



## Make Dean Daniels Montana Coadjutor

**Bishop Fox, Soon to Retire, Acts as Consecrator at Pro-Cathedral; Bishop Keeler is Preacher**

HELENA, MONT.—The Very Rev. Henry Hean Daniels knelt on the morning of July 27th before the altar of St. Peter's pro-cathedral, an edifice he helped to build, to be consecrated Bishop Coadjutor of Montana. The consecrator was Bishop Fox of Montana, who in November will retire from his office as diocesan, to be succeeded by Bishop Daniels.

### "STANDING ROOM ONLY"

There was hardly standing room in the pro-cathedral as a result of the number of persons who wanted to see consecrated the man who had served his Montana parish for 12 years. Preacher at the service was Bishop Keeler, Coadjutor of Minnesota. Presenters were Bishops Atwill of North Dakota and Ziegler of Wyoming.

The co-consecrators were Bishop Keeler and Bishop Huston of Olympia. The Rev. Charles A. Wilson was master of ceremonies, and the Rev. Messrs. Thomas W. Bennett and George Hirst were attending presbyters.

### GIVEN BISHOP FABER'S RING

Dean Daniels was the first man in the active ministry in Montana to be elevated to the episcopate during his work in Montana. He was presented with the ring worn by the late Bishop Faber, who was drowned in Glacier national park in 1934. Around Bishop Daniels' neck was hung Bishop Faber's cross.

Bishop Moulton of Utah, who attended the service, called attention to the fact that just 72 years ago Bishop Tuttle arrived in Montana to hold his first service in an Helena schoolhouse.

The new Bishop was honored by a luncheon and a dinner. The clergy presented him with a vestment case, traveling bag, and toilet kit. The parish presented him with a full set of episcopal robes.

## Amsterdam Delegates Thrilled by Journey Across Ocean; Hold Classes on Board Ship



### LEAVING FOR THE SHIP

The Amsterdam delegates are shown here getting into a bus at the Hotel Parkside, New York, in preparation for leaving for the "Statendam." In the foreground William Davidson, Montana delegate, is waving to friends.

## Risks Own Life in Saving That of His Parishioner

WILLIAMSPORT, PA.—Plunging fully clothed into Pine creek near here, the Rev. St. Clair H. Hathaway, rector of All Saint's church here, risked his own life on July 23d to save one of his parishioners, Mrs. Scott R. Wolford, from drowning.

Mrs. Wolford had been swimming with a group of friends from the All Saints' dramatic club and had gone under the water for the third time when Mr. Hathaway went to her rescue. He succeeded in drawing her to shallow water, where other persons gave assistance to both Mrs. Wolford and the rector. Artificial respiration had to be administered to Mrs. Wolford before she regained consciousness.

Mr. Hathaway, who entered the water when Mrs. Wolford's companions screamed for aid, had to swim some distance handicapped by coat and shoes. As Mrs. Wolford appeared on the surface after sinking three times, he pulled off her cap and grasped her by the hair, towing her toward the creek bank. The priest was near exhaustion when he reached safety.

**Dr. Brown, Union Seminary, Makes Stirring Address on Youth's Part in Ecumenical Movement**

BY PETER DAY

R.S.S. Statendam

I HAD not planned to send you any further letters about the World Conference of Christian Youth until the delegates had arrived in Holland and were assembling for the first session. But so much of interest and significance has happened on the trip across the ocean that I am sure you will wish to know about it.

The group of delegates, observers, and visitors is even larger than was at first expected. There are approximately 55 young Churchpeople in the party, under the leadership of the Rev. Ernest Piper of Detroit. Dr. and Mrs. Wedel, who originally planned to make the journey, found it impossible to do so.

### DAILY CELEBRATION HELD

The day begins with a service of Holy Communion at 7:30. After breakfast the entire party assembles for an hour's session on the Christian Community led by the Rev. Dr. Charles W. Lowry, who is to be a delegate and leader of a discussion group at Amsterdam. After the general session, the group is divided into smaller interest sections of about eight members, who take up the several themes which will be dealt with in similar groups at the conference. Groups and their leaders are:

Christian Youth in the Nation and the State, Rev. C. J. Hulsewe.

Christian Youth in a World of Nations, Miss Frances Arnold.

Christian Youth in the Economic Order, Rev. J. H. A. Bomberger.

Christian Youth and Race, Rev. Russell Hargate.

Christian Youth and Education, Rev. John Page Williams (alternate).

Christian Marriage and Family Life, Miss Eleanor Deuel.

