

# The **+ WITNESS**

JUNE 27, 1968

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## Story of the Week

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### National Capital Funds Drive Being Studied by Committee

★ A committee of Church leaders, authorized by the Executive Council, soon will begin a special nine-month assignment given to them by Presiding Bishop John E. Hines to identify critical national and overseas needs of the Church and to make recommendations on the feasibility of a substantial national capital funds campaign.

In announcing the committee appointments, the Presiding Bishop declared: "The world today confronts the Episcopal Church in the United States — and overseas — with formidable demands which far surpass our ordinary sources of income. We are therefore considering a major capital-funds campaign as an instrument through which such acute needs can be met.

Edmond duPont, of Wilmington, Del., will serve as chairman of the committee, and John R. Kimberly, of Neenah, Wis., will serve as vice chairman. Mr. duPont is a principal partner of the Francis I. duPont Company, brokers, and Mr. Kimberly is chairman of the board of Kimberly-Clark, paper manufacturers.

Others who will serve are:

Bishop Richard S. M. Emrich of Michigan; Bishop G. Francis Burrill of Chicago; Clifford P. Morehouse, former president of the House of Deputies of Sarasota, Fla.; Dean David Collins of the Cathedral of St. Philip, Atlanta, Ga.; George Livermore of San Francisco; Mrs. John H. Foster of San Antonio, Tex.; the Rev. Joseph W. Nicholson of All Saints' Church, St. Louis, Mo.; and Miss Adelia Moore of Washington, D.C., a student representing the interests of the youth.

In addition Bishop Hines has asked four persons to serve as advisors to the committee: Bishop Stephen F. Bayne Jr., deputy for program; Bishop J. Brooke Mosley, deputy for overseas relations; Dr. Nathan Pusey of Cambridge, Mass.; Bromwell Ault of New York.

The appointment of an ad hoc committee was authorized at the February meeting of the Executive Council, which asked that the findings of the committee be reported to the Council not later than its February, 1969, meeting, so that — if appropriate — recommendations could be included on the agenda

of the special General Convention to be held August 31-September 5, 1969, at Notre Dame University.

A special grant of funds from the Episcopal Church Foundation has made it possible to engage outside professional assistance in surveying the Church's needs and in making plans for a capital funds program if that is decided upon by Executive Council and the General Convention.

In making the announcement, Bishop Hines stressed that any financial campaign decided upon would be conducted by and for the entire Church and independent of current national, diocesan

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### SUMMER SCHEDULE

THE WITNESS runs 44 numbers a year. This is number 25 and the next, 26, will be dated July 11 — and so on every other week through the summer. Also we bought paper that was the wrong size. In order not to take a beating in these days of high costs we are using this up during the summer. The overall size is smaller but the amount of material is the same since we cut down margins—who knows, it may be an accident that results in an improvement.

san or parochial programs, with the expectation that its benefits will spread throughout the entire Church and into every segment of society.

"We are presently engaged in identifying needs as a prerequisite to any planning for a capital funds program," Bishop Hines said. "The needs must be urgent, realistic and easily demonstrable. They must also be entirely compatible with the basic tenets of the Church and

the role it is commissioned to play in today's world. Lastly, these needs must be primarily for capital projects and programs, not for on-going expenses."

He said he would soon call upon the bishops to participate in the survey of the national needs of the Church by furnishing information and counsel which come from their own "direct and personal knowledge."

# Bishop Warnecke Tackles Big Job

★ Bishop Frederick J. Warnecke of Bethlehem will take a six-months leave of absence from the diocese beginning October 1st to give full time to the national board for theological education. The board was established by the 1967 General Convention and Bishop Warnecke was elected its first chairman.

In an interview, he said, "The charter given by the Episcopal Church to the new board is far more than tinkering with our present seminary system. The board has been asked to implement the findings of a committee, headed by Dr. Nathan Musey, president of Harvard University. This called for a master plan for the Episcopal Church covering the whole range of ministry. We want to develop better methods of recruitment and screening to assure top quality in the ministry. We want the Christian ministry to have an equal show on college campuses with other professions and opportunities. There will also probably be radically new plans for the seminary years geared closely to contemporary life. The board further has been

asked to plan for the continuing education, the salaries and deployment of clergy. As if this were not enough, we have been asked to consider the need for theological education for the laity. It's a big order! I am accepting because I believe this is close to the heart of the renewal of the Church."

