

# *The* **WITNESS**

CHICAGO, ILL., DECEMBER 27, 1934

## THE BETTER PRAYER

by  
ROBERT DAVIS

*I* THANK thee, Lord, for strength of arm  
To win my bread,  
And that beyond my need is meat  
For friend unfed.  
I thank thee much for bread to live,  
I thank thee more for bread to give.  
  
I thank thee, Lord, for snug-thatched roof  
In cold and storm,  
And that beyond my need is room  
For friend forlorn.  
I thank thee much for place to rest,  
But more for shelter for my guest.  
  
I thank thee, Lord, for lavish love  
On me bestowed,  
Enough to share with loveless folk  
To ease their load.  
Thy love to me I ill could spare,  
Yet dearer is thy love I share.

MESSAGE OF THE WEEK

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# THE WITNESS

*A National Paper of the Episcopal Church*

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## THE CHURCH AND THE BIBLE

*An Editorial by*  
BISHOP JOHNSON

OUR Prayer Book states that God has "caused all Holy Scripture to be written for our learning" and that Heaven and earth shall pass away but that His Word shall not pass away. We are bidden to "hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life."

In the Articles of Religion we are told that "Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith or be thought necessary or requisite to salvation."

These words were probably placed in these articles in order to reject two doctrines which seem to be equally unscriptural. First, that the Bishop of Rome is the sole vicar of Christ and that his official pronouncements are infallibly authoritative, a doctrine about which Holy Scripture seems to be silent. Second, to reject the idea that the Bible, as interpreted by various reformers, is the infallible rule of faith and order which must be accepted by Christians.

Of course infallibility is not a human attribute and it is not apparent that the Pope's infallible utterances have been universally accepted by the whole Church at any time. Rather it is a Roman doctrine due to the peculiar position of the Roman See in the Middle Ages—always rejected by the Greeks and finally repudiated by the Anglican Church.

But in rejecting the Papacy the English Church did not accept as infallible those interpretations of Holy Scripture put forth by Luther, Calvin and Zwingli, for in accepting one they would have been forced to reject the others.

It may be said of the Pope that inasmuch as he remains a man, and since there is not one man that is righteous, no not one, he has a fallible nature which is fatal to infallible utterances. It also may be said of the Bible that it has the limitation of a book which means that it is incapable of defending itself from such interpretations as the various reformers may have placed upon it. It is true that the human mind is always seeking security in accepting as infallible some prelate, preacher or prophecy, but since these disagree one

with another, one has to have an infallible test by which he can determine which brand of infallibility he will follow.

IT IS both the strength and the weakness of the Anglican Church that it has no other infallibility to offer than that of God revealing Himself as love in Christ Jesus. Any substitute for that infallibility seems to have been inoperative in its results.

What is the position of the Church regarding Holy Scripture? Because the Church has put forth no theory of inspiration we have been spared the disputes between fundamentalists and modernists. It is not a burning question in our Church.

The Church however gives a very important place to the Bible in its doctrine and worship. The Church is unwilling to accept any new revelation which has not its roots in Holy Scripture. The Church uses the Bible more generously in public worship than any other religious body. In Morning Prayer, outside of the prayers, it is nearly all Holy Scripture. The psalms, the canticles, the lessons form the greater part of the service. Moreover the Church in its lectionary covers practically all of the Bible during the year. The sermon is usually an exposition of a text.

So that in order to reverence Holy Scripture it is not necessary to exalt the letter but it is imperative that we catch the spirit. Truly the letter killeth but the spirit giveth life.

It is not a vital question as to whether there was once a certain man in Judaea who had two sons, if we catch the spirit of the parable in the relation of the two brothers to one another and to the father. It is permissible to read the first eleven chapters of Genesis as a poem, or if you prefer as a scientific treatise. The Book of Job may be history or drama. The Gospel of St. John may be written by the Beloved Disciple or by a presbyter. After all the Church has settled the canon of Holy Scripture regardless of whether there were one or two Isaiahs.