The Church: Its Nature and Mission, Miss Ethel Livesley.

The Episcopal young people are a thoroughly normal lot. In fact, they are the life of the party. They stay up much too

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late at night singing popular songs and spirituals and hymns on the top deck, and participate actively in all the passengers' activities. For example, at a costume party last night, our group carried away a lion's share of the prizes. This party, by the way, was especially interesting because Chinese, Japanese, Indian, and Hawaiian representatives appeared in their national costumes.

Several changes have been made in the membership of the Episcopal delegation. It now includes: Charles Peter Boes, who sailed for Europe before the rest of the party; William Davidson, myself, Mrs. Gwen Holland Morrison, Miss Margaret Jefferson, Miss Florence Lerch, Dr. Lowry, Frank Rowley, and Miss Mary Sharpe. The Rev. John Page Williams is an alternate and a discussion leader. Anglicans who will be delegates to the conference from various other organizations and countries include: the Rev. Daisuke Kitagawa of Japan, Paul Laus of the



### DELEGATE AND LEADER

Miss Florence Lerch, Amsterdam delegate from North Carolina, provincial president of the young people's fellowship, is shown with the Rev. Ernest Piper of Detroit.

Philippines, Mrs. Ernestine Postles, and Miss Gertrude Richards.

The discussions on the boat have centered in the problems of the Christian Church as a community. Certainly we are all experiencing in this voyage a most happy sense of community not only among ourselves but also with the members of other parts of the Christian community.

### DR. BROWN ADDRESSES DELEGATES

Perhaps the high point of this experience came last Sunday afternoon when Dr. William Adams Brown, professor emeritus at Union theological seminary, addressed us on the part we had to play in the ecumenical movement. Dr. Brown, after pointing out that the problems of uniting the Church, carrying out its teaching in Life and Work, and forwarding the Christian World Mission would very soon fall upon our shoulders, gave us a thrilling vision of the glory of this threefold task. His address was shot through with a spirit of youthful optimism and enthusiasm which would have been remarkable in a much younger man.

After Dr. Brown had concluded, Baron and Baroness van Boetzelae van Asperen en Dubbeldam, also famous in the ecumenical movement, made brief addresses



### THE ROAD TO AMSTERDAM

Left to right: The Rev. James Mahagan, a visitor to the conference, who is going to establish liaison between the Rotary clubs of Oxford, England, and Oxford, N. Y.; Miss Ruth Yokum, Ohio; James Ludlow, son of Bishop Ludlow, Suffragan Bishop of Newark; Peter Day, managing editor of "The Living Church"; the Rev. Kenneth Heim, Missouri; Mary Sharpe, Texas; Rev. William McConnachie, Presbyterian clergyman "adopted" by the Episcopal group; and Allison Harrison, YWCA group member.

emphasizing their confidence that the Amsterdam conference would make a real contribution to the Church's life.

### DR. LOWRY INSPIRES GROUP

Dr. Charles W. Lowry, unquestionably the most prominent member of the Episcopal Church delegation to the conference, describes himself, when pressed for a term, as either an Evangelical Catholic or a Catholic Evangelical. Like the early Tractarians in the Church of England he deprecates the extensive use of ceremonial and elaborate trappings in the Holy Communion. But, also like the Tractarians, he places the Church as God's chosen vessel of grace and truth in the center of his thinking. Asked whether he believed that the Church was a visible, discernible entity in the world, he replied that he did so believe, but that the Church could not be considered co-terminous with any one communion. Nevertheless, he believes that, just as individuality finds its true expression in community, the Church is the divine community in which the individual soul finds its supreme significance, lives its life, and obtains grace and power to conquer sin.

Dr. Lowry, a professor in the Virginia theological seminary, is almost as young as the men he teaches. Thirty-four years of age, he has a young man's serious concern with whatever task is before him, whether it is ordering a meal, playing a game of deck tennis, or leading a class. He is impatient of professorial tricks to catch the interest of the shallow-minded, but will patiently explain again and again a difficult point which a slow student has not caught.

Slightly taller than the average, he is active physically as well as intellectually. He does not mix with the young people as readily as some of the other clergy on board, and some of them are a little afraid of his intellectual acuteness. Nevertheless the young people like and respect him, and find him readily approachable for advice and consultation.

