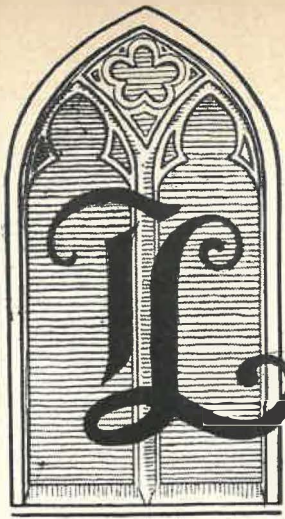
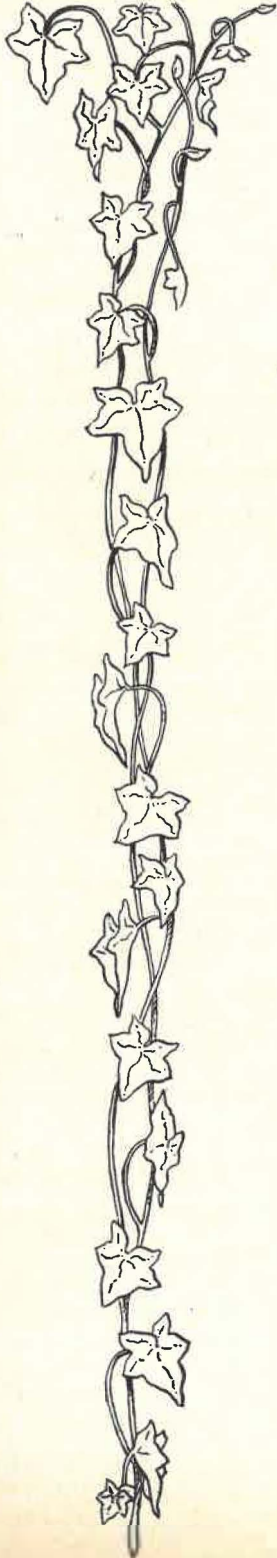


July 10, 1940



The Living Church



TRANSYLVANIAN WOODEN CHURCH

In the newest victim of the second World War, Rumania, this church bears witness to the eternal things of God.

(Monkmeyer Photo.)

Vol. CII, No. 23

Price 10 Cents

CORRESPONDENCE

No "Fifth Column"

TO THE EDITOR: The effort of the Federal Council to resettle refugees through the churches, has, of course, encountered the "Fifth Column" problem. May I ask you to convey the following facts regarding these refugees, who came here to escape persecution:

(1) These exiles received visas after examination by our consuls abroad.

(2) They entered here through affidavits by responsible citizens.

(3) They are under the care and supervision of the American Committee for Christian Refugees.

(4) When placed with a church or community committee, that body is charged with their care, their support until they are self-supporting and their absorption into our American life, including the taking out of citizenship papers.

These exiles are now *here*. Surely the above arrangements are preferable to turning them loose or herding them together. So far as I know, no fifth columnites have been discovered among them.

May I express the earnest hope that the churches will respond to this appeal.

(Rev.) CHARLES S. MACFARLAND,
General Secretary Emeritus,
Federal Council of Churches.
Mountain Lakes, N. J.

"Holy War"

TO THE EDITOR: I wish to protest the use of "Holy War" in your recent editorial, and in letters commending it. Classically and properly, that expression denotes a war of aggression undertaken for the conversion or extermination of religious oppon-

ents. Certainly none of the clergy who have taken what to many of us seems the only realistic attitude towards the present conflict has any such thing in mind.

Such language in the present connection implies that no Christian has the right to pass any but a predetermined judgment upon the morality of a resort to force in any circumstances. It is of a piece with the notion that the Church must have no opinions about politics or business or anything else where the duty of decision involves the risk of being mistaken. Perhaps we were mistaken in the last war; perhaps, on the other hand, we have merely allowed ourselves to be dragged into thinking we were mistaken. In either case, the present situation is no more comparable to that than to the Crusades.

Regarding the Christian attitude towards a resort to force, two recent statements are worth considering. The first is from an address by Lord Halifax:

"Most true it is that force cannot of itself exorcise the evil spirits that enter and deprave the hearts of men. But when these evil spirits invoke force for the prosecution of their purpose, and the struggle is thus joined in the physical arena, it is only by force on the battleground thus chosen that the evil can be resisted."

The other is a characteristic remark by the late G. K. Chesterton, to the effect that there are two sorts of pacifists: the peace-makers, who are the children of God; and the peace-mongers, who defile the temple by selling doves.

(Rev.) ERNEST J. MASON.

Spokane, Wash.

Australia

TO THE EDITOR: As a new overseas subscriber to THE LIVING CHURCH, I would like to say how much I appreciate that journal as it comes week by week bringing news of the Episcopal Church in the United States of America, in which I am greatly interested. Indeed, I feel I owe a debt of

The Living Church

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Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

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gratitude to the Episcopal Church, for I have found books, especially those on pastoralia and the spiritual life written by clerics of that Church, most helpful; indeed, often more helpful than English publications, as conditions in Australia would seem to be more akin to those in American than to those in England.

In reading THE LIVING CHURCH and THE LIVING CHURCH ANNUAL, one is impressed by both the vigor and the business-like methods of the Episcopal Church. Unfortunately, such cannot be said of the Church in Australia.

I feel that the Church in Australia can learn much from her American sister, and I would like to see a greater fellowship develop between these two branches of the Anglican communion.

I was greatly interested in the article, A Visitor From Australia [L. C. March 20th], and there noted that the Archbishop of Brisbane is of the opinion that America and Australia have much in common. As one studies international affairs, especially problems centering about the Pacific, it is clear that the futures of these two great nations are entwined together.

Would it not be a good thing if the Anglican communion as represented in the United States and Australia were to give the lead in developing and strengthening the ties between these nations? As a young Australian priest, I would then appeal to my American brethren of the Episcopal Church to develop an interest in this country, whose interests and future are so bound together with those of their own nation.

(Rev.) G. N. BERESFORD LENNARD.
New South Wales, Australia.

Education and Religion

RELIGION alone can make democracy a success because religion alone can make education count. But the solution for America is not to establish a great number of parochial schools. No, the solution lies along the line of the development of a new relation between secular education and religion.

—Bishop Parsons.

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VOL. CII

MILWAUKEE, WIS., JULY 10, 1940

No. 23

EDITORIALS AND COMMENTS

America and the War

ONE can scarcely write about the war situation without a sense of the futility of words at this catastrophic moment in history. The surrender of France after little more than a month of the intensive Nazi blitzkrieg is a blow of such far-reaching implications that it is impossible to measure its results. The ominous moves of Soviet Russia in the Balkans and of Japan in the Far East add to the misgivings with which Americans look out upon a world in which there seems no element of permanency.

In Western Europe one still speaks mechanically of "the Allies" even though Britain now stands alone against the formidable might of the Rome-Berlin axis. That the British will continue to fight valiantly even though the British Isles may be invaded goes without saying and American sympathy is with them one hundred per cent as they fight with their backs to the wall and their empire at stake.

Since our sympathies are so overwhelmingly with Great Britain, shall we throw in our lot with them and send our army and navy to their defense, whatever the cost? That is naturally the first impulse and many American leaders, including bishops and other prominent Churchmen, are sincere in their belief that we should do so. Indeed, quite a few of the very Churchmen who a year ago were signing pacifist documents are now urging us to take measures that would certainly involve us in war, despite the fact that the very attitude that they have urged in the past has made America unprepared for war.

The plain fact of the matter is that the present state of our military preparedness makes it impossible for us to render effective military aid to the British at this time. We might be able to dispatch a certain number of naval vessels to aid in the defense of the British Isles but presumably the British navy is able to do whatever naval forces can do in this new and horrible type of warfare. And so far as material aid is concerned, we are doing everything in our power to rush airplanes and supplies to the British in accordance with their own expressed need and the availability of the material.

We hope and pray that Britain may be able to withstand the Nazi attack, and not succumb as France has had to do. We realize, moreover, that the Nazi philosophy is one of world

revolution and that it is directed quite as much against America and all that we hold dear as it is against France and Britain. We abhor and repudiate the Nazi system quite as fully as do our British brethren. If we felt that we could destroy this system and restore peace and justice to a harrassed Europe by entering into the war we should have little or no hesitation in doing so.

But it becomes increasingly apparent that we are faced with very grave problems at home and that our first effort must be to strengthen our own defenses against both external and internal aggression. It may be, as our friends overseas have warned us, that if we do not fight the Nazis now in Europe we shall ultimately have to do so in America. However, it is certainly true that if we send our troops abroad now they will arrive too late to be of any use there and will leave our back door open to the insidious fifth column tactics of the Nazis in the western hemisphere.

LET us not lose our heads in this crisis. President Roosevelt has asked us to embark upon an extensive program of military preparedness and has called upon us also to match this with the spiritual preparedness that must go hand in hand with it. The call is a challenge to every American and particularly to every Christian American.

