

WHYS AND WHEREFORES by Bishop Johnson

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 28, 1933



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# THE WITNESS

*A National Paper of the Episcopal Church*

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

THE COMMISSION OF SOCIAL JUSTICE of the Central Conference of American Rabbis, of which Rabbi Edward Isreal of Baltimore is the chairman, has issued a significant statement on the subject of social justice. For many years, they point out, preachers of all faiths have been getting themselves into difficulties for daring to challenge the justice of our social order. Now almost overnight it has become a patriotic duty to uphold the very ideals the preachers have been talking about, with many, who a few months ago reviled ministers for advocating these measures, going so far as to threaten boycotts against merchants and manufacturers who do not accept the program. "Reiterated appeals to economic godliness have fallen on deaf ears. A fiat of government seems necessary to make the prophetic voice of religion respectable in the eyes of most of the laity. That is why we harbor the fear that the present acceptance of the social and humane ideals of the N.R.A. on the part of many industrialists may be prompted by momentary patriotic necessities rather than an abiding righteous will to bring about a more just and equitable social order."

The statement also expresses the fear that with many there is a complete misunderstanding of the basic motives of the administration. After stating that our present economic society cannot possibly endure, the commission goes on to point out that too many look upon the N.R.A. as a temporary measure the purpose of which is to restore business "and to bring back the allegedly halcyon days of 1928 and 1929. In fact, at the first signs of a returning prosperity, certain economic interests have shown an impatience with the governmental decrees. They see once more a trough worth dipping one's hands into, and they do not like to be told that they cannot push the other fellow aside unceremoniously."

We are entering an era not only of new economics but of a new social morality as well, the statement continues—new as to general recognition, though long agitated by religious forces. This new social morality frowns upon the exploitation of labor saving machinery for the enrichment of the few; it demands means for buying for the masses of the people; it abhors any effort to construe economic planning in terms of economic fascism which would spell the doom of all true industrial democracy and would bring only oppression and violence; it requires the organization of the workers for collective bargaining, under its own leaders selected by a truly free choice. Unemployment insurance, old age security, adequate accident and health

insurance, complete abolition of all form of child labor, long advocated by the churches, will all soon have official acceptance if we are to achieve the ethical attitude toward economic life which is the chief aim of the new order. "It means," concludes this powerful statement, "that humanity will be partners instead of enemies in the great task of living. It means, above all, that the material security resulting from our labors will not become an end in itself but the means to a greater end in which man, stronger in body and mightier in spirit, will rise to ever greater heights."

SINCE MANY ORDERS for subscriptions and bundles are still being received from those who wish to have the articles on Christian Fundamentals, announced to commence in this issue, we have postponed the launching of this series, and the one by Bishop Johnson on The Devotional Aspects of the Prayer Book, until next week.

WITNESS READERS have read of the fine things the Tokyo *Japanese Advertiser* said about the recent dedication of the grand new St. Luke's Hospital. Inasmuch as that paper is printed in English and has a very small circulation we were interested to see what the Japanese press itself was saying about St. Luke's. The information received is disturbing. *The Kokumin*, *The Yushin Nippo* and *The Hochi*, all popular Japanese papers, seem to be doing their best to stir up prejudice against the hospital and against Dr. Teusler, its head. The charges made are that the doctor is a United States spy and the institution his base. His family are accused of taking pictures in a fortified zone. He is himself reprimanded for sailing through the forbidden military areas on his yacht to his Hayama villa. The high tower of the hospital is a fine place from which to pry into Japanese military preparations, these Japanese papers point out, completely ignoring the fact that the tower was built from officially sanctioned plans. One paper even advocates the forcible removal of Dr. Teusler if he maintains what it calls his "spiteful attitude."

All this sounds like part of the propaganda of hate against everything American which now is going strong in militaristic Japan. The charges are absurd. But these Japanese do not seem very grateful for all the money—and it was a great deal—which the Episcopal Church put into that new hospital. The international friendship which our leaders had in mind when the work was done at St. Luke's seems a little forgotten, at least by the Japanese papers. And it is worth bearing in mind that their campaign against Dr. Teusler,



and the hospital, could hardly be carried on without at least tacit official connivance, since there is strict censorship of the press. Possibly it is secularization of the hospital that it wanted, now that it has been completed with the dollars of American Churchmen. In any case it gives a queer slant to the Japanese attitude toward social service in missions; an attitude we hear little about over here, even from the experts of the Laymen's Foreign Missions Inquiry.

DEAN WELLS OF THE SEWANEE THEOLOGICAL SCHOOL is generous with praise of articles that have recently appeared in this paper on the subject of Re-thinking Theological Education, written by Bernard Iddings Bell and Howard Harper. Pointing out that Sewanee, and other seminaries, now have courses in religious education, economic problems and the rural ministry, nevertheless Dean Wells feels that there is need of something like the clinic of medical schools in order to supply what classroom teaching cannot furnish. "The summer school of social service provided by Dr. W. S. Keller in Cincinnati," Dr. Wells writes, "is of inestimable value in this respect, and

ought to be supported and extended by all who have at heart the thorough preparation of young men for the ministry." He also feels, with Mr. Harper and Dr. Bell, that not only is there need for practical experience for young graduates, but that greater care should be exercised in the selection of candidates by rectors and bishops. "This ought not to be difficult," says Dean Wells, "in view of the present overcrowded condition of the ministry—overcrowded, perhaps, by the presence of so many of the unfit."

The Sewanee dean does not agree however with Mr. Harper that Church teaching is indefinite. "Have we no definite doctrines, discipline and worship to which each man at his ordination takes a solemn vow to conform?" he asks. "Read Article VIII of the Constitution. What then is meant by our constitution, canons, creeds, Prayer Book, Thirty-nine articles and our General Convention? If these are not definite enough what more would avail? What we do need is not more definiteness but more sincere and intelligent loyalty. Jesus said, 'If any man will do His will he shall know of the doctrine.' Loyal obedience is the only way to truth."

## WHYS AND WHEREFORES

*An Editorial by*  
BISHOP JOHNSON

WHEN a child is asked to do a disagreeable task he invariably asks, "Why?" Behind the question lies the unwillingness to do the task at all and the "why" is a stall for time. He doesn't want the question answered. What he does want is to be let alone and not required to make the effort.

It is quite different when a student asks "Why?" Behind the question is a desire for truth and there is a willingness to follow it up with patient research. Such differences in the reaction to whys and wherefores follow us throughout our lives. It is particularly true in the realm of religious endeavor. As grown up children we are continually asking why? "Why hast thou made me thus?", "Why do I have to suffer?", "Why must I walk by faith?", and so on interminably. These whys are petulant; they represent no real expectation of a solution; they are an alibi for effort. On the other hand blessed are they that seek for they shall find that which they pursue.

The scientist and the artist are continually asking why, but they do so expecting that the answer is somewhere and they are on the road to find it. We expect in an ordered physical world to find an answer to our legitimate questions, but we do not expect to have them answered without patient study and experimental research. Why should we assume that there is a material world in which everything is delicately adjusted and a spiritual world in which everything is higgledy-piggledy, without order and without purpose? And why should we ever expect to solve the hidden problems of this spiritual world without an equal expenditure of time and effort?