There is a joy in the liberty of interpretation by which each may find comfort regardless of his approach. Why demand a particular theory when you are privileged to read, mark, learn and inwardly digest what is set before you?

# MORE ABOUT MEXICO

By

CLIFFORD P. MOREHOUSE

*Editor of The Living Church*

IN THE WITNESS of December 13, 1934, there appeared an article entitled "Mexico, Rome and 281," signed by the managing editor, the Rev. William B. Spofford. Since that article not only criticized two editorials in *The Living Church* but also brought my name into the discussion rather prominently, I have asked Mr. Spofford to permit me to make a reply in the same columns, and with his usual generous courtesy he has granted the request. That is the *raison d'être* for this article, which I shall make as brief as circumstances permit.

In the first paragraph of his article Mr. Spofford refers to an address at General Convention by Bishop Creighton, who was formerly Bishop of Mexico, and to an editorial criticism of that address in *The Living Church Daily*. Bishop Creighton had stated categorically that "Mexico is not irreligious," and again, "she is not anti-Christian." *The Living Church* in its editorial expressed surprise at these statements and mildly asked how Bishop Creighton reconciled them with the atheistic educational policy of the Mexican government, with that government's refusal to allow the teaching of religion at Hooker School, supported by the missionary funds of our Church, and with recent history in that unhappy country. In a subsequent personal talk with Bishop Creighton I asked him if he would not make a statement on these points and he said that he would take the matter under consideration.

About a month after General Convention, no statement having yet been issued by Bishop Creighton, an editorial was written and set in type for *The Living Church* asking a number of specific questions as to our missionary policy in Mexico and requesting an official answer. On Monday, November 19th, when *The Living Church* was about to go to press containing this editorial, an article on Mexico by Bishop Creighton was received from the official publicity department of the Church, bearing a release date of December 1st. In view of this fact the editorial was held up and another one substituted for it.

So much for the background of Bishop Creighton's article in the December 1st issue of *The Living Church*. The balance of Mr. Spofford's article is a defense of Bishop Creighton's article and a criticism of the editorial in the same issue of *The Living Church*.

I shall not attempt to answer Mr. Spofford in detail since the views of *The Living Church* on this question have been fully set forth in the editorial in question. Incidentally, at the risk of being accused of seeking free advertising, I recommend that readers of THE WITNESS who do not regularly see *The Living Church* obtain a copy of that issue of December 1st and read the editorial, which raises six pertinent questions in regard to the policy governing our work in Mexico. In this article I shall confine myself to observations on six points raised by Mr. Spofford in this article.

1. *The Living Church* is accused, at least by implication, with "jumping" the release date on Bishop Creighton's article. I can state categorically that *The Living Church* did no such thing. The release date was originally December 1st. I asked the publicity department whether this could be construed as giving permission to use the article in our issue dated December 1st, although that issue would actually be in the hands of our readers two or three days earlier. In my request I stated that I was not asking a special favor, but asked that similar permission be given to all of the Church papers. It was finally released as corrected just before our issue of December 1st went to press and it was therefore included in that issue. If Mr. Spofford was unable to get it into his issue of November 29th I am sorry, but I do not feel that *The Living Church* should be the object of his resentment on that account.

2. Mr. Spofford raises the question as to who changed Bishop Creighton's copy by omitting certain sentences which he feels were "the very heart of what he wished to say." He raises the question as to whether Bishop Creighton made this change or whether it was due to censorship by "an officer or officers at the Church Missions House." I can answer that question by quoting from a telegram received by *The Living Church* on November 22nd from the Rev. G. Warfield Hobbs, executive secretary of the publicity department, giving the changes to be made in Bishop Creighton's manuscript and adding: "This at Bishop Perry's request."