One thing that all of us can do is to look to his own spiritual preparedness. We have been too lax in this regard in the past and have substituted a sentimental piety for the unadulterated Catholic faith. If America were truly Christian this country could be the most powerful constructive force in the world. In the long run Christianity is the only force strong enough to conquer the materialism of the Nazi, Fascist, and Communist philosophies. Our religion is being put to the test today as never before within our memory. Can we measure up to the test?

Of one thing at least we can be sure. God cannot be defeated by force of arms. The Nazis may conceivably conquer the world—though they are still a long way from doing so. But even if they do all is not lost, for Christ Himself, at a time when the power of the Roman empire embraced a far larger percentage of the known world than does the power of

Nazi Germany, said: "Be of good cheer, for I have overcome the world."

We are being urged by certain of our leaders to engage in another "holy war." But actually there is no such thing as a holy war. What we need is not a holy war, but a holy nation, and a new emphasis on the Holy Catholic Church. America is by no means a Christian nation. It is our job to make America Christian, so that she and the other nations of the world may be buidled into the Kingdom of God.

In these dark days let us pray not for vengeance nor even for victory but for a just and righteous peace and for the restoration of a world in which decency and liberty may prevail. To the worldling such a prayer may seem futile but even if it were futile it would still be our task as Christians. However, as Christians we know that through prayer all things are possible and that if we unite our feeble purposes with the will of God we shall yet attain the victory.

Help the Refugee Children

LAST week we appealed to our readers for immediate aid in placing Anglican refugee children in Episcopal Church families in this country and Canada. We asked especially for cash gifts for aid in transportation and other emergency purposes and set the goal of **THE LIVING CHURCH** at \$10,000 for this purpose. We also asked that families willing to take Anglican refugee children between the ages of 5 and 16 into their homes to send us their names and addresses. The immediate response to this latter request from every section of the country reported in this week's news columns is most heartening. But equally important is the former: the \$10,000 fund for transportation and other emergency needs.

We repeat both requests and ask for an immediate and generous response. **THE LIVING CHURCH** is coöperating with the Presiding Bishop and the Episcopal Committee for European Refugees in this matter. The Presiding Bishop has sent a cablegram to the Archbishop of Canterbury offering to assist in placing British Church children in American Church homes and has asked that a representative of the Church of England be sent to this country to act as a liaison officer for that purpose.

We have assured the Presiding Bishop that **THE LIVING CHURCH** will coöperate with him fully in this plan and he has expressed his appreciation of our willingness to help. We therefore urge our readers to send contributions immediately and also to express their willingness to take refugee children into their homes.

Checks should be made payable to **THE LIVING CHURCH RELIEF FUND** marked "For Refugee Children," and sent to **THE LIVING CHURCH**, 744 North 4th St., Milwaukee, Wis.

Names and addresses of Church families willing to take refugee children into their homes should give full information and should be addressed to Refugee Editor, **THE LIVING CHURCH**, 744 North 4th St., Milwaukee, Wis.

We are confident that **THE LIVING CHURCH FAMILY** will respond quickly and generously to this appeal.

The Republican Nomination

IT HAS never been the policy of **THE LIVING CHURCH** to take sides in a presidential campaign and we do not intend to do so this year. A Churchman may conscientiously be a Republican, a Democrat, or a Socialist, and continue to be a good Christian. Unless and until there is some clear moral principle involved in the campaign, therefore, we shall main-

tain our usual editorial neutrality in the forthcoming presidential campaign.

However, we not believe that this editorial neutrality precludes us from commenting on campaign developments and we do wish to say a word about the outcome of the Republican convention. The nomination of Wendell Willkie for President of the United States, whatever other significance it may have, at least demonstrates conclusively that the Republican party is not in the grip of any domineering political group; for the politicians, for the most part, did not want Mr. Willkie. They had their own favorite candidates whom they felt they could control during the campaign and perhaps after the election in the event of a Republican victory. The supporters of Mr. Willkie, on the other hand, wanted him precisely because they felt he was not subject to political control—or at least that is the impression that the public has gained. In other words, the nomination of Mr. Willkie was a triumph of the people over the politicians and this augurs well for the future.

Moreover, Mr. Willkie is not one of those anti-New Dealers who feel that they must condemn everything, good or bad, in which Mr. Roosevelt or his supporters have had a hand. Most thoughtful Americans will agree that there has been a great deal of real social progress in the past eight years and that those gains must be preserved if America is to continue to move forward. Mr. Willkie's record gives indication that his policies will be based on a sincere appreciation of this fact.

Whether Mr. Willkie's opponent will be President Roosevelt or someone else remains to be seen, but the selection of Mr. Willkie seems to indicate that there will be a vigorous and constructive campaign on the Republican side. May the fight be a clean one and may the best man win!

Why Are We at War: a British-View

THIS war has been forced upon us. The incorporation of Poland into Germany was to be followed by that of one small nation after another until Germany ruled Europe. That is why France and Britain are fighting—not for the sake of high ideals, but to maintain the balance of power in Europe.

Undoubtedly matters such as the safeguarding of the rights of small nations, defense of a Christian as against a paganized form of civilization, the reign of justice rather than the enthronement of the principle that "might is right," tend to give to the war a touch of crusading idealism, but these are not the reasons why we are at war.

And I want this to be quite clear because it will save us from any self-righteous notion that this is a war fought by us just in order to champion high ideals.

Our success, I trust, will serve high ideals, but high ideals are spiritual things and can only be successfully fought for with spiritual weapons. They can only be made to prevail by persuading people of their desirableness, and it would be the sheerest folly to seek to propagate spiritual ideals by force of arms.

It is by no means certain that in an appeal to arms the right will triumph; we are warned that those who take the sword run the risk of perishing by the sword. Remember that force can never settle which was the right cause. Conscience and the verdict of history can alone pronounce on this matter. And so, if our side wins, let us not fatuously say, "That proves we were in the right," nor, if we lose, let us petulantly complain that God has espoused the unrighteous cause. No victory, in either direction, can pass a verdict on the moral question. All that arms can do is to tell which was the stronger nation.

Crush down, as far as you can, all bad feeling toward those against whom we are fighting. Refuse to think it part of your duty to be a good hater. We may resist our enemies, but we do not need to hate them. It is only for a season that they are at enmity with us.

—*Archbishop of Armagh, Ireland.*

May a Christian Fight?

By the Rev. Desmond Morse-Boycott

I FEEL thankful that Dick Sheppard did not live to see this war, so cruelly did the thought of war torment him. He passionately believed that you cannot combat an evil with an evil.

The conscientious objector feels that he is right, yet the blood of brethren buys him immunity. He cannot enjoy life at the expense of others, yet it seems equally wrong, even at the call of high duty, to take life. So his mind is in a spin.

And even when a Christian is sure where duty lies, he is anxious lest his mind and heart should harbor anger, hatred, and uncharitableness.

He knows that there's a happiness that springs from love, growing in intensity as love expands, and that hate breeds misery.

God is Love, and if we cultivate the "will to love God," we find Him, and He "finds us." And if we cultivate the "will to love our brother"—and who can doubt that such a spirit, abroad today among the democracies, is totally absent from the totalitarian States?—we ultimately find our brother, though we needs must first oppose him with the only weapon he can understand.

Warfare, when there is no alternative, is not a negation of the will to love, because the grounds of love, whether of God or man, are in the will, not the heart or the emotions.

The means may be deplorable *in themselves* (like imprisoning a man), but yet derive from the will to love the one who is punished, and be the only effective means of correction, of conserving the greater good of humanity. "There was war in heaven." And loss of life for many is surely to be preferred to loss of freedom for all except a few tyrannical Pharaohs.

Loving feelings are an effect rather than a cause. Some people do not have loving feelings but, by virtue of their will to love, are lovers in the fullest sense.

Most of our mental confusion springs from our failure to understand what love is, according to the Scriptures.

The lowest form of love is natural love, which is implanted in all creation, and reaches its plenitude in the human race. A parent loves a child and finds true joy in so doing because natural love is spontaneous and on the whole ineradicable. It can, of course, be killed by the will, but we need not, in this present connection, linger over this form of love, to exercise which rightly is to gain exquisite happiness, to frustrate which is to breed the canker of a warping bitterness.

Let us, rather, turn to a higher form of love which produces a higher kind of happiness, to which St. Paul gives his whole mind in the 13th chapter of his former Epistle to the Corinthians, concluding with the assertion that "now abideth faith, hope, and charity, these three, but the greatest of these is charity."

This superb chapter, this lyric of love, has been described by Harnack as "the greatest, strongest, deepest thing Paul ever wrote." It forms a complete and beautiful whole, and is of one piece with the rest of the Epistle, although it may seem a digression. Stanley imagines "how the Apostle's amanuensis must have paused to look up in his master's face at the sudden change in the style of his dictation, and seen his countenance lit up as it had been the face of an angel, as this vision of divine perfection passed before him."