Bishop Warnecke said that he will first report for the board at a meeting of the House of Bishops in Augusta, Ga., in October. A further report will be made at a special session of the General Convention which will meet at Notre Dame University in August, 1969.

During the leave of absence, Bishop Warnecke will maintain residence in Bethlehem. He expects to travel extensively visiting seminaries and universities. The board has an office in New York and the bishop will work there. Bishop Warnecke will accept no title, office or salary for this work.

Presiding Bishop John E. Hines requested the standing committee of the diocese of Bethlehem to release Bishop Warnecke. Bishop Hines said, "The whole Church would be

grateful for such cooperation and magnanimity on the part of the diocese and a critical opportunity in the life of the Church would be ministered to by a person competent so to do." The standing committee gave unanimous consent to the bishop to take this leave of absence. The Rev. Burke Rivers, rector of St. Stephen's Church, Wilkes-Barre, president of the committee, in replying to Bishop Hines said, "The standing committee expressed a sense that Bishop Warnecke is the right man for this responsibility and that the diocese is honored by your choice of him."

Under the laws of the Church in the absence of the bishop the standing committee will become the ecclesiastical authority and will assume many of a bishop's administrative duties. The archdeacon of Bethlehem, Edward W. Stiess, will have responsibility for pastoral care of the clergy and for diocesan program. The canon to the bishop, the Rev. H. Arthur Doersam, will share in these matters with the archdeacon and will have special oversight of the diocesan finances.

A pastoral letter from Bishop Warnecke announcing the leave of absence was read in all the churches of the diocese on June 16.

## LAMBETH WILL DISCUSS COMMON ACTION

★ Recommendations about the need for common action in dealing with other churches are likely to be made at the Lambeth Conference, according to Archbishop Michael Ramsey of Canterbury.

In his address to the convoca-



tion of Canterbury, he said that ecumenical trends, made it inevitable that, while authority resided in each Anglican Church within the world-wide communion, the communion also needed agencies able to serve member Churches and take certain actions in the name of them all.

"If the Church of England," he added, "wants to talk to the Methodists in England it does so in England, though it can get advice from outside England. But, in Anglican relations with the Church of Rome, or the Holy Orthodox Church, it is inevitable that, while there are things that can be done by local Churches and their hierarchies, there must be action in the name of the Anglican communion as a whole . . .

"I see it as a role of the tenth Lambeth Conference to make recommendations about our needs for common action as a communion. None of us want a centralized bureaucracy, and all our inclinations are towards travelling light in central organization. But we have to consider what our future structure is going to be."

Dr. Ramsey also explained that whereas the first Lambeth Conference, which was attended by 76 bishops in 1867, had been merely an informal gathering, such conferences over the years had come to possess "the weight of a moral authority which the Anglican provinces have recognized, an authority which has in part expressed their collective mind and in part influenced it."

The conference has also become "both an ear listening to the Anglican Churches and a voice speaking to them and beyond them."

## CAMPAIGN EXPLAINED TO NCC BOARD

★ The Rev. Andrew Young, executive vice-president of the Southern Christian Leadership Conference, addressed the general board of the National Council of Churches in New York on June 7.

"We raise moral questions," he stated, and let lawmakers then write legislation. He said "we can argue the moral questions with authority" whereas it might not be very helpful for a group of preachers to try to write congressional bills.

It has been the policy of the Poor People's Campaign, he continued, to ignore the administration, to purposely not visit President Johnson and to have moral issues at the center of conversations with cabinet members.

The failure of Bayard Rustin to include stipulations on the Vietnam war in the list of Solidarity Day goals, Young said, was disappointing to the campaign. Participants feel, he stated, that America is devoting its resources to death rather than to life in the Vietnam conflict.

Solidarity Day, he declared, is the time for "the redeemed of the Lord to say so." Answering a question from the floor, he said nothing could be better than for large numbers of "white establishment personalities" to be in Washington on June 19.

Following Young's address and a period of questions, and answers, Edward D. Grant, a layman from Baton Rouge, La., representing the Southern Presbyterian Church on the board, rose to say that the interpretation of the Poor People's Cam-

paign given by the official was one "we haven't gotten before."

Grant called the presentation the "highlight" of the day, a large part of which had been devoted to the NCC's Crisis in the Nation program. The board gave Young two standing ovations.