The petulant child asks why it rains when he wants to play, whereas the farmer asks why the sun shines when he wants it to rain. Of course the questions cannot be answered in terms of these individuals for they are not living at the center of things. Both the child and the farmer are thinking in egocentric fashion. It is equally impossible to solve our spiritual questions in terms of our own convenience. Why do I endure pain and sorrow? Why was Christ crucified? Why do the evil prosper and the good suffer? Christ gave us the only reasonable answer. "If it be possible let this cup pass from me." I don't want to suffer; I do not enjoy pain; I do not relish sorrow. "Nevertheless not my will but thine be done." If in the scheme of things my suffering is an essential part, then let the will of God be done.

THE vital question is, what is the final purpose of it all? If in the ultimate values of human lives, character is the essential objective, then deliver us from sin, even if we must endure the trial. Strangely enough all progress has come through strife and suffering so far as history records the process. Men have not emerged from savagery without paying the price of their endeavor. The story of civilization is one of martyrdom and persecution out of which have come peace and prosperity. Very well! The stream flows on to unknown destinations. Some of us believe that it ends in an adequate compensation for the faith and toil which has been endured.

Every comfort that we enjoy in our protected lives has been purchased at the price of blood. There is



every reason to suppose that the same process will continue. It is bound up in the ethos of our creation. Scientists have uncovered unbelievable mysteries, simply because they pressed on in confidence that the material world is so adjusted that one truth is bound to lead to another. Our grandparents would have been skeptical, not because they would not believe, but because they could not believe in the (to them) supernatural wonders which we accept as a matter of course.

As one grows older one more fully realizes that the greatest thing in life is personality and the relationships established between persons. It is unreasonable to suppose that the Creator who has begun the process is impotent to carry it to its fitting conclusion. Suffering and evil are alike in that they are hard to endure, but no one can visualize the cross of Christ and deny the reality of suffering. It is all about us and we know it. Sickness, hunger, disappointment and distress are all around us. It is academic nonsense to say that there is no such thing as suffering, for animals proclaim it as well as men. The question before us is not "why do I suffer?" but rather "for what purpose do I suffer?" Is there an ultimate consequence which will compensate for the pain? If not then the Creator has endowed us with the faculties which end in futility. I do not believe such a thing possible. I would prefer to assume that God is more intelligent than His creatures who received their intelligence from Him. And no human intelligence would be so stupid as to create an *ab quo* without any *ad quem*.

When human minds produce a process we rightly ask when we arrive at a certain status, "where do we go from here?" and we have a right to expect an intelligent answer. So now, in the midst of our travail, we too may without irreverence, ask the same question and expect as rational an answer as the scientist receives when he propounds a similar query.

WELL where does our suffering end? In dust and ashes? What an anti-climax for the Creator of heaven and earth. What a futile ending to such a promising road. It is as though we were motoring on a main artery and suddenly found ourselves confronted with a yawning precipice into which we must plunge because there is no way to turn around. It seems more reasonable to believe in the accuracy of creation than to believe in the vagaries of the academic mind.

In short I prefer to believe that God is truth, even if it makes every man a liar. With me it is an axiom that God cannot lie. Men do so frequently, because they are always judging the universe from their own little horizons. In the final analysis we shall find that every process which the good God has created ends in an adequate objective. Because men sought to know the true, the beautiful and the good, men developed the capacity to appreciate science, art and religion. Without such patient and intelligent search the mysteries of science, art and religion will remain hidden. They are discovered only when the search is one of intelligent inquiry, not one of petulant ignorance.

So long as the best sellers among religious books

are written by men without religious experience, just so long the dear public will remain in ignorance of spiritual truths which, as St. Paul truly says, are spiritually discerned. What an absurdity it would be if the best sellers in science and music were penned by men who had no scientific knowledge and no musical taste.

I am afraid that the real trouble lies in the fact that, like children, our whys and wherefores are merely alibies for our indifference and our inertia. We come to the knowledge of the truth only as long as we have a love for the truth. You cannot make a musician of a pupil who doesn't want to learn music. It is only when we hunger and thirst after righteousness that we have any chance of discovering the hidden treasures which God reveals to those who seek willingly and eagerly.

The vital question in our religion is more to be found in what we really want to discover than it is in the academic theories by which we seek to avoid personal responsibility.

## Casual Comment

By BERNARD IDDINGS BELL

THIS summer, on a motor-bus going from London to Cambridge, I ran across my old friend, Tom Wiseman, who is quite prominent, as everyone knows, in the Church in New Jersey. I happened to mention that the General Convention of the Episcopal Church was due to meet in that state next year, at Atlantic City, and he was quite bitter about it. It seems that his diocese has not been able to pay its missions apportionment or what it promised for a building already erected at the General Seminary, or indeed enough to carry on its own business; and now it had to secure thousands of dollars wherewith to act the generous host to General Convention. "And what for?" Wiseman inquired. It is not only Wiseman who wonders.

Did our gentle readers ever go to one of these triennial sprees? Probably not. The basis of it is a meeting of the national legislative body of our communion; the house of all the bishops, and a house of deputies, with four priests and four laymen from every diocese. That is all right. It is no more futile or fumbling than most parliaments. Its voting—mostly endorsing what the executives have predetermined, or what is decided on in committees the make-up of which, quite properly, is in the hands of the powers that be—was all there was to the conclave, in the beginning. But you should see it now! A county fair is a sylvan retreat beside it. There are mass-meetings on missions and social service and education and what not, at which impassioned orations are delivered to those already converted. There are teas and luncheons and dinners, ineffectively in the interest of this or that. There are receptions without end. It is a regular jamboree—a combination of bad salesmanship and special pleading and everlasting telling by the right hand to the left hand of how much it is giving to the Lord, and social posturings and posings and jealousies; all of it interfering no end with the



serious business in hand before the convention proper, and all of it costing both the entertaining and the entertained a very pretty penny. It would take a journalist with the acumen of Anthony Trollope and the brashness of Sinclair Lewis to describe one of these triennial pow-wows with any adequacy.

Wiseman was quite distressed by it all. "Missions closing up; our Church schools and colleges starving; our clergy underpaid, when they get their pay at all;

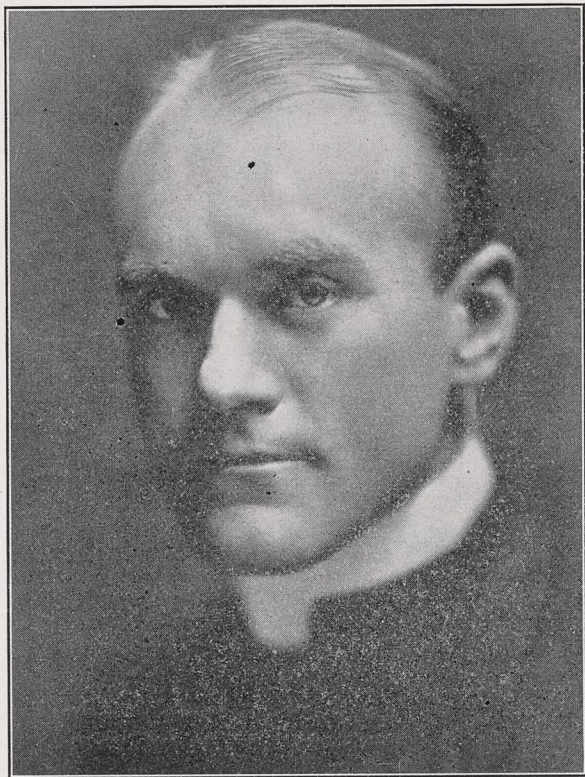
and then we've got to foot the bill for a sort of holy show. I can't see the sense of it," said he. "It stands to benefit nobody but the Atlantic City hotel keepers."

