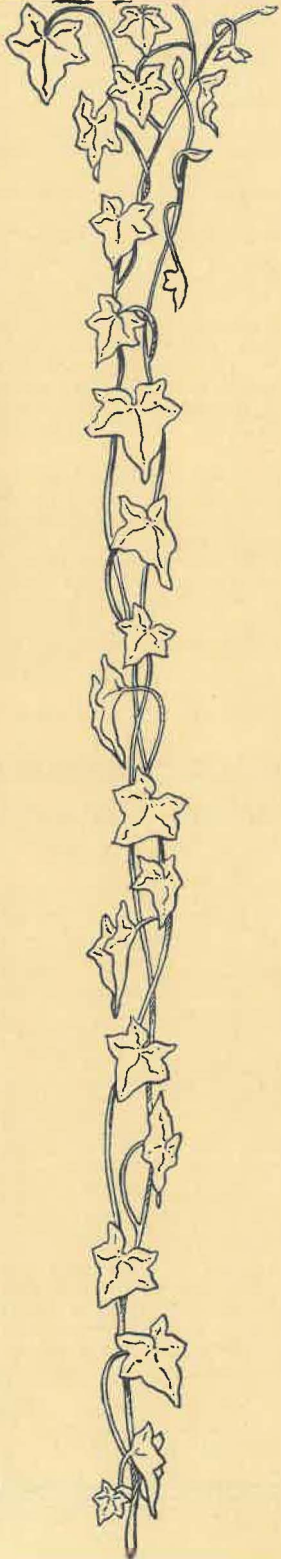


July 17, 1940



The Living Church



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Vol. CII, No. 24

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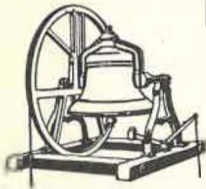
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Refugee Children

One of the happiest experiences in years is the splendid response that THE LIVING CHURCH is receiving from its readers in answer to its appeal for homes for British refugee children. We wish we could share with our readers the hundreds of splendid letters that we are receiving, but space and time are both inadequate. Here are a few extracts from letters, mostly from people who enclose contributions or offer homes to children:

TO THE EDITOR: I cannot refrain from saying how awe-inspiring and pathetic and yet how thrilling it is to be dealing with little human souls and bodies in such a way as this. THE LIVING CHURCH is doing a fine work in a sick world—all in the name of Jesus. (Rev.) R. LOYD HACKWELL.
Waynesville, Ohio.

TO THE EDITOR: I think it is splendid that THE LIVING CHURCH has given Churchmen an opportunity to do something concrete in these crucial days. Such an opportunity as this we ourselves had been looking for. (Rev.) GEORGE B. WOOD.
Austin, Minn.

TO THE EDITOR: This morning's *Chronicle*, San Francisco's leading paper, carried an article originating in your paper, requesting American citizens to lend all possible cooperation in placing the many British children who are to be evacuated to this country. . . . If anything is done it must be done quickly, or it will be too late. Once the Germans get their invasion and blockade under way, there will be little opportunity for moving these youngsters. WILFRED A. TAYLOR.
San Francisco.

TO THE EDITOR: I took the liberty of copying most of your editorial in my Sunday program for the purpose of calling the refugee problem to the attention of my people. I hope you don't mind. (Rev.) G. F. WHITE.
Wauwatosa, Wis.

TO THE EDITOR: I have been a subscriber to THE LIVING CHURCH for 25 years, and am grateful for being offered this opportunity to help our Mother Church's children. (Mrs. W. H.) SARAH G. WAGNER.

TO THE EDITOR: May I commend you on your splendid initiative in sponsoring this program. (Rev.) JOHN QUINCY MARTIN.
Philadelphia.

TO THE EDITOR: Godspeed in your fine undertaking. I sincerely hope that our Churchpeople will respond and open their homes as havens to these English refugee children. (Rev.) T. NORMAN MASON.
Upper Darby, Pa.

Catholic Ordination

TO THE EDITOR: While reading in THE LIVING CHURCH for June 12th, the article by the Rev. Dr. Dunphy, the thought came to me of a common misunderstanding of the

Church's position of her sacred ministry. With this I am sure Dr. Dunphy will agree.

Too many of our people, and those outside of our Church, seem to think that the various Orders in our Church function apart from the Church itself. For instance, in the discussion of the powers of the Episcopate, it seems to be assumed that the bishop has the power to confer Holy Order (including Confirmation) solely upon his own authority. This is, of course, not true and never has been.

The fact is that the bishop is not acting in a personal capacity at all; he is acting entirely on behalf of the Church. In other words, it is the Catholic Church which is commissioning men to be its ministers; the bishop is only the commissioned agent for the Church itself.

I am not thoroughly acquainted with the Presbyterian system of ordination, nor am I willing to accept the proposed concordat in its present form; but it seems to me that any argument should be based on the correct theory of what Catholic ordination implies. If the Presbyterians agree with us in the principle that ordination is that of the Church corporate, then we are at least agreed upon that. Their method of expressing and carrying out ordination does differ from our own, but does their theory of ordination likewise differ?

In a well-known book of the last generation, *Priesthood and Sacrifice*, edited by Dr. W. Sanday, which is a report of a conference held in Oxford in December, 1899, at which a representative of Scottish Presbyterianism, Dr. Salmond, was present, there occurs the following words: "Dr. Moberly's definition of the clerical order as 'ministerial organs of the Church's priesthood' was generally welcomed" (page x). Dr. Salmond's own view appears on page 34.

(Rev.) NORMAN S. HOWELL.
Cheshire, Conn.

The Living Church

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THE LIVING CHURCH is published every Wednesday except the last Wednesday in each month (on which day THE LAYMAN'S MAGAZINE of THE LIVING CHURCH is published) by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$3.75 a year, sold only in combination with THE LAYMAN'S MAGAZINE of THE LIVING CHURCH at \$4.00 a year for both. Price for THE LAYMAN'S MAGAZINE alone, \$2.00 a year. Foreign postage additional.

New York advertising office, 14 E. 41st St., New York City.



VOL. CII

MILWAUKEE, WIS., JULY 17, 1940

No. 24

EDITORIALS AND COMMENTS

More About Refugee Children

THE generous and overwhelming response to our appeal for homes for British refugee children and for funds to aid in resettling them is one of the most gratifying experiences that this editor has ever had. *THE LIVING CHURCH* is proud of the way in which its readers and friends have answered this call to aid the children of our mother country and our mother Church.

THE LIVING CHURCH was one of the earliest agencies to cooperate fully in the plan to resettle in this country children evacuated from the British Isles to save them from the perils of bomb attack and invasion. In response to our request for homes for 100 children made in our issue of July 3rd, we have already received offers of private homes for 135 children, while schools, religious orders, and child-caring institutions of the Church have generously offered to provide their facilities as well. Every mail is bringing in new offers, and these are being registered as rapidly as possible. Instead of homes for only 100 children we now hope that our readers will supply Church homes for 1,000 children or more in order that so far as possible British Church children may be placed in American Church homes.

Our appeal for cash contributions is also receiving a response from our readers. As noted elsewhere in this issue, we have so far received \$1,714.81 of the \$10,000 for which we have appealed. However, the general nation-wide appeal, originally for \$250,000, has been increased to \$5,000,000 and our self-apportioned quota accordingly ought to be raised also. We therefore ask our readers to give for this purpose as promptly and generously as possible, and we hope that within the next month or six weeks we can forward \$15,000 to \$25,000 to the central agency for this purpose.

In all of these efforts *THE LIVING CHURCH* is cooperating fully with the official clearing agency, the United States Committee for Care of European Children. This nation-wide committee, headed by Mr. Marshall Field as chairman, with a distinguished list of citizens as sponsors, is working closely with the Departments of State and Justice, the children's bureau of the Department of Labor, and with welfare agencies throughout the country to develop plans with the authorities in England and Canada whereby children can

be brought to this country and cared for until after the peril of war has passed.

This committee, which has a semi-governmental standing, will assume the following responsibilities in caring for the refugee children:

1. Assist in arranging for the admission of children to the United States.
2. Assist in providing reception care for children in Canada or in the United States.
3. Cooperate with the Children's Bureau in developing a selected list of child-caring agencies designated for service to European children.
4. Arrange for the investigation of homes offered for the care of children, in cooperation with state welfare departments, utilizing the services of designated child-caring agencies wherever possible.
5. Assign children to designated child-caring agencies for placement and supervision, with such financial assistance as may be agreed upon from the United States Committee for the Care of European Children.
6. Continue relationships with designated child-caring agencies, including receipt of periodic reports concerning the progress of the children, and assistance in maintaining communication between the children and their parents.
7. Assist in making arrangements for the return of children to their homes at the termination of the emergency.