3. Mr. Spofford raises the question as to whether Bishop Creighton's article was censored. My reply is that it was, and ought to have been. I submit that Bishop Perry was entirely within his rights in requiring the change, and indeed that he would have been remiss in his duty if he had not done so. Articles sent out by the Church's official publicity department are naturally assumed to have an official character, and if they contain a new and important statement of policy they certainly ought not to be released without the Presiding Bishop's approval. He is charged with the missionary work of the whole Church, and under the direction of General Convention and the National Council is responsible for missionary policies.

Bishop Creighton feels that the governmental leaders of Mexico are religious at heart and are simply opposed to the institution of the Roman Catholic Church, not to Christianity itself. He and Bishop Salinas y Velasco, who apparently shares the same view, are entirely at variance with Christian public opinion in that view, as the editorial in *The Living Church* commenting on his statement pointed out. Evangelical Christians are, for the most part, agreed with Roman Catholics that the Mexican government is engaged in a campaign against everything religious, as *The Living Church* pointed out in quotations from

a recent conference of Mexican Protestant teachers and missionaries. Bishop Creighton is, of course, entitled to his own private view, but he is not entitled to promulgate it as the official position of the Episcopal Church and Bishop Perry very wisely subjected the passages that seemed to give that impression to censorship.

It is interesting to note in this connection that since the publication of Bishop Creighton's article there has been published a strong statement signed by 500 Church leaders, Catholic, Protestant, and Jewish—only 5% of them being Roman Catholics—expressing their deep concern over the threat to religious liberty in Mexico. Among the signers were three bishops of the Episcopal Church and the editors of two Church papers, Dr. Guy Emery Shipler of *The Churchman* and myself. Bishop Creighton's name was notable for its absence.

The Protestant and Jewish religious press is also awakening to the fact that the Mexican persecution is directed, not against the Roman Church alone, but against all religion. Such diverse papers as the *Christian Century*, the *Christian Science Monitor*, the *Christian Advocate*, the *American Hebrew*, and others have had vigorous editorials on that subject.

But was Bishop Creighton's article an official statement or a purely personal one? If the former Bishop Perry was certainly within his rights in going over it and requiring certain changes. If the latter it ought not to have been sent out by the official publicity department of the Church. But the Church is entitled to an official statement as to our policy in Mexico. *The Living Church* editorial that Mr. Spofford criticizes was a request for such an official statement together with a list of six pertinent questions that ought to be answered by it.

4. Mr. Spofford makes a very grave charge. In discussing the question of martyrdom he asks if I realize that "members of our own Church during recent years have been murdered, not by the Mexican government, but by Roman Catholics." I certainly do not realize anything of the kind, and indeed this is the first intimation I have had of any such alleged fact. The charge of murder is a very serious one, not to be made lightly. I hereby solemnly call upon Mr. Spofford to prove his charge, giving names, dates, and places, or to retract it.

5. Again, Mr. Spofford devotes a paragraph to the question of "stealing" church buildings, and implies that *The Living Church* made that accusation against our Mexican mission. As a matter of fact, the editorial he is criticizing said: "We are glad to know that we have not been recipients of stolen property. The widespread rumor that we had should have been answered long ago." But Mr. Spofford raises a further question. "Before charging them (the Mexican government) with stealing would it not be well to inquire how the Church came into possession of it (Church property) in the first instance?" What has that to do with the question? Two wrongs do not make a right; a double theft does not constitute honesty. Does Mr. Spofford seriously believe that he would be justified in stealing an overcoat from me if he had reason to believe I had stolen it from someone else?