Well I can suggest a slogan, the adoption of which by the National Council would be greeted with cheers from more than dear old Wiseman. Here it is: Deflate General Convention and Save Fifty Thousand Dollars. There still remains a year for action to that end. Why not?

## TRINITY CHURCH, GENEVA, N. Y.

By WILLIAM B. SPOFFORD

ON DECEMBER 13, 1801 Benjamin Moore, successor to Samuel Provoost as Bishop of New York, ordained Davenport Phelps as deacon and sent him to "the frontier" as an "apostle of the west". The frontier at that time was western New York. In the little village of Geneva, with its 68 houses and 385 inhabitants, he established Trinity Parish, named after the mother-church in New York where he was



THE REV. SAMUEL EDSALL

ordained. The first church building, and the first church in Geneva, was completed in 1809, the builder being Jonathan Doane, ancestor of two great bishops. Since that early day the history of Trinity Parish, Geneva, has been notable. The church was instrumental in the founding of Hobart College, "a stronghold for the Church in the West" as Bishop Hobart then expressed it, and the first commencement of the college was appropriately held in Trinity Church in 1826.

It was in the parish in 1838 that the primary convention of the diocese of Western New York was held. This convention elected William Heathcote DeLancey as its first bishop; he made Geneva his see city, a fact which contributed greatly to the growth of Trinity parish. In 1844 a new church building was consecrated, a stone edifice which was spoken of as "the finest and most imposing specimen of church architecture west of the Hudson River." John Henry Hobart Jr., son of the great bishop, was rector of the parish for a short period and did much to clear it of debt. He was followed by the Rev. W. H. A. Bissell who was rector from 1848 to 1868, when he was elected Bishop of Vermont. He was succeeded by William Stevens Perry, rector until 1876 when he also was elevated to the episcopate, being consecrated Bishop of Iowa in Trinity Church.

During the long rectorship of Henry Welles Nelson Jr., from 1876 to 1902 many notable events took place in the parish; the chancel window in memory of Bishop DeLancey was installed; the Church Home was incorporated; the parish house was built; the Church Home Hospital was established, from which the Geneva City Hospital may be said to have sprung; and in 1896 the body of Bishop Arthur Cleveland Coxe, who had been consecrated in the church in 1865, was laid to rest under the altar, thus making Trinity a truly sacred shrine.

The tenth rector of the parish was Charles Morton Sills who served from 1902 to 1922 when he became rector emeritus. It was during his long service that William Smith College, a college for girls connected with Hobart, was founded, and it was also during his rectorship that Bishop Brent became the bishop of Western New York and Dr. Murray Bartlett was instituted president of Hobart College.

The present rector is Samuel H. Edsall, son of the second bishop of Minnesota, and it has been under his direction that the new church, consecrated early this summer by Bishop Ferris, was built—and built during the days of the most severe depression in the history of the country. On the morning of March 31, 1931 raging flames destroyed historic old Trinity—all but the sturdy masonry of the stone walls and the bell tower which are incorporated into the new building that has arisen from the ruins. Almost before the interior of the church, completely gutted by



the fire, had cooled, plans were under way to rebuild. The commission was given to Hobart Upjohn, the architect for Hobart and William Smith Colleges, whose grandfather, Richard Upjohn, had been the architect for the first stone church. The Upjohn influence, running through three generations for a total of more than a hundred years, is spread over the United States in church designing, with the present head of the firm carrying on the high standards and noble traditions of the distinguished founder, the designer of Trinity Church, New York.

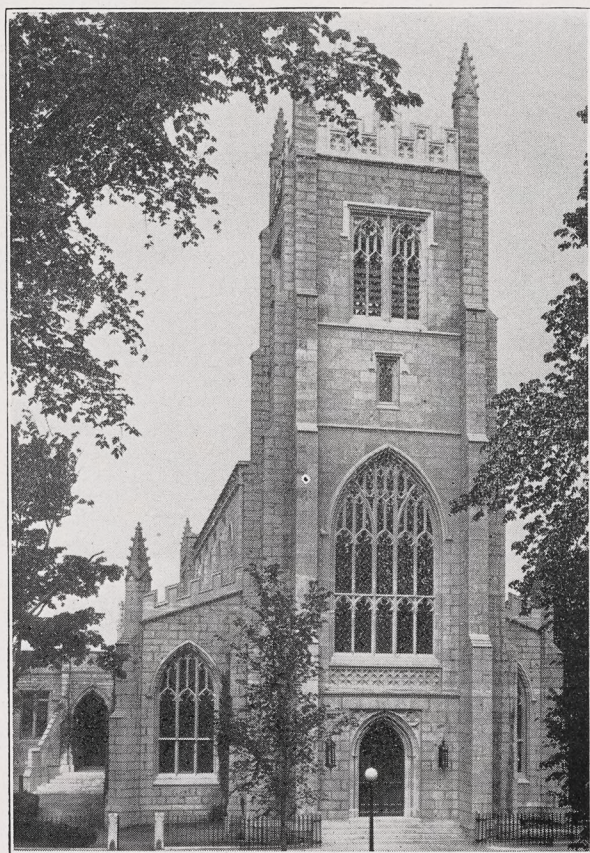
The new church, costing over \$200,000, conforms to the finest in church construction, combining the best of the old with the splendors of the new. The church was restored on its old English Gothic lines by Mr. Upjohn, the outer walls and tower being pointed so that they became as strong and durable as before the fire. The pillars and clerestory, formerly of wood, are now of stone and the entire structure, except for the interior of the roof and the furnishings, is now fire proof. The beams of the roof are of red wood, carved and polychromed. The altar is of marble, richly inlaid; the font also is of marble, carved in Church symbolism out of a solid block of stone. The pulpit is of oak, carved with likenesses of Bishops Hobart, DeLancey, Coxe, Walker, Brent and Ferris. The lectern also is a beautiful piece, while the rood, richly carved, is of the same wood. The choir stalls have carved panels representing the historic development of the parish, and point out the close relationship of the parish to Hobart College. All of the wood work, as well as the marble altar and font, was done

by Lualdi and Drew, ecclesiastical decorators of Cambridge, Massachusetts.

Another interesting feature of the new church is the treatment given the floors. It was discovered that the floors of the old church, not materially damaged by the fire, could be treated so as to preserve them. Cork covers the floor immediately under the pews and the aisles are laid with a dark brown tile which is designed at intervals as one approaches the chancel. This unusual piece of work was done by the Vestal Chemical Laboratories of New York and St. Louis.

