B. Noland to the position, but he declined to accept. It was then decided not to call another special convention.

The present diocesan, Bishop Daniels, has stated that he hopes to retire sometime in 1956.

Final decision on the status of the nominating committee appointed to evaluate nominees has not yet been made.

Archbishop Wired For Sound

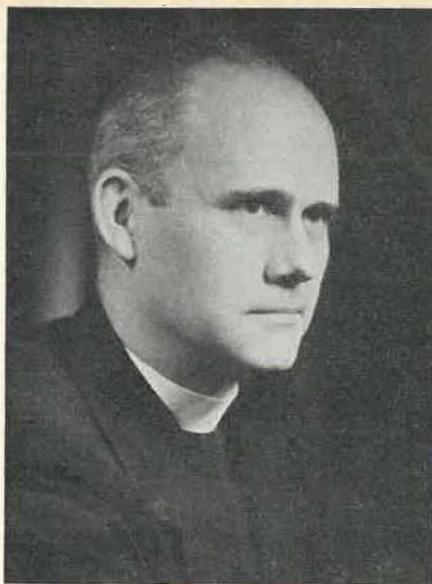
The Archbishop of Canterbury has been "converted" to the latest type of equipment for use when being interviewed on television, according to an English parish newspaper. Dr. Fisher has been fully wired for sound, and when appearing on television wears a button-hole microphone and a concealed aerial under his apron. His interviewer wears an aerial in his trouser leg, so that viewers no longer see a microphone on a stick, or trailing wires.

No Conflict Between Psychiatry and Religion

It's old-fashioned to think there is a quarrel between psychiatry and religion, according to the Rev. Canon Bernard Iddings Bell of Chicago and Dr. C. Knight Aldrich, chairman of the department of psychiatry at the University of Chicago school of medicine.

Dr. Aldrich was to give the opening talk January 8th in a four week lecture series on the relationship between psychiatry and religion, to be held at St. James' Cathedral, Chicago. Other speakers scheduled were Dr. John S. Graettinger of the University of Illinois, January 15th; Dr. Herman Chor, a neuropsychiatrist, January 22d, and the Very Rev. William H. Nes, of Seabury-Western seminary, January 29th. Dr. Bell, retired chaplain at the University of Chicago, expected to attend to "see what I can add to the discussion."

Discussing the subject with Dr. Aldrich, Canon Bell said: "The only quarrel is between incompetent psychiatrists and ignorant churchmen." He is sure that "it is wrong for a minister to practice amateur psychiatry on his parishioners. If a clergyman thinks that one of his parishioners is mentally unhealthy to any considerable degree, he should refer that parishioner to a competent practitioner in the psychiatric field." He warned, however, that "there are large numbers of incompetent persons practicing psychiatry."



REV. DR. ROBERT C. DENTAN: Will leave New York for year at School of Oriental Research.

Prof. Dentan Appointed Oriental Research Director

The Rev. Robert C. Dentan, Ph.D., Professor of Old Testament in the General Theological Seminary, has been appointed director of the American School of Oriental Research in Jerusalem for the academic year 1956-1957. A year's leave of absence has been granted him by the seminary trustees.

As the major institution of its kind in the Near East, the American School promotes archaeological research in the Holy Land, and is one of the chief centers of study of the recently discovered Dead Sea Scrolls, having the major role in the publication of these documents.

Dr. Dentan came to General in 1954. He is the author of a number of works in the biblical field. His volume in "The Church's Teaching" series, *The Holy Scriptures*, has sold over 100,000 copies in the past five years.

Southern Bishop and Diocesan Paper Write on Virginia Plan

Bishop Marmion and "Southwestern Episcopalian" caution Churchpeople about voting for step toward slowing integration in state's schools

The Church in Southwestern Virginia is not silent on the subject of segregation.

The Bishop of the diocese, the Rt. Rev. William Henry Marmion, issued a pastoral letter early this month [see page 5] urging his people to consider prayerfully the national Church's statement of December 8, 1954. This statement, issued by the National Council, commended the Supreme Court's decision against segregation in schools. Bishop Marmion is a Texan by birth and has lived most of his 48 years in the South.

The occasion for the Bishop's pastoral was the impending January 9th referendum in Virginia which could, and did, constitute the first step toward prevention of enforced integration in the state's public schools.

The pastoral letter was published in the January issue of the *Southwestern Episcopalian*. In the same issue of that publication, the official organ of the diocese of Southwestern Virginia, an editorial said:

"What we do on January 9th may have far-reaching implications, not only as it affects race relations but as it alters the course of public education in Virginia and the rest of the South. When in doubt maybe it's best to stick to those we have rather than flee to evils we know not of."