From our point of view the importance of the passage lies in the Apostle's failure (an intentional failure) to draw a

distinction between love to God and love to man. It is *agapē* upon which the Apostle dwells, a Greek word signifying primarily a voluntary active affection.

The distinctions between the various Greek words for our plain English "love" (or, as the authorized version has it, *charity*, after the Latin word *caritas*) are well worth knowing, because we shall then understand exactly what kind of love for God and man is expected of us, and how far warfare may express or destroy it.

There is the word *erōs*, meaning sexual love.

There is family love, or natural affection, namely *storgē*.

There is social love, or friendship, denoted by the important word *philia*, with its broader ethical companion word *philanthropia*.

Philia seems to gather around itself, in the New Testament, the idea of tender affection or endearment. It is the love, not of the mother for a child, or the lust of lover for mate, but of David for Jonathan. It is the tender affection of a schoolmaster for a scholar; of a devoted servant for a well-loved mistress; of true friend for true friend. But *agapē*, although it may well include the tenderer *philia*, implies practical affection rather than sentiment.

What St. Paul really meant, it seems to me, by the word *agapē* is simply Jesus, and if you substitute the sacred name for the "charity" of the A.V., you know exactly what Christ demands of you, namely that, although you may dislike a person (with your emotions), you must be ready with your will to go out and serve him. Then is your love of the purest sort.

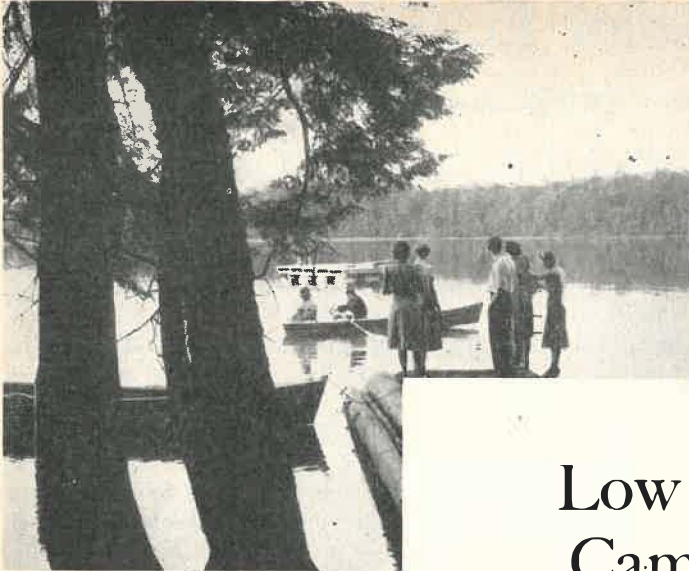
IN GREECE the intellect was worshipped, in Rome men honored power and order. It was Jesus who opened up a new conception of moral grandeur, namely the harnessing of emotion to the will, so that, while we may, through some subtle antipathy deep-seated mysteriously in our beings, thoroughly dislike a person, a people, or a regime, we can show such a one, or it, the love of God Himself. *Philia* may be an expression of our *agapē*, but *agapē* is sufficient to make our offerings worthy. It is the experience of saints that *philia* springs from *agapē* as we come to see our fellows in Jesus Christ.

To wage warfare, while longing and praying for peace, in the defense of the liberty of mankind, is to show to those whom we seek to succor the purest form of love. "Greater love hath no man than this, that he lay down his life for his friends." Here we have, commingled, the essence of *philia* and *agapē*, outpoured, not on individuals in a narrow circle, but upon vast masses of humanity. And, so long as no "will to hate" enters into our warfare, it can be in the last analysis an expression of *agapē* to punish the wrong-doing nations. There can coexist with warfare the will to love.

Here, perhaps, is food for thought for the conscientious objector, and for all who are troubled, as much by the fact that they have to take up weapons as by their uncertainty over what seem very mixed emotions. Not in feelings, but in the will expressed by action, does love inhere.

If every day, in war, we can give vent to, rather than stifle, some generous impulse, be it only in the smallest matters, we shall have the peace that passeth understanding. It is not within our power to bring such peace to humanity, but we can scatter it about our own circle.

Blessed are the peacemakers.



LOST LAKE CAMP

Wisconsin's Lost Lake camp is one of the new national campsites open to organizations of low income. Each beach is equipped with docks and diving floats.



RUSTIC BUILDINGS

Each cabin at the national forest camps provides metal cots and lockers for eight campers. Kitchen and dining facilities are housed in large central buildings.

(U. S. Forest Service Photos.)

Low Cost Camping

In National Forests

CONSTRUCTED by the United States Forest Service to extend the recreational opportunities of the national forests to organized groups whose incomes might otherwise prohibit vacations, five new camps are available this year in the national forests of the lake states.

Forest supervisors are already receiving inquiries from Church, civic, and fraternal organizations about the operation of the camps according to Jay H. Price, regional forester at Milwaukee. The five camps, two in northern Wisconsin, two in Michigan, and one in Minnesota, were constructed last year.

Lost Lake organization camp in the Nicolet National Forest in Wisconsin and Clear Lake organization camp in the Hiawatha National Forest in the upper peninsula of Michigan will each accommodate 64 persons exclusive of supervisory and service personnel. Pigeon Lake organization camp in the Chequamegon National Forest in Wisconsin and Nesbit Lake organization camp in the Ottawa National Forest in the upper peninsula of Michigan and Ruby Lake organization camp in the Chippewa National Forest in Minnesota are larger and will house 96 persons each.

Mr. Price said that all camps are equipped with electric lights, water, and sewer systems. Each has an infirmary with a three-bed ward and quarters for the doctor or attendant. A camp custodian is furnished by the Forest Service for operation and maintenance of the electric light and water plants.

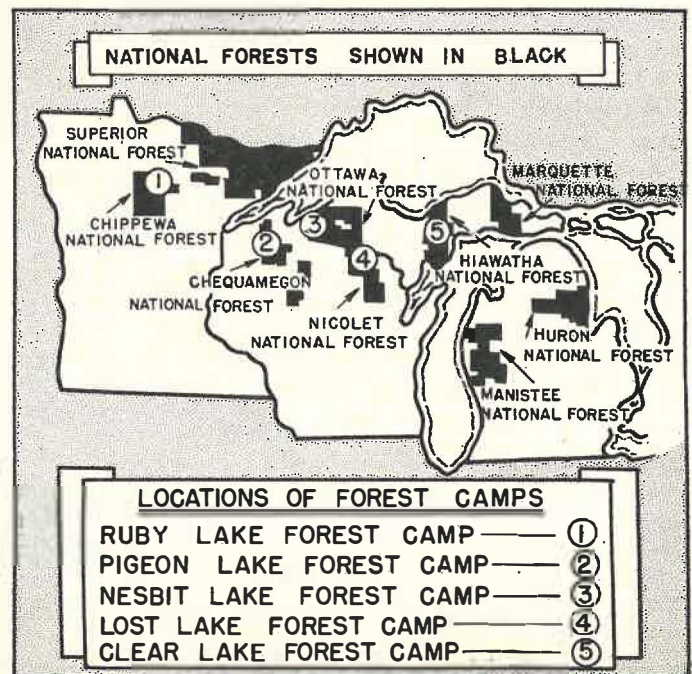
The dining room, kitchen, quarters for the camp director, and service personnel, space for general administration and recreation are housed in two large central buildings at each camp, with the exception of Lost Lake organization camp in the Nicolet National Forest, which has only one central building. The 96-camper organizations are provided with 12 cabins having metal cots and lockers for eight persons each, and the 64-camper organizations include eight cabins. At each camp the cabins are laid out in two groups, each provided with a lavatory building.

Campers bring their own bedding, linen, recreational and cultural equipment, food, and miscellaneous supplies, and make their own arrangements for ice. Wood is furnished by the Forest Service. Each camp, located on a lake shore, offers

swimming, improved beaches, row boats, docks and diving floats.

The design of the camp buildings is rustic; each has been laid out in accordance with the topography of the ground. Each camp has a play field. Some are provided with horseshoe courts and council rings, four have outside fireplaces.

Forest supervisors have direct charge of the camps on their respective forests, and all inquiries should be sent directly to their offices. Headquarters for the Hiawatha National Forest are located at Escanaba, Mich.; for the Ottawa National Forest at Ironwood, Mich.; for the Chequamegon National Forest at Park Falls, Wis.; for the Nicolet National Forest at Rhinelander, Wis.; and for the Chippewa National Forest at Cass Lake, Minn. Rates are about \$111 weekly for the camp which accommodates 96 persons, and \$74 for the camp which accommodates 64 persons.



NEWS OF THE CHURCH

More Than 200 Sign Call to Peace Work

Large Proportion of Episcopalians
in Group Urging Reassertion of
Churches' Stand Against War

MORE than 200 members of various Christian communions issued a statement July 1st calling upon all Christians "to speak for peace, to join their fellows in work for peace, to petition their representatives to defeat legislation endangering peace, and to keep open the channels of civil and religious freedom for all men."