While it was found to be possible to restore the clear amber glass for which the old church was famous, it was discovered that its transparency let in too much light on the stone as contrasted to the dark brown wood of the former church. The glass was therefore stippled and treated, making them less translucent but giving out the same golden glow. This important work was done by William J. Schleiter, stained glass craftsman of Tuckahoe, New York.

The Bible on the lectern is the gift of the many workmen who labored on the new structure under the direction of the E. K. Fenno Corporation of Syracuse, the general contractors. A notable feature of the building is the so-called builder's arch at the entrance of the nave, a massive stone soaring fifty feet upward from the floor. It was dedicated by Mr. Edsall, the rector, one noon day, when Mr. Upjohn gave the workmen an address on the religious symbolism of English Gothic. In this arch was placed a beautifully engrossed book containing the names of all the workers who labored on this fine new church.



THE NEW TRINITY CHURCH



THE CONSECRATION SERVICE

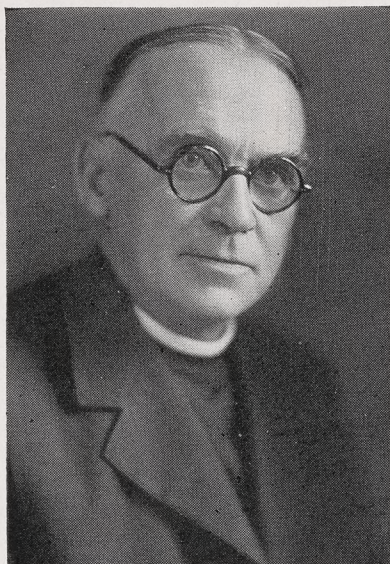


## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of the nice things about being an editor of THE WITNESS is that we have no fixed editorial policy. This allows each editor to say exactly what he thinks and to differ as widely as he likes with the opinions of his associates. Thus in this issue Dr. Bell expresses an opinion, in his characteristically entertaining way, about the uselessness of General Convention with which I thoroughly disagree. The General Convention, to my way of thinking, is a very useful institution and it will be a sad day for the Church when this democratic legislative assembly is abandoned and the affairs of the Church are turned over to the big-wigs. Indeed I would go further with democracy if I had my way. The weakness of General Convention is that it is always the same old gang running the show. They are men set in their ways who resent new ideas. It was the Rev. Oliver Hart of Chattanooga, I believe, who proposed, at the General Convention in Washington, a canon requiring a certain number of deputies under forty years of age. His proposal was of course laughed down by a convention made up of gentlemen considerably over that youthful age. Yet I am inclined to believe that a sprinkling of youth (a priest of forty is still a youth in the ecclesiastical world) would do much to liven up the affair.

What Dr. Bell says about the General Convention "mostly endorsing what the executives have predetermined" is all too true, but whereas he approves of this procedure, I would enter my protest against it. The steam-roller has been very much in evidence at the three or four Conventions that I have labored through, with, it seems to me, fewer and fewer men being willing to stand up in front of it to get flattened out. I haven't any idea that it will be any different at Atlantic City, though it could be if a few dioceses inaugurated a plan of rotating deputies just as some parishes have rotating vestries. A few innocents might then be elected, youthful enough still to believe in democracy and with sufficient courage to battle for it. The General Convention then might again become the main show and the mass-meetings, teas, luncheons and dinners, to which Dr. Bell objects so strenuously, would once more be shoved up the alleys where they belong. Even so I am not sure I would not go up the alleys after them, but then that is another story.



E. CLOWES CHORLEY  
*Celebrates Oxford Movement*

### Four Sermons for New Hampshire Confab

As usual each fall the hospitality of St. Paul's School was extended to the clergy of New Hampshire, the meeting this year being held on September 14 and 15 and being of a quite unusual character. Bishop Dallas had assigned four texts, one to each of four clergymen and had requested that each preach a sermon with a different object in view. The first sermon was to be expository, the second consolatory, the third evangelistic and the last a sermon for the times. These sermons formed the basis for a general discussion after each sermon. The preachers were the Rev. Messrs. Goodwin, Austin Reed, Hodder and Dunstan. The program proved most interesting.

### Clergy Meet in Western Massachusetts

The Rev. Howard Chandler Robbins was the leader of the clergy conference of the diocese of Western Massachusetts, held at Lenox School on September 14-16. The subjects especially considered were preaching and pastoral work. Two interesting addresses were made by laymen; Mr. Edwin Jenkins on "What I want in my parish minister", and Mr. Shaun Kelly on "What I want in sermons". On the evening of the 14th a service in celebration of the Oxford Movement was held in Trinity Church, the Rev. E. Clowes Chorley of Garrison, New York, preaching. Forty clergymen attended the conference, said to have been the best of the twenty-two clergy conferences called by Bishop Davies.

### Dear Old Rutgers Leads the Way

Rutgers College, where the college spirit of the Gay Nineties originated

with its "I'd die for dear old Rutgers", is again pioneering, this time in an effort to jazz up college chapel services. Thinking that hymns are a bit dull, the authorities are attempting to entice the students to chapel by allowing them to sing college songs in place of the ditties from the hymnal. So if you should happen by and hear the shout go up, "Drink, drink to dear old Maine" or "Bula, Bula" or even "I was drunk last night, drunk the night before", you can know that it is not a rowdy student party but merely the Rutgers boys at daily chapel.

### Indian Addresses Church Service League

India from a native Christian's standpoint was the theme of an address delivered last Wednesday at the first fall meeting of the Church Service League of the diocese of Massachusetts. The address was by Samuel Dennis, a native of India and the son and the grandson of Christian ministers. Miss Eva Corey presided.

### Bishop Stewart Wants Catechism Taught

Emphasis upon the truths of the Church as embodied in the catechism was urged upon Church schools by Bishop Stewart of Chicago in addressing the annual conference of Church school leaders held at Christ Church, Winnetka, September 9 and 10. The conference was attended by more than 200 clergy, superintendents and teachers, representing fifty-one parishes and missions.

### New York Parish to Celebrate

Famous Grace Church, New York, is to celebrate its 125th anniversary this year. On October 22nd Bishop Manning is to be the preacher at a service to celebrate the 50th anniversary of the consecration of Bishop Potter, the fifth rector of the parish, and the 90th anniversary of the laying of the corner stone of the present church. A parish supper is to be held on December 15th at which there will be several guest speakers and on December 17th the 125th anniversary is to be celebrated, with Bishop Washburn of Newark preaching in the morning, and the Rev. Karl Reiland, now of St. George's and formerly assistant rector at Grace Church, preaching at the evening service.

### Stanley Jones Wants Christian Communism

Dr. Stanley Jones, noted missionary, who is to be the headliner at missionary mass meetings throughout the country this fall, has been addressing huge congregations at Ocean Grove, New Jersey, recently,



interpreting the Christian religion and its relationship to present day affairs.