IT IS not yet possible to give full details of the plan for bringing these children to the United States, nor can we say at this writing just when they will begin to arrive. Some children have, in fact, already come to this country, but the mass evacuation that is anticipated awaits action by the British authorities and may also require some legislative changes in our own country. However, plans are going forward to remove children from the war area as rapidly as possible and to take them to Canada, whence they can be brought to this country when the details are fully worked out.

Very soon these children will begin arriving in the United States and it is essential that adequate provision for their care be made in advance. Schools and child-caring institutions have generously offered their facilities for temporary care of the children but it is desirable that they be placed in private homes

as rapidly as possible. It is these homes that are now being registered, and THE LIVING CHURCH is particularly anxious to cooperate in the placement of Church children in the homes of Church families.

If you can care for one or more refugee children in your home please write to Refugee Editor, THE LIVING CHURCH, 744 North 4th St., Milwaukee, Wis., enclosing a stamped self-addressed envelope and requesting an application form. When this form is returned, it will be filed with the United States Committee for the Care of European Children and you will be notified when further steps are to be taken.

So many inquiries about various phases of the evacuation plan have been received that it is impossible to answer them all with our limited office facilities. Consequently we are publishing herewith some of the questions most frequently asked, together with the best answers that we can give at this time. If any further information is desired it should be obtained from the U. S. Committee for the Care of European Children, 215 Fourth Ave., New York City, or from Miss Edith M. Denison, resource secretary, 281 Fourth Ave., New York City.

Questions and Answers

Where can I register my willingness to care for refugee children?

Address Refugee Editor, THE LIVING CHURCH, 744 North 4th St., Milwaukee, Wis., requesting an application form. Please enclose a stamped self-addressed envelope.

What financial responsibility must I assume?

The application form provides opportunity for you to indicate the degree of financial responsibility that you will assume. Normally this amounts to full care during the time that the child is in your charge. If this is not possible an endeavor will be made to find someone who will meet the cost of maintenance but who cannot offer a home.

Must I pay cost of transportation?

It is anticipated that cost of transportation to the United States will be met by official agencies. Applicants should indicate whether or not they can pay transportation from New York or other port of entry if necessary.

When will the children arrive?

Some of the children are already in Canada. They will be brought into the United States as rapidly as arrangements can be made.

How long will children remain?

It is intended that they shall be cared for in this country for the duration of the war and then be repatriated. However, Mr. Marshall Field, chairman of the United States Committee for the Care of European Children, points out that the committee "is extremely conscious of the responsibility the American people take in bringing children from abroad. This responsibility might, under conceivable circumstances, last a long time. Care must be taken that this is realized by everyone concerned."

What ages are the children?

From 5 to 16 years old.

Can I select the child I want?

Information should be given on the application form as to sex, age range, religious affiliation of child desired, and other pertinent matters. Every effort will be made to provide children who fill your qualifications.

What if the child turns out to be a misfit?

Local child-caring agencies will investigate both homes and children and will keep in touch with local situations. Their help will be available in making any necessary changes or adjustments.

What about the children's health?

Children are given a medical examination at the American consulate abroad before being accepted for admission to the United States. Further examination will be made in this country as may be necessary and every care will be made not to place any but healthy children in private homes.

Can I adopt a child?

There are no provisions for adoption at the present time. However, if adoption is contemplated this should be indicated on the application form.

How long must I be prepared to keep the children?

You must be prepared to keep them at least until they reach the age of 16 or until they are able to return to their homes.

Are we right in assuming that we can select children from Anglican Church families?

The particular interest of THE LIVING CHURCH is in placing Church children in Church homes. For that reason the application form provides for the name of the parish and rector. If Anglican children are desired that fact should be indicated on the application and every effort will be made to comply with it.

Can we take children of French or other nationalities?

At the present time the plans do not call for evacuation of children from countries other than England, but the committee has indicated that measures will be taken whenever possible to extend its activities to France and other countries. There are also a number of foreign refugee children now in England who will probably be removed to this country. Nationality desired should be indicated in the application form.

If the parents should be killed what would be the status of these children?

Applicants must be prepared to care for the children for a considerable period of time. In case they become orphans every effort will be made to place them properly either in this country or in Great Britain or Canada.

I cannot furnish a home for refugee children but could give my services in the work of placement. To whom should I apply?

Apply to local child welfare organizations or write United States Committee for the Care of European Children, 215 Fourth Avenue, New York City, setting forth your qualifications.

I have already applied for a refugee child through another agency. Should I make a new application through THE LIVING CHURCH?

All authorized agencies are clearing through the United States Committee for the Care of European Children. If you have applied through an agency that cooperates with this committee your application will receive the same attention that it would if sent to THE LIVING CHURCH. However, if you want an Anglican child assigned to you that fact must be indicated on your application form.

I have a relative or friend living in England. How can I arrange to take his children into my home?

All inquiries regarding a specific known child should be addressed either to Miss Edith M. Denison, 281 Fourth Ave., New York City, or to the International Migration Service, C/o United States Committee for the Care of European Children, 215 Fourth Ave., New York City.

I cannot take a child but can make a cash contribution to this cause. Where should I send it?

Make checks payable to THE LIVING CHURCH RELIEF FUND and specify "For refugee children." Send to THE LIVING CHURCH, 744 North 4th St., Milwaukee, Wis. These contributions will be used for expenses of investigation, transportation, and placement.

Will my home have to be investigated?

Yes, all homes offered for refugee children will be investigated by local child-caring organizations. This is necessary for the protection both of the child and of the family and in order to be sure that the right child is assigned to the right family.

What about special costs such as hospital care or dentistry if these things become necessary?

Undoubtedly doctors and hospitals will cooperate as fully as possible in reducing costs for refugee children. If financial help is needed to meet special emergencies application should be made to the local child-caring agency or to the United States Committee.

What schooling should be provided?

The application form provides space for indication as to whether public or private schooling will be provided. Many private schools are making scholarships available for refugee children and others will be accommodated by the public schools. Where applicants have children of their own it is desirable that the refugee children be sent to the same kind of school.

Do I have to file a bond or affidavit?

No bond is required by private families taking refugee children.

If you have specific children, either relatives or friends in England, that you wish to come to this country it will be necessary to fill out an affidavit of support on the usual form supplied by steamship companies. At present affidavits are not asked for from families taking unknown children, but applicants should be prepared to make their financial circumstances known to the investigating agency.

Where can I obtain further information about any details of this program?

Address the United States Committee for the Care of European Children, 215 Fourth Ave., New York City.

The British Church Press

BRITISH Church papers arrive in this country rather irregularly these days. Moreover, they have been hard hit by war conditions, especially the rationing of paper, and are greatly reduced in size. Some of them have had to suspend publication and others fear that they may soon have to do so. The June issue of *Christendom*, for instance, contains the following note: "The position of *Christendom* is very precarious. We cannot say with certainty that this number will not be our last, though we shall make every effort to complete our tenth volume. Further than that we cannot pretend to see."

The *Church Times*, reduced to 16 pages, continues to be issued regularly and reflects the growing sense of peril that besets the nation. We have not yet received an issue commenting on the fall of France but there is evident a growing expectation that Germany will attempt to invade the British Isles together with a determination to fight through to ultimate victory. An editorial in the issue of June 7th sounds the keynote:

"Let it be thoroughly realized that the next weeks are to be the hardest and most searing time in British history. Very well! Our people have already shown how defeat can be avoided. They will show it again and again. Our heads may be bloody. They will remain unbowed. The enemy has superiority in materials. He is infinitely inferior in the quality of man-power. Never, as Mr. Churchill said, has there been a body of men so utterly fearless and so technically well-equipped as the men, mere boys most of them, of the R.A.F., and because we are Christians, we do not believe that the machine will ever conquer the men whom God made in His own image. It is not to be forgotten what a German conquest would mean. Recently, particulars have been published of the brutalities inflicted in Poland, brutalities unprecedented in all the records of human wickedness. The major part of the nation's population has been sent to slave labour in the Reich. Women and girls have been driven into military brothels. Children have been sterilized that the Polish population may not increase. The remnant left in German occupied Poland is dying of starvation. All that would happen here if Herr Hitler and his hideous Gestapo were established in this island. But they will not be. Even if she were left to fight the devil single-handed, Great Britain will fight him and will beat him."

But though British Church periodicals are united in their determination to oppose the enemy as vigorously as possible there is still evidently the determination to fight with clean hands. *Christendom* takes to task the *Scottish Guardian* for an editorial statement demanding "just retaliation" by the bombing of the German civilian population if Nazi Germany resorts to those tactics in Britain. *Christendom* observes:

"We find it difficult to speak with moderation of this paragraph. It is a direct incitation to Christian opinion to take up a moral standard not only definitely lower than that adopted by the secular government, but in flagrant defiance of the teaching of Scripture and the applied doctrine of the Church. It is in an inverted sense what is sometimes called a bold ges-

ture of Christian leadership—and it leads straight to the devil."