Cautioning Churchpeople about voting in the referendum, Bishop Marmion said in his pastoral:

"Many of us believe that the Gray Commission approach against enforced integration, for all its commendable points, is basically uncreative and that it severely restricts action by able citizens seeking to follow avowed Christian principles in the belief that God will bless their efforts and lead them in the right way, though the road be dark."

What Virginians decided to do in the

January 9th referendum was to amend their state constitution in order to permit the use of public funds to educate children in non-sectarian private schools. They decided this by a margin of more than two to one. This is part of what is known as the Virginia Plan, or, within the state, as the Gray Plan. Other major parts of the plan, according to the *Southern School News*:

"Enactment of laws to permit local school boards to assign pupils to particular schools on the basis of health, aptitude and other factors.

"Amendment of the compulsory attendance law to say that no child would be forced to attend an integrated school."

Southern School News also explains:

"The Virginia plan does not attempt to prevent any integration whatever from taking place. But if the governing board of a locality chooses to integrate its school, the plan would make it possible for any parent who opposed integration to withdraw his child and put him in a private school. Such a child would receive a state grant of an amount which would not exceed the cost to the locality of educating the child had he remained in the public school."

The *Southwestern Episcopalian* editorial raises questions which it believes have not been answered satisfactorily: Where will the non-sectarian private schools

AT NEW CLARKSON HOSPITAL, Omaha, Neb., Bishop Sherrill, Bishop Brinker of Nebraska, and Bishop Higgins of Rhode Island examined the altar and reredos of the chapel, accompanied by R. H. Storz, chairman of the hospital's building committee, and H. G. Perrin, administrator. The altar was given by Bishop and Mrs. Brinker as a memorial to their son Howard, Jr. Clarkson Hospital received \$96,000 under the recent Ford Foundation grants.



come from? Where will the money come from to carry on the public school system and to provide subsidies to parents who decline to send their children to integrated schools?

"Why the haste? This question of segregation will be with us for a long, long time. It will remain an issue, fraught with strife, and God forbid, even bloodshed for years to come. Why then give the voters only 30 days in which to try to get at the bottom of the Gray report? Why the political pressure being put on educators and others to come out in favor of the proposed measure? . . . Caveat Actor — let the doer beware."

In the diocese of Virginia joint statements opposing the Gray amendment were made by the Potomac clericus and the Valley clericus. This diocese includes the northern part of the state, where opposition to the amendment was centered. Clergy of many Churches joined in opposing the amendment, in some cases through ministerial associations. Even here, however, opinion was divided, and many Churchpeople favored the amendment, while many clergy urged only that their people seek God's guidance before voting.

Religious Education Course On Mass Communications

The Rev. Dr. Lee A. Belford, assistant at the Church of the Epiphany, New York City, and chairman of the department of religious education, New York (City) University, has announced a course on "Mass Communications in Religious Education" for the Spring semester. The course, the first of its kind for credit at the university, will hold 15 sessions, beginning January 30th. Director of the course will be the Rev. Elsie Thomas Culver, public relations secretary of the World Council of Churches, New York City. The Rev. Dana F. Kennedy, executive secretary of the Division of Radio and Television of National Council, will be one of the guest lecturers. It will be the aim of the course, according to Dr. Belford, to examine the theological implications of religious communications.

First Jamaican Chosen Bishop

The Rt. Rev. Percival W. Gibson, Bishop Suffragan of Kingston, Jamaica, has been elected Bishop of Jamaica, according to the *London Church Times*.

Bishop Gibson, who is 62, succeeds the Rt. Rev. Basil Dale, whose resignation became effective last October 31st. He is the first Jamaican to be elected to the see.

Ford Grants to Additional Church Related Hospitals

Nearly \$6,000,000 of the \$500,000,000 to be given in grants to liberal arts colleges and voluntary, non-profit hospitals by the Ford Foundation will go to Episcopal Church related institutions. A list of recipients printed in *THE LIVING CHURCH* of January 1st showed about \$3,000,000 in grants to Episcopal Church colleges and hospitals. This list included all the Church's colleges throughout the country and hospitals in the states of New York, New Jersey, and Connecticut, plus the only Episcopal Church hospital to be the recipient of the largest grant in its state: St. Luke's Hospital, Denver, Col. A more complete list now available nearly doubles this total.

In sending the list of recipients, the Ford Foundation stressed that it is still a tentative one. Both final determination of eligible hospitals and the amount of each grant will be made by the Foundation.