Bishop Lawrence of Western Massachusetts, chairman of the Episcopal Pacifist Fellowship, the Rev. Dr. Walter Russell Bowie, the Rev. C. Lawson Willard jr., and the Rev. L. Bradford Young were Episcopal members of the group of seven sponsoring the statement. A sizable proportion of members of the Episcopal Church, both clerical and lay, were among the signers.

The statement read:

"The doctrine of the brotherhood of man, with its emphasis upon the worth of human personality, lies at the heart of Christianity. We believe it will be lost, along with much else that is vital to religion, should America enter this war.

"American Churches, following the disillusionment of the last war, set themselves the task of pointing out the wickedness and futility of seeking to solve human ills through resort to war. We should remind ourselves of these commitments."

Here followed statements by official Church bodies including the Lambeth Conference, the National Council of Congregational Churches of America, the General Assembly of the Presbyterian Church in the USA, the Northern Baptist Convention, the Evangelical Synod, the Federal Council of Churches, and the General Conference of the Methodist Church. The Anglican statement, typical of the others, read as follows:

"War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that as the Christian conscience had condemned infanticide and slavery and torture it is now called upon to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

The statement continued:

"We affirm our belief that the interests of the people of America and the cause of the Prince of Peace, can best be served by steadfastly refusing to become involved in this war.

"We therefore call upon all Christians to speak for peace, to join their fellows to work for peace, to petition their representatives to defeat legislation endangering peace, and to keep open the channels of civil and religious freedom for all men."

New York W. A. Dissents From Report on Marriage

NEW YORK—The executive board of the Woman's Auxiliary of the diocese of New York recently adopted a resolution expressing its dissent from certain of the findings of the national Auxiliary's committee on marriage and divorce. The resolution reads:

"Resolved—That as a diocesan branch of the Woman's Auxiliary, New York is included in the report of the Committee on Marriage and Divorce, which purports to represent the opinion of the entire body of the Woman's Auxiliary, the New York board of the Woman's Auxiliary wishes to state to the national executive board, that certain of the findings of the national committee are at variance with the findings of the New York board in answer to this questionnaire; therefore the New York board of the Woman's Auxiliary asks that this be brought to the attention of the joint Commission on Marriage and Divorce."

Unity Conference to Encourage Informal Discussion of Concordat

WESTFIELD, N. J.—Informative discussion of the proposed concordat with the Presbyterian Church, rather than formal addresses, will be in order at the conference on Faith, Order, and Practice sponsored by the Church unity committee of the Society of the Companions of the Holy Cross. The conference will meet from August 9th to 12th at Adelynrood, South Byfield, Mass.

The Meaning of Ordination, and The Priestly Element in the Ministry will be among the subjects discussed. The laity is particularly invited to attend.

Leaders will include the Rev. Dr. William H. Dunphy and the Rev. Whitney Hale.

Canon Hyde Named English Representative for Children

NEW YORK—In response to a cablegram from the Presiding Bishop and Bishops Manning of New York, Perry of Rhode Island, and Sherrill of Massachusetts, offering the facilities of the Church to care for Anglican refugee children [see page 8], the Archbishop of Canterbury has cabled: "Cable gratefully received. Have authorized Canon Hyde communicate with you on care of children. Cantuar."

The liaison officer designated is apparently Canon Henry E. Hyde, secretary of the missionary council of the Church Assembly and English commissioner for several Australian dioceses. It is hoped that Canon Hyde or some other representative of the Archbishop of Canterbury may be sent to this country to facilitate the resettling of Anglican refugee children.

Response Immediate to Refugee Appeal

Homes for 39 Children Offered by
Living Church Family for Duration
of Hostilities in Europe

BULLETIN

Milwaukee—So intense has been the interest in THE LIVING CHURCH plans for refugee children from England and Wales that long distance calls were coming in on Tuesday morning from many parts of the United States. By mail, a check for \$1,000 was sent in by George Beggs of Fort Worth, Tex., as executor of the E. D. Farmer estate.

Mrs. A. Felix DuPont of Wilmington, Del., telephoned from Rehoboth to say that she and her husband would provide homes for two Anglican refugees, and probably would decide later to take four. A few minutes later Mr. Charles N. Hough of Franklin, Pa., called long distance to ask for a boy and a girl refugee.

The total number of children thus offered safe American homes was 39.

MILWAUKEE—Offers of homes for 29 British children for the duration of the war to save them from becoming victims of Nazi bombs dropped in England and Wales, and contributions to the total of \$27 were found in the Monday, July 1st, mail of THE LIVING CHURCH. This was the very first day when responses to an editorial, Refugee Children, in the July 3d issue, could have reached THE LIVING CHURCH office.

It was expected consequently, that offers of homes for many more children and contributions of several times this amount would reach THE LIVING CHURCH before Wednesday evening, July 3d, when the office closed for a four-day Fourth of July holiday.

THE LIVING CHURCH, it was pointed out last week, is working in cooperation with the United States Committee for the Care of European Children, headed by Mrs. Franklin D. Roosevelt. Goal of the committee, originally \$250,000, has been increased to \$5,000,000. The fund-raising organization, headed by Winthrop Aldrich, is called the Allied Relief Fund.

THE LIVING CHURCH's goal is a \$10,000 relief fund, and it has undertaken to provide the placement of 100 Anglican refugee children in the homes of American Churchmen who are readers of THE LIVING CHURCH. Probably these quotas will be increased later.

Most noticeable fact in the letters of persons volunteering to take refugee children into their homes is that most of them already have children, anywhere from one to five. Several volunteers agreed to go to New York for the children and two fam-

ilies even offered to provide private schooling for refugee children.

The following is a partial list of persons who have offered to take refugee children:

TUESDAY, JULY 2d

- Mr. and Mrs. Charles N. Hough, Franklin, Pa., one boy and one girl (long distance call to register).
 Rev. and Mrs. R. Lloyd Hackwell, Waynesville, Ohio, one child.
 Mr. and Mrs. George E. Sartwell, 1211 Jefferson Street, NW., Washington, D. C., one girl.
 Mr. and Mrs. A. Felix DuPont Rehoboth, Del., two children and possibly four (long distance call to register).
 Mr. and Mrs. E. W. Ohara, 3039 North 39th Street, Milwaukee (Congregationalist), one boy.

MONDAY, JULY 1st

- Rev. and Mrs. Elmer B. Christie, 1805 Thirty-Eighth Avenue, Seattle, Wash., one or two children.
 Mrs. W. B. Bendell, 3334 Ivy Lane, Minneapolis, Minn., one girl.
 Rev. Joseph Harte, All Saints' Church, Miami, Okla., one boy.
 Mrs. Katherine M. Shapard, Griffin, Ga., two children, preferably boys.
 Mr. and Mrs. Earle C. Miller, 213 East Seminole Street, McAlester, Okla., two children.
 Rev. and Mrs. George B. Wood, 712 Walnut Street, Austin, Minn., one boy, prefer adoption.
 Mr. and Mrs. S. N. Frost, 131 South Sixth Street, El Centro, Calif., one girl.
 Rev. and Mrs. F. C. B. Belliss, 4827 Kenwood Avenue, Chicago, one boy, transportation from New York, and private school training.
 Dr. Iva M. Likly, 518 Washington Street, Grand Haven, Mich., one or two girls from same family.
 Rev. and Mrs. Wilfred Myll, Owensboro, Ky., one girl.
 Rev. and Mrs. Frank Damrosch Jr., Doylestown, Pa., one child.
 Rev. and Mrs. R. B. Putney, Lenox, Mass., one child.
 Prof. and Mrs. Edwin H. Shaw Jr., 23 Forest Avenue, Vermillion, S. D., one boy.
 Rev. and Mrs. John W. Schmalstieg, 10 Linden Avenue, Vermillion, S. D., one boy.
 Mrs. Stuart Ramsdell, Flandreau, S. D., one boy.
 Anonymous rector, one child.
 Mr. and Mrs. Lloyd Cadien, 8202 Ruhmond Court, Wauwatosa, Wis. (Methodist), one or two children from same family, prefer adoption.
 Rev. and Mrs. George White, Milwaukee Avenue and Church Street, Wauwatosa, Wis., one child.
 Mr. and Mrs. D. R. Lepper, 4777 Bartlett Drive, Milwaukee, one child.
 Mr. and Mrs. Clifford P. Morehouse, Green Tree Road, Milwaukee, one child.
 Mr. and Mrs. Leon McCauley, 820 East Mason Street, Milwaukee, one child.
 Rev. and Mrs. M. M. Day and Mr. Peter Day, 525 East Beaumont Avenue, Whitefish Bay, Milwaukee, one child.
 Mr. and Mrs. Carl Pfeifer, 2834 North Tenth Street, Milwaukee, one child.
 Mr. and Mrs. Ray Bykowski, 2336 North Twentieth Street, Milwaukee, one child.