The *Church of Ireland Gazette* has a long editorial in its issue of May 24th in which it takes America to task for its continued neutrality. The *Gazette* feels that this attitude of ours is due to the fact that our relative security makes it impossible for us to realize the urgency of the situation but feels that due to the fall of Norway and the invasion of the Low Countries, "American is rapidly coming to the conclusion that she must fight in her own defense. Today she probably feels that she will be fortunate if she can fight her war in Europe and not at home." The editor concludes:

"If she could place in the field immediately a large force it is likely that she would send it. But we must remember that America is far from prepared for war, and that even the drive which undoubtedly will come to speed up the output of war materials must be directed to arm America as well as to arm the Allies. Diplomacy, somebody has said, is largely a matter of accurate timing. In these moments of appalling crisis for the Allies there must be fear in America that she has not timed accurately enough."

Universal Conscription

THE movement for compulsory military training in the United States is gaining great headway. Hearings are being held on the Burke-Wadsworth military conscription bill and it seems likely that this measure will be brought to the floor of Congress for favorable action in the near future.

Modern warfare involves the entire nation in arms, and if our country is to be defended adequately every citizen must be prepared to bear his share of the burden. Nevertheless, the needs of national defense demand not only soldiers, sailors, and aviators, but industrial laborers, farmers, clerical workers, and hosts of other workers, skilled and unskilled. If therefore all citizens are to be required to give a certain part of their time to government service, would it not be wise for that service to cover all of these varied needs and not simply military training?

Moreover, in our haste to remedy the defects of our national defense let us take care not to fall victim to mass hysteria or to abridge the very freedom and democracy that we are organizing to defend. The pacifist and the conscientious objector are entitled to their views in a free country, and their honest convictions should be respected. The Burke-Wadsworth bill exempts from combatant service any person "who is found to be a member of any well recognized religious sect whose creed or principles forbid its members to participate in war in any form, if the conscientious holding of such belief by such person shall be established under such regulations as the President may prescribe." This exempts Quakers, Mennonites, and Dunkards from combatant service but not Episcopalians, Methodists, or Roman Catholics who might have equally conscientious scruples. This defect should certainly be remedied before the measure is enacted into law.

There is nothing necessarily undemocratic about compulsory military service when the safety of the country is endangered. Moreover, the discipline that would be taught through such training is something that we in this country sorely need. We do not therefore oppose the proposal for universal training, but we do feel that it ought to be broadened both to provide exemption from combatant service for conscientious objectors and also to recognize the essentially vital national character of the non-military activities that are an important part of the national defense.

These Mad Episcopalians

By the Rev. Stephen Webster

Chaplain of Boston Psychopathic Hospital

S OON after the publication of my article on Mental Diseases of the Clergy [L. C. January 10th], things began to happen. A few letters came to me from the clergy, asking for more information. The Federal Council of Churches sent an inquiry about the method and scope of the survey which Dr. Kenneth J. Tillotson and I had made. But the real excitement was caused when the news magazine, *Time*, came out with a short, inadequate comment on the article, headed in true *Time* fashion, Mad Episcopalians!

Time has a large circulation, and a lot of people must read it from cover to cover, otherwise they would not have noticed the mad Episcopalians who were tucked away in one of the back pages. Letters began to reach me from all corners of the country. Some correspondents questioned the validity of our figures, some wanted copies of the complete report, some intimated that we had not discovered anything new, since they had known all the time that the Episcopal clergy were a crazy lot. Among my own clerical friends who read *Time*, but apparently do not read *THE LIVING CHURCH*, the whole matter was taken as being mildly amusing.

The prize package, however, arrived just the other day. A friend sent me a marked copy of an English journal called the *Psychic News*. It is one of those Spiritualistic publications containing an amazing hodge-podge of advertisements of mediums, seances, and herb medicines which are guaranteed to cure "dandruff, baldness, rheumatism, and neuritis." Mediums read *Time*, too, for under the editorials was a comment, headed Mad Episcopalians, which said:

"Clergymen have for so long accused Spiritualism of causing insanity, without a single case as evidence, that it is amusing to read in *Time* the result of a nation-wide survey of insanity conducted in America among Episcopal clergy. The investigation was made by a psychiatrist and the chaplain of the Boston Psychopathic Hospital. They report that one out of every 71 Episcopal clergymen is a mental case. In England the highest number of insane are clergymen and doctors."

That last remark was the "pay off." I have had a feeling that the British Empire was cracking up, but this picture of the mental hospitals of England crowded to the doors with insane clergymen and doctors is the last straw. One of my good medical friends, a surgeon, once jokingly remarked that the only difference between a psychiatrist and a mental patient was that the psychiatrist had a pass key to get out.

What is there so amusing about the subject of insanity? Probably a Freudian has an answer. It is not amusing to have people get wrong impressions. One small item, with one sensational heading, and heaven only knows how many thousands get the idea that the clergy of the Episcopal Church are in danger of over-crowding our mental institutions. No one cares very much what the *Psychic News* says, and such extraordinary things are said therein of a delusional and hallucinatory nature that even the editor probably doesn't expect many of his readers to believe them. But with *Time* it is different.

As I started all this talk about these mad Episcopalians, it seems only fair that I try to stem the tide with a restatement of facts. And what are the facts?

Our survey shows that the clergy of the Episcopal Church can be ranked among the sanest group about which any figures

are actually known. We are at the top of the list. Our clergy are exceptionally free from mental disease. Take 6,134 clergy, and you will get 89 cases of mental disability. That may look ominous until you take 6,134 of the general population and get not 89 cases, but 306. It may seem that our rate of one in every 71 is high until we read in the last annual report of the National Committee for Mental Hygiene:

"One person out of every 20, in the course of his lifetime, enters a mental hospital, and one out of every 10 becomes mentally ill, whether hospitalized or not."

And since our 89 cases in 1939 include all types, whether in hospitals or at home, we can make the approximate comparison that we are seven times saner than the rank and file.

Now a professional statistician could doubtless take my figures apart and show many reasons why it is dangerous to make any final comments on comparative rates of insanity. But I would like to see how anyone could possibly prove that our clergy are a mad lot. We did not deserve that wise-crack in *Time*!

F AR from resting our case for Episcopalian sanity here, there is much stronger and far more conclusive evidence brought out in the section of our survey report which deals with classification. *Time* stated, quite accurately, that our incidence was 1 in 71.3 and that there were figures to show that 1 in 22 was average. But the really important point *Time* missed altogether. This is not to be wondered at, for news magazines, after all, are not medical journals. When Dr. Tillotson and I finally assembled all the data, the one point which seemed most incredible was this, there was but one single case of schizophrenia in the entire 89 cases reported.

To the layman, of course, this fact may not seem to be thrilling, exciting, or particularly significant. But to anyone who knows even a little about mental diseases, it is nothing short of miraculous. Dementia praecox, or schizophrenia, is the big bad wolf of the mental disease field. Arising from mysterious causes which are not yet understood, it is the most prevalent of all hospitalized mental disorders, and accounts for more than 50% of occupied beds in mental hospitals today.

In other words only about 1% of our mentally ill clergy are victims of the most ominous type of illness known to man. But if you look at the rank and file, you will find that the figure is nearer 50%. Mad Episcopalians? Why, on the contrary, we have probably established some sort of world's record for sanity.

I would not have it appear that my defense of the mental stability of our clergy is too much like the old saying: "All the world is queer but me and thee, and even thee's a little queer." Nor would I like to have it seem that I am over-anxious or alarmed about the notoriety caused by the article in *Time*. It might have been worse. There were some things in our report which might have "blown the lid off."

But the lid is still on, and we hope to keep it there; for one of these days we shall attempt once more to discover the facts about the mental health and illness of our clergy. If our next survey proves our clergy to be as sane as they now appear to be in sharp contrast to an insane world, we won't care what the newspaper headlines say. Mad Episcopalians? Yes, crazy like a fox!

Judge of the Nations

By the Rev. Clifford L. Stanley, Th.D.

Rector of Christ Church, Cape Girardeau, Mo.

OUR first response to the cataclysmic events now taking place in Europe is one of arrested and fascinated attention. In a moment we begin to understand their practical effect on the world we have known and are plunged into grief at the possibility we foresee. While this human response needs no apology, we cannot as religious men stop with it. We must ask ourselves, What is the religious meaning of these events?

Before we inquire of the religious meaning, we must appreciate the full dimension of the events themselves. First, what is at stake is not simply a struggle between two individual nations, though it is that, but a contest of one nation with another for mastery of an age. If Germany wins she will occupy Britain's historic role of arbiter of the world.