Young told board members that the one ally which the Poor People's Campaign has is the Church. It has been largely "rejected by labor unions," he said.

Purpose of the Campaign, Young said, is to act out the drama of the poor on the stage of the nation's capital. The 150 million Americans who are not poor are too much like the rich man Dives in the New Testament, he remarked. "They don't see poverty. So the Poor People's Campaign takes poverty from the mountains . . . the back streets . . . and recreated its plight and grandeur on the doorstep of the capital."

He lamented that many people are "coming to look" but are not "seeing." Persons come to view Resurrection City, Mr. Young said, and they see mud yet do not understand that the poor of the nation do, literally, live in the mud.

Young suggested that the U.S. may have "socialism for the rich and free enterprise for the poor." If the government can support agriculture when prices sag and call it price-support, he said, then it has the moral responsibility to subsidize people when their pockets are empty.

Existing economic, educational and housing programs for the poor do not help the poor but are designed to remove poverty from sight, he charged. "We want the situation of poverty out in the open."

Mr. Young said the Poor People's Campaign intends to so confront the government with poverty that there will be no alternatives except to change conditions or to exterminate the poor population.

"America's economy is not right," he told the board members. "The poor will not cooperate with it." The current

challenge to society is inevitable, he said, adding that the question of importance is the manner of the confrontation.

# Thousands March for Poor

★ Solidarity Day came off pretty much as Andrew Young said it would, as everybody knows in these McLuhan days without waiting for this report or any other for that matter.

As usual on such an occasion the estimate of the number of marchers varied, depending on who is handing out the figures. Washington police said 50,000. Campaign leaders maintained that the throng, arriving by dawn in 700 chartered buses and countless private cars, was nearer 200,000.

Whatever the number, it was an orderly march of citizens, about evenly divided between black and white, to emphasize their demand for a just share of affluence and dignity for Negroes, Spanish-speaking minorities, American Indians and poor whites.

What impact the demonstration will have on the nation and particularly on Congress is anybody's guess. Most speakers told the crowd that they should not expect too much, too soon — they also warned the nation, as they have done repeatedly, that impoverished people in the U.S. were giving the affluent and the powerful a "last chance."

The Rev. Ralph Abernathy, the last of about a dozen speakers that included Mrs. Martin

## RELIGIOUS LIBERTY IN SPAIN

The synod's statement declares that the law's restrictions are not compatible with the Church's freedom to "preach the Gospel to every creature" and "sets undue limitations upon the liberty wherewith Christ has made us free to labor together with him for the extension of his Kingdom." The statement adds that it ought not to be understood as "a demonstration of rebellion against duly constituted civil authority."

The action of the Spanish Episcopal Church follows similar decisions already made by Baptists and other non-Roman Christian groups in Spain.

## JOHN COBURN RESIGNS AS ETS DEAN

A capital funds drive has just been successfully completed under his leadership which, he says, is an opportune time to leave. In a statement he also says he is anxious to be active in urban crisis work.

# EDITORIAL

## The New Insurgency

ARTHUR MILLER, playwright, was a speaker at a rally for Senator McCarthy held in New York's Madison Square Garden. Excerpts from the talk — which the press ignored — follow:

From Moscow to Warsaw to Prague to Paris to Rio to Berkeley and New York, there is a deep and boiling rebellion against institutions and institutionalized feeling. Be it a government, a university, a moral code or a way of life, the institution as king is naked now. The mere fact that it exists is no longer proof of its value.

In the past four years the war in Vietnam has become an institution, an institution with high private, sacred ceremonies of death and sacrifice, and all the sanctification of a holy crusade. Now, you can criticize an institution, you can suggest improvements and even point out its failings, but there is one thing you dare not do excepting at the risk of your public life, and that is to ask why it should exist at all . . . .

The next President is going to face a revolutionary country and a world in revolution, and he will need a lot more than gallantry. He will need the habit of mind to perceive in the institutions he leads what is dead and inhuman and must be dismantled. The next President will not be able to lead by consensus, by the expert manipulation of opinion, or by calls for unity, however passionate. For our disunity has been institutionalized into this country and into this world by virtue of the rule of the contented over the desperate. A unity based on injustice cannot last and it ought not to last.

The next President will have to weigh every action not for what it will do for our prestige or our institutions but for what it will do to people. Everyone of the candidates in this campaign knew perfectly well what the Vietnam war was doing not only to the Vietnamese but the American people. Why did they not speak directly to this issue? Because the institution of

war in Vietnam was sacrosanct, it was forbidden territory. Forbidden to all but one who dared to stand and face that frightful juggernaut while the others were on their knees thinking their private thoughts.