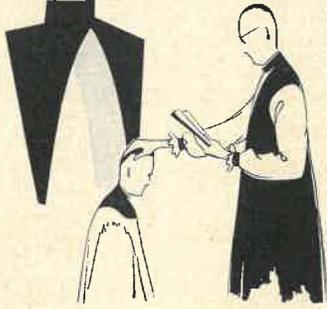
Grants to hospitals are for the purposes of improvement of or additions to facilities or service, additions to or training of personnel, and conducting research. Hospitals receiving grants are those now listed by the American Hospital Association, plus others whose applications to the association are pending. Amounts were computed on the basis of patient days' service plus the number of births in the hospital.

There will also be grants totaling \$90,000,000 to medical schools to help them strengthen their instruction. Allocations of these funds have not yet been made.

Church Hospitals* Which Benefit from Ford Grants

St. Luke's Hospital, Phoenix, Ariz.....	\$ 41,600	Good Shepherd Hospital, New Bern, N. C.	22,900
St. Luke's in the Desert Sanatorium, Tucson, Ariz.	10,800	St. Agnes Hospital, Raleigh, N. C.	54,900
Hospital of the Good Samaritan, Los Angeles, Calif.	225,000	Children's Hospital, Cincinnati, Ohio	89,700
St. Luke's Hospital, San Francisco, Calif.	109,000	Good Samaritan Hospital, Corvallis, Ore.....	28,200
St. Luke's Hospital, Denver, Col.	220,800	Good Samaritan Hospital, Portland, Ore.....	210,300
Parkview Episcopal Hospital, Pueblo, Col.	76,700	St. Barnabas House by the Lake, North East, Pa.	21,100
Episcopal Eye, Ear, and Throat Hospital, Washington, D. C.	81,900	Episcopal Hospital, Philadelphia	204,600
St. Luke's Hospital, Boise, Idaho	66,600	All Saints' Hospital for Tuberculosis, Chestnut Hill, Pa.	54,800
St. Luke's Hospital, Davenport, Iowa	75,000	St. Margaret Memorial Hospital, Pittsburgh, Pa.	64,700
Norton Memorial Infirmary, Louisville, Ky.	127,700	St. Elizabeth Home, Providence, R. I.	48,400
Church Home and Hospital, Baltimore, Md.	86,200	Emerald Hodgson Hospital, Sewanee, Tenn.	14,600
St. Andrew's Division, St. Barnabas Hospital, Minneapolis	32,500	St. David's Hospital, Austin, Tex.	33,500
St. Barnabas Hospital, Minneapolis	116,600	All Saints' Hospital, Fort Worth, Tex.	77,800
St. Luke's Hospital, St. Paul, Minn.	86,700	St. Luke's Episcopal Hospital, Houston, Tex.	45,500
St. Luke's Hospital of Kansas City, Kansas City, Mo.	235,200	St. Mark's Hospital, Salt Lake City, Utah	116,300
St. Luke's Hospital, St. Louis, Mo.	111,800	Reynolds Memorial Hospital, Glendale, W. Va.	49,000
Bishop Clarkson Memorial Hospital, Omaha, Neb.	96,800	St. Luke's Memorial Hospital, Racine, Wis.	92,100
San Juan Hospital, Farmington, N. M.	18,000	St. John's Hospital, Jackson, Wyo.	10,800
Good Samaritan Hospital, Charlotte, N. C.	75,500	Bishop Randall Hospital, Lander, Wyo.	12,400
		Hudson Stuck Memorial Hospital, Fort Yukon, Alaska	10,000
		St. Luke's Episcopal Hospital, Ponce, Puerto Rico	48,000

*Benefiting Church hospitals in the states of New York, New Jersey, and Connecticut were listed in *THE LIVING CHURCH* of January 1st.

GIVE*to theological
education*

JANUARY 22d is Theological Education Sunday, which is illustrated in this poster from National Council. On this day offerings are taken in parishes throughout the Church for the work of the Church's seminaries. Some seminarians travel to cities in the area in which their seminaries are located to address congregations on the work done at their schools. Theological Education Sunday offerings are a chief source of seminary revenue.

Copts Abandon Plan for 'Christmas of Mourning'

Coptic churches in Egypt celebrated Christmas January 7th with traditional rites after the minister of justice assured the Church's Holy Synod that non-Moslems would suffer no discrimination under the new law abolishing religious courts [L. C., January 15th].

The Coptic Church had considered proclaiming a "Christmas of mourning" in protest against the law. Such a period of mourning was observed by Egyptian Roman Catholic churches which did not hold customary midnight Masses on Christmas Day. [RNS]

No One Knows London Better Than Its Bishop-Elect

No living person, says Canon Mortlock, THE LIVING CHURCH's England correspondent, knows the diocese of London as well as the Rt. Rev. Henry Colville Montgomery Campbell, who will succeed in that see the Rt. Rev. John William Charles Wand, recently retired. Dr. Campbell had a long experience as a parish priest before his nine years (1940 to 1949) in the London diocese, first as suffragan of Willesden, then as suffragan of Kensington. In addition, he had charge of the diocese during the long interregnum between the episcopate of Dr. Winnington-Ingram and that of the present Archbishop of Canterbury, Dr. Fisher, who was Bishop of London from 1939 to 1945.

