

July 13, 1939

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# THE WITNESS



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## CLERGY NOTES

BATES, CARROLL L., retired, of Winter Park, Fla., died in Daytona Beach on June 17.

D'ESSIPRI, MICHAEL, was ordained deacon by Bishop Mann of Pittsburgh in the Church of the Ascension, Pittsburgh, on July 2. He is in charge of All Saints', Aliquippa, Pa.

FINLAY, MELVIN H., was ordained deacon by Bishop Wing of South Florida in St. Patrick's Church, West Palm Beach, on June 18.

HORST, JOHN V., was ordained priest by Bishop Helfenstein of Maryland on June 26 in St. John's Church, Howard County, Md., where he is in charge.

KITTS, I. L., was ordained deacon by Bishop Coadjutor Fenner of Kansas at St. Paul's Church, Leavenworth, Kans., on June 24. Capt. Kitts was a candidate from Oklahoma.

KRONE, ARNOLD, was ordained priest by Bishop Rowe of Alaska on June 11 in St. Philip's, Wrangell, Alaska, where he is in charge.

LITTLE, HASKIN V., was ordained deacon by Bishop Phillips of Southwestern Virginia in the chapel at the Virginia Seminary, Alexandria, on June 9.

MILLER, HERSCHEL G., was ordained priest by Bishop Coadjutor Fenner of Kansas in St. Andrew's Church, Fort Scott, Kans., on June 25. He will be in charge of churches at Fort Scott and elsewhere.

MINTURN, EARL O., was ordained priest by Bishop Wise of Kansas in St. Paul's Church, Kansas City, Kansas, on June 25. He will be in charge of Grace Church, Wetmore, and other churches in Kansas.

(Continued on page 15)

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GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
CLIFFORD L. STANLEY  
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## TRIALS AND TRIBULATIONS

*By*

EDWARD G. MAXTED

*Rector at Pascagoula, Mississippi*

ABOUT thirty years ago a Bishop was appointed and sent out to a part of the West which had been wild and wooly, and since has become very mild and intensely religious in a way. For fifteen years he laboured strenuously, and travelled extensively in his district, and came in contact with many people with strange ideas. I think he did his very best to make converts to his own particular way of thinking, and certainly he tried to bring people into some sort of unity of agreement, by preaching wherever he could get an invitation and by associating himself with every possible cause and movement. Then being exhausted and utterly broken down in health he resigned and went east in order to recover. He has been recovering ever since, and during the last few years has been visiting many cities of the United States, and wherever he goes he invites ministers of religion to have dinner with him at his hotel. Recently he came our way, and I was among those who received an invitation and partook of a good dinner and had a good time.

After dinner we went out on the piazza and smokes were handed round, and we then discovered there was only one smoker amongst us. Whereupon the Bishop said: "Would you be interested in learning how I came to give up smoking?" We imagined it would be a short story and anyway we said we would be extremely interested, and we were.

"Well," said he, "you may know that many years ago I was sent out to that western jurisdiction to be Bishop of a few clergy and people. That did not suit me. I mean I did not wish that things should remain on such a small scale. So I began

to get in touch with people of all denominations with a view to converts. And I saw very soon that I was regarded with suspicion, by reason of my clerical collar. So I called some of my own people together and asked them if it would hurt their feelings very much if I simply wore a carnal lay get-up of a collar and tie. They told me that they personally admired me most in regular clerical uniform, but if it was a question of removing prejudice and gaining converts I might wear anything I pleased so far as they were concerned.

"So I bought a light suit and a collar and tie and started out again. This time my appearance did not call up visions of popery, persecution and the Spanish Inquisition, and I easily obtained invitations to speak in all manner of churches. My plan was to visit a small town, and all towns out there were small, to call on the ministers and to hope for invitations to preach. I told them I was a Bishop and should be glad to be of any use to them I could. They accepted me enthusiastically and I preached morning, afternoon and evening, and was so pleased with the results of my efforts that I determined to stay a few days at the hotel and get to know the people in the town. Everything seemed all right on Monday, but by Tuesday I noticed a difference in the way people greeted me and concluded something was wrong. On Wednesday I was enlightened, for a number of the ministers called on me in a body, and after a few preliminaries opened fire.

"Well, Bishop," said one, "we liked your sermons all right and so did everybody. But there is one thing which we have made up our minds we ought to tell you about."

"What is it?" I asked.

"Well, we don't quite like to mention it, and would not, but it is very serious, for it is something that must be displeasing to the Almighty, in a minister."

"Really," said I, "I am sorry to hear that. But if I do anything displeasing to the Almighty I shall be glad to be told of it and will certainly try to reform."

"It is like this, Bishop, you probably do it in all innocence, because you have not been taught better. You smoke tobacco, we hear."

"Yes, I have an occasional cigar, or a cigarette at times."

"Well, Bishop, we held, and so do our people, that it is displeasing to the Almighty for a minister to smoke. Anyhow he can't do it, and get away with it in this part of the country. Any minister who smokes is done, and that is all there is to it."

"I am very sorry I did not know that before," I said, "and I thank you for telling me. But I hope it is not too late. Suppose I gave up smoking!"

"Why, Bishop, if you gave up that sinful habit, we could back you to the limit."

So of course I told them that I would never smoke again and I have never done so. And that is the way that I came to give up smoking.

**A**RE you interested? Would you like to hear any more about my adventures out there?"

We told the Bishop to go right ahead. And he did thus.

"Next I came in contact with the Calathumpians, that is not their real name, but it will do for this story. Some of them came to hear me preach, and on Monday called to see me. They told me how much they liked the sermon, and me personally.

"But there is just one thing, Bishop, which will prevent us asking you to preach to us. Unless you could see your way to give it up."

"I told them that I would give up almost anything if by so doing I could get a better chance to do the work I had at heart. Would they tell me what the stumbling block was. They would, and they did.

"We have learned, Bishop, that you drink tea and coffee. Is that really true?"

"Yes," I said, "that is true. Is there anything wrong in that?"