## Commencement at Columbia

By Frederick H. Sontag

*National Affairs Correspondent*

THE 200 COLUMBIA University students who marched out of the Episcopal Cathedral of St. John the Divine in New York as Professor Richard Hofstadter began his commencement address disrupted the graceful and meaningful ceremony not at all.

While the handful departed, almost 2,000 of their fellow candidates for degrees remained in their seats, listening intently to the thoughtful, fair, well-balanced address of Professor Hofstadter, DeWitt Clinton Professor of American History at Columbia.

For the first time since he assumed the presidency of the ancient university in 1953, Dr. Grayson Kirk relinquished his role as commencement speaker in the hope of avoiding any untoward disruption of the graduation exercises. As the students began to depart, some turning on transistor radios in a somewhat feeble attempt to drown out Professor Hofstadter's address, Dr. Kirk instinctively stretched his neck from left to right in order better to see just what the students were up to in the rear of the cavernous cathedral. He reassumed his unflappable demeanor as his attention returned to the speaker, who, this reporter noted, did not skip a syllable during the exit of the proportionately small group of graduates, many of whom wore red armbands on the sleeves of their academic robes.

Expecting the worst, the cathedral had been turned into a near-fortress. Police and plain-

clothes-men were everywhere, many equipped with walkie-talkies. Each side altar had at least three policemen in front of it to prevent any damage. Loudspeakers were located in various spots throughout the cathedral, particularly in the rear. The students did not attempt to overturn these, as they reportedly were planning to do, because of the presence of the police and clergy. More than ten persons from the cathedral and the diocese were present as observers, not just four, as the press had previously been told. Outside the cathedral, Suffragan Bishop James Stuart Wetmore was seen moving deftly about, recording home movies of the happenings.

By forbidding tv and still-camera coverage of the ceremonies, the students were deprived of any press play within the historic cathedral. The last similar incident at St. John's which this reporter recalls was the funeral of New York Mayor Fiorello LaGuardia, when a New York Daily News photographer climbed a pillar to get a shot of the open coffin and was thwarted in the attempt by Canon Sparks and this reporter, who quickly pulled the photographer down by the legs.

New York Suffragan Bishop Charles F. Boynton had considered viewing the ceremonies from a cubicle near the choir, where St. Paul's Chapel choir were ranged, but fortunately he informed the police of his plan beforehand, when he was told that he would have been summarily seized by alert police officers if he had ventured into that vulnerable area.

The Rt. Rev. Horace Donegan, bishop of the diocese of New York, was present in the sanctuary as host to the ceremonies taking place in his cathedral, but, in accordance with protocol, was not a part of the processional or recessional and did not actively participate in the proceedings. Canon Edward West sat beside Bishop Donegan. The bishop and the canon took their seats long before the processional entered. The bishop had a look of utter resignation on his face as he sat and waited; the canon looked straight ahead.

The national anthem was sung loud and clear and was followed by an invocation by the chaplain of the university, a young Episcopal priest, the Rev. John D. Cannon. Father Cannon's invocation, and later his benediction, were moving and pertinent expressions of prayerful

concern. And so, regardless of what might happen next, the commencement began with worship of God and recognition of country.

Honorary degrees were conferred on a large and varied group of distinguished persons, among them Dr. Isidor Rabi, the Nobel Prize-winning scientist; Jacques Lipschitz, the sculptor; Charles E. Bohlen, diplomat and former Ambassador of the U.S. to France and the Soviet Union; David Dubinsky, labor leader and former president of the International Ladies Garment Workers Union, and several others.

In his address, Professor Hofstadter attributed the current unrest and discord on campuses to the persistence of such problems as poverty and racial injustice at home. "But," he added, "the escalation of this cruel and misconceived venture in Vietnam has done more than any other thing to inflame our students, to undermine their belief in the legitimacy of our normal political processes, and to convince them that violence is the order of the day."

"I share their horror at this war," he continued, "and I consider that the deep alienation it has inflicted on young Americans who would otherwise be well disposed toward their country is one of the staggering uncountable costs of the Vietnam undertaking."