Since what is involved is a change of the order of our world, a change of the very climate and atmosphere of history, we are all concerned. Some nations, including our own, have had a favored position in the old order; we have profited economically and politically in Britain's world but much more have we profited culturally. Our dearest value—democracy—has also been Britain's chief value. Since Britain was the decisive nation in the order now mortally challenged, democracy occupied a place close to the center of things. Some one will exclaim: "British propaganda." Surely the worst outcome of the modern use of propaganda is that in our care to avoid propaganda we become suspicious of the truth itself. It is the old story of the boy who cried "wolf."

Democracy is gone in Germany. It is gone in France, Czechoslovakia, Denmark, Norway, Belgium, Holland, and will go wherever Hitler conquers. If the British lose, they will lose their democracy. We shall have our own left, to be sure, but it will lack the support of democracy elsewhere and it will be under attack.

All this means the death of our world in some important sense, certainly its mortal sickness. At this point the religious question enters. How can we believe in God if He lets us be destroyed, if He lets the democracy which seems to us to be the higher value be destroyed by what seems to us to be a lesser value? Will this not show that God's power is insufficient for the occasions of history? Or will it not reveal a merciless stony universe? In a word, these dread events raise for us the problem of suffering in the most acute form we have yet encountered.

There is a second major possibility requiring religious interpretation. Not only is Hitler undemocratic but he is pagan also. This is no libel; it is a judgment based on his words, deeds, upon the associates with which he surrounds himself. Consider only Alfred Rosenberg, Baldur von Schirach, General von Ludendorff. Consider the infamous Reichsbishop Mueller who, like Simon Majus, attempted to bend the Spirit of God to the devices of men. Hitler has identified German blood and soil (*Blut und Boden*) with the divine. In so doing he has cut off other races from his god. This forces them to have no gods at all or else to have other gods. Thus he has restored polytheism. He has unchained the old germanic gods, manacled since the time of St. Boniface. He has destroyed belief in the unity of God—this glorious work of the Jew—and has destroyed the Jew in doing so. The unity of mankind has followed, engulfed by the religiously-based German

master-race. All this means the end of the Christian world as it has prevailed hitherto.

The Christian world we have known was based in a very particular way on the thought of St. Augustine. He was perhaps the architect and Gregory the Great the builder of the Christendom that grew and climaxed in the 13th century.

The first major attack upon this Christian world came from the Renaissance. Christianity has made man secure. In his security man became proud and complacent. He fancied that the security came from himself and that he could dispense with Christianity. So he self-consciously turned from Christianity to paganism and preferred self-sufficient humanism to a life grounded upon the triune God. The Renaissance began to take religion from the center. From this point of view the vaunted modern age has not been an advance but a retrogression. It has meant a washing out of the Christian foundation of life. This process of secularization has been going on rapidly for centuries. Nevertheless, while the Christian character of the West has been adulterated and weakened, it has not vanished altogether. Until Hitler. He frankly and unashamedly has turned back to the old German paganism.

As long as this process was confined to Germany we may have pitied the Germans and yet held reasonably that it was their affair. But now that Hitler plans to make his type of outlook dominant in the world it becomes properly a matter of concern to us all. If he prevails this is the end of the Christian civilization of the West. Notice that I do not say the end of Christianity, rather the end of particular embodiment of Christianity.

Suppose then that a world in some degree Christian is really threatened. If God allows such a world to go is He not weak or indifferent? Are we not misplacing our trust?

To those who ask this question, a misfortune of history has loomed so large as to endanger their very vision of God. Surely if ever mischance were grave enough to do it this is the one. But as a religious man I cannot admit that even these events are beyond the control of God. I cannot admit that they transpire with Him as an observer merely. Rather God is the author of these events. They are done by Him because He is the righteous God that He is. He is leveling His judgments against even this Christian world. It is Christian, to be sure, but not Christian enough for Him. God is not dependent on this Christian world for worshipers or for an adequate understanding of His triune nature. He is the Judge of Christians as well as of heathen. He can raise up new Christians out of nothing when He has leveled us in the dust.

It is for judgment that God has acted. If we believe this truth, the events that overwhelm us will not seem meaningless. Nor will they be accounted evil in the deepest reckoning. They are of God and reflect His holy will. Salvation will follow, but it is only for those who have first bowed before the judgment. Just as God destroyed Israel, His own chosen people, and sent her into exile, so it is His hand that is raised up against us today. Just as the agent of His will was a nation not acknowledging His name, so it may be today. And as a remnant returned and came with singing unto Zion, so a remnant of our people may be comforted when this storm is overpast. The past was God's; the present is His too and the future shall be. In this we hope.

CHURCH MUSIC

Rev. John W. Norris, Editor

A Minor Order

IT IS important that choristers, whether boys, men or women, be made conscious of the fact that as members of the choir, they actually constitute a minor order of the ministry. This fact is often forgotten or at best has long been neglected in this country.

Too frequently the choristers appear to feel that when they sing, they are doing either themselves, the rector, the choirmaster, or the congregation a favor.

Some time ago there came to hand, from an unknown source, the following Chorister's Creed, with the statement that it hangs in the choir room of St. Matthew's Church, Oakland, Md. It is reprinted here in the hope that it may be helpful to other choirmasters who are trying to impress upon their choristers the importance and dignity of their office.

"As a member of the choir I believe I form an indispensable part of the ministry of this Church. Without me I believe the service herein would lack much beauty, feeling, and inspiration.

"As I play my part, I am offering unto God of my humble talents and joyfully singing of His majesty. I sing, not for mine own glory, but, with my fellow choristers, I sing to God's glory.

"I believe my loyalty in rain or sunshine, storm or good weather is truly appreciated by my rector and this congregation.

"As a minister of God who stands within His chancel. I believe I should strive to be worthy of my high calling. I therefore ask His grace that I may show forth His praise not only with my lips, but also in my life, by serving Him in reverence, holiness, and righteousness all my days."

The name of the author is not appended to the copy, nor is any indication given of the method of its use at St. Matthew's Church. It might be helpful if, besides having this hung in the choir room, each chorister received a copy, and the entire choir joined in saying it at least once each month.

Another method commonly employed among choirs which utilize boys' voices for the treble parts, is to have a public admission of each new chorister. This service usually takes place in the Church with the rector officiating and admitting the singer. Certain promises are made by the boy which tend to fix in his mind the fact that he too is ministering before the Lord. Such a service is not only of value to each new chorister, but it brings constantly before those already admitted the promises which they made at the time of their admission.

The key person in impressing their responsibilities upon the singers will always be the choirmaster, who often expects the rector to do such things. If the choirmaster is persistent in his efforts, if he will see to it that each rehearsal opens with a prayer, if he will stress the need of doing all things to the best of the choir's ability whether the music be simple or elaborate, because they are doing it for the glory of God, he can build up within his organization a spirit of devotion to duty that will not only give him regular attendance, but will provide him with a group of singers capable of producing a reverent and correct rendition of the Church's music.

Until our choirs are conscious that they are in minor orders, that they are ministering even as the priest, that the responsibility of the service rests as much upon them as on the clergyman, we shall not have choral bodies that are singing for the glory of God.

BOOKS OF THE DAY

Edited by Elizabeth McCracken

A Book of Faith in the Truest Gospel Sense

MODERN MAN AND THE CROSS. By John C. Schroeder. Scribners. Pp. 168. \$1.50.

THE tragedy through which men in this generation have moved has not been all tragedy; there has been revelation too. The wise among us have gained new insight into the ways of God with His world and a new knowledge of man's place in that world, his responsibilities, and his fate. This book has come from one of the wise.

There are 10 meditations here in which the problems of God and man, religion and morals, the Church and State, personality and society are touched on in an illuminating and moving fashion. It is a book which will not only instruct, comfort, and inspire, but one which will bring much searching of heart and fresh conversion. The reviewer is sorely tempted to quote from the many keen, succinct, and stirring passages, some the writer's own, others culled from sayings of present day masters in the spiritual life. Chapter after chapter is crowded with them!

Many books of the type are helpful to preachers and laymen because of their inspiring presentation of the themes and the fresh and vivid fashion of argument. Not many, however, have the power or virtues of this one, an excellence born of knowledge newly won and the honest courage of a sane Christian realism, untroubled either by confusion or sentimentality. It is a book of Faith in the truest Gospel sense.

To add one thing, however, may be timely, not so much because of what is said in this book, but because of a danger which seems to threaten some groups of Christian thinkers. It will be well not to allow the present realization of the tragedy of life to drive us into a hopeless pessimism. After all, there is a very real sense in which the leaven of the Kingdom is at work not only in the hearts of men, but in society and in history.

DONALD FRASER FORRESTER.

The Archbishop of York's Readings

READINGS IN ST. JOHN'S GOSPEL: SECOND SERIES. By William Temple. Macmillan. \$2.75.