"More and more", he said, "the problems of east and west are melting into one and are becoming just a human problem. Whatever the skirmishes may be, the final battle is to be fought out between Christianity and communism. Yet in that battle Christianity will be forced to come back to a collective sharing closely akin to communism, but minus its class war, its compulsions, its ruthlessness, and its materialistic atheism. It began in a collective sharing and will have to end in one, if it holds the future of the race.

"Moreover", declared Dr. Jones, "it will then find its real life. For it has a closer affinity to a cooperative than to a competitive society. Its real genius and power will flower then. Now it is gasping for breath in the atmosphere of competitive selfishness. This is not its native air".

\* \* \*

#### **Melish Says Public to Blame for Graft**

The Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, declared last Sunday in his sermon that the people themselves are to blame for corrupt public servants. The chief sin of politicians, he declared, was disloyalty to the people who corrupted them.

\* \* \*

#### **New Rector for Portland Parish**

It is not the intention of this publication to report calls to rectorships extended to clergymen unless the calls are accepted. In a recent issue we stated that a call to Trinity Church, Portland, Maine, had been accepted. We were wrong. A call was extended but declined. However we can now state on the authority of the diocesan, Bishop Brewster, that the Rev. William Nevin Elliott has accepted a call to the rectorship of this parish.

\* \* \*

#### **Now It Is Canon Bell of Providence**

Bishop Perry has announced the appointment of Dr. Bernard Iddings Bell as honorary canon of St. John's Cathedral, Providence. Dr. Bell will devote his entire time to writing, teaching and preaching; half of it in Rhode Island and the remainder wherever his assistance is required in this country and in England. He will continue his many lectures in colleges.

\* \* \*

#### **Anniversary Celebration in North Dakota**

Bishop Fox of Montana is to be the special preacher for the annual convocation of the district of North Dakota, to be held at Grace Church, Jamestown, October 8-10. The oc-

casion will mark the 50th anniversary of the organization of the district.

\* \* \*

#### **Negro Parish Has an Anniversary**

St. Augustine's, Savannah, Ga., observed its 61st anniversary from September 21 through the 25th. This large Negro parish has contributed greatly to the educational, spiritual and social life of Negroes in the community. Among other things the Urban League, the Savannah Boys' Club and the clinic for Negro tubercular sufferers were organized in the parish, the quarters for the latter still being in the parish house. The Ven. J. Henry Brown, the present vicar, has been there for fifteen years.

\* \* \*

#### **Urge Admission of Political Refugees**

Admission of religious and political refugees, particularly from Germany, through the revision of existing immigration restrictions, has been urged upon President Roosevelt by a group of prominent Americans. Among those signing the petition, released by the American Civil Liberties Union, were Bishop Scarlett, Bishop McDowell, Bishop Paul Jones and the Rev. Percy Kammerer.

\* \* \*

#### **Bishop McElwain Moves to Evanston**

Bishop McElwain of Minnesota has taken up residence in Evanston, Illinois, where he is to teach pastoral theology at Seabury-Western. He is to remain in charge of his jurisdiction, returning to Minnesota at intervals for visitations and meetings.

\* \* \*

#### **New Chapel Halls in North Dakota**

New chapel halls have been constructed this summer at Enderlin and Ellendale, N. D., with the opening services scheduled for October 1st to be conducted by Bishop Bartlett. The Rev. John Richardson of Bismark conducted a mission at Enderlin last week.

\* \* \*

#### **Clerical Changes in Connecticut**

Rev. Arthur F. McKenny, Episcopal chaplain at the University of Pennsylvania, has been called to the rectorship of St. Paul's, New Haven, to succeed the Rev. Howard Weir who has gone to Holy Trinity, Philadelphia. Rev. William G. Wright, curate at St. Paul's, New Haven, has been elected rector of Trinity, Newtown, Conn. Rev. Anton Gesner, rector at Roxbury, has resigned because of ill health. His successor has not yet been appointed.

ed. Rev. A. H. Parkes, Canada, formerly of Connecticut, is now the rector of Trinity, Norwich. Rev. Rowland Toft has been placed in charge of St. John's, Sandy Hook.

\* \* \*

#### **Preaching Missions in Diocese of Erie**

Parochial missions on the theme "Personal Loyalty to our Lord through the Church" are to be held in the diocese of Erie from January 21st through February 11, 1934.

\* \* \*

#### **Kansas Church Is Consecrated**

The new Grace Church, Washington, Kansas, was consecrated by Bishop Wise on September 17th. The Rev. W. A. Jonnard of Manhattan, also in charge of this mission, preached.

\* \* \*

#### **Fall Conference in Erie**

Bishop Ward, Bishop Darst and the Rev. A. H. Sherman of the Church Missions House, will be the leaders at the fall conference on the Program, at the cathedral, Erie, Pa., October 3-4. Conferences for lay people are to follow, held in four centers.

\* \* \*

#### **John D. Lewis at Church Anniversary**

The Rev. John D. Lewis of Waterbury, was the preacher at an evening union service held at Grace Church, Honesdale, Pa., on September 17th when the 100th anniversary of the parish was celebrated. Dr. Lewis was rector of the parish from 1894 to 1897. The Rev. James Porter Ware of Drifton, also a former rector, preached at the morning service. The present rector is the Rev. W. Frank Allen.

\* \* \*

#### **Called to Parish in Philadelphia**

The Rev. Reginald Davis, rector at Carbondale, Pa., has accepted the rectorship of the Church of Our Saviour, Jenkinstown, Philadelphia.

\* \* \*

#### **Clergy Conference in Minnesota**

Bishops McElwain and Keeler of Minnesota and Bishop Kemerer of Duluth were the leaders at the clergy conference of the diocese of Minnesota, held at Faribault, September 22-23. Others on the program were the Rev. F. D. Tyner, Rev. W. J. Spicer, Rev. Earle Jewell, Rev. Vesper O. Ward, and the diocesan treasurer, Mr. J. Fred Quest.

\* \* \*

#### **Religious Conferences in Michigan**

The needs of the diocese of Michigan and of the general Church are being presented through a series of



regional conferences, attended by clergy, lay men and women. They open tonight (28th) with a conference for the Detroit churches. Bishop Page is to lead in the conferences, with Bishop Cook of Delaware and Bishop Roberts of South Dakota on the programs of them all.

#### **Crosses For Indian's Graves**

Through the gift of a friend Bishop Jenkins of Nevada is able to provide crosses for the graves of Indians in his district. The government meets the other burial expenses.

#### **Pennsylvania Receives Large Sum**

The total income from the estimated half million dollar estate of the late Congressman Henry W. Watson goes ultimately to the diocese of Pennsylvania. In his will, filed last week, he gives a substantial income to his widow during her lifetime but upon her death the entire estate is to go to the diocese. Congressman Watson, an associate of the late Senator Grundy, died at his home at Langhorne a week ago Sunday.

#### **Presbyterians Hard Hit By Depression**

The annual statistics of the Presbyterian Church in the U. S. A. for the fiscal year ending March 31 show total contributions of local churches of \$38,634,203—a reduction of \$9,002,517 from last year's contributions. Gifts from living givers to be distributed among the official benevolence agencies totaled \$5,768,304—a drop of \$1,997,961 from last year. The communicant membership of the church is 1,968,788.