The disruption that has resulted from the gnawing problems at home and abroad was coupled with poignancy at Columbia this commencement day when parents — some of whom had come great distances to witness the graduation of their children and many of whom had doubtlessly made considerable personal sacrifices to make this day possible for their offspring — were deprived of personally witnessing the climactic event. In the interest of keeping potentially dangerous demonstrations to a minimum, the ceremonies were relocated from the huge Low Library Plaza to the Cathedral of St. John the Divine, which borders the Columbia campus. Space limitations within the cathedral and security precautions forced all parents and guests into five campus buildings, where they were reduced to listening to the solemn ceremonies over a public address system.

The strong undercurrent of tense emotions was easily discernible at Columbia University



this commencement day. The sacred significance of the ancient academic rites, the seething discontent of some of the students, the split stance of some of the faculty who struggled to see both sides, the near arrogance of others among the faculty, administration and students who sometimes only grudgingly admitted any past failures on their part, the sheer shock and tragedy that it all represented to countless others—students, faculty, administration, alumni and observers — all bore testament to the painful convolutions currently ensuing in so many sectors of our national and international life. One can only hope that it all constitutes a useful catharsis, and that out of it will emerge an awareness and implementation of what is best for the men and women of today.

It will not be too surprising if the protagonists come to the belated discovery of some of the values that have been around all the time.

## That Implausible Parable

By George W. Wickersham II

*Minister the Tamworth Associated Churches  
Chocorua, N. H.*

THE PARABLE of the dishonest steward is to be found in the English Prayer Book as the gospel for the ninth Sunday after Trinity. In the Revised Book of 1928, however, an alternative gospel is offered, namely, the parable of the prodigal son. In the American book, the dishonest steward is not found at all, having been deleted in 1929.

One is tempted to suspect that the decline and fall of the hapless steward from the stated occasions of the Church represents a tacit admission that many Church people are seriously deficient in humor, let alone understanding. It is a sad fact that to many of the brethren this parable is implausible.

I admit that the fable is something of an eyebrow-raiser. Here is the manager of a large farm whose management is called into question by the owner. "You're fired," the owner states categorically. "Now let's look at your accounts"! Verdict first, trial afterwards. Hardly our idea

of justice. Business men, however, do not always feel constrained to pursue all the niceties of human relationships.

The manager, or steward, as he is called in the story, faces the situation with equal expeditiousness. His owner's debtors have not yet heard of his downfall and he is quick to take advantage of this fleeting situation. Calling them in one by one, he presents them severally with what we would term large discounts on their respective debts. Fifty percent off is offered to one, twenty to another — as much, we presume, as he felt that he could give without arousing the suspicions of the debtors. The oil dealer, we note, got a far larger cut than the farmer.

One would assume that the owner of the business, when he uncovered this little bit of chicanery in the office, would have been furious. Quite the contrary, he appears to have been vastly amused. "The master commended the dishonest steward for his prudence," Jesus says, only to add laconically, "for the sons of this world are wiser in their own generation than the sons of light."

### A Puzzler

WELL, what is this strange tale all about? Is the steward's dishonesty intended as an example for us?

Consider the moral which the master proceeds to draw: "And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habitations."

Is this simply the old story of the end justifying the means?

Here we go again in the matter of being literal-minded in our interpretation of Jesus' colorful conversations. Is it always necessary to turn off one's sense of humor when reading the gospels? Is Jesus totally lacking in wit?

Picture the scene in which this parable was told. Here are stuffy Pharisees and scribes: righteous, eminently respectable, looking down their noses at Jesus and his low-brow friends: his tax collectors and his sinners. The Nazarene proceeds to relate a story about two thoroughly worldly people. The story, by the way, turns out to be a parable, not an allegory. In an al-



legory everything has some meaning. Such is not the case with a parable. A parable, generally speaking, has just one point. The point of this parable is that these two rascals, the rich owner, the wily steward, both had sense enough to appreciate the value of friends.

The sons of this world are indeed wiser in their way than many of the sons of light.

### Case in Point

HOW OFTEN do we hear that the Episcopal Church is "cold"? Personally, I think that this is a generalization which is more unfair than most generalizations. In many instances I believe it to be insincere as well: just one more excuse for not becoming involved with the Church, and one usually made by people who are themselves cold. But who will deny that there are parishes which are as frigid as the Bearcamp River in February? And, incidentally, not all of these ecclesiastical ice-boxes are Episcopal.