"We think, Bishop, that tea and coffee are both displeasing to the Almighty. For they are both stimulants. Why; you might just as well drink whiskey, or even beer."

"I almost blushed and felt guilty, but the ques-

tion just now concerned simply tea and coffee apparently, so I hastily asked if I could be allowed to discontinue them in order to gain permission to preach to them.

"Bishop, if you would do that, and turn from those sinful ways, we would welcome you with all our hearts, for you would just about be a perfect Calathumpian."

"So I gave up tea and coffee.

"What about - - -" we were about to ask, but the Bishop went hastily on.

"Next I met the Hyperdeluphians. You have never heard of them? Well, well. But I will call them that right now. They also liked me and I liked them, even for their strange ways and dress.

"We came to church on Sunday, Bishop, and we should dearly love you to come and preach to us. But we believe that there are just two things in your life, Bishop, that our people could not pass over. Things displeasing to the Almighty."

"I really hope not," said I. "But tell me and I will see if I cannot tear them out of my life. For I very much want to preach in your churches."

"One of the things, Bishop, we don't see how you *can* alter. Being as you have to travel about a bit, and you must look a bit like other people."

"I can't imagine," said I, "what you are going to tell me."

"It is buttons."

"Buttons?"

"Yes, Buttons. You fasten your clothes up with buttons, we observe."

"Whatever other way could I fasten them? Everyone has buttons."

"Not everybody, Bishop. We don't. Because we believe buttons are displeasing to the Almighty."

"I was almost going to say that I could not imagine the Almighty worrying Himself about buttons, but I saw they were very serious, so I waited.

"Yes, you see, Bishop, buttons are merely decorative. And the Almighty cannot approve of mere decoration, for it is simply sinful pride and vain-glory. Hooks and eyes, they are all right, they don't show and they fulfill their purpose. But buttons. No."

"But I don't see how I can give up buttons; I could never work hooks and eyes at my time of life. I don't see how I can give up buttons."

"Nor do we, Bishop, for you have to go out into a sinful world, and can't live in a community like us. So we will pass over buttons and will pray that the Almighty will pass over them too.

But the other matter you could do something about."

"Oh, yes, the other matter. What was that?"

"Neckties. We have observed that you wear a necktie. Now our people could not be expected to stand that. Shirts are all right, and a collar attached to a shirt is permissible because it is part of the shirt, and finishes it off so to speak. But not neckties."

"I don't see the point," said I. "Please explain. What is wrong with a necktie?"

"Pure decoration. Vain-glory and pride of the human heart."

"Oh yes, I now see. But do you know I have never realized that before."

"But then, Bishop, you have never met us before. Now could you bring yourself to do this? When you come to preach for us, could you take off your necktie, and put it in your pocket just before you reach the church? Then our people will not be scandalized."

"I will gladly do that," said I. "And I did every time I went there to preach."

The Bishop paused for breath, and we, knowing that our time with him was drawing short, began to ask him questions about his general work in that region.

One asked, "What was your general idea in all this, Bishop?" He replied, "That region was full of little towns of two hundred and fifty or five hundred people, and they all had a full complement of churches of all sorts. Some of the denominations I had never heard of before. They were all fighting one another for an existence. I wanted to call them to unity. I did not know exactly how but I tried and did my best."

Said another, "I should have thought, Bishop, that people who knew of so many things of which the Almighty would disapprove would also find many objectionable things in other churches."

"Yes, that was so," said the Bishop.

"Did you find that any of them wanted unity, or that any would join your church?"

"We made a few converts here and there in the larger places. But I found that none of them wanted unity and in the end the ministers told me that they would rather see their people go to hell and go with them, than to see them even enter one of our churches."

So after fifteen years the Bishop retired to recuperate, worn out. I don't wonder. And this tale is entirely true. But God forbid that I should ever reveal the name of the Bishop or the district or the denominations.

## Talking It Over

By

WILLIAM B. SPOFFORD

IT MAY BE a distinction to be bawled out by the Saturday Evening Post. It is also a nuisance since Editor Stout's crack at THE WITNESS in the Post of June 24th has brought a flock of letters to answer at a time when a fellow ought to be sitting in the sun. The Saturday Evening Post recently ran a series of articles by a man whom they represented as being a former Russian general. Since the articles seemed to me to contain many untruths I did a bit of inquiring and unearthed documents which satisfied me that "General Krivitsky" was in reality a gentleman by the name of Samuel Ginzberg, rather than a former member of the Russian General Staff, as the Post allowed its readers to believe. Also evidence showed clearly that the articles were actually written by Isaac Don Levine, presumably from material given him by Ginzberg. These facts were stated in this column in our May 18th number. The Post, naturally enough, did not take too kindly to being shown up and so attempted to shrug the whole thing off by declaring editorially that the revelation was the work of communists, who have no regard for "truth and honor" and that "hence it is both needless and futile to reply." The fact that the truth about "General Krivitsky" appeared in four publications (THE WITNESS, the New Masses, the New Republic, and the syndicated column of Walter Winchell) was in itself proof to the editorial staff of the Post that it was all the result of a communist plot. THE WITNESS, according to the S.E.P., being "a pious publication published in New York by the Episcopal Church," cannot be expected to know anything. Piety, Editor Stout suggests, prevents knowledge. The New Masses is communist and therefore without truth and honor. The New Republic spoke without authority, whereas Winchell is a mere gossip.

MOST OF THE letters that I have received are from people who read the Saturday Evening Post and have never seen a copy of THE WITNESS. Most of them angrily declare that the Post must be right and THE WITNESS wrong. There is nothing much I can do with these people who insist on being overawed by size. But if there are WITNESS readers who have been disturbed I want again to say that the story about "General Krivitsky" as it appeared in this

column in May is true. The man who was presented by the Saturday Evening Post as speaking with great authority about European affairs because he was a general of the Russian army is in fact Samuel Ginzberg. He was never even a private in the Russian army let alone a general. He came to this country last fall from France, exactly as we stated in the original story. Furthermore, as we also then stated, the articles were written by Isaac Don Levine and not by Ginzberg, a fact which the Post was careful not to state in presenting the articles. Finally, if there are those who have been disturbed at the charge of the Saturday Evening Post that we received our information from communists, I state herewith that the facts I present are contained in absolutely reliable documents which are in my possession—documents which I did NOT get from communist sources, as the Post editorially declares. Further than that I cannot go at present, though I have reason to believe that this case of international intrigue will soon be revealed, unless the Post and others have sufficient influence to prevent it. To sum up: The Saturday Evening Post, willfully or not, did present to the public a series of articles by a man who was not what that publication represented him to be. That is the statement made in this column in May, and, in the face of editorial denials by the Post, it is repeated now. Red-herring shouting about "communist plots" on the part of the editor of that publication does not change the facts.