Cash contributions will be acknowledged beginning next week.

Broadcasts to be Included in Convention Program

KANSAS CITY, MO.—Radio broadcasting will be a prominent feature of General Convention next October, according to recent reports of the local Convention committee.

The Kansas City Council of Churches has offered its cooperation in diverting radio time ordinarily used by the council, to Episcopal speakers at General Convention. Negotiations thus far indicate that there will be Episcopal broadcasts from each of the four radio stations in Kansas City.

Refugee Aid Offered by Presiding Bishop

Cable to Archbishop of Canterbury Promises Help in Resettling Children, Maintaining Missions

NEW YORK—A cable to the Archbishop of Canterbury, the Most Rev. Cosmo Gordon Lang, has been sent to give assurance of the Episcopal Church's readiness to cooperate in any project for the resettlement of British children in America for the duration of the war, the Most Rev. Henry St. George Tucker, Presiding Bishop, has announced.

Joining with Bishop Tucker in the message were Bishops Manning of New York, Perry of Rhode Island, and Sherrill of Massachusetts.

"United States Committee for care of European children receiving widespread offers from our clergy and laity to care for British children during emergency," said the cable, also assuring the Archbishop of the "sympathetic and earnest accord felt throughout the Church in the United States with our spiritual allies in the Church of England."

"We have been informed," Bishop Tucker explained, "that there is a possibility that quite a large number of children may be sent to Canada, and the question has been asked whether the United States would not join with Canada in the responsibility for taking care of these children during the emergency. I have assured the Archbishop that our Church will be only too glad to have a part in caring for such children."

"The war has jeopardized the missionary activities of the English Church as it has also those of the Christian Churches in Germany, Norway, Denmark and Belgium," Bishop Tucker added. "Wishing to know better how the Episcopal Church can assist in maintaining some of the missionary work of the Church of England, I hope, and the bishops who joined me in the cable message hope also, that a representative bishop from England can come to the United States this fall to confer and to address our General Convention which will meet in October in Kansas City, Missouri, as to those needs."

Bishop Tucker stated that committees are studying means of resettlement of British children, if sent, in a considerable number of the American dioceses and Church institutions. Among the first of such committees to be organized were those in the dioceses of New York, Milwaukee, Harrisburg, Rochester and Albany. Among the first institutions to express their readiness to cooperate were St. Mary's School, Peekskill, N. Y., and All Saints' School, Sioux Falls, South Dakota. The latter has offered to care for 25 refugee children. THE LIVING CHURCH is undertaking to cooperate in resettlement efforts.

Bishop Tucker explained further that the Episcopal Committee for European Refugees is one of the cooperating agencies working with the United States Committee for Care of European Children, and that the names of families offering homes are made available to the United States Committee to be used for that agency, if children come to this country through Canada or directly from the British Isles.

Grafton Hall, Fond du Lac, Becomes Red Cross Work Center; Was Girls' School

FOND DU LAC, WIS.—Volunteer members of the Red Cross have been holding work meetings at the newly-established headquarters for war relief production at Grafton Hall, the former site for the Episcopal girls' school at Fond du Lac.

Mrs. Mildred Chase, executive secretary of the Red Cross, announced that the center is now open for reservations by individuals and groups from both the city and outlying territory in Fond du Lac county.

Knitting and bandage rolling will be included in the instruction periods under the direction of Miss Mary Ford. More than one hundred women have assisted in this work including a large group from St. Paul's Cathedral.

Special Program at Convention to Explain Church's College Work

KANSAS CITY, MO.—Better to inform deputies and visitors to General Convention in regard to the Church's work in colleges and universities, a special convention program is being prepared, according to the Rev. Alden D. Kelley, head of Episcopal College Work.

The program will include an exhibit, with representative college clergy in attendance for conference and advice; a daily corporate Communion for college workers and others interested; a dinner on October 18th, at the Kansas City Women's Club, with a speaker of national reputation in the college field; and a series of luncheons attended by college workers, members of faculties of schools and colleges, and others interested in work among students.

Auxiliary Gathering Hears Plea for Jealous Guarding of Faith

RACINE, WIS.—Pleading for a jealous guardianship of the "Faith once delivered to the saints," Bishop Ivins of Milwaukee addressed the Woman's Auxiliary of Chicago and Milwaukee at their annual "Day" at the Racine Conference.

About 200 women were present. Mrs. John Barbour of South Dakota was the speaker in the morning, and Bishop Ivins in the afternoon.

Two University Professors Ordained to Priesthood

PROVIDENCE, R. I.—Two professors of Brown University, communicants of St. Stephen's Church here, were ordained to the priesthood on June 24th by Bishop Perry of Rhode Island.

They were Dr. Robert P. Casey, head of the department of Biblical literature, who will continue on the staff of St. Stephen's Church; and Prof. Edmund L. Loughnan of the department of romance languages, who will serve St. John's Church, Barrington, R. I.

St. Stephen's Church has three candidates for Holy Orders and four postulants.

**Churches in Massachusetts
Sponsor Workrooms to Aid
War Relief Organizations**

BOSTON—War relief work in conjunction with the Red Cross and other agencies of relief has become a part of the Church program in the diocese of Massachusetts.

The diocesan Church Service League Supply Bureau cooperating with the Red Cross, has cut more than 1,300 dresses in three weeks under the management of Miss Laura Revere Little, the bureau's director.

Workrooms for making surgical dressings and for the distribution of materials and directions for knitted articles have been established in St. Andrew's, Wellesley; All Saints' and the Church of Our Saviour, Brookline; Trinity Church and the Church of the Advent, Boston; Trinity Church, Concord; and, among the very first, in St. John's Church, Jamaica Plain.

Grace Church, Newton, has collected and forwarded clothing for refugees and has furthered a knitting program for the men of the air forces in France and England. The Cathedral Church of St. Paul here has aided the Norwegian Relief Committee.

The work and the urgency to give are supported by exhortations to pray. In this, Trinity and the Advent, Boston, are leaders.

**Ark. Young Churchmen
to Offer Service Book**

DALEY, ARK.—A new hymnal and service book will be offered by the Young Churchmen of Arkansas to the youth of the Church when they meet in Kansas City, Mo., at the Young People's weekend in connection with the meetings of General Convention. This action was decided at the annual convention of the Young Churchmen of Arkansas held recently at Camp Mitchell, Petit Jean State Park, Morrillton, Ark.

The *Hymnal and Service Book for Young People* has been prepared by George L. Hodge, organist and choir director of St. John's Church, Helena, Ark. Mr. Hodge has been working on this book for several years and presented it to the convention of Young Churchmen who adopted it as their official service book.

The book contains more than 200 hymns suited to young people's voices, and chants and communion services especially written for young people, together with forms of special services to be used at weekly and annual meetings. It is hoped that this book can be combined by the national organization of Young Churchmen with whatever form of handbook is adopted.

Resigns to Become Suffragan Bishop

HARTFORD, CONN.—The Very Rev. Walter H. Gray has announced his resignation as dean of Christ Church Cathedral in order that he may accept the office of Suffragan Bishop of the diocese of Connecticut, if and when canonical consent thereto shall have been obtained. The resignation has been accepted by the Cathedral Chapter effective as of the date of his consecration.

**BSA Convention Aims
to Train Young Men**

**National Meeting of Brotherhood of
St. Andrew to Offer Counsel in
Personal, Chapter Work**

WASHINGTON—Training young men to assume larger responsibilities in Church work is the primary objective of the 46th national convention of the Brotherhood of St. Andrew in the United States, to be held August 26th to September 1st at Howe School, Howe, Ind.

"The trend in business has been toward more thorough preparation of young men for their responsibilities," said James L. Houghteling, U. S. Commissioner of Immigration, Washington, national Brotherhood president, in announcing convention plans. "It is in keeping with the times that the Church train her boys and young men for work which they can do."

Discussion groups on personal work, chapter organization, meetings, membership, church attendance, confirmation campaigns, Bible classes, and lay reading, and half-hour talks in the chapel are on the morning program. Afternoons will be devoted to rest, fellowship, recreation, and organized games, while evenings will include informal meetings with addresses by bishops, other clergymen, and laymen.

Speakers and leaders will include Bishops Abbott of Lexington, Gray of Northern Indiana, and Wilson of Eau Claire; the Rev. Clarence W. Brickman, and the Rev. Gordon M. Reese; Francis B. Sayre jr, and Frank Rowley.

The Presiding Bishop is honorary president of the organization; vice-presidents are Merton A. Albee, Courtenay Barber, Benjamin F. Finney, and Douglas C. Turnbull jr. H. Lawrence Choate is treasurer.