Well, parishes and people of this nature are living denials of the faith which they profess. Ours is, after all, a religion of love.

I remember a certain Fuller brush man who was irrepressible. No matter how many times that you said "No" to him, he always came back. No matter how mean you were to him, he always gave you a free sample. Finally, you reached the point where you were so ashamed of yourself that you bought something.

"For the sons of this world are wiser in their own generation than the sons of light".

### Manifest Meaning

THE PERSISTENT pedler was ingratiating, I assume, in order to make a sale. We are supposed to be so because friendship is the only thing worth living for. It is the pearl of great price. It is the kingdom.

"And I tell you, make friends for yourselves by means of unrighteous mammon, so that when it fails," and it will, "they may receive you into the eternal habitations."

In other words, use every means at your disposal in the service of love. Nothing else is worth serving.

Does this mean that we should do exactly as the steward did? That we should be dishonest, if necessary? Buy favor with some else's goods? Foolish question! If love is your motive, you will not be able to be dishonest.

Come along, literal mind. Loosen up. The children of this world have a lot to learn too. Jesus was not writing commandments on tablets of stone when he spun this yarn. The meaning is plain enough: it is better to have a few friends than none at all. The dishonest steward had gotten at least that far.

Presumably, the followers of the master are expected to go a lot farther.

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# PEOPLE

## Clergy Changes:

ALLEN, ALBERT E., former rector of St. Mark's, Hood River, Ore., is now rector of St. Elizabeth's, Burien, Wash.

BAKER, JOHN T., following two years of in-service training at St. John's, Marysville, Cal., is now on the staff of St. Paul's, Burlingame, Cal.

BEEKMANN, RICHARDS W., assistant at St. John's Cathedral, Wilmington, Del., has been assigned to the Rupununi area of British Guiana. He is an anthropologist with experience in work with Indians and will work with the Macushi, an aboriginal tribe.

CHAMBLIN, JOHN D., associate rector of the Good Shepherd, Norfolk, Va., becomes rector of St. Christopher's, Portsmouth, Va., Aug. 1.

ELLIS, H. BENTON, former rector of the Good Shepherd, Punta Gorda, Fla., is now on the teaching staff of Trinity School, Winter Park, Fla.

ESCARIZ, EUSEBIO, of New York city, has been assigned to Cordoba, Argentine, to work with Spanish-speaking people.

FONVIELLE, LLOYD W., rector of St. Matthew's, Hyattsville, Md. becomes rector of Christ Church, Exeter, N. H., Sept. 1.

GILLESPIE, ROBERT S., former curate at St. Luke's, Germantown, Pa., is now rector of Christ Church, Accokeek, Md.

GOLDING, JOHN T., preacher missionary of the diocese of Washington becomes full time associate at St. Columba's, D.C. August 1.

IWICK, RICHARD E., former curate at St. Mark's, Milwaukee, is now rector of St. Alban's, Superior, Wis.

KELLEY, ALDEN D., professor on leave of absence from Bexley Hall for the academic year 1968-69, has been appointed canon to the ordinary for continuing education in the diocese of Southern Ohio.

KONRAD, W. WESLEY, former chaplain at Syracuse University, is now on the staff of All Saints, St. Thomas, Virgin Island, to work primarily with young married couples.

MAURAI, ROBERT I., former headmaster of Cathedral School,

Orlando, Fla., is now chaplain of Berkeley School, Tampa, Fla.

OMLAY, MILLS, former curate at St. John's, Locust Valley, N. Y., is now vicar of St. Christopher's, Plaistow, N. H.

PORTER, WILLIAM L., former vicar of St. David's, Chico, Cal., is now rector of the Incarnation, Santa Rosa, Cal.

SCHMALSTIEG, JOHN, is to retire as rector of St. Barnabas, Berlin, N. H., Sept. 1.

SNOW, JOHN H., assistant at Christ Church, Cambridge, Mass. becomes Episcopal chaplain at Princeton University, Sept. 1.

STAUFFER, DONALD G., rector of St. Andrew's, College Park, Md. becomes rector of Emmanuel, Geneva, Switzerland, Sept. 1.

TAYLOR, CHARLES L., former rector of Emmanuel, Portsmouth, Va., is now rector of Holy Trinity, Collington, Md.

JECKO, STEPHEN H. was ordained priest by Bishop Ned Cole on June 5 at Christ Church, Binghamton, N. Y. where he is curate.

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