## *Let's Know*

*By*

BISHOP WILSON

ST. SWITHUN

THE ninth century was a riotous period in English history. Early in that century the Northmen began their raids along the coast-line. One stream of them came down by way of Ireland and another along the north coast of France. Between the two lay England, unhappily vulnerable from either direction. Burning, slaying, and pillaging the Northmen made life a terror for many years. Finally they came in regular armies, invaded and settled in country. Eventually the great King Alfred stopped them.

During this period the kingdom of the West Saxons covered all of southern England except Cornwall. Egbert was king of Wessex when the raids of the Northmen began. He and his son Ethelwulf fought them valiantly. One of his

chief helpers and advisers was St. Swithun who was made Bishop of Winchester in the year 852. Nothing much is known of the saint but he must have earned a high place in the affections of the people because he was eventually canonized by popular acclamation. On his death-bed he asked to be buried just outside the north wall of his Cathedral where travellers could pass over his grave and the raindrops from the eaves could fall on it.

In the next century the body of Swithun was translated to a new Church which was built by his successor in the bishopric of Winchester. About a century after that another new Church was built and the body was moved again and placed in an imposing shrine. Pilgrims came from all sides to offer their devotions at his tomb until it was destroyed in the year 1538. He was the patron saint of Winchester Cathedral.

St. Swithun was honored by a place in the Church calendar. His day was July 15th which is said to have been the date of the first translation of his body. Somewhere a curious legend grew up about him. Nobody has ever been able to trace its origin or to find any incident which might account for it. However the superstition gained currency that if it rained on St. Swithun's day, it would rain every day for forty days thereafter. A rhyme was made about it which may still be heard in the neighborhood of Winchester Cathedral—

St. Swithun's day if thou dost rain  
For forty days it will remain;  
St. Swithun's day if thou be fair  
For forty days 'twill rain nae mair.

I remember a good old soul down in New York state who believed the legend implicitly. Some years ago it rained on July 15th and she warned me that there would be rain every day for the next forty days. Soon after we had a beautiful bright day without a cloud in the sky. I told her that for once the legend seemed to have broken down. She insisted that it must have rained during the night. I objected that there had been no sign of any rain at all. Whereupon she asked if I had stayed awake all night to be sure. I had to admit that I had taken my usual ration of sleep. She promptly declared that it must have rained during that time when I was not conscious of St. Swithun's activity. Obviously there was no answer to be made to that.

You might be interested in watching the weather on St. Swithun's day this year. Whatever the weather may be, he was a great man in his time and he ought not to be forgotten.

# CHURCH AND STATE

By

BISHOP JOHNSON

WHEN Christ said "My Father worketh hitherto and I work," He bore witness to the fact that God is a being of creative energy. It is a constructive view of creation as contrasted with the destructive forces which operate when men reject God. Instead of the era in which we live being a wonderful manifestation of human wisdom it is a demonstration of destructive stupidity. It is as true of its leaders as it was of Belshazzar that "the God in whose hand their breath is they do not glorify . . ." In so far as men depart from faith in Christ they have the morals of a gorilla and the benevolence of an alligator.

The historian of the present generation will tell a story of death, debt and disaster in which men were burdened with taxes to build up armaments by which they might ultimately destroy one another. It is a reversion to barbarism in which "Me! Big Injun" is the creator of totem and taboo and race hatred and tribal feuds and torture and war dances are in evidence. There is not enough wealth in the world to support the population and also build war machines, so the political strategists pile up debts for their children to pay in order that they may destroy one another more effectually.

A generation ago scientists prided themselves that they could produce a better world without religion, and men have turned society over to educators and financiers and politicians who have bankrupted the nations financially and morally, just in proportion as they have boasted of their independence of God and Christ.

The Church was the originator of schools and colleges in which the development of science was possible, but when the children grew up they became ashamed of their mother. Our schools and colleges were the product of a Christian civilization. The Church was the originator of hospitals, also products of a Christian civilization, but the doctors became ashamed of their mother. The Church was the originator of social service but humanitarians became tired of their mother and the state took over the task.

But I am told that the Church persecuted scholars, and was indifferent to medical science and ineffective in her charitable work. Of course the statement disregards the fact that the Church is not a person but a collection of individuals who sometimes are wise and sometimes are foolish. Aristotle says of institutions which are composed

of human agents that they are to be judged by the best that they can produce under favorable conditions.

IF THE scholars and the doctors and the humanitarians desert religion and politics it is not surprising that the Church and the state deteriorate because (and this is the important factor) the efficiency of Church and state depends not only upon the principles that they represent but upon the caliber of the men who respond to their appeal. The Church stands for a God of constructive energy who requires that men shall develop the capacity if they are to appropriate the blessings that await their effort.

It is silly to accuse the Church or the state of being impotent, if the leaders of society refuse to identify themselves with it. The Church and the state are not automatic devices to get the people out of trouble, but they contain principles which are essential to the social order and which operate in proportion as they command the support of those who are leaders of men. When dictators sit in the seats of the mighty and determine by force that which the sheep shall do, then the wool and the mutton take precedence over the welfare of the flock.

If the sheep are bogged in the mire and the strong men say, "Let women and children get them out; we have more important business to attend," then is it surprising that the sheep are overcome? It is by love that the Church must operate and if the leaders do not love God nor men then the sheep are devoured, and the Church is helpless to protect them, for the Church may not use force.