J. EDGAR SMITH, pres.
IKE WALTON, mng. dir.
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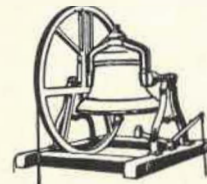
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The Living Church

744 N. Fourth St., Milwaukee, Wis.

"No Ocean is Broad Enough to Save Us"

Bishop Ziegler Tells Convocation America Will be an Armed Camp for Years to Come

LARAMIE, WYO.—"Oceans are not deep nor broad enough to save us," Bishop Ziegler of Wyoming declared at the convocation of the district meeting from June 11th to 13th at St. Matthew's Cathedral here. He added:

"We trust in God, but our thinking must be straight, our hearts right, and our arms strong."

Bishop Ziegler expressed the belief that because the United States is so close at this moment to "fierce demonic powers defeating reason and whipping into fury the bestial passions," America is likely to be an armed camp for years to come, whether drawn into the war or not. He said:

"The beast is abroad in Europe, and we must anticipate a dislocation of society never known by any of this generation, and not for many centuries experienced by the world at large."

CAUTION VERSUS ZEAL

The Bishop also discussed the problem of the migrant and the tenant farmer. He stated:

"While study classes in well-established parishes of strong dioceses in the East are interesting themselves in the reading of books on the rural problem, the migrant, and the tenant farmer, we in Wyoming are up against the flame of these problems.

"Thousands of families are driving in, borrowing money which they will repay in 50 years to come, erecting tar paper covered shacks to shelter scarcely clothed wives and children on land just newly irrigated. The Church in Wyoming is aware of all this and endeavoring to be on the ground.

"New Church and social centers are a crying need and the cost of them and their ministry cannot wholly be met by people living mainly on courage and hope, hard work, and modest returns in food, in shelter, and no slightest sign of all the things this modern world counts essential to culture or recreation.

"Caution whispers, 'hold back,' but zeal urges 'drive on.' Faithfulness to Christ's command, 'Go,' decides the matter and from opportunity to opportunity we in Wyoming have entered new fields, to plant, to cultivate, and to hope for a harvest."

A log church and parish house have been erected at La Barge and are being used by ranchers and oil field operators and workers' families. The church is ready to serve more people who will come with the opening of Wyoming's newest irrigation and resettlement project in the Upper Green River country.

New churches are also being erected at Cokeville and Rock Springs.

Bishop Ziegler welcomed to the district the Rev. John MacLaughlin, the first missionary to be directly sponsored by Nashotah House. He will serve St. Thomas' Church, Lovell, and St. Andrew's, Basin,

PRESIDENTS' CROSS

Presidents and past presidents of the Woman's Auxiliary at Trinity Church, Watouasa, Wis., are each given a sterling silver cross like the one shown here, made by the Rev. George F. White, rector, with his own hands. This is only one of a number of features which have made Trinity Woman's Auxiliary one of the strongest and most effective Auxiliary branches in the Church.



as well as the area of the Big Horn Basin. The Sacrament will be administered by the Ven. Robert P. Frazier and the Rev. David T. Eaton until Mr. MacLaughlin can be advanced to the priesthood.

Bishop Brinker of Nebraska was the guest speaker at the annual banquet.

Triennial delegates: Mrs. W. H. Ziegler, Deaconess E. M. Adams, Mrs. L. U. Blake, Miss Mildred Capron, Mrs. R. P. Frazier; alternates, Mmes. I. E. Corthell, Anthony Stratton, E. S. Sorenson, Eldon Breedon, F. G. Wheeler.

Writes Winning Essay on Why America Should Keep Out of War

TOPEKA, KANS.—A 200-word essay entitled, *Why America Should Keep Out of Foreign Wars*, written by the Very Rev. John Warren Day, dean of Grace Cathedral, won first place in a national contest sponsored by the Committee to Keep America Out of Foreign Wars.

Dean Day will receive \$100 in cash and an all-expense trip to Washington and the world's fair.

Church Library Started

ATLANTA, GA.—A church library was recently started at the Church of the Incarnation, West End, through the coöperation of St. Margaret's chapter of the Daughters of the King.

The books were the gift of retired Brig. Gen. William F. Martin, who donated them from his vast collection.

Manhattan Parish Aims to Improve Sunday Classes

NEW YORK—St. James' Church, Madison avenue and 71st street, has engaged the Rev. Dr. Bernard Iddings Bell of Providence for the summer to revise the method of worship and instruction used in its Sunday school, the largest in any parish on Manhattan, and to supervise the writing, on modern lines, of text books and work books for the school.

Dr. Bell will be assisted by Dr. Abbie Loveland Tuller, Superior of the Teachers of the Children of God and principal of the Tuller School in Barnstable, Mass., and by the Rev. John Atherton Bell, tutor in the General Theological Seminary.

Dr. Bell will be preacher, also, at St. James' on the summer Sundays.

Anking Dean Elected as Assistant Bishop

Very Rev. Dr. Robin T. Chen Picked
by Standing Committee for Work
in Unoccupied Parts of Anking

NEW YORK—The standing committee of the diocese of Anking in the Chinese Church, according to its functions when a diocesan synod cannot be called, recently elected the Very Rev. Dr. Robin T. S. Chen as assistant bishop assigned to work in the unoccupied portions of Anking. The election must be approved by the other dioceses.

Dr. Chen will assist the successor to Bishop Huntington of Anking, whose resignation on account of age will be acted upon by General Convention. The Chinese House of Bishops has nominated the Rev. Lloyd Craighill to succeed Bishop Huntington. General Convention will act upon this matter also.

Dean of the Cathedral of the Holy Saviour, Anking, since 1919, Dr. Chen did remarkable work in 1937 to steady the morale of the people while the Japanese were approaching. When the city's total destruction was threatened by the Japanese in December, most of the populace fled. Dr. Chen went with his congregation and has since been caring for them in unoccupied territory.

NECROLOGY

† May they rest
in peace. †

EDWARD S. DOAN, PRIEST

GRAND RAPIDS, MICH.—The Rev. Edward Slade Doan, retired priest in the diocese of Western Michigan, died here on June 6th after a long illness, and was buried on June 8th from St. Paul's Church, Indianapolis.

After serving churches in Ohio, Tennessee, Georgia, and Kentucky, he worked for 11 years after 1916 in churches and missions in New Mexico. In 1927 he became rector of Emmanuel Church, Petoskey, Mich., where he remained until 1938, when he retired.

Funeral services were conducted by the Rev. William Burrows. Mr. Doan is survived by his wife; four children, Mrs. Howard T. Griffith, Mrs. Frederick G. McMillan, and Waring L. Doan, all of Indianapolis, and Edward L. Doan of Poland, Ohio; and five grandchildren.

GUYON A. GOLDING, PRIEST

WATKINS GLEN, N. Y.—The Rev. Guyon A. Golding, rector of St. James' Church here for the last decade, died on June 24th after a long illness. He was 47 years old.

A graduate of Nashotah Seminary, Fr.

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CHURCH SERVICES

World's Fair

These churches call attention of World's Fair visitors to their Sunday and weekday services:

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street
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 (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAUL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

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. James' Church, New York

Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon

St. Luke's Chapel

Trinity Parish

Hudson street below Christopher
Holy Communion
Sundays: 8, 9:30, 11 A.M.
Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, Rector
Sunday Masses: 8 and 11 (Sung Mass) A.M.
Weekdays: 7:30 (Wednesdays, 7:30 and 9:30).
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 4 and 7:30 to 8:30 P.M.

RESURRECTION

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St. Thomas' Church, New York

Fifth avenue and 53d street

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Daily: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

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Vespers and Devotions, 4 P.M.

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Weekdays: 8, 12 (except Saturdays), 3 P.M.

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Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Luke's Cathedral, Orlando

Very Rev. MELVILLE E. JOHNSON, Dean

Sundays: Holy Communion, 9:30; Morning Prayer, 11:00 (Holy Communion 1st and 3d Sun.).

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NEW HAMPSHIRE

Christ Church, Portsmouth

THE REV. SHEAFE WALKER, Rector

Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.
Saturdays: Mass, 7:30 A.M.; Confession, 7:00-8:00 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.
Daily Masses: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30; 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:30-5, 7:30-8.
Evensong: 5:30 daily.

Golding served for several years at St. Andrew's parish, New Castle, Pa. He then took post graduate work at the General Theological Seminary.

Before coming to Watkins Glen, Fr. Golding had assisted at the Church of the Transfiguration in New York and at All Saints' Cathedral in Milwaukee.

Fr. Golding was chaplain of the Watkins Glen Lodge of Elks and past president of the Heritage Club, an organization of Catholic-minded priests in the diocese of Rochester.

He is survived by his wife, the former Kathleen E. V. Horner; his parents, Mr. and Mrs. G. S. Golding; two brothers, Frank C. and Howard; and one sister, Mrs. R. J. Wood.