#### **Bishop Roots Arrives in Seattle**

Bishop Roots of Hankow, China, landed at Seattle on September 11th to spend several weeks in this country as a member of the team of missionaries who are to address mass meetings throughout the country under the auspices of the National Missionary Council. He was introduced to a large congregation which happened to be gathered for another purpose at Trinity parish house, Seattle, and made a deep impression by his sincere and earnest presentation of the missionary opportunities in China. Following this meeting he left by train for the east.

#### **Fill Vacancies in Western Michigan**

The Rev. W. A. Simms of Battle Creek has been elected to the standing committee and to the board of examining chaplains in the diocese of Western Michigan, to fill vacancies caused by the death of Dean Charles Jackson of Grand Rapids. Archdea-

con Vercoe has succeeded Dean Jackson as a trustee of the Association of the diocese. Pending the election of a rector at Grand Rapids the services and activities of the parish are being maintained by clerical supplies. Also as there is now no prospect of building a cathedral church or establishing a cathedral organization, the designation of St. Mark's as a Pro-Cathedral has been withdrawn and the parish will henceforth revert to its former title of St. Mark's Church. The Rev. Lewis Whittemore of Grand Rapids has been elected president of the standing committee and the Rev. A. Gordon Fowkes of Kalamazoo has been appointed head of the diocesan field department.

#### **Doctorate for Seminary Professor**

The Rev. Paul Kramer, professor of New Testament at Seabury Divinity School received the degree of Ph. D. from the University of Chicago at the 173rd convocation of the university on August 25th.

#### **Corporate Communion in Central New York**

A corporate communion for all Church members in the second district of Central New York is to be held on October first, the intention being the general welfare of the Church. The district embraces 31 parishes and missions served by 25 clergymen, with about 7,000 communicants.

#### **Church Competition in North Dakota**

Bishop Bartlett has real competition in the district of North Dakota. When he went to Bowman on September 12th to hold a service he discovered that the Methodist Church was staging a widely advertised two act musical comedy, called "The Road to Glory". Since the play was held in a theatre the Bishop borrowed the Methodist's own church for our service, and in spite of the counter attraction had a large congregation.

#### **To Hold Missions in Louisiana**

The Rev. Richard Wilkinson of Montgomery, Alabama, one of the national missionaries of the Church, is to conduct parochial missions at Baton Rouge and Alexandria, La., for two weeks during October, starting on the 15th.

#### **Canterbury Stone in Louisiana Church**

A stone sent by the dean and chapter of Canterbury Cathedral, Kent, England, has been placed within the top of the altar of St. James' church, Alexandria, La., to commemorate the

continuity of the Church. Also built in under the present large altar are the old altar and the wooden font used in the second and third churches of the parish, thus perpetuating for future generations their former record of service.

#### **Knights of Sts. John Make Awards**

At the annual meeting of the grand council of the Knights of Sts. John, fraternity for young men and boys of the Church, the chapter of St. Mark's, Malone, N. Y., was judged to have had the best record for the year. The judges declared that it had done the most for its parish and had made the most progress of the sixty-five chapters now in existence.

#### **Church Activities at Illinois University**

A choir of 25 male students has been organized to provide music at the Chapel of St. John the Divine at the University of Illinois. The student centre, near the chapel, is to be in charge this year of Mrs. N. A. Davison, provided by the Auxiliary of the diocese of Chicago. The Chapel Club, student organization for Church boys and girls, meets there every Sunday night for a supper, program and entertainment. The Rev. Herbert L. Miller, rector of Emmanuel Church, Champaign, is now in charge of the work at the university, following the resignation of the Rev. Morton Stone as student pastor last June.

#### **Bishop Fiske to Address Convocation**

Bishop Fiske is to address the 200th session of the convocation of the second district of the diocese of Central New York, to be held in Utica on October 3rd and 4th. Other speakers will be Bishop Coley, the Rev. Hollis Smith, missionary from China, Mr. Pierrepont White, the Rev. J. J. Burd and Mr. W. W. Canfield. The convocation is to close with a dinner in the parish house of Holy Cross Memorial Church.

#### **Oxford Centenary in Chicago**

The Oxford Centenary is to be celebrated tomorrow evening, September 29th, with a great service to be held at the Chicago Stadium, Bishop Manning of New York is to preach.

#### **What Becomes of Communicants?**

Did you ever wonder what became of those confirmed each year? We never saw figures on the subject until the other day when an analysis of the 175 persons who have been presented by the Rev. Philip C. Pear-



son of Trinity Church, New Castle, Pa., arrived. The occasion for the painstaking study was the celebration of the tenth anniversary of his rectorship. Here is what happened to the 175: Regular at services, 60; servers, 11; Members of Church School, 14; Teachers, 5; Members of the Young Peoples organization, 12; in the choir, 9; removed or dead, 27; at school or college, 6; in the army, 1; members of the Daughters of the King, 3; unemployed and therefore staying away from church, 3; inactive because of working hours, 4; lost to our Church through marriage to one of another faith, 2; inactive, 17. Not a bad record at all I should say. Who has a better one?

#### Beloved Missionary to Deaf Dies

The Rev. Olof Hanson, beloved deaf mute missionary of Olympia and neighboring dioceses, died on September 9th. When a boy he lost his hearing through warming his frozen ears too quickly near a hot stove. Coming to this country from Sweden when a lad he was educated at Faribault and at Gallaudet College for the deaf, later practicing architecture in Faribault and Seattle. Becoming interested in alleviating the condition of the deaf and dumb he studied for orders and was ordained deacon in 1924 and priest in 1929, and spent the last years of his life as a missionary to the deaf. The funeral service, held at St. Mark's Cathedral, Seattle, was a great tribute to him, the great church being filled with a congregation of his silent friends. Bishop Huston conducted the service, assisted by Dean McLauchlan, with twelve clergymen in the chancel.

#### Dr. Silvers Urges N. R. A. Support

The Rev. H. Percy Silver, rector of the Incarnation, New York, in his sermon last Sunday, declared that the National Recovery Act is a challenge to all Christians to live their faith.

"In our great national emergency", he said, "the President has

a right to expect from the members of the churches their wholehearted support; for as I have followed the working of the N. R. A., it appears to me to be a challenge to the Christians to live their faith. We are all children of one Father and are all brethren, and we have been taught through the ages that 'whether one member suffers all the members suffer with it.' A great opportunity awaits us all to answer the challenge of the President. It is difficult to see how any one dares refuse to be helpful.

"The Lord loves a cheerful giver—so with faith and cheer let us help solve a great national problem, and not have the impertinence to stand idly by and expect the Lord to work a miracle".

#### Dean Edwards has Fiftieth Anniversary

Dean John H. Edwards of the North Deanery of the diocese of Chicago, and president of the standing committee, observed the 50th anniversary of his ordination on September 23rd. Dean Edwards has spent the entire fifty years of his ministry in the diocese of Chicago.