## Parish Planning is Already Being Used

Bishop Manning Tells N. Y. Paper That News Story May Give Wrong Impression to Readers

BISHOP Manning of New York, in a letter, dated July 27th, to the New York *Herald Tribune*, calls attention to the fact that statements from the newly published yearbook of Trinity parish, New York, which were quoted by the *Herald Tribune* on July 24th, may give the impression that at present there is no careful oversight and planning in regard to the location, or possible relocation, of parishes in Manhattan.

The Rev. Dr. Frederic S. Fleming, rector of Trinity church, had suggested in his preface to the yearbook [see THE LIVING CHURCH, August 2d, page 13] that a board of strategy be created which would have oversight of planning the relocation of the metropolitan parishes.

### LETTER TO "HERALD TRIBUNE"

Bishop Manning's letter is quoted in full below:

"To the Editor:

"In your issue of July 24th you quote certain statements by the Rev. Dr. Fleming in the recently published yearbook of Trinity parish as to the need of careful oversight and planning in regard to the location, or possible relocation, of the parishes of the Episcopal Church in Manhattan.

"Although Dr. Fleming would not so intend them, these statements may give the impression to those unfamiliar with the work of the diocese that there is at present no such oversight and planning. I therefore call attention to the fact that these very matters are under the constant consideration and oversight of the Bishop of the diocese and the Suffragan Bishop, in consultation, whenever necessary, with the rectors of the parishes and with the standing committee of the diocese, which includes both clergymen and laymen.

"In times past when there was no diocesan regulation of the matter, parishes were sometimes unwisely located, but under our present canons no parish can be established, or removed to a new location, without the consent of the Bishop and the standing committee of the diocese.

### GIVES INSTANCE OF MOVE

"When this is advisable and practicable, changes of location should, of course, be made, and a striking instance of this is now in process in the removal of the old parish of the Epiphany from 35th street and Lexington avenue to a new site at York avenue and 74th street, where there is a more real field for its work.

"In view of the movements of population in Manhattan, the matter requires constant and careful consideration from many points of view. But the worst thing possible would be for the Church to discontinue its ministrations where these are so greatly needed in the crowded districts and the poorer parts of the city in order to remove to what from a material standpoint might be regarded as more favorable locations.

"WILLIAM T. MANNING."

## World Council is to Hold 1941 Meeting in America

UTRECHT, HOLLAND (RNS)—The first meeting of the proposed World Council of Churches will be held in America in September, 1941, it was announced here following a meeting of the administrative committee of the council's provisional body.

The committee also heard a confidential report on the international situation prepared by a group of 30 experts who had met in Geneva prior to the committee's meeting here. The report recommended that certain immediate steps be taken in view of the present international tension. One of these steps, it was revealed here, urged strict avoidance of any "unconscious furthering of propaganda."

Committee members described the report as going far beyond any preceding ecumenical conference in formulating definite principles to be observed in inter-state relations as well as in concrete suggestions for Church action.

## Find That Task of Church is Work of Every Member

HENDERSONVILLE, N. C.—"The task committed by Christ to His Church is the work of every member of the Church and not of the clergy alone"—this the committee on findings reported as the consensus of the group, as a result of the laymen's conference held July 14th to 16th at Kanuga Lake here.

The committee on findings, appointed by the conference chairman, Joseph E. Hart, was composed of Justice Heriot Clarkson, C. G. Creighton, J. C. Williamson, and William L. Balthis. The conference was the 13th annual one held for the men of the Church in the two Carolinas.

The Rev. Dr. Arthur M. Sherman, whose wife lost her life in an automobile accident as she was on her way to the conference with Dr. Sherman and their son, was able to get to the conference despite injuries. He was able to take over his class on Madras the second week, a substitute having taken his place the first week.

Other findings of the committee follow:

"That there is a pressing need for an awakened sense of responsibility on the part of the laymen for the extension of Christ's Kingdom, in view of the existing world conditions;

"That the conference heard with thankfulness of the ideals of Christian Religion and its application to every day living; the ideal of the unity of man in the human relationship in our daily walk. The entire conference showed a high spiritual desire to carry forward with zeal and enthusiasm the work of human relationships.

"We commend the value of this conference of laymen, and our desire is that it will be thoroughly publicized in our Churches and papers, and every effort made to interest our laymen in the work of bringing men to these conferences. We, therefore, earnestly urge the continuance of this annual conference of laymen and recommend similar conferences throughout the Church."

## Two English Bishops Bid People Goodbye

Thousands Gather to Show Their Affection for Aged Diocesans in London and Sheffield

LONDON—By a coincidence two veteran English diocesan Bishops—Dr. Winnington-Ingram of London and Dr. Burrows of Sheffield—said goodbye to their people on the same night.