Without the love of God and men the work of Christ is inoperative and men serve the God of destructive force instead of the God of constructive energy. So long as men refuse to love God and men in the realm of personality, they cannot expect either the Church or the state to be a constructive power in society, even though it still has the mission of giving eternal life to those who believe and practice the faith.

Like the air we breathe the value of the Church is most apparent when it is taken from us and we gasp for the life that it sustains. Without it life becomes a sordid struggle for power and wealth and amusement. Nothing could be more deadly than the objectives of a godless state. As Carlyle says, "the most ignoble vice in man is inertia."

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

A vital program has been arranged for the social justice conference to be held under the auspices of the Society of the Companions of the Holy Cross at Adelynrood, South Byfield, Mass., August 10 to 14. The general subject of the conference, of which Mary E. Clarkson and Gwendolyn Miles, both of Philadelphia, are chairmen, is "Main Currents of Christian Social Thought and Action Today." Dr. Vida D. Scudder will present the aims of the conference and a correlation of its thinking at the close. Dorothy Day, editor of the *Catholic Worker*, will discuss efforts to apply the principles of papal encyclicals, the subject for the session on Friday, August 11, being social theory and practice in the Roman Catholic Church. On Saturday the conference will deal with Protestant theory and practice, with Muriel Lester, head of Kingsley Hall, London, and Margaret Forsyth, of Columbia University, New York, taking the lead. The Rev. Gardiner M. Day, rector of St. Stephen's Church, Wilkes-Barre, Pa., will lead the conference on Sunday in a consideration of social thinking and practice in the Episcopal Church. He will be the preacher at Morning Prayer.

The conference is open to members of all denominations. The inclusive charge is \$10, and the registrar is Jessie Towne, at Adelynrood.

\* \* \*

### Conference On Parent Education

A conference dealing with parent-education and child training in the home will be held at Blue Ridge, N. C., July 21 to 23. The Sewanee provincial department of religious education is cooperating with the National Parent-Teacher Fellowship in organizing the conference, over which Dean DeOvies of Atlanta will preside. Dean DeOvies will give daily lectures. The Rev. Leon C. Palmer, executive secretary of the fellowship will lecture on "Practical Plans for Training Children in Christian Living" and Mrs. Palmer on "Essentials of Christian Living in the Modern World."

\* \* \*

### Former Archdeacon Heads Clericus

For the 19th year in succession the Rev. Thomas A. Hilton, former archdeacon of Olympia, was elected president of the clericus of that diocese when it met for its annual meeting at St. James' Church, Kent, Wash. The Rev. Lewis J. Bailey, rector of Trinity Church, Seattle, was elected

### Front Page Churchman



Recognize him? He hasn't been on the screen much lately but he is back now, playing a part in "Only Angels Have Wings", and stealing the show. Richard Barthelmess is an Episcopalian and when a student at Trinity College took a trip to Berkeley Divinity School to talk over the ministry with the dean. But the movies grabbed him and soon made him a top star.

vice president, and the Rev. James H. Terry, the new rector of St. James', was re-elected secretary-treasurer. The clericus was entertained at luncheon by the Rev. Rodney J. Arney, the rector emeritus

\* \* \*

### Bishop Perry Sails For Europe

Making the trip at the request of Presiding Bishop Tucker, Bishop Perry of Rhode Island, former presiding bishop, sailed from New York on July 5 to attend a meeting of the consultative body of the Lambeth Conference in London on July 13. The consultative body will make plans for the meetings of the bishops at Lambeth next year.

\* \* \*

### Religious Liberty Increasing

A survey by the American Civil Liberties Union, "Religious Liberty in the United States Today," indicates that restraints on religious liberty are decreasing but that "united and uncompromising efforts of all those to whom religious liberty is a cherished ideal are necessary if it is to be maintained and extended." Among instances of discrimination the survey found "the popular intolerance of the Protestant majority against Catholic and Jewish candidates for public elective office." An

introduction to the pamphlet was signed, among others, by Bishop Oldham of Albany, Bishop Lawrence of Western Massachusetts, Bishop Parsons of California, Dean Washburn of the Episcopal Theological School, Bishop Washburn of Newark, the Rev. W. Russell Bowie, the Rev. William B. Spofford, and the Rev. Guy Emery Shipler.

\* \* \*

### Some Things Held Worse Than War

Declaring that "if there is nothing worth dying for there is nothing worth living for," the Rev. Joseph Fort Newton, preaching in the Cathedral of St. John the Divine in New York on July 2, said that pacifism was debatable, even among religious men. "War is horrible beyond words, as some of us know right well, having seen it close up," Fort Newton said. "But some things are worse than war—injustice, tyranny, slavery and the utter destruction of religion. These things are happening in the world today."

\* \* \*

### Large Church Summer School in Illinois

A cooperative vacation Church school enrolling 1,500 children was conducted in Decatur, Ill., June 5 to 23 by Mrs. W. W. Daup, wife of the rector of St. John's Church there. She was assisted by 200 volunteer teachers. The enrollment included children of almost all denominations in the city.

\* \* \*

### Church Cleared of Debt

Retired Bishop Matthews of New Jersey and Bishop Dagwell of Oregon participated in a service at St. Paul's Church, Salem, Ore., on June 18 which celebrated the clearing of the parish indebtedness and the tenth anniversary of the rector, the Rev. George Swift. Bishop Matthews preached.

\* \* \*

### Old Church Celebrates

The second oldest church in the diocese of California, Calvary, at Santa Cruz, observed the 75th anniversary of the laying of its corner stone on June 29. At the anniversary dinner the speaker was Bishop Coadjutor Block of California. The present rector is the Rev. Norman H. Snow.