FROM the review of the former series of these *Readings* a warning may be repeated: The Archbishop of York has a high and deserved eminence in theology proper, above all in the field of philosophy of religion. But this eminence in these important subjects does not guarantee similar authority in unrelated subjects, least of all in the bewildering complexities of the Johannine problem.

With this problem as it exists today Archbishop Temple, to speak with utter frankness, exhibits no familiarity whatsoever. When, for instance, on page xiii he sets an alternative between historic objectivity and "myth," he uses language that is long since obsolete; that there are other alternatives which preserve fully the spiritual value of the Gospel he does not realize at all.

Consequently the reader should pass over comments of this sort and pay attention only to what the Archbishop has to say on the text itself; here, too, there are occasional lapses of understanding but more than enough remains to repay careful and meditative study.

BURTON SCOTT EASTON.

Another "Next World" Novel

FIRST PORT OF CALL. By Elizabeth Jordan. Appleton-Century. \$2.00.

ANOTHER "next world" novel, which pictures the first stage after death as a place where souls are given a moment to adjust themselves to their new surroundings before they pass on to whatever awaits them. And part of the adjustment is to have their past lives fully exposed both to themselves and to others.

Granted these premises, Miss Jordan has written a competent story of a group killed simultaneously in an airplane accident; a group so diverse as to have no apparent common interests but who in the "first port" come to know each other as would have been impossible on earth. Only can such a tale be told at all with all religious interest practically eliminated?

E.

NEWS OF THE CHURCH

Oppose Conscription as Peacetime Move

Noted Clergymen, Laymen Among Signatories Protesting Against "Totalitarian" Measures

NEW YORK—A number of members of the Episcopal Church were included among the 250 distinguished educators, religious leaders, writers, professional and business people, who made known their opposition to peacetime military conscription in a statement made public here on July 8th by the Committee on Militarism in Education.

Included among the Episcopal signatories were Bishops Lawrence of Western Massachusetts, Remington of Eastern Oregon, and Mitchell of Arizona; Retired Bishop Jones, formerly of Utah; the Rev. Drs. Bernard I. Bell and Elmore M. McKee; the Rev. Messrs. Edward H. Bonsall jr., John N. Sayre, and Eliot White; Profs. W. R. Bowie of Union Theological Seminary and Adelaide Case of Columbia University; and Mrs. Henry H. Pierce.

Publishing their views in a statement entitled A Declaration Against Conscription, the endorsers assert that military conscription in peacetime "smacks of totalitarianism" and they contend that its adoption "would be highly dangerous to the spirit and tradition of American democracy."

While conceding that many advocates of conscription are "sincere and distinguished," and that many arguments put forward for conscription seem "plausible," the endorsers of the declaration urge the American people and members of Congress "to deliberate with sober caution before permitting such an unprecedented innovation to become a part of our national life."

Fine Exhibit of Music Materials to Assist Summer School Students

HARTLAND, MICH.—One of the finest exhibits of Church music materials in America will be available during the 10th session of the School of Sacred Music meeting from July 22d to August 1st at Waldenwoods near here.

Thousands of anthems for junior and senior choirs, anthems collections, sacred and secular cantatas, oratorios, vocal and organ solos, and books on hymnology will be on hand.

Celebrates Anniversary

BUFFALO, N. Y.—The Rev. Dr. Walter R. Lord recently celebrated his 25th anniversary as rector of St. John's Church here. He will also be a deputy from Western New York to General Convention.

Noted Chicago Layman Dies



AUSTIN LINDSTROM

CHICAGO—Austin J. Lindstrom, a member of the National Council and active Chicago layman, died here July 10th, after an illness of several months.

A Chicago banker, he had held many posts of importance in national and diocesan Church affairs, and was much in demand as a speaker on laymen's work.

The funeral was scheduled for July 12th in St. Luke's Pro-Cathedral, Evanston.

Mission Society Provides Aid to Evacuated Children, Refugees of Europe's War

NEW YORK—Service to evacuated children and to refugees from warring countries is now an important concern of the New York City Mission Society in its port work.

Already many British children who have come to join parents or relations in the United States have been assisted, and their number is expected to increase.

Since 1856 the society has aided American and foreign travelers at the busy piers, providing temporary shelter for children traveling alone and special care for old people.

Accepts Election as Dean of Seminary for Negroes

MILLWOOD, VA.—The Rev. Robert A. Goodwin, rector of Cunningham Chapel parish here has accepted election as dean of the Bishop Payne Divinity School at Petersburg, Va. He will begin his new duties in September.

Extend Goal to Aid Evacuated Children

Readers Respond Generously to Plea to Provide Christian Homes for British Evacuees

MILWAUKEE—Helping THE LIVING CHURCH to extend its preliminary goal of finding Christian benefactors for 100 refugee children, readers already have offered 135 homes in which they will support and befriend children evacuated from England for the duration of the war. In addition, readers have contributed to date nearly \$2,000 which will be used to cover transportation and emergency expenditures.

More than 18,000 applications for children have already been received from American homes by the United States Committee for the Care of European Children, the organization with which THE LIVING CHURCH is cooperating.

NATIONAL COUNCIL COÖPERATES

As its part of the program, the National Council Department of Christian Social Relations has written to Church child care institutions and agencies and to the bishops of the Church in an effort to enlist aid for the mercy campaign.

According to the Rev. Almon R. Pepper, executive secretary, Church people who have relatives or friends in England whose children they wish to bring to the United States may do so by providing an affidavit of support and transportation costs. These persons should write to Miss Edith M. Denison, resource secretary, 281 Fourth Avenue, New York.

The evacuation of English and other war refugee children has already begun under the auspices of the British government. It is expected that by the end of August 30,000 children will have arrived on this continent.

J. Roland Robinson, Member of Parliament, is serving as a liaison officer between the Children's Overseas Reception Board, which is the official British agency, and the United States Committee for the Care of European Children, which has as its honorary head Mrs. Franklin D. Roosevelt.

Mr. Robinson has stated that 90% of the available space on passenger vessels from the British Isles has been booked for the children. He added that 5,000 or 8,000 children are expected to arrive each week. Half of the children will come on to the United States, while the rest will remain in Canada.

Among those who, since the last issue of THE LIVING CHURCH, have expressed the desire to take one or more refugee children into their homes are the persons listed below.

Mrs. Harold Pearson, Milwaukee; Mrs. Jessie Phillips, Milwaukee; Mr. and Mrs. S. H. Gregg, Whitefish Bay, Wis.; Mr. and Mrs. H. D. Hoopes,

Evanston, Ill.; Mrs. Harry Finlay, Holbrook, Mass.; Mrs. Charles Lund, Exeland, Wis.; Derby Quin Hirst, Brownsville, Tex.; Mr. and Mrs. I. V. Clinger, Van Nuys, Calif.; Mr. and Mrs. Charles Thompson, North Hollywood, Calif.; Mr. and Mrs. A. B. Sanders, Tarzana, Calif.; Mr. and Mrs. Foreman Wallis, Tarzana, Calif.; Mr. and Mrs. Lee Crawford, Tarzana, Calif.; Mr. and Mrs. Herbert Howard, Los Angeles; Mrs. W. M. McGraw, Milwaukee; Dr. and Mrs. William E. Studley, Milwaukee.

The Rev. G. C. Lund, Milwaukee; Mrs. C. F. Enroth, Milwaukee; Mr. and Mrs. J. P. Mertens, Milwaukee; the Rev. R. E. Harding, Milwaukee; Charles N. Barnum, Milwaukee; Mr. and Mrs. C. E. Bertschy, 5347 N. Hollywood Avenue, Milwaukee; Dr. and Mrs. J. E. Haberland, Milwaukee; the Rev. John Q. Martin, Philadelphia; the Rev. Harry H. Jones, Windsor, Vt.; R. M. McNeer, Williamson, W. Va.; Mr. and Mrs. Harold Barron, Kalamazoo, Mich.; Mr. and Mrs. G. H. Barker, Portage, Wis.