Funeral services were held in St. James' Church on June 27th. The Rev. William S. Chalmers, OHC, was celebrant at the funeral Mass and officiated at the Absolution of the body. Bishop Reinheimer of Rochester was in the sanctuary and read the committal prayers.

JOHN C. SKOTTOWE, PRIEST

BRYN MAWR, WASH.—A retired priest, the Rev. John Coulson Skottowe, died here on June 10th. For several years he had been voluntary assistant at St. Luke's Church, Renton.

Born at Sydney, Australia, in 1866, Mr. Skottowe was educated at Tonbridge School, England. He was ordained deacon in 1895 and priest in 1896 by Bishop Talbot at that time of Idaho. He held pastorates in Idaho, Pennsylvania, Florida, and Georgia.

The funeral was conducted at St. Luke's Church by Bishop Huston of Olympia, the Rev. W. B. Turrill, and the Rev. Charles T. Mentzer.

Mr. Skottowe is survived by his wife, Margaret Cameron Skottowe; three sons, Nicholas J. Skottowe, Seattle; J. Percy Skottowe, Los Angeles; and Edmund C. Skottowe, Cincinnati; a daughter, Mrs. Emily C. Stafford, Bryn Mawr; a sister, Mrs. Jane Burkett, Ireland; ten grandchildren; and three great grandchildren.

WILLIAM S. DUNCAN

PERTH AMBOY, N. J.—William S. Duncan, retired bank-teller and prominent Churchman, who in his youth worked with Thomas A. Edison, died June 8th at the age of 80 years.

He was a vestryman in St. Peter's Church for 53 years and was believed to have been the oldest vestryman in the country. He had served on every committee formed by the vestry.

The Burial Office was read in St. Peter's Church on June 11th by the Rev. George H. Boyd, and the Rev. Harold Dunne.

SUSAN K. LOUITTIT

WEST PALM BEACH, FLA.—Susan K. Louttit, six month-old daughter of the Rev. Henry I. Louttit, died suddenly on June 14th. Bishop Wing conducted the burial service on June 17th in Holy Trinity Church, where Mr. Louttit is rector.

SARAH TAYLOR HUNTER

RALEIGH, N. C.—Mrs. Sarah Taylor Hunter, widow of the Rev. Dr. Aaron Burtis Hunter, former principal of St.

Augustine's College, died at her home here on June 13th, aged 94 years.

Funeral services were conducted by Bishop Penick of North Carolina in Christ Church, June 14th, with the Rev. Edhar H. Goold, president of St. Augustine's College, and the Rev. Louis A. Haskell, assisting.

Sensing the acute need of medical care for the Colored people of the community, she established in 1896 St. Agnes' Hospital and Training School for Nurses, beginning with a capital of \$1100 obtained as the result of an appeal made in an address before the Woman's Auxiliary at the 1895 General Convention.

Beginning in a dwelling house on the campus of St. Augustine's, St. Agnes' Hospital was for several years the only institution of its kind in the Southeast. Today

it is a hundred bed standard hospital. A campaign to raise \$125,000 for its enlargement and remodeling was announced just a few days before the death of its founder.

Dr. and Mrs. Hunter were donors of the site and building of the Tuttle Community Center of Raleigh, and of the New Benson Library of St. Augustine's College.

GEORGE P. WALTON

LOUISVILLE, KY.—George P. Walton, a noted Kentucky layman, died at his home in Louisville on June 23d after an illness of several months, at the age of 77 years.

Mr. Walton was a lifelong member of Grace Church, Louisville. He was particularly active and interested in diocesan affairs, having been for 35 years a member of the standing committee. He was also a member of the board of the Church Home

and Infirmary and of the Cook Benevolent Institution, being particularly interested in elderly persons and their welfare.

Mr. Walton is survived by his widow, a son, a daughter, and one grandchild. The funeral was held in Grace Church, Louisville, on Monday afternoon, conducted by the rector, the Rev. Arthur H. Austin, assisted by Bishop Clingman and the Rev. Harry S. Musson, president of the standing committee.

Dedicate Pipe Organ

DALLAS, TEX.—A new two manual pipe organ built by Edward C. Haurly of this city was dedicated by Bishop Moore of Dallas in All Saints' parish here on June 23d. It was the gift of the congregation.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARNOLD, Rev. MORRIS FAIRCHILD, recently ordained deacon, is in charge of St. John's Church, Saugus, Mass.

BARNHART, Rev. ARTHUR C., deacon, is in charge of Grace Church, Holland, Mich. (W.M.).

BEAL, Rev. JAMES H., formerly rector of Emmanuel Church, Braintree, Mass.; to be rector of St. Thomas' Church, Taunton, Mass., effective September 1st.

BENNETT, Rev. WALTER MCD., formerly rector of St. Andrew's Church, Big Rapids, Mich. (W.M.); to be in charge of St. Stephen's, Huntsville, and of St. James', Conroe, Texas, effective August 1st. Address, Huntsville, Texas.

COCHRAN, Rev. DAVID R., deacon, is assistant at St. Mark's Church, Grand Rapids, Mich. (W.M.).

COOPER, Rev. RICHARD, deacon, is in charge of Trinity Church, Three Rivers, and of St. Paul's, Mendon, Mich. (W.M.). Address, Three Rivers, Mich.

CROWE, Rev. AUSTIN WENDELL, recently ordained deacon, is in charge of St. James' Church, West Somerville, Mass.

ELDRIDGE, Rev. ELSON, recently ordained to the diaconate, will fill the vacancy at St. Matthew's Church, Fairbanks, Alaska.

HUNTER, Rev. DAVID ROBERT, recently ordained deacon, is in charge of Trinity Church, Bridgewater, Mass.

JONES, Rev. CARLTON NEWBOLD, recently ordained deacon, is in charge of St. John's Church, Haverhill, Mass.

MILLER, Rev. ALFRED J., formerly rector of St. James' Church, Oneonta, N. Y. (A.) to be rector of Christ Church, Ridgewood, N. J. (N'k), effective September 1st. Address, 105 Cottage Pl.

ORRICK, Rev. F. WILLIAM, formerly in charge of St. Thomas' Church, Morris, Ill.; to be assistant at St. Luke's Pro-Cathedral, Lee and Hinman Sts., Evanston, Ill. (C.), effective July 15th.

PERKINS, Rev. HAVEN P., of the diocese of Montana, is in charge of St. Mary's Church, Crystal Lake, and of St. Anne's, Woodstock, Ill. (C.). Address 467 W. Jackson St., Woodstock, Ill.

SHAFFER, Rev. WALTER L., of the diocese of New York; is rector of St. Mark's Church, Erie, and in charge of St. Mary's, Lawrence Park, Pa. (Er.). Address, 620 W. 5th St., Erie, Pa.

TOWNSEND, Rev. RICHARD B., deacon, is in charge of Trinity Church, Grand Ledge, and of Grace Mission, Charlotte, Mich. (W.M.). Address, Grand Ledge, Mich.

WYCKOFF, Rev. WILLIAM J., formerly in charge of St. John's Mission, Lockport, Ill.; is in charge of St. Ambrose's Church, Chicago Heights, Ill. Address, 1225 Schilling, Chicago Heights, Ill.

SUMMER ACTIVITIES

PARKER, Rev. CLARENCE, rector of Trinity Church, Jacksonville, Ill., will be in charge of the Church of the Redeemer, Chicago, Ill., during July, in the absence of the Rev. EDWARD S. WHITE.

STIMPSON, Rev. KILLIAN A., rector of St. Mark's Church, Milwaukee, Wis.; will be in charge of St. James' Church, Prouts Neck, Maine, during August.

NEW ADDRESSES

DIocese of WASHINGTON, formerly Mount St. Alban; 1702 Rhode Island Ave., N.W., Washington, D. C.

HEAGERTY, Rev. WILLIAM B., formerly 45 E. Laurel Ave.; 385 W. Orange Grove Ave., Sierra Madre, Calif.

MACEO, Rev. JAIME R., formerly 1417 S. Adams St.; 2307 Fifth Ave., Fort Worth, Texas.

RESIGNATIONS

JENNINGS, Rev. WEBSTER W., rector of St. Luke's Church, San Francisco, Calif., for 18 years;

has presented his resignation. Effective September 1st.

LARNED, Rev. ALBERT C., has resigned as rector of St. Matthew's Church, Jamestown, R. I. After September 15th address at Bristol, R. I.

REDDICK, Rev. GLENN S., resigned as vicar of Christ Church, St. Helens, Oreg.

ORDINATIONS

PRIESTS

CALIFORNIA—The Rev. EDWARD JOHN MOHR was ordained to the priesthood by Bishop Parsons of California on June 23d in Grace Church, Plainfield, N. J., where he is assistant to the rector. Bishop Parsons preached the sermon.

CONNECTICUT—The Rev. CHARLES GOODWIN, the Rev. WARREN EDWARD TRAU, and the Rev. PHILIP WOODFORD ROBERTS, were advanced to the priesthood by Bishop Budlong of Connecticut in St. Paul's Church, New Haven, June 18th. The Rev. Dr. William A. Beardsley preached the sermon.