\* \* \*

### Fine Conference at Wellesley

A refugee from Austria, not on the program, was one of the outstanding features at the Conference for Church Work which met at Wellesley College, June 26 to July 7th. He made such a hit at the convention of the Girls' Friendly Society,

meeting the first week of the conference, that the suggestion came from Providence that Wellesley also invite him to speak his piece. He appeared on the evening of June 30th, fresh out of one of Hitler's concentration camps, and told a graphic story of murders, crucifixions and ruthless intimidation. His name is Robert Neumann, Roman Catholic, who was arrested soon after Hitler came to power in Austria for having made a speech in favor of the League of Nations. The conference, forty under last year in attendance, nevertheless reached an all time high in quality. What is to be done about this oldest of Church Conferences in 1940 was not announced beyond the official statement that it could not be held at Wellesley College since an international missionary conference of Congregationalists is to be held there next June. Indications are that the conference will be held on the grounds of another school near Boston.

\* \* \*

#### **Burd School, Philadelphia**

The little girl whose picture appears on the cover is now a grown woman, a product of Burd School, Philadelphia. As her thoughts go back to the time when the picture was taken she recalls her experiences.

"It seems incredible that all of twenty-one years has passed since one autumn afternoon when a very frightened little girl with sandy pig-tails, came to live at the Burd School. There were innumerable toys to be played with, sandboxes, swings and tennis courts, friendly little girls to meet,—but the pig-tailed one was a lonely, woeful, homesick creature. I remember vividly (for I was that small girl), the desperate struggle at bedtime to unknit great long shoelaces, unfasten buttons away beyond reach. I remember too, the sweet-faced governess who untied the knots, unbuttoned the buttons, and tucked me in bed.

"Strange and wonderful, how quickly a child is absorbed into the carefree, pleasantly wholesome life that flows through the Burd School. The days and years sped by for me, full of fun, packed with events to store in one's memory . . . Hallowe'en parties, impromptu theatricals, June commencements with the thrill of prizes for worthy ones, carol singing at holiday time in the hospitals, the almost unbearable suspense of Christmas morning, hymns played on the little chapel organ. I'll always remember the library on winter twilight afternoons,—warm, mellow, quiet, here and there a pool of yellow lamp-light on a girl deeply absorbed in one of the hundreds of books that line the library walls, while faintly in the

### **Off-Moment Department**



The two gentlemen having so much fun dunking cookies in their tea are Presiding Bishop Henry St. George Tucker (seated) and the Rev. Charles W. Lowry Jr., a professor at the Virginia Seminary. It was an Off-Moment at the Seminary commencement.

distance a piano played through a practice hour."

The Burd School, with its pleasing surroundings, gives to its girls the taste for fine things, in books, in music, in friends. It can give, to a girl ready and willing to receive it, the basis for a complete and full life, physically, mentally and spiritually.

\* \* \*

#### **Bishop Awards Prizes**

Four prizes were awarded by Bishop Phillips of Southwestern Virginia at the close of the young people's conference of the diocese held at Lynchburg June 19 to 23. They were given for the best papers in the Bishop's test, which was based on the book "Conflicts in Religious Thought," by Georgia Harkness. At the conference the Rev. Edmund L. Gettier, Jr., lectured on "Youth and Life," and the Rev. J. Lewis Gibbs on biographies of modern saints and heroes: Wilfred Grenfell, Albert Schweitzer, Kagawa, and Vida Scudder.

\* \* \*

#### **Sewanee Program Arranged**

Three schools will make up the Sewanee summer training school which will be held at the University of the South August 3 to 17. There will be a school of Christian social relations, headed by the Rev. William

Gheri of Grace Church, Memphis, a school of Christian education, headed by Annie Morton Stout, and a school of Christian young people, headed by the Rev. Hamilton West, student chaplain at the University of Florida and the Rev. Albert R. Stuart, member of the National Council.

\* \* \*

#### **Cathedral Has Golden Jubilee**

St. Mark's Cathedral, Seattle, Wash., observed its golden jubilee on June 15 with special services conducted by Dean John D. McLaughlan and by a dinner.

\* \* \*

#### **State Is Subject of Williamstown Institute**

An attempt to discover a sound basis for cooperation among American members of all faiths in their activities as citizens, will be made at the 1939 Williamstown Institute of Human Relations, to be held at Williamstown, Mass., August 27 to September 1. The institute is sponsored by the National Conference of Christians and Jews. Among the speakers will be Bishop Francis J. McConnell of New York, Msgr. John O'Grady of the National Conference of Catholic Charities, H. Richard Niebuhr of Yale Divinity School, and F. Earnest Johnson of Columbia University.

\* \* \*

#### **Girls' Friendly Elects**

The national council of the Girls' Friendly Society, meeting in Providence the last week of June elected the following officers: Mrs. Harold E. Woodward of St. Louis, president; Mrs. C. William Spiess of Philadelphia, vice-president-at-large; Mrs. Laurence A. Piper, Mrs. Samuel H. Edsall, Mrs. Norman H. Slack, Mrs. Sheldon Leavitt, Mrs. John R. King, Ruth Jenkins, vice-presidents; Mrs. Albert S. Cook of New Haven, secretary; and Margaret C. Maule of Philadelphia, treasurer.

\* \* \*

#### **Refugees Present Play**

A delightful group of young Viennese actors are presenting a program of short plays, songs, and dances under the title "From Vienna," in the Music Box Theatre, New York, to the great pleasure of World's Fair visitors and others. These Austrian refugees could easily have done heart-breaking tragedy, but their evening is almost entirely gay, ending with a whirl of old Viennese songs. They learned English in record time, and the New York theatrical and musical world rallied around to help them put on their show. The prices are low and the theatre is small and cool. The players are all professionals, having been members of a group in Vienna which made constructive con-

tributions to the drama, until the Hitler annexation of Austria.  
\* \* \*

**Adult Conference in Texas**

The Adult Conference of the diocese of Texas is being held at Camp Allen, the diocesan camp, July 6 to 19 under the direction of the Rev. Charles A. Summers and Hamlin Hill. Courses are being given by the Rev. James P. DeWolfe, the Rev. Edmund H. Gibson, the Rev. L. L. Brown, Mrs. Clinton S. Quin, and others. Mr. Gibson, rector of Trinity Church, Galveston, is general chairman of Camp Allen activities, which include conferences for boys and girls.  
\* \* \*