The Rev. W. O. Hanner, Rock Island, Ill.; Mrs. Edward Murray, Milwaukee; the Rev. E. Dargan Butt, Valle Crucis, N. C.; Mr. and Mrs. R. N. Taylor, Norfolk, Va.; Mr. and Mrs. Neilson Raidler, Ft. Wayne, Ind.; Mr. and Mrs. Frank C. Chace; Mr. and Mrs. Gordon Philip, Milwaukee; Mr. and Mrs. George Barford, West Allis, Wis.; Mr. and Mrs. A. Mallum, Milwaukee; Mr. and Mrs. Harry Hoard, Waupun, Wis.; Mrs. Stephen Reep, Waupun, Wis.; Mr. and Mrs. J. C. Rogers, Mantou, R. I.; Mr. and Mrs. Henry Horsfield, Mr. and Mrs. Henry Horsfield jr., Mr. and Mrs. John Cowgill, Mr. and Mrs. Joseph Higginbottom, Biddeford, Me.; Mrs. Allan T. Pray, Ashland, Wis.; William H. Vickers, Baltimore; Mrs. M. E. Volgmann, Milwaukee; Mrs. W. H. Wagner, Valle Crucis, N. C.; Mr. and Mrs. F. W. Logan, Tarzana, Calif.; Mr. and Mrs. George R. Baldwin, Sherman Oaks, Calif.; Mrs. Lyman Quincy, Sumter, S. C.; Mr. and Mrs. E. N. Perkins, New York; Mrs. W. A. Graves and Dr. and Mrs. L. S. Willour, McAllester, Okla.; the Rev. W. Robert Webb, Franklin, Pa.; Miss Hortense Hoard, Waupun, Wis.; Mrs. Archie Payne, Scotch Plains, N. J.; Miss A. V. Shinn, Evanston, Ill.

The Rev. T. N. Mason, Upper Darby, Pa.; Mr. and Mrs. J. B. Cook, Columbus, Ohio; A. H. deCourcy, Portsmouth, N. H.; Mr. and Mrs. Alexander Luce, Bethlehem, Pa.; Mr. and Mrs. Paul Harrison, Orlando, Fla.; the Rev. W. Roy Bennett, Roundup, Mont.; Prof. H. R. Cross, Wickford, R. I.; the Rev. W. R. Doyle, Berwick, Pa.; the Rev. S. A. Dunbar, Washington; Mr. and Mrs. S. B. Holden, Sheffield, Mass.; Mr. and Mrs. A. B. Metcalf, Montgomery, Ala.

The Rev. H. C. Whitmarsh, Wickford, R. I.; Mr. and Mrs. George Adelman, Owensboro, Ky.; the Rev. D. R. Bailey, Fall River, Mass.; Mr. and Mrs. John Beardsworth, Fall River, Mass.; Mr. and Mrs. Harry Youell sr., Lake Geneva,

Christ Church, New Parish in Whitefish Bay, Wis., Raises \$26,675 in Two-Week Drive

WHITEFISH BAY, Wis.—A total of \$26,675 in gifts and pledges was reported here by the Rev. Marshall M. Day, rector of Christ Church, as the parish building campaign was brought to a close.

The campaign lasted two weeks, and 65 persons participated in it. One of the early gifts was an anonymous \$5,000, given on the understanding that the parish must raise \$20,000 to earn it. This the parish quickly did.

Land for the new church edifice has already been purchased. Ground will soon be broken, and it is hoped that the new building will be in usable shape early next year.

Fr. Day paid high tribute to the work of Frederic Sammond, chairman, and Chris J. Schroeder, executive secretary, in putting the campaign over the top.

Church Society Plans W. Va. Work

MORGANTOWN, W. VA.—The University of West Virginia has been chosen by the Church Society for College Work as a center of student activity. The Society has made a grant of \$600 yearly for three years toward this work. The Rev. Harold Wilson is Episcopal student chaplain and rector of Trinity Church.

Wis.; Mr. and Mrs. J. E. Berlenbach, Quakers-town, Pa.; Mr. and Mrs. H. F. Bigelow, Kalamazoo, Mich.; Mrs. M. W. Fitzpatrick, Jeffersonville, Ga.; Mrs. G. H. Shea, La Jolla, Calif.

The Rev. Donald Glazebrook, La Jolla, Calif.; Mr. and Mrs. J. L. Green, Jersey Shore, Pa.; Mrs. Catherine Haigh and Misses May and Dorothy Haigh, Daytona Beach, Fla.; C. S. Hall, Los Angeles; Mr. and Mrs. Maxwell H. Herriott, Milwaukee; the Rev. P. K. Kemp, San Angelo, Tex.; Mrs. B. J. Landree, Milwaukee; Mrs. H. E. Pim, Wellesley, Mass.; Dr. and Mrs. O. A. Sander, Fox Point, Wis.; the Rev. Capers Satterlee, Mobile, Ala.; Dr. and Mrs. W. J. Ginnavan, Montgomery, Ala.; Mr. and Mrs. Charles Sedberry, Montgomery, Ala.; Mr. and Mrs. Leslie Hall, Mount Meigs, Ala.; Mr. and Mrs. W. H. Vickers, Baltimore.

Sisters Offer Homes to Aid 56 Evacuees

Refugee Children May be Taken in at Racine, Chicago Homes for Underprivileged Children

MILWAUKEE—Until private homes can be obtained for them in this area, 25 British refugee children have been offered a home with the underprivileged children that are cared for by the Sisters of St. Mary of Racine. The Sisters have also agreed to take 31 children into their home at Chicago.

The announcement came recently in response to the plea voiced by THE LIVING CHURCH, which is cooperating with the United States Committee for the Care of European Children.

St. Paul's Boys' School, Baltimore, through its rector and president of the board of trustees, the Rev. Dr. A. B. Kinsolving, and the headmaster, George S. Hamilton, has agreed to take four London choir-boys, place them with families, and educate them. The boys will study Church music at St. Paul's.

Sister Theodosia, OSA, sister secretary of the Convent of St. Anne, Arlington Heights, Mass., has written that the convent could accommodate three or four middle class girls between the ages of eight and 12 at its boarding school.

Miss Emily T. Hopkins, head of Valle Crucis School, Valle Crucis, N. C., has reported that the school will take two girls of high school age, provided that the school is able to raise money to pay their tuition.

Bishop Gardner of New Jersey is also seeking funds to provide tuition for 25 British refugee girls between the ages of 6 and 16 at St. Mary's Hall on-the-Delaware. The tuition rate would be reduced to a minimum.

CHURCH CALENDAR

JULY

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

COMING EVENTS

JULY

- 15-26. Shrine Mont seminar for clergy, Orkney Springs, Va.
- 15-27. Kanuga clergy school, near Hendersonville, N. C.
- 26-28. Kanuga laymen's conference, near Hendersonville, N. C.

AUGUST

- 1-15. Sewanee Summer Training School, Sewanee, Tenn.
- 3-31. Kanuga camp for boys, near Hendersonville, N. C.
- 13-15. Indian workers' conference, Lake Tahoe, Nev.

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

- 21-27. House of Prayer, Mt. Sinai, L. I., N. Y.

ACKNOWLEDGMENTS

REFUGEE CHILDREN

E. D. Farmer Estate, Geo. Beggs, Executor	1,000.00
Mrs. John McEwen Ames	100.00
Mr. and Mrs. Walter H. Parkin	100.00
Anonymous	50.00
An Invalid	42.41
Anonymous	25.00
Caroline B. Cooke	25.00
Bentley Dadmun	25.00
F. G. W.	25.00
Mr. and Mrs. A. B. Fales	25.00
E. P.	20.00
Lucy R. Powell	20.00
Rev. and Mrs. James E. Wilkinson, D.D.	15.00
Holy Comforter Church, Montgomery, Ala.	10.00
Mrs. Horace A. Beale, Jr.	10.00
R. M. Blackburn	10.00
Col. Alex M. Davis	10.00
Mrs. S. Naudain Duer	10.00
Joseph Griswold	10.00
L. H. Morley	10.00
Halley Newton	10.00
Rev. Henry E. Spears	10.00
Bertha A. Weaver	10.00
Rev. Howard R. White	10.00
Anonymous	5.00
Anonymous	5.00
Anonymous	5.00
Dr. Frances N. Boynton	5.00
Mrs. M. W. Dominick	5.00
Virginia Greene	5.00

Helen Evans Mahan	5.00
Rev. Alfred J. Miller	5.00
Marian S. Puffer	5.00
Ethel Rice	5.00
The Misses Seamans, Wauwatosa, Wis.	5.00
St. John's Mission, Hardwick, Vt.	5.00
St. Thomas' Church, Providence, R. I.	5.00
Rev. T. L. Sinclair	5.00
M. C. R. W.	5.00
M. Van C. Whitehead	5.00
Rev. George B. Wood	5.00
M. L. W.	5.00
A Friend	3.90
Anonymous	2.00
M. W. Lockwood	2.00
Mrs. R. C. Macy	2.00
Martha E. Jones	1.00
C. A. S.	1.00
W. M. S.	1.00

\$1,685.31

Previously acknowledged 29.50

\$1,714.81

FINNISH RELIEF FUND

G.F.S., S. Andrew's Mission, Mayaguez, Puerto Rico	\$1.04
Eugene H. Thompson, Jr.	1.00

\$2.04

ST. CHRISTOPHER'S CHAPEL TRAILER	
W. F. Hicks	\$10.00

Refugees to Attend Camps, Conferences

Episcopal Committee Arranges for Accommodation of 30 Persons; Clergy, Laity Open Homes

NEW YORK—The Episcopal Committee for European Refugees is sending to summer camps and conferences nearly 30 persons, children and adults, who have fled to this country within recent months. Other refugees will be entertained in the homes of clergymen and laymen during the summer.