The Albert hall, London, was packed from floor to ceiling with Londoners desirous of manifesting their affection and gratitude to the radiant personality who has been their Father-in-God and their never-failing friend for the past 38 years. The Archbishop of Canterbury presided.

Speeches were made by George Lansbury, the well known Socialist member of parliament, almost the Bishop's contemporary in age, and his friend from the days when he was a young suffragan bishop in the East End of London; by Lord Sankey; by Dame Beatrice Hudson Lyall (representing the women of the diocese); and by two priests representing clergy of the Anglo-Catholic and Evangelical schools.

The Archbishop described Dr. Winnington-Ingram as "a Bayard of the Faith," and Lord Sankey called him the happy warrior. But Dame Hudson Lyall hit on the happiest description when she spoke of him as "the Peter Pan of the episcopal bench."

### GIVEN FAREWELL OFFERING

The Bishop was presented with a framed address from the diocese and with a farewell offering of £5,056. When he expressed his thanks for the things his people had said about him and given to him, the Bishop described himself as an ordinary man with a very grave defect—a dislike of saying no.

"I am much too kind-hearted to be a good bishop," he added ruefully. "A bishop should be made of sterner stuff. But in spite of all my infirmities, I think I have proved, to my own satisfaction and, I hope, to yours, that love never fails."

On the same evening, in Sheffield, 3,000 people from all parts of the diocese of Sheffield filled the city hall to bid farewell to Dr. Burrows who became first Bishop of the see when it was constituted a quarter of a century ago.

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# HAUNTED HOUSES

BY THE REV. WILLIAM G. PECK, S.T.D.

I AM not thinking of ghosts. Unlike some of my friends, I have never seen a ghost; but I conceive that houses in which men and women have known years of quiet peace, or periods of bitter sorrow and tumult, may somehow receive and hold subtle impressions which they will yield again to some sensitive stranger who enters their doors. It is sometimes said that these experiences arise from nothing more than the unconscious perception of material details. And indeed, if one enters a room which presents evidences of easy, gracious human existence, signs of affectionate care and good taste, the assumption normally arises that the people who live there are happy and contented. On the other hand, a house unkempt, forlorn, uncared for, suggests at once something amiss in the lives of its inhabitants.

But it really is impossible to explain the matter so simply, for sometimes no analysis of the external surroundings will confirm an intuition, which nevertheless proves to be true. Amid the most serene outward signs, it is possible to be suddenly conscious of lurking sadness or tragedy; and I have been in gloomy and tumble-down houses where the deepest secret was no more than one of happy-go-lucky laziness. I am not offering any attempt to account for this strange power of a place to re-create in some men the emotions which others have previously felt there. I am only saying that I find it difficult

to doubt that something of the sort may happen.

I will go so far as to say that even the awareness of spiritual atmosphere in some house, the history of whose inhabitants is well known to the visitor, is not necessarily an illusion arising from purely subjective origins. The knowledge of what has actually happened in a certain place may help to interpret more clearly the vague depression or consolation which one receives there; but the fact that the knowledge exists does not prove that without its existence the place would be found to exert no special influence.

I remember a visit to a certain English village, during which I several times had to pass a grim little house, standing in a dip of a lonely road, overhung with trees and very remote from the world. I was then a grown man, but every time I came near to that house I was conscious of deep distaste and something like fear. I was puzzled, and mentioned the subject to my host, expecting that he would smile at my absurdity. He did not smile, but told me that some time previously a girl had been foully murdered there. I had never heard of the murder. Indeed, I had never even heard of the village until I had occasion to go there.

#### THE STEVENSON HOUSE

Remembering this, I cannot easily believe that what I have felt in other houses, the story of whose past inmates I have already known, has been entirely due to my realization that certain events actually happened in this particular spot. It may be that the Stevenson house in Edinburgh—I mean the house in which visitors may see so many memorials of Robert Louis—acquires its atmosphere only from the suggestions offered by those things: toy theatres, photographs, Louis' early manuscripts, some of his personal belongings. Certainly the family removed from that house when he was still very young. Yet, all the time I was there, I was hearing the voice of a sleepless boy, and the voice of a Scotch nurse, and "the little feet along the floor." Perhaps even in the early childhood of such a man as Robert Louis Stevenson, there was a vivid and passionate reality beyond the normal which may have impregnated that place in ways beyond our present understanding. This may be no more than fancy; but there are stronger instances.