ERIE—The Rev. WILLIAM LLOYD GOODRICH was ordained to the priesthood by Bishop Ward of Erie in Trinity Memorial, Warren, Pa., June 16th. He was presented by the Very Rev. W. E. Van Dyke, and is curate at All Angels' Church, New York City. Address, 251 W. 80th St. The Rev. Reuel L. Howe preached the sermon.

MASSACHUSETTS—The Rev. HENRY B. ROBBINS was advanced to the priesthood by Bishop Tucker, the Presiding Bishop of the Church, acting for Bishop Sherrill of Massachusetts, in Christ Church, Cambridge, June 16th. The ordinand was presented by the Rev. Dr. C. Leslie Glenn, and is curate at Christ Church. Bishop Tucker preached the sermon.

VIRGINIA—The Rev. ALFRED B. SECCOMBE was advanced to the priesthood in St. Paul's Memorial Church, Charlottesville, Va., June 2d. Mr. Seccombe will continue his work as assistant to the Rev. William H. Laird, rector of St. Paul's Church, and college pastor of the University of Virginia. Address, University, Va.

DEACONS

ATLANTA—In the Cathedral of St. Philip, Atlanta, Ga., on June 23d, Bishop Mikell of Atlanta ordained the following to the diaconate:

CHESTER L. WEEMS, presented by the Very Rev. Raimundo de Ovies, and to be assistant at Christ Church, Macon, Ga.

EDWIN H. HARRISON, presented by the Rev. Charles F. Schilling, and to be in charge of Grace Church, Gainesville, Ga.

JOSEPH BRITT ELLINGTON, presented by the Rev. David Cady Wright, Jr., and to be in charge of Holy Apostles' Church, Eberton, Ga.

Dean de Ovies preached the sermon.

CENTRAL NEW YORK—LOCKETT FORD BALLARD was ordained deacon in St. John's Church, Whitesboro, N. Y., on June 20th by Bishop Peabody, Coadjutor of the diocese. He was presented by the Rev. William J. Vincent who also preached the sermon. The Rev. Mr. Ballard is to be curate of Christ Church, Greenwich, Conn.

ERIE—MYRON VINCENT HULSE was ordained deacon in Trinity Memorial, Warren, Pa., by Bishop Ward of Erie on June 16th. He was presented by the Rev. Edward P. Wroth, and is missionary at St. Marys, and at Johnsonburg, Pa. Address, Warren, Pa. The Rev. Reuel L. Howe preached the sermon.

SOUTHWESTERN VIRGINIA—The Rev. J. EARL GILBREATH, former Methodist minister, was ordained deacon by Bishop Tucker, Presiding Bishop of the Church, acting for Bishop Phillips of Southwestern Virginia, in Immanuel Chapel at Virginia Seminary on June 7th. The Rev. Mr. Gilbreath

CHURCH CALENDAR

JULY

- 14. Eighth Sunday after Trinity.
- 21. Ninth Sunday after Trinity.
- 25. S. James. (Thursday.)
- 28. Tenth Sunday after Trinity.
- 31. (Wednesday.)

COMING EVENTS

JULY

- 6-Aug. 17. Camp Chickagami, North of Alpena, Mich.
- 12-Aug. 16. Evergreen Conference, Evergreen, Colo.

Mississippi Raises \$40,000 in Campaign

Missionary and Educational Drive Brings in Large Amount in Spite of Many Difficulties

JACKSON, MISS.—In spite of many difficulties, the missionary and educational campaign of the diocese of Mississippi has brought in subscriptions amounting to nearly \$40,000 during the past two months.

The campaign was carried on intensively during May and June under the direction of George Ward Stone for the missionary work of the diocese, for All Saints' College, the diocesan school for girls, and for the Okolona Industrial School, one of the American Church Institute schools for Negroes.

It is believed that an appreciable increase in subscriptions will be made in the follow-up which is now under way.

will be in charge of Trinity Church, Clarksville, Tenn.

TENNESSEE—JAMES EDWARD SAVOY was ordained to the diaconate by Bishop Maxon of Tennessee in Otey Memorial Church, Sewanee, June 8th. He was presented by the Rev. Charles L. Widney, and will be assistant in the Memphis area, with address at 692 Poplar Ave., Memphis, Tenn. The Rev. John R. Dallinger preached the sermon.

VIRGINIA—At an ordination held in Immanuel Chapel, Virginia Theological Seminary on June 7th, Bishop Tucker of Virginia ordained the following to the diaconate:

ROBERT F. GIRSON, JR., who will be a teaching-fellow at the seminary, Alexandria, Va.; JOHN N. PEABODY, to be in charge of Trinity Church, Arlington, Va.; JULIEN GUNN, JR., to be in charge of Cedar Run Parish and Emmanuel Parish, with address at Casanova, Va.; EDWARD J. CLARY, to be assistant to the Rev. J. P. H. Mason. Address, Goochland, Va.; PASCHAL D. FOWLKES, to be in charge of Langley Parish, McLean, and of McGill Parish, Vienna. Address, McLean, Va.

JAMES OLIVER WEST was ordained deacon in St. Philip's Church, Richmond, June 11th, by Bishop Goodwin, Coadjutor of the diocese. The Rev. Mr. West will work under the Ven. Thomas D. Brown, associate archdeacon of Colored Work.

WEST VIRGINIA—JOHN P. ALBERT was ordained to the diaconate by Bishop Strider of West Virginia in St. John's Church, Charleston, June 16th. He was presented by the Rev. Dr. John Gass who also preached the sermon. The Rev. Mr. Albert is in charge of St. Paul's Church, Williamson, W. Va.

WESTERN NORTH CAROLINA—COLIN REID CAMPBELL was ordained deacon in Trinity Church, Asheville, N. C., May 19th, by Bishop Gribbin of Western North Carolina. He was presented by the Rev. George F. Rogers, and begins his ministry in Alaska. Bishop Gribbin preached the sermon.

CHARLES ROY STINETTE was ordained to the diaconate by Bishop Gribbin at Christ School, Arden, N. C., June 6th. He was presented by the

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

- 14. S. Simon's, Croom, Md.
- 15. Church of Blessed Sacrament, Green Bay, Wis.
- 16. S. Michael's Chapel, Yeadon, Lansdowne, Pa.
- 17. S. Peter's, Ripon, Wis.
- 18. S. Timothy's, Philadelphia.
- 19. S. Uriel's, Sea Girt, N. J.
- 20. S. George's, Helmetta, N. J.

Rev. W. R. Hammond, and will be assistant at Trinity Church, Hartford, Conn. The sermon was delivered by the Rev. W. C. Cravner.

DEGREES CONFERRED

ALMA COLLEGE—The honorary degree of Doctor of Divinity was conferred recently upon the Rev. Beniah H. Crewe, rector of Calvary Church, Saginaw, Mich.

NEW YORK—Eight priests of the diocese of New York received honorary degrees during the current commencement season. They were as follows: the Rev. Horace W. B. Donegan, rector of

St. James' Church, New York, D.D. from New York University; the Rev. Edward E. Durant, rector of St. Ambrose's Church, New York, LL.D., Allen University; the Rev. John H. Johnson, vicar of St. Martin's Chapel, D.D., Lincoln University; the Rev. Elmore McN. McKee, rector of St. George's Church, New York City, D.D., Union College; the Rev. C. Avery Mason, rector of the Church of the Ascension, West New Brighton, Staten Island, S.T.D., Temple University; the Rev. Louis W. Pitt, rector of Grace Church, New York, D.D., Wesleyan University; the Rev. Grieg Taber, rector of the Church of St. Mary the Virgin, D.D., Seabury-Western Seminary.

UNIVERSITY OF THE SOUTH—The honorary degree of Doctor of Divinity was conferred on June 10th upon the Rev. Theodore S. Will, rector of All Saints' Church, Atlanta, Ga.

YALE UNIVERSITY—The degree of Doctor of Philosophy in English Literature was conferred on June 19th upon the Rev. Kenneth W. Cameron, instructor at State College, Raleigh, N. C.

MARRIAGE

O'PRAY, REV. GEORGE F., of St. Matthew's Church, Buffalo, N. Y., and Miss Elsie Slater were married on June 29th at St. Matthew's Church.

CLASSIFIED

ANNOUNCEMENTS

Died

ENSIGN, LEVI ADELBERT, entered into Eternal Life June 17, 1940. He was the son of the late Emily Blakslee and the late Benjamin Pierce Ensign. "And with the moon those angel faces smile, Which I have loved long since and lost a while."

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PRIEST wanted, Catholic, young, single, assistant for Pennsylvania parish. Ability to sing the Mass, work with young people. \$1,800.00. Give full particulars. Box L-1467, **THE LIVING CHURCH**, Milwaukee, Wis.

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