#### A Challenge from Boise, Idaho

The Very Rev. Frank A. Rhea, who is the dean of St. Michael's Cathedral, Boise, Idaho, submits the following news item and challenge addressing the communication to the sports editor of this publication:

"In a recent inter-church tennis tournament held in Boise, the finals in singles and doubles, both men and women, and in mixed doubles were won by entrants from St. Michael's Cathedral, and with one exception the runners-up were also from St. Michael's. A Cathedral tournament will now be held since there is so much material at hand. Protected by the barrier of magnificent distances, the young people of St. Michael's might begin to hurl some challenges.

"More ink in your fountain pen, or more ribbons in your typewriter, or whatever you use to give us such an interesting weekly".

#### Albany Convenes Normal School

The normal school for Church school teachers and leaders of the diocese of Albany is to convene on October 2nd at the cathedral and continue for ten consecutive Monday nights. The leaders are to be Mr. John M. Garrison, secretary of religious education for the diocese, the Rev. F. Allen Sisco, head of St. Faith's School, Dean Lewis of the cathedral and the Rev. Reuel L. Howe of Elmsere. A large registration is anticipated.

#### Clerical Changes in Bethlehem

The Rev. John W. Watters goes from Dundaff, Pa., to Forest City to take charge of Christ Church. He is also to remain in charge of St.

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James', Dundaff. The Rev. Charles Sykes goes from Bethlehem where he was in charge of the Leonard Hall missions during the summer to Christ Church, Susquehanna. The Rev. George Warburton leaves Susquehanna to take charge of St. Paul's, Troy and St. James, Canton, with residence at Troy.

\* \* \*

#### Student Chaplain at Minnesota

The Rev. Elmer M. Lofstrom has been appointed student chaplain at the University of Minnesota. He is rector of Holy Trinity, near the campus, and the student work is to center there. The Rev. Vesper O. Ward, chaplain at Carleton College, has been appointed chaplain of St. Mary's Hall, Faribault.

\* \* \*

#### The Great Chalice Of Antioch

The Great Chalice of Antioch, perhaps the most precious object on exhibition at the Chicago Fair, is the

earliest known example of Christian art, scholars having decided, after much research, that it was wrought in the third quarter of the First century. It was found in 1910 in Antioch by Arabs digging in the ruins, and it is believed to have been taken by Christians from the cathedral in Antioch in the hostile days of Julian the Apostate. Kouchajki Freres, collectors of rare objects of art, were interested in the chalice from motives of spiritual sentiment, and came into possession of it. From the vaults in Paris the priceless trove was removed when the city was threatened in 1914. Now, after having been kept in a safe in New York, the chalice is exhibited for the first time. At the beginning, there was no special guardianship of the chalice in the Hall of Religion, and visitors viewed it freely. But it has been enclosed behind a circular screen, a fee is charged, and a brief description is given by an attendant. The expense of insurance and the watching of the

chalice by Pinkerton men day and night, have made this regrettable but necessary arrangement.

It was Professor Gustavus A. Eisen, Swedish archaeologist, who be-

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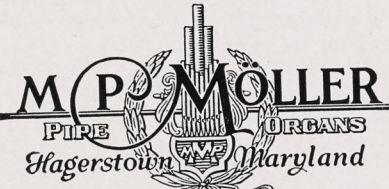
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came interested in the chalice through his acquaintance with Mr. Fahim Kouchajki, under whose patronage he wrote a monograph in 1923 on "The Great Chalice of Antioch," a technical publication which cost \$150 a volume. A later untechnical account of the cup has been published by the same author for popular reading. The sacred relic is in two parts, the outer open-work chalice proper and, set in it, a crude egg-shaped cup, the latter without ornamentation. The cup would hold two and a half quarts of liquid. The belief is the chalice was used at an early date at the celebration of the Last Supper.

The reliquary like the cup is of silver. The band of rosettes at the top show the marks of veneration, for some of them are worn away by handling and kissing. A wash of gold was given to the chalice to preserve it, and this has somewhat obscured the minute details of the original silver.

From foot to top of rim the chalice is 7.56 inches high. The foot disk, the knob above it, and the bottom of the bowl are decorated with lotus petals, and then comes a plain base band the upper margin of which is a bead border. From this border twelve grapevines grow upward and form twelve loops in each of which is posed a seated figure. In the loops and vines are seven doves, an eagle, a butterfly, a lamb, a grasshopper, two snails, two wicker baskets, and a plate with loaves and fish.

The figures include two of Christ, one as a youth, the other as the Saviour, and He is without beard.

By painstaking study and comparison with other art of early Christianity, Professor Eisen has established with reasonable satisfaction to eminent scholars the identity of the faces of the graven portraits with ten actual followers and apostles of Jesus. His research and deduction are impressive. For example, the figures facing each other are St. Peter and St. Paul, companions in nearly all representation; Luke, with the fillet band about his forehead and the Greek features; Mark, son of a wealthy family which lost its money and left him to earn his living as a water-carrier, has heavy arms and huge hands, a short sunken neck and the splay feet of a burden bearer.

Among the decorative units are the eagle and the basket of loaves below the feet of Christ. These symbolize the Roman empire partaking of the blessings of Christianity. One follows all the exquisite details with fascination culminating in an experience of spiritual glow that here, it may be—and one wishes it were true, fervently—is the Holy Grail, lost and now found again. Of one thing there



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is certainty: such an inner cup as that of the chalice holder was enshrined as the holiest Christian relic.

\* \* \*

#### Ordination at St. Bartholomew's

Bishop Page of Michigan ordained the Rev. Ernest E. Piper to the priesthood last Sunday at St. Bartholomew's, New York, where he is now the assistant of Dr. Sargent.

\* \* \*

#### Department of Finance Meets in New York

The Department of Finance of the National Council met in New York on September 21st. Preliminary consideration was given to the appropriations for 1934, but all action in this respect was in the way of recommendations to the National Council and its several departments for their consideration at meetings to be held October 10th and 11th.

The Department emphasized the need for a continuance of rigid economy. The report of the Treasurer showed that the maintenance of existing work on the present basis of minimum operations and reduced salaries will require in 1934 an increase in payments from the dioceses to the National Council of about 25 per cent over the pledges made for 1933. Reserves of old balances and unused legacies have been exhausted, interest on trust funds and bank balances is less, individual gifts are smaller, and these decreases can only be made up by increased pledges from the dioceses.

The Department was cheered by news of definite efforts being made in a number of dioceses to bring about such a measure of recovery in giving for the missionary enterprise.

\* \* \*

#### The Latest Figures On The Japanese Church

Japan Church Aid, an English quarterly published in the interests of the Japanese Church, is the authority for this latest statistical

summary of the whole Nippon Sei Kokwai: The ten dioceses and one missionary district, Formosa, of the Holy Catholic Church of Japan reported in January, 1932, 10,679 active communicants, known to have made their communions during the year. Baptized persons in actual touch with a church numbered 25,647.

There are 209 foreign workers, clergy, laymen, wives, and single women.

Japanese workers number 357; 2 bishops, 183 priests, 38 deacons, 57

catechists, 77 licensed women evangelists. This does not include wives, who are also for the most part very helpful workers.

Adult baptisms during the year were 1,353; infants, 621. Confirmed during the year, 1,426.