**Shortage Fund Increased**

Pledges and cash for the missionary shortage fund now amount to \$277,418, according to an announcement of Lewis B. Franklin, National Council treasurer. Of this amount \$223,817 is cash. Presiding Bishop Tucker has expressed the hope that the total will reach the \$300,000 originally sought in the campaign.  
\* \* \*

**Churchman Elected By Social Service Group**

The Rev. Charles W. MacLean, rector of Grace Church, Riverhead, N. Y., has been elected president of the Suffolk County Council of Social Agencies. He is also chairman of the Citizen's Welfare Advisory Board of the county, as well as an active worker in the county council of churches, which he helped to organize.  
\* \* \*

**Service Held for Hurricane Dead**

A memorial service for those who lost their lives in the hurricane and flood in the northeast on September 21, 1938, opened the series of sum-

mer services at Watch Hill Chapel in Rhode Island. The chapel was established by Episcopalians, but now has services for Roman Catholics, followed by services for Protestants and for Negroes. At the service on July 2 the preacher was the Rev. Remsen B. Ogilby, president of Trinity College, Hartford. Other preachers during the summer will be Bishop Bennett of Rhode Island, the Rev. A. L. Kinsolving of Baltimore and the Rev. Charles Townsend of Providence.  
\* \* \*

**Old St. Mark's Being Restored**

The exterior of St. Mark's In-the-Bouwerie, New York, is being restored to its appearance in 1795, through the removal of stucco coverings. The colored lights in the interior have been replaced. The site on which St. Mark's is built is the oldest religious site in the borough of Manhattan, and the building is second to St. Paul's Chapel in age. Services will be held all through the summer, the Rev. Albert H. Frost of Salisbury, Md., being the preacher during July and Bishop McClelland of Easton during August.  
\* \* \*

**Auxiliary Meeting At Shrine Mont**

Missionary and educational projects were discussed at a meeting of the Woman's Auxiliary of the Fifth Province at Shrine Mont, Orkney Springs, Va., June 12 to 16. Classes were conducted by Canon Wm. M. Bradner of Washington Cathedral, Mrs. Thomas Harris of Philadelphia,

and Eleanor Deuel, national field worker. The conference was under the leadership of Mrs. Roger Kingsland, provincial president, and Mrs. John E. Hill, of the national executive board of the auxiliary.  
\* \* \*

**Cathedral Appoints Organist**

Paul Callaway, for the last four years at St. Mark's Church, Grand Rapids, Mich., has been appointed organist and choirmaster at the Washington Cathedral. He succeeds Robert George Barrow, who has become head of the music department at Williams College. He studied in New York under T. Tertius Noble, organist at St. Thomas Church there, and is a fellow of the American Guild of Organists.  
\* \* \*

**Memorial Window Dedicated**

A stained glass window depicting the "Good Shepherd" was recently dedicated at Grace Church, Plainfield, New Jersey, by the rector, the Rev. Harry J. Knickle. It was given by Emma Y. Hyatt in memory of her father, and is the work of the Payne-Spiers Studios of New York.  
\* \* \*

**Concentration On Canvass Asked**

A request has been made by Presiding Bishop Tucker that the period from November 5 to 26 be kept clear

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Do something about it this summer. Let the Priest who is conscious of what his church needs, and those who would be liberal donors, get together in your parishes, and then let us plan with you, so that such work as may be contemplated may be conceived, executed, and ready for the enjoyment of the parishioners in the fall.

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of extra-diocesan meetings so that the whole Church may concentrate on the every member canvass. Pledge cards for the campaign have been prepared by the National Council and samples sent to diocesan field chairmen.

\* \* \*

**New Jersey Plans Canvass**

Carrying out a resolution of the diocesan convention, the diocese of New Jersey has started to organize for the every member canvass. All churches receiving diocesan aid are required to make a canvass. Each member of the diocesan board of missions has been assigned a group of missions to which he will give personal attention, under the direction of the archdeacon, the Ven. Robert B. Gribbon.

\* \* \*

**Bishop Oldham to Be At European Meetings**

Bishop Oldham of Albany sailed for Europe on July 1 to attend meetings of the department of international justice of the Federal Council of Churches at Geneva, the World Alliance for International Friendship through the Churches at Geneva, and the continuation committee of the World Conference on Faith and Order in Clarens, Switzerland, at which he will represent the Episcopal Church.

\* \* \*

**Unity Committee Named in Newark**

In accordance with directions from the diocesan convention Bishop Washburn of Newark has appointed a committee to encourage friendly contacts between Presbyterian and Episcopal Churches and to promote the study of the proposed concordat. Members are the Rev. Messrs. William K. Russell, chairman, C. L. Gomph, and Harold Hinrichs, and Henry T. Stetson, Warren H. Turner, and Leigh K. Lydecker.

\* \* \*

**Texas Conference Increases Attendance**

The North Texas youth conference, held at the Presbyterian Encamp-

ment, Buffalo Gap, June 12 to 23, had a larger attendance over last year. The Rev. P. K. Kemp was director, the Rev. John A. Winslow, chaplain, and Mrs. E. C. Seaman, conference mother. Charlotte C. Tompkins, National Council field worker, the Rev. A. D. Ellis, Jr., and Helen Lyles gave courses. Learning through activity was emphasized throughout the conference.

\* \* \*

**Church to Build New Chancel**

St. Paul's, in Oakwood, Dayton, Ohio, has raised \$48,000 for the con-

struction of a new chancel. The funds were raised by Ward, Wells and Dreshman of New York. The structure will also provide a rector's study, a sacristy, and other facilities. The Rev. Herman R. Page is rector of the parish, which was started 20 years ago.

\* \* \*

**Conference at Racine**

Attended by 200 clergy and lay workers, the 21st annual summer conference at Racine, Wisconsin, was held from June 26 to July 7. Among those giving courses in vari-



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ous fields were the Rev. Alden Drew Kelley, the Rev. G. Clarence Lund, Annie Morton Stout, Mrs. Marcus Goldman, the Rev. LeRoy S. Burroughs, Dean Gerald G. Moore, and the Rev. Walter K. Morley.