#### MEMORIES OF KEATS

There is the Keats house, at Hampstead in North London. Thomas Hardy once paid a visit, and was conscious of its strange influence. It has been remarkably preserved. Much of the furniture is the same as Keats saw and touched daily. A chair in which he sat to have his portrait painted stands where it stood then. All

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WILLIAM D. MESENZEHL, MGR.

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this, of course, is strongly suggestive. And yet there is something more. There is a brooding force of sorrow and lament in these rooms. One not only knows that to this house the young poet came on a bitterly cold night, and found blood upon his handkerchief; one is somehow aware of being in the presence of emotional stress and spiritual conflict—stress and conflict which are not one's own.

#### TRAGIC HAWORTH RECTORY

There is, again, the Old Rectory at Haworth, on the wild Yorkshire moors. I have been there more than once. I can say that I am pretty well soaked in the Bronte legend. Yet I am as sure as possible that it was not my own vivid recollection of the recorded events of that tragic history that

created the harrassing and disturbing air which fills that house. It has its own sharp breath which, whatever the psychologists may say, comes to a man as a thing actually met and not as a thing invented or imagined. And in retrospect, it does not appear as something felt in a dream. It always fascinates me, yet I am always relieved to get away from it. But the memory stays with me, and after one visit I wrote some verses which are intended as no more than a symbol. Emily Bronte is dead and buried, and it is midnight at Haworth parsonage:

Over the tangled heather and broken boulder,  
Over the graves that lie on the moor's  
rough shoulder,  
In the black night, the cold wind sobs and  
swoops,

Mounts, and threshes the clouds, and an-  
grily stoops  
To grapple and shake in its senseless, shel-  
tering rage  
The quiet walls of the sleeping Parsonage.

Within the house, in the sleeping house, no  
sound!

Muted and far seems the storm that battles  
around.

Under the roof, this storm-tossed family of  
sorrow

Heeds not nor hearkens, till pain comes  
back with the morrow.

But in the dark kitchen, down by the fire's  
last embers,

The old dog, Keeper, stirs, and a little  
remembers . . .

And the wind sobs, sobs away on the waste  
of the moor—

Even the dog sleeps now, outstretched  
on the floor;

For an echoing cough in the night, from  
her restless bed

Comes no more; and her light hand on  
his head

Comes no more. And she never will call him  
again,

To run with her on the hills, in the wind  
and the rain.

#### HOUSES OF GOD

I have mentioned some houses which seem to have received the impress of human conflict and suffering. But there are others, and chiefly there are the houses of God, the Christian churches. Surely my readers will recall entering some church for the first time and having become immediately aware of an atmosphere of prayer. You know at once that blessing is upon the place. I remember a chapel in New Hampshire. If I am not mistaken, it had once been an ice-house, hewn out of the living rock. It had window-spaces opening upon a river. It made no pretensions. It was small and unadorned. Yet I wished to go on praying forever in that place.

Is it possible that we are here dealing with more than the effect of past human moods and resolves? That Another has here spoken with the souls of troubled men and women? That divine love has moved and acted here in special circumstances? For the Presence of God is not to be thought of as if it were a gas evenly distributed through all space.

Of the Presence in the Blessed Sacrament I will not now speak. That is a matter of dogma, of theological conviction and spiritual experience beyond the level of our present consideration, though it is not unconnected with it. Yet it is a reflection worth pondering, that in our prayer, no matter where we pray, there may be initiated some subtle and holy influence which a passer-by whom we shall never meet in this world may receive to his benediction. We may leave no candle burning before a shrine—though there is loveliness in such a deed; but perhaps every prayer lights a candle which seeing eyes may behold.

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## NECROLOGY

† May they rest in peace. †

### ALFRED D. ELLIS, PRIEST

PLAINVIEW, TEX.—The Rev. Alfred Donaldson Ellis, minister in charge of St. Mark's mission, Plainview, student pastor for West Texas State Teachers' college, Canyon, and correspondent for THE LIVING CHURCH, died suddenly the night of July 20th in a Plainview hospital. Three weeks previously he had undergone successfully an appendectomy, but a number of complications were revealed during convalescence. He had apparently begun to improve when a fatal blood clot suddenly developed.

A funeral service was held in St. Mark's mission, Plainview, by Bishop Seaman of North Texas, assisted by the Rev. John A. Winslow of Lubbock, with the Rev. Willis P. Gerhart of Abilene and the Rev. F. A. Foster of Amarillo vested. The mission committeemen of St. Mark's were active pall bearers and the ministerial alliance of Plainview served in an honorary capacity. Interment was in Nashville, Tenn.