Formosa, the Japanese Church's own mission field, has only five workers (three priests and two women evangelists) all Japanese; 609 baptized persons in touch with a church; 227 active communicants. There were 42 baptisms and 32 confirmations during the year.

## Services of Leading Churches

### Cathedral of St. John the Divine

New York City  
Amsterdam Ave. and 112th St.  
Sundays: Holy Communion, 8 a. m.  
Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.  
Weekdays: Holy Communion, 7:30 a. m. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 p. m. Organ Recital on Saturdays at 4:30.

### Church of St. Mary the Virgin

New York  
46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses, 7, 8, 9, 10, 11.  
Evensong and Benediction, 6 P. M.  
Week-day Masses: 7, 8 and 9:30.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays: 8, 11, 4 and 8.  
Daily: 12:30 except Saturday.  
Holy Days and Thursday: Holy Communion, 11:45.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion, 8 a. m.  
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays: 8, 10 and 11 a. m., 4 p. m.  
Daily: 12:20.

### St. Bartholomew's Church

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector  
Summer Services  
8 A. M., Holy Communion.  
11 A. M., Morning Service and Sermon.  
Special Preachers  
6 P. M., Sunday Evening Forum.  
Holy Communion, Thursdays, 10:30 A.M.

### St. Paul's Church

Flatbush, Brooklyn, N. Y.  
Sunday Services:  
Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11:00.  
Gamma Kappa Delta: 6 p. m.  
Holy Days: 10 a. m.

### Trinity Church, New York

Broadway and Wall St.  
Sundays: 8, 9, 11 and 3:30.  
Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York  
Sundays: 8, 9:30, 11, 6.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

### St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays: 7:30, 11 a. m.; 7:45 p. m.  
Wednesdays: 10:30 a. m.

### Christ Church Cathedral

Hartford, Conn.  
Cor. Main and Church Streets  
The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a. m.  
Holy Communion.

### Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)  
The Rev. Robert S. Chalmers  
The Rev. Harold F. Hohly  
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.  
Week Days: 8 a. m.

### Church of St. Michael and All Angels

Baltimore, Md.  
St. Paul and 20th Sts.  
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.  
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

### Church of St. John the Evangelist

Boston  
Bowdoin Street, Beacon Hill  
The Cowley Fathers  
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m.  
Thursdays and Holy Days, 9:30 a. m., also.  
Confessions: Saturdays, 3-5 and 7-9 p. m.

### Gethsemane, Minneapolis

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.

#### NECROLOGY

Verder:—Bessie Clarinda, daughter of the late George Henry Verder of Rutland, Vermont, and Salome (Spaulding) Verder, of Kent, Ohio, entered into life eternal on September 7, 1933, at Lowry Hall, Kent State College, Kent, Ohio. Funeral services were held at Christ Church, Kent, Rev. E. H. MacDonald, officiating. Interment was at Rutland, Vermont, Rev. Theodore B. Foster, officiating.

On Sunday, September 10th, at Emmanuel Church, Keyser, W. Va., a memorial service was held, Rev. Mr. Hammond, officiating. Miss Verder was a member of the faculty of Potomac State School, Keyser, W. Va., and was superintendent of the Sunday School of Emmanuel parish for the past eight years.

Miss Verder is survived by her mother, a brother, Daniel Hugh Verder, and a sister, Blanche A. Verder, Dean of Women, Kent State College, Kent, Ohio.

May she rest in peace, and may light perpetual shine upon her.



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## *Ecclesiastical Decorations*

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### TRINITY CHURCH, GENEVA.

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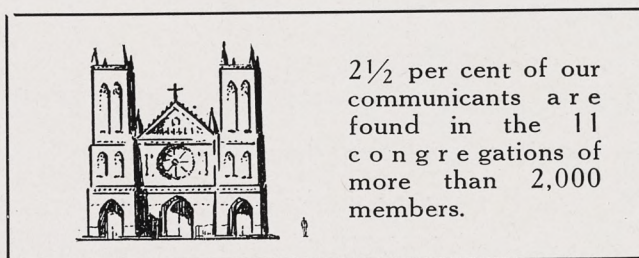
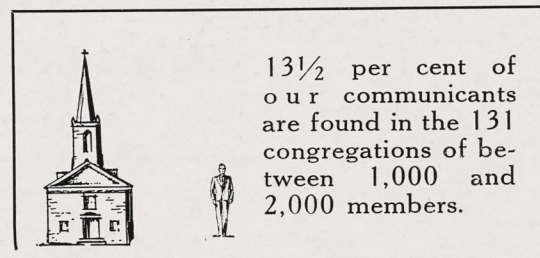
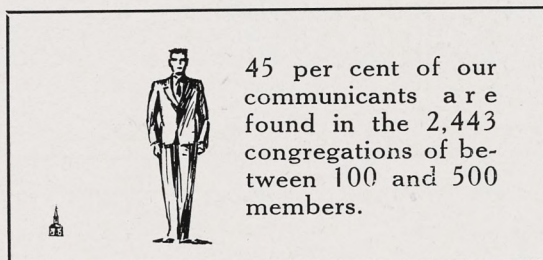
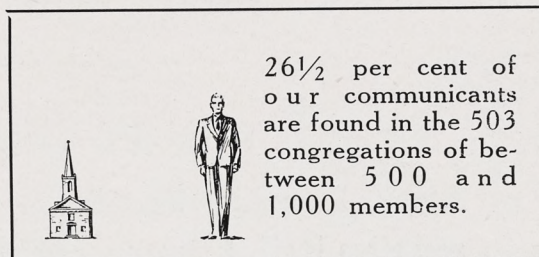
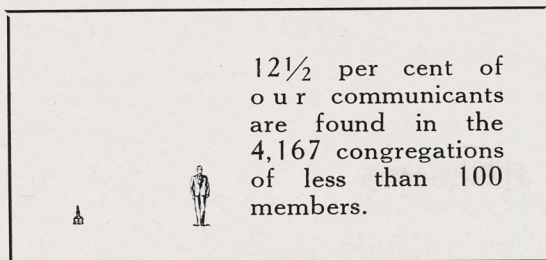
We wish to express our gratitude to the Building Committee, the Rector, and the Architect, who by their fine co-operation with our organization have enabled us to transform the ruins of old Trinity Church into an edifice of far greater beauty and dignity. We feel that the restoration of this Church is the outstanding accomplishment of our twenty-nine years of building construction.

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## No Parish Too Small to be Canvassed

At least half of the members of the Episcopal Church live in small parishes. More than half of our parishes and missions (4,167 out of 7,255) report only 100 communicants or less. Of the remainder 2,167 have only 400 communicants or less. The Every Member Canvass must be conducted in these smaller congregations if the recovery of the missionary and parochial life of the Church is to begin.



*No Parish too small to be Canvassed*

*No Pledge too small to be Consecrated*

### THE EVERY MEMBER CANVASS

*Recommended Dates:*

**Sunday, November 26th, to Sunday, December 10th**

**The Field Department of the National Council**

**Church Missions House**

**281 Fourth Avenue**

**New York, N. Y.**