Since 1949 Dr. Campbell has been Bishop of Guildford. According to Canon Mortlock, he is a renowned wit and a strong Anglo-Catholic. His appointment to the see of London is a most popular one, which many in fact expected. He is 68.

Churches Are Relief Centers In Areas Hit By Floods

The Church has become a center of flood relief in northern California. Parishes just outside the flood area have become centers for the distribution of food and clothing from outside the flooded areas, some of it airlifted from points thousands of miles distant.

At least five parishes in the diocese of Sacramento whose own people have suffered acutely from the flood, Christ Church, Eureka; St. Paul's, Crescent City; St. John's, Marysville; St. Andrew's, Garberville; and the Holy Spirit Indian mission at Orleans, turned their facilities into relief centers for the homeless as the flood waters began to subside. Some served as depots for volunteer cleanup crews. At Garberville, a majority of Church families lost not only their homes but their businesses, when the Eel River overflowed. The only church known to have suffered damage to its plant was the mission at Orleans, where the community hall and the rectory were badly damaged by flood waters.

Reports had still not been received by January 10th from two other churches in the path of the flood. They are St. Mary's, Ferndale, and St. Alban's, Arcata, Calif. Historic St. John the Evangelist, in Marysville, escaped damage when the Feather River levee broke, flooding adjoining Yuba City, where many of St. John's parishioners lived. As the waters subsided and the monumental cleanup task followed, St. John's became a center for relief work.

The Rev. P. Malcolm Stewart, rector of St. Stephen's, Colusa, arranged the emergency housing of more than 3,000 evacuees from the Yuba City area, in his role as head of civil defense. Other evacuation and relief centers were set up at St. John's, Oroville, and St. Luke's, Woodland. Trinity Cathedral, Sacramento, is a major concentration and distribution point for relief, receiving more than 200 tons of food and clothing by truck and plane, including blankets from Texas. The huge stock of materials overran the

diocesan house and was stored in the old Trinity pro-Cathedral building.

Because of an error in a telegraphed report, the story in the January 8th issue of THE LIVING CHURCH was incorrect on the flood damage to the San Francisco Cathedral. There was no damage to the cathedral itself or the diocesan offices. The School of the Prophets had several windows blown in and lost a skylight. The "old crypt," which is a remnant of the old cathedral building used before the present building was built, lost its tin and tarpaper roofing, and the offices inside were damaged by the rain.

Over a foot of water covered the floor of Calvary Church, Santa Cruz, and damage to the organ and heating plant was considerable. A young couples' group in St. Paul's Church, Walnut Creek, in the diocese of California, volunteered to clean up homes of local residents who were hardest hit, and also collected bedding, clothing and food at the church for distribution in cities farther north. A call for contributions went out December 26th, and by evening 10 tons of material was on its way to San Francisco by trailer.

Laymen Warned Against Much Emphasis on Money

The newsletter put out by the Presiding Bishop's Committee on Laymen's Work warns that one of the dangers in the Advent Corporate Communion is overemphasis on the offering. It cites a case in which a diocese found clergy support lacking last year and attendance fell off, because the laymen had made the offering appear to be the central element.

Sewanee Alumni Celebrate Polk Sesquicentennial

New York, New Jersey and New England alumni of the University of the South, which received her charter from the State of Tennessee 98 years ago, will unite in celebrating at a dinner at the Harvard Club of New York City on April 10th the 150th Anniversary of the birth of the founder of their Alma Mater, Leonidas Polk. A graduate of West Point, he became the first foreign missionary bishop of the Church and her first Bishop of Louisiana. He was born April 10, 1806, and died in 1864.

Plans for the sesquicentennial celebration were announced by John H. Duncan, President of the New York Alumni of the University of the South and chairman ex officio of the Leonidas Polk Sesquicentennial Commemoration Committee. The address will be delivered by Bishop Sherman, Suffragan of Long Island, President of the Anglican Society and a graduate and Doctor of Sacred Theology, honoris causa, of the General Theological Seminary, of which Leonidas Polk was a trustee ex officio.



PEOPLE and places

Ordinations

Priests

Alaska—By Bishop Gordon: The Rev. Randall Paul Mendelsohn, on December 20th, at St. James' Church, Tanana, Alaska; presenter, the Rev. R. T. Lambert; preacher, the Rev. W. W. Hannum; to serve St. James' Church and also outstations at Rampart, Hot Springs, and Coschacket.