#### WAS PHI BETA KAPPA

This young priest had his degree of Bachelor of Arts from Vanderbilt and his degree of Bachelor of Divinity from the University of the South, Sewanee. He was a Phi Beta Kappa, and was a scholarly preacher and a faithful pastor. He was ordained deacon on his twenty-fifth birthday, June 6, 1937, by Bishop Maxon, and priest on March 15, 1938, by Bishop Seaman. He was married in August, 1938, to Miss Lois Huddleston of Nashville.

He taught a course and supervised recreation at the North Texas district episcopal youth conference in June, and just before this was in an automobile accident, he and his wife escaping injury at that time.

In March of this year his father, the Rev. Amasa Donaldson Ellis, retired priest of the diocese of Tennessee, died while on a protracted visit to his son in Plainview.

Survivors beside the widow are Mrs. Irene Clarkson Ellis, his mother; Richard B. Ellis, his brother; Richard M. Ellis, an uncle; and Miss Mary E. Ellis, an aunt.

### Inclination to Sidestep Individual Burdens Scored by Bishop Abbott

NEW YORK—A warning against the inclination to sidestep individual burdens was delivered by Bishop Abbott of Lexington on July 30th, when he spoke at St. James' church here. He said the inclination is all too prevalent among men and women today.

"We substitute for our personal responsibility," Bishop Abbott declared, "a general interest in social reform which, in our estimation, will undoubtedly rearrange the world so that all will be benefited."

## CLERICAL CHANGES

### ORDINATIONS

#### DEACONS

KENTUCKY—CUSTIS FLETCHER, JR., was ordained deacon in Grace Church, Paducah, Ky., by Bishop Clingman of Kentucky on June 28th. The candidate was presented by his father, the Rev. Custis Fletcher, and the Rev. J. Wilson Hunter preached the sermon.

LOS ANGELES—HOWARD A. JOHNSON, in charge of St. Andrew's Church, Elsinore, Calif., and PAUL M. WHEELER, in charge of St. Mary's Mission, Palms, Calif., were ordained to the diaconate by Bishop Stevens of Los Angeles in All Saints' Church, Riverside, Calif., July 6th. The Rev. Henry C. Smith preached the sermon.

MILWAUKEE—In the Chapel of St. Mary the Virgin at Nashotah House, Nashotah, Wis., on May 25th, Bishop Ivins of Milwaukee ordained the following to the diaconate:

## CHURCH SERVICES

### NEW YORK

#### 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. G. P. T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.  
11:00 A.M., Morning Service and sermon.  
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The church is open daily for prayer.

#### St. George's Church, New York

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REV. ELMORE M. MCKEE, Rector

8 A.M., Holy Communion; 11 A.M., Service and Sermon

Clubs, Clinics, Summer Camps, Rainsford House

#### Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.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

8:00 A.M., Holy Communion;  
11:00 A.M., Morning Service and Sermon.

Preacher:

The Rt. Rev. H. P. Almon Abbott, D.D.  
Bishop of Lexington

Holy Communion

12:00 M., Thursdays and Saints' Days.

### NEW YORK—Continued

#### Church of St. Mary the Virgin, New York

46th street, between Sixth and Seventh avenues

Sunday Masses, 7 and 9; Sung Mass, 11 A.M.  
Preacher: Rev. Bernard Iddings Bell, D.D.  
Daily Masses, 7 (Thursdays, 7 and 9:30 A.M.).  
Confessions: Thursday, 5 P.M.; Saturdays, 2:30, 5, and 8 P.M.

#### St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M.

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

Thursdays: 11 A.M., Holy Communion.

#### Little Church Around the Corner

#### TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 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: 7 and 9 A.M. and 12:30 and 5 P.M.

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, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong: 5:30 daily.

LLOYD EVANS THATCHER, presented by the Rev. Dr. Sherman E. Johnson; JAMES CORBETT SOUTHARD, presented by the Rev. Dr. Frank H. Hallock; CHARLES AMES WEATHERBY, presented by the Rev. Kenneth D. Martin; ALEXANDER VAN CORTLANDT HAMILTON, presented by the Rev. Dr. Vincent Brummer; and WALTER SCOTT VINCENT McLEOD, presented by the Rev. Dr. W. Freeman Whitman. The sermon was preached by the Rev. B. Stewart Bert.

MISSISSIPPI—AUBREY C. MAXTED was ordained to the diaconate by Bishop Green of Mississippi in St. John's Church, Pascagoula, June 29th. The candidate was presented by the Rev. Robert E. Grubb, and will assist at St. Andrew's Church, Jackson, Miss., until October 1st. The sermon was preached by the Rev. Edward G. Maxted, father of the deacon.