Twelve refugee girls between the ages of 10 and 20 already have been invited to Girls' Friendly Society Holiday Houses in different parts of the country, and at least six more will receive similar invitations. The houses that already have arranged to entertain the girls are located at Pontiac, Mich.; Alexandria, Va.; Island Heights, N. J., and Delaware, N. J.

Grace Chapel, New York, will entertain two refugee girls at its Tuxedo Park Camp, while St. Stephen's Church, Wilkes Barre, Pa., will have two boys as guests for the entire summer at its Great Neck Camp.

The Chapel of the Incarnation and St. George's Church, both in New York, will each entertain two refugee boys. Another seven year-old boy will attend Miss Mary Gwynn's Camp at Brevard, N. C., all summer.

The Rev. E. B. Mower, rector of St. Peter's Church, Huntington, W. Va., has made provisions to give a refugee an education as well as a vacation this year. An 18 year-old girl will be a guest in his home for the summer and will have an opportunity to attend the University of West Virginia.

An eminent woman writer who recently left Germany will visit during the summer in the home of the Rev. H. H. F. Morton, rector of Holy Trinity Church, Swanton, Vt.

Summer conferences have presented some opportunities to the refugees. A girl of 21 will attend the Ocean City, Md., conference from June 23d to 29th to help in leading discussions. The Rev. Joseph H. Titus of Grace Church, Jamaica, N. Y., is director of the conference.

The Rev. Gerald R. Minchin of St. James' Church, Trenton, N. J., will take a refugee boy to the conference at St. Mary's Hall, Burlington, N. J., from June 23d to 29th. St. James' has provided a scholarship for the boy there.

LAYMEN OFFER HELP

Interested laymen, too, are playing their part in the movement to give refugees a vacation. A parishioner in East Orange, N. J., has invited two refugee girls, 16 and 17 years old, to be her guests at her New Jersey shore home.

Meanwhile the Episcopal Committee is concerning itself with the problem of finding scholarships for many young people of school and college age. Among the youths

Manila Clergy Care for Evacuees From Hongkong

MANILA, P. I.—The Bishop and other clergymen in this city have been caring for all members of the Hongkong Anglican mission and for 10 other persons who have been evacuated from the British crown colony as a safeguard in case of possible increase of Japanese pressure in Hongkong.

Brent School has opened its doors to 73 women and children, recalling its vacationing staff. Mrs. Bayard Stewart, missionary at St. Luke's Hospital here, is in charge of the Red Cross housing department.

More than 2,000 civilians, including most of the 900 Americans who were in Hongkong, have already been transported to Manila.

whose plight have come before Miss Edith Denison, resource secretary of the committee, is Konrad Latour, the son of a famous Viennese conductor, teacher, and composer. The committee is seeking a scholarship for him at Hobart College or Amherst College, so that he can continue his studies in preparation for a career in journalism.

Not only Germans, but Russians and Hungarians, are among the refugees for whom the committee is now working. Ivan Nabohoff, the eight year-old son of a Russian princess who is now working in this country, is seeking a scholarship to a boarding school.

GEOLOGY STUDENT AIDED

A Hungarian college student who wants to complete his study of geology is being aided by the refugee committee. He is Myron Kozary, who was born 22 years ago in Budapest and is now at the University of Michigan. The committee is providing his tuition next semester.

Windham House, New York City residence for Church workers on furlough, will be the home of Dr. Elizabeth Langer, a young Vienna woman who will study library science at Columbia University next year. Provision has been made for her to stay at the house, while the committee is seeking scholarship aid for her. A doctor of philosophy, she has taught during the past year at the State University of Iowa.

Fr. Mason Suffers Stroke

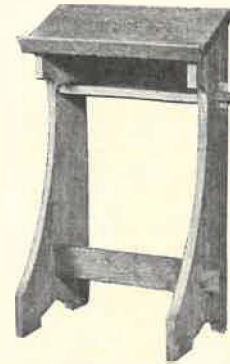
MILWAUKEE—Since he was stricken on June 28th with a hemorrhage that paralyzed his right side, the condition of the Rev. Roy W. Mason of St. Andrew's Church has shown better than normal improvement. His work has been temporarily taken over by the Rev. Messrs. C. A. Weatherby, Alexander Simpson, and George F. White.

Consecrate Church

HYATTSVILLE, MD.—St. Matthew's Church here, known as Pinkney Memorial, was consecrated recently by Bishop McClelland of Easton. Bishop Freeman of Washington, suffering from a broken ankle bone, could not be present.

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NECROLOGY

† May they rest in peace. †

LOUIS A. ARTHUR, PRIEST
 MINNEAPOLIS, MINN.—The Rev. Louis A. Arthur, one of the oldest retired priests of the Church, died on July 4th at his home here.

Born in 1851, Mr. Arthur was graduated from the General Theological Seminary in 1877. He served parishes in Vermont, New York, Illinois, Michigan, and Nebraska. Retired in 1921, Mr. Arthur did supply work on call as long as his strength permitted.

He was the oldest living member of Sigma Phi fraternity and was also a member of Phi Beta Kappa. Mr. Arthur had travelled extensively and had held services in every continent.

He is survived by his daughter, Mrs. William Ritchie.

W. A. LILLYCROP, PRIEST
 SARASOTA, FLA.—The Rev. William A. Lillycrop, since 1934 rector of the Church of the Redeemer here, died on July 1st of meningitis after an operation in a hospital in Jacksonville.

He was buried from St. Martin's Church, Charlotte, N. C., on July 3d, with Bishops Wing of South Florida and Darst of East Carolina officiating.

A graduate of the Virginia Theological Seminary in 1926, Mr. Lillycrop was from 1928 to 1934 the rector of St. Paul's parish, Greenville, N. C.

EDWIN WEARY, PRIEST
 WEST LOS ANGELES, CALIF.—The Rev. Edwin Weary, retired priest and former vicar of St. John's Church here, died on June 26th at the age of 81 years.

Mr. Weary, a graduate of Queen's Theological Seminary, St. John's, Newfoundland, served as a missionary in Labrador. He later served churches in Newfoundland, Ohio, Illinois, and Texas. In 1923 he came to California.

The funeral service at St. Alban's Church, Westwood, Los Angeles, was conducted on June 29th by Bishop Stevens of Los Angeles, assisted by Retired Bishop Shayler.

MRS. THOMAS JENKINS
 PACIFIC GROVE, CALIF.—On the evening of July 3d, Mrs. Thomas Jenkins, wife of the Bishop of Nevada, died suddenly from a heart attack at the rectory of St. Mary's-by-the-Sea here, where she and the Bishop were spending a short holiday.

Mrs. Jenkins, the former Ruth Prichard, spent her early life in Ohio. A graduate of the Deaconess Training School in Philadelphia, her first Church work was in Cincinnati where she was married in 1901.

The following year she and her husband and infant daughter went to Alaska where she lived for eight years. Then the family moved to Fremont, Ohio, and later to Portland, Ore., where her husband was rector of St. David's, and later general

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missionary of the diocese; from this position he was elected to the Episcopate in Nevada. They have made their home in Reno for the past 11 years.

Mrs. Jenkins was an active worker in the Woman's Auxiliary and for some years was diocesan president of the Girls' Friendly Society in Oregon.

Besides her husband, she leaves three daughters, Miss Marian Jenkins, Miss Ruth Jenkins, and Mrs. Frederick W. Mitchell; four sons, Thomas, Selwyn, William, and John; four grandchildren, Thomas and George Jenkins, Jean Wood, and Ruth Selwyn; three sisters, Eunice G. Prichard, Mrs. C. P. Tinker, Mrs. R. M. Von Mullen; and a brother, R. Stanley Prichard.

A Requiem was said at St. Mary's-by-the-Sea on July 6th by the Rev. A. E. Clay, assisted by the Rev. C. E. Greenleaf and the Rev. Theodore Bell. On July 7th the Burial Office was read in St. Paul's Chapel, Oakland, Calif., by Bishop Block, Coadjutor of California.

SIDNEY TROWBRIDGE MILLER

DETROIT—Sidney Trowbridge Miller, senior warden of Christ Church parish, distinguished attorney, and a leader in Detroit's civic and cultural life, died on May 19th, at his home in Grosse Pointe Farms, after a long illness. He was 76 years old.

Mr. Miller was graduated from the Harvard Law School in 1887. In 1923, the honorary degree of Doctor of Laws

was conferred upon him by Trinity College.

Mr. Miller practiced law in Detroit for almost 50 years. The Detroit Bar Association owes its library to his efforts, for as president from 1911 to 1914, he collected more than 21,000 law books for the library.