**Plans for Laymen Made**

Plans designed to bring men into closer relationship with the Church were made by a group of Chicago laymen assembled under the leadership of the Rev. Herbert W. Prince, of the Church of the Holy Spirit, Lake Forest, Ill., at Camp Houghteling, near Muskegon, Mich., June 24 and 25. Opportunities for lay service and responsibilities were considered.

**New Church Consecrated**

The Church of the Resurrection, Greenwood, S. C., which was built in 1935, was consecrated by Bishop Gravatt of Upper South Carolina on June 21. The Rev. Albert R. Stuart, the former rector under whom the church was built and the Rev. Raymond E. Fuessle, the present rector, took part in the service.

**Youth Conference in West Texas**

Mrs. Harold E. Woodward of St. Louis, provincial president of the Woman's Auxiliary and leader in work with young people, was the headliner at the annual summer conference for young people of the diocese of West Texas held in June near Kerrville, Texas. More than one hundred young people of the diocese between 14 and 18 years of age were in attendance, representing fifteen parishes and missions. The Rev. Arthur G. Swartz, pastor of the First Congregational Church of San Antonio, taught a course on "Christ, the Leader of Men;" and the Rev. Everett H. Jones, rector of St. Mark's Church, San Antonio, a course on

"Serving Christ in Our World Today." The Rev. William C. Munds was the conference director.

**Church Institutions Receive Requests**

The late George P. Gardner, prominent Boston churchman, made numerous bequests to churches and church institutions. To the Church of the Advent, Boston, he left \$35,000; to the Trustees of Donations of the Diocese of Massachusetts, \$20,000; to the Society for the Relief of Aged or Disabled Episcopal Clergymen, \$10,000; to St. Mark's Church, Southborough, \$10,000; and to St. Mark's School, Southborough, \$25,000.

**Bishop Darst a Pinch-Hitter**

Attending the commencement exercises of the University of Georgia at Athens as an observer on June 11, Bishop Darst of East Carolina was called upon to deliver the baccalaureate sermon three minutes before the scheduled time. When the scheduled speaker was unable to appear one of the professors came down from the platform and asked the bishop to take his place. The bishop went up and started the ser-

mon without delay. He had come to see his daughter graduate.

**Commencement Held At Burlington School**

The Rev. John Crocker, of Princeton, newly elected headmaster of Groton School, preached the baccalaureate sermon at St. Mary's Hall, Burlington, New Jersey, on June 11. At the graduation exercises on June 12 Bishop Gardner of New Jersey awarded the diplomas and spoke, while the graduation address was made by Dean Robert K. Root of Princeton University. A class of 22 girls graduated.

**Committee On Unity Convention Appointed**

A report from London indicates that 59 members of the general committee for the international convention in London, in June, 1940, "which will consider the attitude of

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catholics in the Anglican communion toward Church unity," have been named. Heading the list are the Bishop of Oxford, the Bishop of Brechin, Canon C. C. Bell of York, Canon Hudson of St. Alban's, the Rev. V. A. Demant, Canon Douglas of Southwark, Maurice Reckitt, and T. S. Eliot, among others. The American cooperating committee consists of the Rev. B. I. Bell, chairman, and the Rev. Messrs. Don Frank Fenn, Leicester Lewis, Whitney Hale, Gerald Moore, W. H. Nes, Shirley Hughson, Randolph Ray, Granville Williams, Grieg Taber, Clark Kennedy, and E. R. Hardy, Jr. It is planned to have the convention send an expression of its conclusions to the bishops at the Lambeth conference.

\* \* \*

**Summer Conference in South Dakota**

The South Dakota summer conference was held in All Saints School, Sioux Falls, from June 6 to June 14 with the largest enrollment in many years. Dean Montizambert of Laramie, Wyo., was the chaplain, giving courses on personal religion and, for the clergy, lectures on Anglicanism. A round table on religious education, for the clergy, was conducted by the Rev. Messrs. Joseph Ewing, LeRoy Burroughs, Stewart Frazier, and Standish MacIntosh and Deaconess King. Mrs. Susan Burnside taught kindergarten methods. Courses were given by the Rev. Paul H. Barbour on Christian worship; Ann Mundelein, educational secretary of South Dakota, on story telling; the Rev. LeRoy Burroughs, Church history; Mary McKinley, pageantry. Mrs. Blanche West, president of the Woman's Auxiliary of the sixth province, conducted a seminar on A Woman and Her Church.

\* \* \*

**Seminarians Get Pastoral Training**

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General, Nashotah, Seabury-Western, Union and Virginia seminaries are attending this year the twelve-week summer course in pastoral training at the New York Protestant Episcopal City Mission Society. This is the 13th year in which the society has offered training in hospitals, social case working agencies, and the state school for boys. The work is under the direction of the Rev. Thomas J. Bigham, Jr., of the General Theological Seminary and of the society. Jean Gregory of the Community Service Society of New York is conducting a seminar on pastoral case work, a new part of the summer course. Other lectures are given by authorities in various fields. Students whose work is in the city are housed at the building of the society, of which the Rev. L. Ernest Sunderland is superintendent.

\* \* \*

**Memorial For Drury Sought**

A committee has been formed to raise funds for a memorial to the late Samuel Smith Drury, fourth rector of St. Paul's School, Concord, N. H. It is proposed to place a simple memorial in the school chapel and to erect a new dormitory to be called "Drury." John H. Stewart of New York is secretary of the committee.

\* \* \*

**Clergy School Held**

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Church, Baltimore, were the faculty at the summer school of the clergy of the diocese of New Jersey held in Cape May the week of June 11. Mr. Hardy presented a discussion of the history and present status of movement for reunion, while Mr. Ferris gave a series of lectures on the art and mechanics of preaching.