TEXAS—EDWARD CABOT STEIN, JAMES PARKER CLEMENTS, and FRANCIS WINGATE HAYES, JR., were ordained deacons by Bishop Quin of Texas in the Church of the Good Shepherd, Houston, July 5th. The Rev. Everett H. Jones preached the sermon.

The Rev. Mr. Stein was presented by the Rev. Morris F. Ellicott, and will be in charge of the Church of the Intercession, Liberty, Texas. The Rev. Mr. Clements was presented by the Rev.

Everett H. Jones, and will be in charge of St. George's Church, Texas City, Texas. The Rev. Mr. Hayes was presented by the Rev. Charles A. Summers, and will be in charge of St. Paul's Church, Houston, Texas.

**SUMMER ACTIVITIES**

KEELER, Rt. Rev. STEPHEN E., will be in charge of the services in St. Paul's Church, Duluth, Minn., from July 30th through September 3rd.

COPELAND, Rev. DON H., of St. Alban's Church, Cleveland Heights, Ohio, is preaching every Sunday in August at St. Paul's, Flatbush, Brooklyn, N. Y. Address, 157 St. Paul's Place.

ECKEL, Rev. Dr. EDWARD HENRY, rector emeritus of St. Andrew's, Fort Worth, Tex.; is in charge of Christ Church, St. Joseph, Mo., during August. Address, 207 N. 7th St.

NELSON, Rev. PHILIP, vicar of St. James' Church, Pullman, Wash.; is in charge of the services at St. Paul's on the Hill, St. Paul, Minn., from July 16th to August 27th, with address at 1539 Goodrich Ave.

SMKINS, Rev. ELDRED C., vicar of St. Paul's Church, New Smyrna Beach, Fla.; will supply during August at the Church of the Holy Cross, Miami, Fla. Address to September 1st, 3635 Northeast First Ave.

**APPOINTMENTS ACCEPTED**

BATCHELDER, Rev. ROBERT C., Jr., formerly curate of St. Paul's Church, New Haven, Conn.; to be rector of St. James' Church, Lancaster, Pa. (Har.), effective September 24th. Address, 115 N. Duke St.

GOODRICH, Rev. HERBERT J., formerly at Scarsdale, N. Y.; will be on the staff of the New York Protestant Episcopal City Mission Society as chaplain at Fordham Hospital and North Brother's Island. Residence address at Apt. A 3, 3045 Grand Concourse, New York City.

GRAY, Rev. D. MARVIN, formerly in charge of St. Paul's Church, Columbus, Miss.; to be in charge of Nativity Church, Greenwood, Miss., effective September 1st.

HAMILTON, Rev. JONES S., formerly rector of Trinity Church, Hattiesburg, Miss.; to be rector of St. Paul's Church, Columbus, Miss., effective September 1st.

HARRIS, Rev. JOHN U., formerly rector of St. Thom's Church, Hanover, N. H.; to be on staff of Trinity Church, Boston, Mass., effective September 1st. Address, 14 Lawrence Road, Chestnut Hill, Boston, Mass.

JONES, Rev. GIRAULT M., rector of St. Andrew's Church, New Orleans, La., has been ap-

pointed archdeacon of East Louisiana, in succession to the Rev. W. TATE YOUNG who has been transferred to the diocese of East Carolina.

LEWIS, Rev. JAMES T., formerly rector of Trinity Church, Bend, Oreg. (E.O.); to be in charge of St. Barnabas', McMinnville, and of St. Hilda's, Monmouth, with address at McMinnville, Oreg., effective September 1st.

MCDONALD, Rev. FREDERICK A., formerly in charge of St. John's, Centralia, Wash. (Ol.); to be rector of St. David's Church, Portland, Oreg., effective September 1st.

NEWTON, Rev. E. ROBERT, of the diocese of New York, is in charge of St. Paul's Church, Southington, Conn. Address at the rectory.

PARSONS, Rev. GEORGE W., formerly rector of St. James' Parish, Long Beach, L. I., N. Y.; to be vicar of St. Andrew's Chapel, College Park, Maryland (W.), effective September 6th. He will also be chaplain of students at the University of Maryland.

PRICE, Rev. WILLIAM P., recently ordained deacon, is in charge of the churches at Asheboro, and at Albemarle, N. C.