Nebraska—By Bishop Brinker: The Rev. Donald John West, on December 20th, at St. Elizabeth's Church, Holdrege; presenter, the Rev. Eric Pearson; preacher, the Very Rev. W. H. Steinberg; to be in charge of St. Elizabeth's Church and of missions at Arapahoe and Red Cloud; address: Holdrege, Neb.

By Bishop Brinker: The Rev. Thomas Russell Best, on December 22d, at St. Mary's Church, Rushville-Holly, Neb.; presenter, the Rev. C. E. Whitney; preacher, the Rev. Dr. R. D. Crawford; to be in charge of St. Mary's Church and of missions at Gordon and Merriman; address: Gordon.

The ordination service was broadcast over radio station KCSR, Chadron. The ordination was the first within the memory of the Chadron mission field and came at the same time as the separation of the Gordon mission field from Grace Church, Chadron. The Chadron field is now made up of Grace Parish; St. Dunstan's, Crawford; and the isolated ranch areas west and north to the Wyoming and South Dakota state lines. The Chadron field remains under the care of the Rev. Chandler Sterling.

New York—By Bishop Donegan; The Rev. Malcolm L. Foster, on December 16th, at the Cathedral of St. John the Divine, New York; Fr. Foster has been serving as assistant at the Church of the Resurrection, 115 E. Seventy-Fourth St., New York.

Newark—By Bishop Washburn, on December 17th, at Trinity Cathedral, Newark, N. J. (the Rev. Powel Mills Dawley preaching):

The Rev. Frederic Augustus Alling, presented by the Rev. L. B. Greaves; to be curate of Christ Church, Teaneck, N. J.

The Rev. Richard J. Bauer, presented by the Rev. A. A. Packard, OHC; to work for the U.S. Public Health Hospital, Stapleton, Staten Island, N. Y.

The Rev. Robert W. Castle, Jr., presented by the Rev. A. R. McWilliams; to be vicar of St. Andrew's Church, Lincoln Park, N. J., and the Church of the Transfiguration, Towaco.

The Rev. William Daniels Dwyer, presented by the Rev. H. B. Cannon; to be curate of the Church of the Redeemer, Morristown, N. J.

The Rev. Thomas Mallory Foster, presented by the Rev. H. S. Brown; to be vicar of the Church of the Atonement, Fairlawn, N. J.

The Rev. James Elliott Lindsley, presented by the Rev. O. F. Judd; to be curate of St. James' Church, Upper Montclair, N. J.

The Rev. Robert Houston Maitland, Jr., presented by the Rev. Revere Beasley; to be vicar of St. Peter's Church, Mount Arlington, N. J., and Christ Church, Stanhope.

The Rev. Clifford S. Westhorp, presented by the Rev. W. R. Bliss; to be vicar of the Church of the Incarnation, West Milford, N. J.

By Bishop Washburn: The Rev. Colley W. Bell, Jr., on December 20th, at St. Peter's Church, Morristown, N. J., where he is curate; presenter, the Rev. C. P. Trowbridge; preacher, the Rev. D. L. Maclean.

North Carolina—By Bishop Penick: The Rev. John Shelby Spong, on December 28th; presenter, the Rev. D. W. Yates; preacher, the Rev. David Lewis; to be rector of St. Joseph's Church, Durham, N. C.

North Texas—By Bishop Quarterman: The Rev. John Alan Todd, on December 14th, at Emmanuel Church, San Angelo, Tex.; presenter, the Rev. Dr. M. F. Elliott; preacher, the Rev. G. W. Morrel; to be vicar of St. James' Church, Dalhart, Tex.,

and St. Paul's, Dumas; address: 910 Denrock, Dalhart, Tex.

By Bishop Quarterman: The Rev. Lester Lyndon Jones, on December 21st, at St. Andrew's Church, Amarillo, Tex.; presenter, the Rev. J. A. Todd; preacher, the Bishop; to be vicar of St. Thomas' Church, Hereford, Tex., and All Saints' Canyon; address: 310 W. Seventh St., Hereford.

Northern Indiana—By Bishop Mallett: The Rev. William Edward Smith, on December 20th, at St. James' Church, Cleveland, Ohio; presenter, the Rev. Dr. W. P. Barnds; preacher, the Rev. Dr. V. A. Peterson; to be assistant of St. James' Church, South Bend, Ind.

Ohio—By Bishop Tucker, retired Bishop of Ohio, acting for the Bishop of Ohio, on December 20th, at St. Peter's Church, Ashtabula, Ohio:

The Rev. George W. Anderson, presented by the Rev. R. A. George; to be assistant of St. Peter's Church.