Succeeding his father, Mr. Miller was president of the Detroit College of Medicine. He was a member of the board of trustees of Cranbrook School; Trinity College; Harris Hall at the University of Michigan, and St. Luke's Hospital, Detroit. He was a founder and director of the Detroit Symphony Society and a vestryman of Christ Church here for many years.

He is survived by a daughter, Mrs. Thomas Byrd of this city. A son, Sidney T. Miller jr. died several years ago.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BAKER, REV. J. THURLOW, formerly in charge of St. James' Mission, Marshall, Minn.: to be in charge of St. John's Mission, Eleele, Kauai, Hawaii, effective August 15th.

BILL, REV. JOHN R., formerly vicar of St. David's, Epiphany, and St. Thomas', Spokane, Wash. (Spok.); is rector of St. Mark's Church, Moscow, Idaho. Address, 612 Elm St.

DECAMP, REV. BENJAMIN C., is in charge of Christ Church, Harlan, and of St. John's, Corbin, Ky. (Lex.). Address, Lewellan Hotel, Harlan, Ky.

HARRIS, REV. L. HERDMAN, 3d, formerly curate at the Church of the Ascension, Pittsburgh, Pa., to be rector of St. Thomas' Church, Oakmont, Pa. (P.), effective September 1st. Address, 374 Delaware Ave.

HENNING, REV. DONALD G. L., formerly rector of Christ Church, St. Paul, Minn.; is rector of Shattuck School, Faribault, Minn.

MCLAUGHLIN, REV. JOHN F., deacon, is serving in the district of Wyoming. Address, Box 396, Lovell, Wyo.

MOORE, REV. BRADNOR J., formerly at Eldorado, Ark.; will take charge of the Church of the Resurrection, Starkville, of the Church of the Incarnation, West Point, and will be student pastor at Mississippi State College, Starkville, Miss.

NEW ADDRESSES

COLWELL, REV. HOLLIS W., formerly Beverly, N. J.; 36 Pine Woods Ave., Troy, N. Y.

SEWELL, REV. WILLIAM R., formerly 202 Parkway Ave.; Trenton, N. J.; 127 Cedar Ave., Rockville Centre, N. Y.

DEPOSITION

DAVIS, GEORGE FRANK, Presbyter, by the Bishop of Harrisburg, June 21, 1940. Deposed. Renunciation of the Ministry.

ORDINATIONS

PRIESTS

MILWAUKEE—The Rev. ROBERT CHENEY SMITH was advanced to the priesthood by Bishop Ivins of Milwaukee in the chapel of the monastery of St. Mary and St. John, Cambridge, Mass., June 2d. He was presented by the Rev. Dr. G. M. Williams, SSJE., and will be on the staff of St. John the Evangelist, Boston, Mass. Address, 980 Memorial Dr., Cambridge, Mass. The Rev. Dr. Angus Dun preached the sermon.

MISSISSIPPI—The Rev. AUBREY C. MAXTED was advanced to the priesthood in Epiphany Church, Tunica, June 25th. He was presented by the Rev. E. Lucien Malone, and remains in charge of Epiphany Church until August 1st, when he becomes assistant at Trinity Church, Galveston, Texas. His father, the Rev. Edward G. Maxted, preached the sermon.

NEW HAMPSHIRE—The Rev. JUNIUS J. MARTIN was advanced to the priesthood by Bishop Dallas of New Hampshire in Christ Church, Exeter, June 22d. The sermon was preached by the Rev. Meredith Wood. The Rev. Mr. Martin will serve at the University of New Hampshire, and be assistant to the rector of Christ Church, Exeter, N. H.

SOUTHERN OHIO—The Rev. ALANSON HIGBIE, curate at the Church of the Advent, Kemper Lane, Cincinnati, Ohio, was advanced to the priesthood by Bishop Hobson of Southern Ohio, May 3d. The Rev. Alnus Thorp preached the sermon.

The Rev. JOHN J. WEAVER was ordained to the priesthood by Bishop Hobson in Trinity Church, Troy, Ohio, May 25th. The Rev. Mr. Weaver is rector of Trinity Church with address at 132 S. Cherry St., Troy, Ohio. The Rev. Herman R. Page preached the sermon.

The Rev. RICHARD YUNGLUT was ordained to the priesthood by Bishop Hobson in St. Thomas' Church, Terrace Park, Ohio, June 5th. The Rev. Mr. Yungblut is rector of St. Thomas' Church. The sermon was delivered by the Rev. P. E. Osgood.

UPPER SOUTH CAROLINA—The Rev. ALLEN B. CLARKSON was ordained to the priesthood by Bishop Gravatt of Upper South Carolina in the Church of Our Saviour, Trenton, S. C., June 28th. He was presented by the Rev. Louis C. Melcher, and is rector of Trinity, Edgefield; Grace, Ridge

Springs, and Our Saviour, Trenton, S. C. Address, Edgefield, S. C.

DEACONS

CHICAGO—ELMER JAMES TEMPLETON was ordained deacon by Bishop Randall, Suffragan Bishop of Chicago, in St. Mark's Pro-Cathedral, Evanston, Ill., July 5th. The candidate was presented by the Rev. Dr. A. Haire Forster, and the Rev. Dr. Harold L. Bowen preached the sermon. Address, 600 Haven St., Evanston, Ill.

LOS ANGELES—WILLIAM ELLWOOD CRAIG, JR., was ordained deacon by Bishop Stevens of Los Angeles in Epiphany Church, Los Angeles, July 3d. He was presented by his father, the Rev. William E. Craig, and will be curate at Grace Church, 449 W. 78th St., Los Angeles, Calif. The Rev. Douglas Stuart preached the sermon.

MINNESOTA—CHARLES HAMILTON CRAWFORD was ordained to the diaconate by Bishop McElwain of Minnesota in Gethsemane Church, Minneapolis, June 23d. The candidate was presented by the Rev. John S. Higgins who also preached the sermon. Address, 5148 Luverne Ave., Minneapolis, Minn.

ROBERT MUNRO WALTERSTORFF was ordained deacon by Bishop McElwain in St. Paul's Church, St. Paul, Minn., June 23d. He was presented by

the Rev. H. G. Wriuch, and Bishop McElwain preached the sermon. Address, 1654 Berkeley Ave., St. Paul, Minn.

MISSISSIPPI—GEORGE P. LABARRE, JR., was ordained deacon in Trinity Church, Yazoo City, June 14th. He was presented by the Rev. E. R. Jones, and will be assistant in Bruton Parish, Williamsburg, Va. The Rev. Dr. Val. H. Sessions preached the sermon.

EDMUND LUCIEN MALONE, JR., was ordained to the diaconate on June 26th. He was presented by his father, the Rev. E. Lucien Malone, and will be in charge of St. Paul's, Woodville, of St. Timothy's, Centreville, Miss., and missions in outlying districts. Address, St. Paul's Rectory, Woodville, Miss. The Rev. W. G. Christian preached the sermon.

NORTHERN INDIANA—THOMAS EDWARD LITTLE was ordained deacon by Bishop Gray of Northern Indiana in St. James' Chapel, Howe School, Ind., June 25th. He was presented by the Rev. George J. Childs, and will do missionary work in Wyoming with address at Ethete, Wyo. The sermon was delivered by the Rev. Robert J. Murphy.

SOUTH FLORIDA—CHARLES WESLEY ADAMS was ordained to the diaconate by Bishop Wing of South Florida in St. Andrew's Church, Tampa, Fla., June

23d. The candidate was presented by the Rev. F. Barnby Leach, and is curate at St. Andrew's Church. The Rev. John B. Walthour preached the sermon.

UPPER SOUTH CAROLINA—JULIAN S. ELLENBERG was ordained to the diaconate by Bishop Gravatt of Upper South Carolina in St. Mark's Church, Chester, S. C., June 26th. He was presented by the Rev. Raymond Fuessle who also preached the sermon. The Rev. Mr. Ellenberg will be in charge of St. Mark's Church, and of St. Peter's Church, Great Falls, S. C. Address, Chester, S. C.

VIRGINIA—S. RUSSELL WILSON was ordained to the diaconate by Bishop Goodwin, Coadjutor of Virginia, in Grace Church, Millers Tavern, July 2d. The candidate was presented by the Rev. Dr. Aston Hamilton, and the Ven. Thomas D. Brown preached the sermon. Mr. Wilson has been assigned to work under the direction of Dr. Hamilton. Address, Millers Tavern, Va.

WASHINGTON—JAMES W. CONNER was ordained deacon by Bishop McClelland of Easton, acting for Bishop Freeman of Washington, in St. Mark's Church, Washington, D. C., June 30th. He was presented by the Rev. Robert J. Plumb, and the Rev. William R. Moody preached the sermon.



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