WELLER, Rev. HEBER W., formerly of Luling, Texas (W.T.); is rector of Grace Memorial Church, Hammond, La.

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# EDITORIALS AND COMMENTS

## For Fair Visitors

ARE you visiting the New York World's fair this summer? If so, why not take the opportunity to visit some of the shrines of the Church in and about the city, and to see the Church at work in the metropolitan area?

Among places of pilgrimage for Churchmen, the Cathedral of St. John the Divine ranks first. Unfortunately it cannot be seen at its best this summer, because of the work being done upon it, but the Cathedral is always deserving of a visit. Then there is historic Old Trinity, the romantic Little Church Around the Corner, stately St. Thomas', tiny Corpus Christi, and many another church noted for its beauty or its picturesque-ness. Others are famed for their special services or associations, as the Church of St. Mary the Virgin, sometimes affectionately called the "cathedral of Anglo-Catholicism," or Calvary church, where Dr. Shoemaker and the Buchmanites hold forth. And to see the Church at work, a visit to the Seaman's Church Institute or any of the good works sponsored by the City Mission Society will be revealing. Then, too, there are the foreign churches and chapels of our communion—Saint Esprit (French), Holy Family (Spanish), St. Mary of the Angels (Italian), and others.

Near New York is a genuine shrine that ought to be made a place of general pilgrimage for our people—the old Glebe House in Woodbury, Conn. Here it was that on March 25, 1783, ten clergymen met and elected Samuel Seabury as Bishop of Connecticut, and sent him abroad to be consecrated as the first bishop of the American Episcopal Church. Nearby, too, are two monasteries that Churchmen will enjoy visiting—Holy Cross monastery at West Park, N. Y., and the Franciscan monastery of Little Portion at Mount Sinai, Long Island.

How many of these and other worthwhile centers of church work in and about New York have you visited?

## Pilgrimage to Palestine

A NUMBER of American Churchpeople have signified their intention of participating in the pilgrimage to the Holy Land sponsored by the Church Union next April. This is an ideal way to make the trip, as the Church Union has chartered a special ship and made arrangements for daily Mass and for reception by many of the Eastern Orthodox patriarchs and prelates, as well as for lectures on the places to be visited.

If enough Churchmen from this country signify their intention to join the pilgrimage, it will be possible to make special arrangements for their comfort and convenience. Sailing from New York immediately after Easter, they could join the English party either at London or at Venice; or arrangements could be made to spend Easter in London or in Rome.

The editor of THE LIVING CHURCH is hoping to take part in the pilgrimage, and will be glad to hear from others in the United States and Canada who are interested, even though they might not be able to make any definite commitment at this time. It is also important that enough reserva-

tions be received by the end of August to enable the Church Union authorities to confirm the charter of the ship. We therefore ask all who are seriously considering the possibility of participating in this pilgrimage to write us as soon as possible, even though their plans at this stage may be very indefinite.

## The Open Church

HERE is a pungent sentence from the recent annual report of the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, New York:

"No church, in any city, has a right to exist whose doors are not open every day of the week and where services of the Church are not maintained without interruption each succeeding day."

Fortunately in recent years great progress has been made toward attaining the ideal of the open church, but the point still needs to be stressed. Laymen are entitled to find their churches open at any time of day, under all normal circumstances.

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### Salvation and Judgment

TENTH SUNDAY AFTER TRINITY

AUGUST 13TH

THE *Epistle* and the Gospel stand in sharp contrast to one another.

The *Epistle* speaks of the gift of Salvation to man; there is one Holy Spirit, but many and diverse gifts of the Spirit, for the Church, the Body of Christ, has many members, and God has made us all different. The unity of the Body is seen in the one Holy Spirit, inspiring the confession of one common faith: "no one can say that Jesus is the Lord, but by the Holy Ghost."

The *Gospel* speaks of the refusal of the gift of Salvation, and its consequences. Our Lord weeps over Jerusalem, as He pronounces judgment on it "because thou knewest not the time of thy visitation": when the Son of God visited (came to) them, they had not eyes to see who He was. Therefore "thine enemies shall cast a trench about thee"—all this was fulfilled in the destruction of Jerusalem in 70 A.D. What is our Lord's verdict on our modern civilization?

Yet He goes into Jerusalem, casts out the money-changers from the Temple, and teaches there daily. So today He is present with us, in our midst, pleading with us to believe in the Truth and receive His gift of salvation.

In the *Collect* we pray that we may make a right response: that we may so pray according to the mind of Christ that it may be possible for our prayer to be heard and our petitions obtained.