The Rev. William J. Webb, presented by the Rev. D. M. Talbot; to be rector of St. Paul's Church, Conneaut, Ohio, serving Trinity Church, Jefferson.

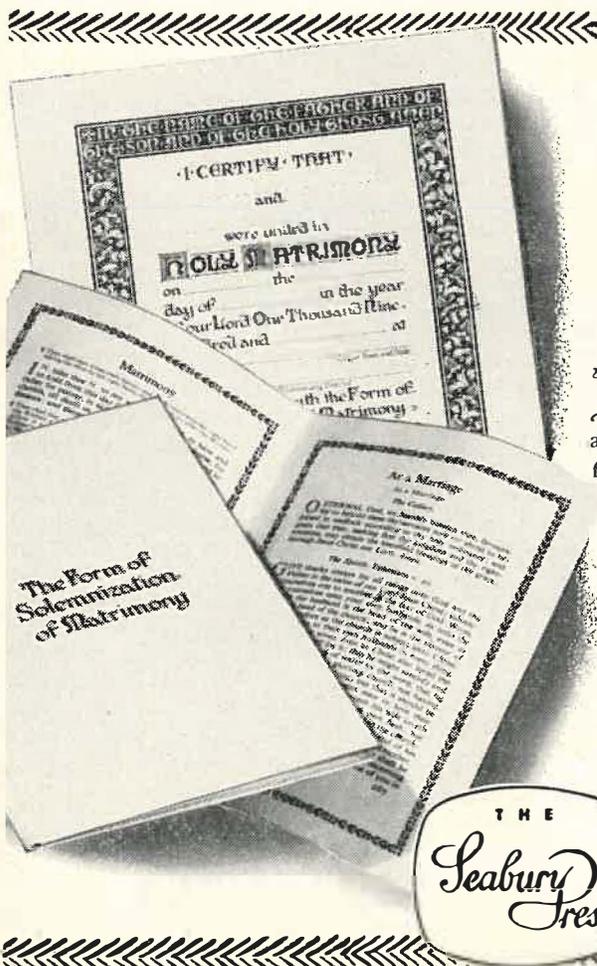
Preacher at the service was the Rev. D. R. Chatreau.

By Bishop Burroughs: The Rev. Lee Charles Lindenberger, on December 20th, at St. Paul's Church, Put-in-Bay, Ohio, where he will be rector; presenter and preacher, the Rev. P. M. Blankenship.

Oregon—By Bishop Dagwell: The Rev. C. Bruce Spencer, on December 10th, at St. James' Church, Coquille, Ore.; presenter, the Rev. B. J. Clark; preacher, the Rev. E. J. Kingsley; to be vicar of St. Mark's, Myrtle Point, Ore., and St. Paul's, Powers.

By Bishop Dagwell: The Rev. Don B. Eaton, on December 17th, at St. Stephen's Cathedral, Portland, Ore.; presenter, the Ven. G. H. Ziegler; preacher, the Rev. H. R. Gross; to be curate of Trinity Church, Portland, Ore.

The Philippines—By Bishop Binsted: The Rev. Samuel Wu, on December 26th, at St. Luke's Pro-Cathedral, Manila; presenter and preacher, the Rev. H. J. Wei; to be assistant of St. Stephen's Parish, Manila, and chaplain of St. Stephen's High School.



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The Rev. Robert Harold Bone, presented by the Rev. Dr. F. M. Winnie; to be curate of St. Luke's Church, Rochester.

The Rev. Edward William Mills, presented by the Rev. Dr. G. L. Cadigan; to be curate of St. Paul's Church, Rochester.

South Dakota—By Bishop Gesner: The Rev. Schuyler Lamb Clapp, Jr., on December 23d, at Christ Church, Gettysburg, S. Dak., where he will be in charge; presenter, the Rev. S. L. Clapp, the ordinand's father; preacher, the Rev. A. L. Zephier.

South Florida—By Bishop Louttit: The Rev. William Lloyd Sanderson, Jr., on December 24th, at St. Peter's Church, Plant City, Fla.; presenter, the Rev. C. E. Wood; preacher, the Rev. C. H. White.

Southern Virginia—By Bishop Gunn: The Rev. Louis Hoyt Fracher, on November 30th, at St. John's Church, Mount Airy, Va.; presenter, the Rev. G. R. MacClintock; preacher, the Rev. K. H. Anthony; to be in charge of the Pruden cure, with residence at Gretna, Va. (Trinity Church, Gretna; St. John's, Mount Airy; and St. Paul's, Peytonsburg.)

Spokane—By Bishop Hubbard: The Rev. Stanley Allen Watson, on November 29th, at St. Agnes', Sandpoint, Idaho; presenter, the Rev. W. B. Carns; preacher, the Rev. E. J. Mason; to be vicar of St. Agnes' Church and the church at Bonner's Ferry.