\* \* \*

#### Church Urged to Take Responsibility

"In these restless days the Church of God cannot stop long in the tents of the present, but must be constantly on the march in the application of Christian principles to changing human relations," says Bishop Lawrence of Western Massachusetts in the foreword of a new handbook of organization and program for diocesan departments of Christian social relations, now being distributed by the National Council's department, of which he is chairman. The handbook's argument is that "the Episcopal Church, together with many others, believes that organized Christianity and the individual Christian have a responsibility to apply the Christian ethic to the social life and relationships of men. This Christian social responsibility calls for organization, education, and leadership. These are the functions which are assumed by the diocesan departments." The book, which is being distributed without cost to bishops, officers of social service organizations in dioceses and districts, and others interested in Christian social relations, gives a limited amount of historical background, tells of the development of the National Council's department and touches on the growth of diocesan interest, noting the fact that "beginning with twelve diocesan commissions in 1920 the program has developed to the point where there are now departments organized in 89 dioceses and districts." Suggested standards for diocesan departments are outlined, as well as programs, the organizations provided, including committees on cooperation with institutions and agencies; parochial social relations; marriage and family relations; social and industrial problems; and town and country life.

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#### Varied Churches Join World Council

The latest reports from Geneva indicate that thirty-five churches of various nations have already taken official action committing them to membership in the World Council of Churches. The list is remarkably representative of the different types. There are churches from four continents. There are seven or eight different confessions. Other church-

es are expected to make a decision at their ecclesiastical conferences and assemblies this summer. The churches which have thus far taken affirmative action are as follows:

Australia—Presbyterian Church of

Australia; Canada—Church of England in Canada, United Church of Canada; China—Church of Christ in China; Czechoslovakia—Evangelical Church of Bohemian Brethren; Estonia—Evangelical Lutheran

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

### Chapels of the

#### New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyrian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned. Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.

All Sunday Services at 11 A.M.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M. Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A.M. on Thursdays and Holy Days.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass, D.D., Rector

Sundays: 8 and 11 A.M.  
Wednesdays: Holy Communion 12:15 P.M.

Holy Days: Holy Communion 10 A.M.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services

8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The Church is open daily for prayer.

### St. James Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon.  
Preacher: Bishop Abbott.  
Holy Communion 12 noon Thursday.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roelif H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05,

11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy Days.

12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

The Rev. Don Frank Fenn, D.D., Rector

Summer Service Schedule

Sundays: 7:30 A.M., Holy Communion;

11:00 A.M., Morning Service and Sermon.

Weekdays: Mondays, Wednesdays, and

Saturdays—10:00 A.M. Tuesdays, Thurs-

days, and Fridays—7:00 A.M. Holy Days

—7:00 and 10:00 A.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

### St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On Northern shore of Long Island, two miles

east of Glen Cove.

Sunday Services: Mid-June to Mid-Sept.

8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon

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Weekdays: 8, 12 A.M. and 5 P.M.

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Church; Orthodox Church in Esthonia; Finland—Evangelical Lutheran Church; France—Eglise Réformée de France, Eglise Réformée d'Alsace et de Lorraine; Germany—Old Catholic Church of Germany; Great Britain—Baptist Union of Great Britain and Ireland, The Salvation Army; Holland—Old Catholic Church of Holland; India—Federation of Evangelical Lutheran Churches in India, Mar Thoma Syrian Church of Malabar; Latvia—Orthodox Church in Latvia; Lithuania—Reformed Church of Lithuania; Netherlands East Indies—Protestant Church of the Netherlands East Indies; Poland—Evangelical Church of the Augsburgian Confession, United Evangelical Church, Polish National Catholic Church; Sweden—Church of Sweden; Switzerland—Old Catholic Church of Switzerland; United States of America—Congregational and Christian Churches, International Convention of the Disciples of Christ, Evangelical Church, United Lutheran Church in America, African Methodist Episcopal Church, Polish National Catholic Church of America, Roumanian Orthodox Episcopate in America, Evangelical and Reformed Church, Presbyterian Church in the United States of America, Syrian Antiochian Church of North America; Yugosla-

via—Old Catholic Church of Yugoslavia.

\* \* \*

**Refugee Stamps Available**

Poster stamps which may be used to raise funds for refugees and to publicize the teaching of brotherhood are available in quantities at the Diocese of Southern Ohio, 412 Sycamore St., Cincinnati. The stamps bear a picture of Mary and the Christ child in flight, and the inscription, "In the Name of these Refugees, Aid All Refugees," and may be obtained at the rate of fifty cents per thousand for a thousand or more. On each total sale of the stamps by a committee or group of 1,000 stamps for \$10 there is a profit to that group's refugee fund of \$9.50.

**CLERGY NOTES**

(Continued from page 2)

MORREL, GEORGE WILLIAM, JR., was ordained deacon by Bishop Howden of New Mexico and Southwest Texas in St. Clement's, El Paso, Tex., on June 29. He is minister in charge of Holy Cross, Houston, Tex.

NORTHROP, DOUGLAS B., formerly curate at Christ Church, Williamsport, Pa., is chaplain at Sea View Hospital, New York, and is on the staff of the New York City Mission Society.

TABER, GRIEG, now rector of All Saints', Boston, will be rector of St. Mary the Virgin, New York, effective October 1.

TAMBLYN, CARL NORMAN, was ordained deacon by Bishop Porter of Sacramento at Emmanuel Church, Grass Valley, Calif., on June 29.

TINSLEY, BENJAMIN W., was ordained deacon by Bishop Abbott of Lexington in the Church of the Good Shepherd, Lexington, Ky., on June 24. He is in charge of Christ Church, Pikeville, Ky., and other churches.

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### My Own History of the Christian Church

Compiled by Alice Brookman

This work book shows the development of the Christian Church through the centuries and towards the end, the spread of the Church in this country without attempting to follow the Church's growth in other parts of the world. Only incidentally are other Christian bodies touched upon.

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Bishop Wilson's book *The Divine Commission* is essential to the instructor, and a list of other helpful books usually found in all parish libraries is given in the Bibliography.

Probable price, 65 cents. Ready about July 25th.

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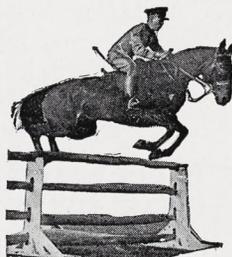
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