By Bishop Hubbard: The Rev. Arthur Alden Franklin, on December 21st, at Holy Trinity Church, Wallace, Idaho; presenter, the Rev. T. W. Howarth; preacher, the Rev. E. J. Mason; to be vicar of Holy Trinity Church, Wallace, and St. Andrew's, Mullan, Idaho.

Utah—By Bishop Watson: The Rev. William J. Hannifin, on December 21st, at St. Mark's Cathedral, Salt Lake City; presenter, the Very Rev. R. W. Rowland; preacher, the Rev. H. B. Liebler; to be in charge of All Souls' Mission, Garfield, Utah, and chaplain of St. Mark's Hospital.

Washington—By Bishop Dun, on December 17th, at St. Alban's Church, Washington (the Rev. C. Julian Bartlett preaching):

The Rev. Porter B. Cox, presented by the Rev. R. P. Black; to be curate of Christ Church, Rockville, Md.

The Rev. Donald James Davis, presented by the Rev. C. D. Kean; to be curate of the Church of the Epiphany, Washington.

The Rev. Richard Barlow Ford, presented by the Rev. Malcolm Marshall; to be curate of St. Margaret's, Washington.

The Rev. Frank Reid Isaac, III, presented by the Rev. C. R. Mengers; to be curate of St. Columba's Church, Washington.

The Rev. Albert Fitz-Randolph Peters, Jr., presented by the Rev. J. M. Duncan; to be curate of All Saints' Church, Chevy Chase, Md.

The Rev. George James Simpson, presented by the Rev. James Richards; to be curate of St. Paul's Church, 2430 K St., N.W., Washington.

The Rev. Everts Judson Wag, Jr., presented by the Rev. W. M. Sharp; to be curate of St. John's Church, Georgetown, Washington.

West Missouri — By Bishop Welles: The Rev. Lloyd F. Gebhart, on December 12th, at St. Stephen's Church, Monett; presenter, the Rev. V. C. Root; preacher, the Very Rev. Dr. C. R. Haden; to be in charge of St. Stephen's and churches at Noel and Neosho.

West Texas—By Bishop Jones: The Rev. Mercer Logan Goodson, on December 21st, at the Church of the Holy Trinity, Carrizo Springs; presenter, the Rev. George W. Goodson, father of the ordinand; preacher, the Rev. Herbert Morris; to be in charge of Holy Trinity Church and the church at Cotulla.

Western North Carolina—By Bishop Henry: The Rev. William L. Russell, on December 17th, at the Church of the Messiah, Murphy; to serve that church and the Church of the Holy Comforter, Andrews.

By Bishop Henry: The Rev. Clifford E. McWhorter, on December 23d, at St. Paul's Church, Edneyville; to serve that church and the Church of the Transfiguration, Saluda.



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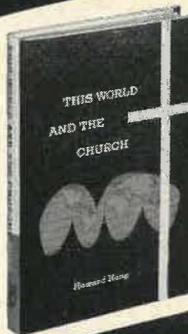
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Pastoral

Continued from page 5

follow avowed Christian principles in the belief that God will bless their efforts and lead them in the right way, though the road be dark.

2. We must obey the law of the land

Loyal American citizens who believe in the nation which established the Supreme Court as the highest tribunal should defend the Court against those who attack it and seek to undermine its authority. As much as we feel indebted to the members of the Gray Commission for their efforts to deal with a thorny problem, we regret their statement in the preamble of their report that "the present court has uprooted the law long laid down and followed by eminent judges. In so doing the present court abandoned all legal precedent and based its conclusions upon the conflicting evidence of psychologists. It relied 'generally' upon a lengthy treatise edited by Gunnar Myrdal, a European sociologist of slight experience in the United States," etc. Such attempts to discredit the Supreme Court ruling as a mere opinion are bound to fail. They support my own feeling that the intent of some of the provisions of the Gray Amendment is not to comply with the Court's ruling but to thwart it. On top of this is the fact that such schemes as the Gray Amendment have been analyzed by the most competent Southern legal scholarship and have been found completely vulnerable on naked constitutional grounds. "The Supreme Court" wrote Guy H. Ranson in the *Religious Herald*, "did not act contrary to established federal law in the segregation cases, but simply ruled that established constitutional law must be applied in its relation to segregation in the public schools. It has never been a federal law either to establish or to permit segregation in public schools. Segregation had been established by state laws in a number of states, but these laws had never specifically been ruled valid according to federal law. The segregation cases were taken to the Supreme Court to determine whether or not the state laws on segregation were consistent with the Fourteenth Amendment. The Supreme Court found that such state laws were contrary to that Amendment and were therefore invalid. The idea that 'separate but equal' with regard to public schools had been established by federal law was exploded as a fiction. This is adequately explained in the Supreme Court ruling of May 17, 1954."

3. We must fulfill our obligations to be responsible Christian leaders

All citizens, especially those of the household of faith, must study the Gray Commission proposals, though little time has been allowed us and copies of the report are difficult to obtain. We must read and think about what able minds

have said about them and about the Supreme Court ruling; and in the light of the democratic and Christian principles that underlie them, we must draw our own conclusions. It is the duty of Church members to seek the facts about race, to challenge generalizations made, for example, about "superior" and "inferior" races, and to cut through the fog of misunderstanding which prevents the average individual from seeing clearly the crucial issues at stake. The color problem is old. It will

*Prayer must be
 a continuing relationship,
 not a sudden
 contact.*

not be solved over night. Whichever way the election goes, clergymen and laymen should join hands and seize every opportunity to further mutual understanding, goodwill, and cooperation among people of different races. Let us cultivate friendships with people of other races and seek knowledge by first hand experience with them. Again we ask our local churches to sponsor interracial groups, round table discussions, and forums. One of the tragedies of the whole race problem is a seeming conspiracy in some areas to prevent Negroes and white people from getting together at all. One of our practical difficulties is the fact that there are so few common meeting places. If we cannot find these places in Christian institutions where can we find them?

The Church in her life and work must create an atmosphere in which a peaceful solution of our problems may be found. These problems which seem insolvable are like the great dinosaurs of old whom nothing could kill. These prehistoric monsters nevertheless ceased to exist because the climate changed. When we change the mental and spiritual atmosphere, there will be new hope, and there probably will be no hope at all if this is not done. All of us, as Jesus said, must be born again. It is the duty of the Church to do what perhaps only she can do now, namely, to help our nation under God experience a rebirth of freedom and justice and goodwill by transforming the hearts and minds of men.



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At Home

Continued from page 4

firm foundation for a growing Japanese GFS program. The Most Rev. Michael Yashiro, Presiding Bishop of Japan, gave his personal testimony for the GFS at a meeting held during General Convention in Honolulu. "In my life as a father, I have found it difficult to deal with the teen-age girls. Since GFS work has been started in our St. Michael's Church, the attitude of my teen-age daughter has completely changed, and from this personal experience, I became strongly convinced of the value of the Girls' Friendly Society. So I am planning to have this great work of the GFS in Japan proceed steadily and I hope it will take deep root in each parish of our Church in Japan."

In December, Mariko Kobayashi bade farewell to New York as she returned to Japan to assume her duties as the executive secretary of the new national GFS there. Mariko studied for a year at St. Margaret's House on a Woman's Auxiliary scholarship. One

of the first requests to be voted from the new buildings item of the 1955 UTO was a GFS Youth Center in Kobe, Japan, where Miss Kobayashi's headquarters will be.

The GFS family in the British Isles and Wales, in particular, is preparing for the return of Anwen Pugh next summer. Since coming to America in June, 1954, she has studied on a Woman's Auxiliary scholarship at Windham House. She has met GFS leaders and members in 15 dioceses of the Church. During the fall of 1955, she worked with the GFS in Province VIII. She will return to the British GFS staff as area adviser for Wales next August.

That such training for Christian leadership in group work with girls warrants official recognition by the government was evident in a communication recently received from the State Department. Official sanction of the GFS "Exchange-Visitor Program" has been granted by the Department.

For a few GFS seniors, "being at home in the world" will become an exciting reality this summer. Qualified

teenage girls will visit selected mission fields. With special training and with supervision in the field, these senior members will work in Latin-America and with American Indians in South Dakota and in migrant centers.

Another opportunity is being offered through the new World Council of the GFS. An International Camp is to be held from July 28th to August 11th at Les Diablerets at Montreaux above Lake Geneva. Here Christian youth leaders and GFS members of various nations will meet. Adult leaders believe that these activities in furthering the missionary task of the Church are an attempt to translate into reality the charge of the House of Bishops at General Convention.

During the weeks of the Epiphany season members of the GFS family were preparing for the annual observance of GFS Week, January 22d-29th. During this week, GFS members tell their parishes and communities what they are doing. They add new members and new branches. This year the lights of this fellowship unite GFS members in 25 countries.

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Rev. C. L. Attridge, r; Rev. L. W. Angwia, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hancchel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmor Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;
Wkdys: MP 8:30; HC 7:30 (G 10 Wed); Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9



NEW YORK, N. Y. (Cont'd)

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,
& by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammell)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 14th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Mon, Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30;
C Sat 12-1, 4-5

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