6. Mr. Spofford makes other serious charges: "The Mexican Roman Catholic Church," he says, "launched a counter revolution, with archbishops, bishops, and priests leading private armies. On at least one occasion they set fire to a train and stood by while people were roasted to death, and they have slaughtered in cold blood hundreds of opponents, including not a few officers of our own congregations." That there are Mexican Roman Catholics engaged in counter-revolutionary propaganda and actual bloodshed, I do not deny. I am less certain about the "archbishops, bishops, and priests leading private armies." I am sorry that Mr. Spofford did not mention the name of at least one such archbishop, bishop or priest. So far as the first named is concerned, I had thought there was only one Mexican archbishop and I know that he is at present living in exile in Texas, not leading a private army in Mexico. As for the charge "they" (the terms as used by Mr. Spofford apparently applies indiscriminately to the archbishops, bishops, and priests) "set fire to a train and stood by while people were roasted to death," frankly, I don't believe it, any more than I believe that the Christians burned Rome in the reign of Nero. (Incidentally, Nero was also "interested" in religion, in much the same way as the Mexican officials.) Not having been an eye witness, either in Rome or in Mexico, I cannot give first hand reasons for my belief in either case, but I think I have at least as good reason for it as Mr. Spofford has for entertaining the contrary view with reference to Mexico.

In conclusion let me say emphatically that I hold no brief for Roman Catholicism as taught and practised in Mexico. I have seen it at first hand and I know that it is shot through and through with ignorance, superstition, and idolatry. In many ways it is as different from Roman Catholicism in the United States as two entirely different religions. Perhaps there is no place on earth where religion is more in need of reformation.

But reformation and extermination are two different things. The Mexican government is not interested in reformation. It has clearly and emphatically announced a policy of extermination of all religion, and its acts give force to its words. If our own Church has not suffered as much as the Roman Catholic Church I believe it is due to two causes: first, that our work in Mexico is so small as to be a relatively insignificant factor, and second, that the Mexican government may conceivably be working on the same hypothesis as that formerly followed by the Soviet government in Russia, namely, to build up minority religious groups so long as they may be of value in tearing down the dominant religious group and later destroying the minority ones as well.

As to Bishop Creighton, I have high personal respect and affection for him. I am sorry if anything I have written or said has caused him pain. He is a charming Christian gentleman whom to know is to love. In respect to his views on the Mexican question, however, my own are diametrically opposed. I grant that he has had better opportunity of observing the Mexican work at first hand than I have, but he has told me himself that many able observers who have had first-hand contacts with the Mexican government

have become as convinced as I am that that government is thoroughly atheistic and anti-religious.

God knows Mexico needs our help and our prayers these days. She needs our missionaries—not to engage in social service or to teach secular subjects in a school that cannot teach religion, but to witness to Jesus Christ by their lives and, if necessary, by their deaths.

## An Answer

By

WILLIAM B. SPOFFORD

HERE are the answers, from one to six, following Mr. Morehouse's numbers.

1. This is comparatively unimportant. THE WITNESS had the article in type, ready for the November 29th number, having been notified by the publicity department that we could use it in that issue. When we were about to go to press, Mr. Hobbs informed me in a telephone conversation that nobody in his office had been authorized to grant permission to print the article before December first, and that we would be defying the ethics of journalism to do so. We did not run the article. What Mr. Morehouse now writes seems to indicate that the publicity department did grant permission to use the article the *week ending* December first. It is on Mr. Hobbs, not Mr. Morehouse, which is what I tried to say in my article of December 13th.

2. This requires no answer from me. Mr. Morehouse answers my question by saying that it was Bishop Perry who censored the article by Bishop Creighton. Perhaps Mr. Morehouse will now be a first class reporter and tell us who prompted Bishop Perry's action.

3. I do not agree for one moment that the Presiding Bishop, or anyone else, had the right to censor Bishop Creighton's article. If the official publicity department did not want to release Bishop Creighton's article, which he never claimed to be anything but his personal opinion, they were under no obligation to do so. Certainly they had no right to censor it. It should have been returned to him, after which Bishop Creighton could have acted on his own initiative.

We haven't a hierarchy in the Episcopal Church. Bishops are elected to missionary jurisdictions by General Convention. It is they who determine policies for their jurisdictions, not officers at the Church Missions House in New York. It is the job of Bishop Salinas y Velasco, elected Bishop of Mexico at the recent General Convention, to determine our policy in Mexico. Before his election it was Bishop Creighton's responsibility. If the Bishop in the field wishes advice from officers at the Church Missions House, or anyone else, it is his privilege to seek it. But in the last analysis the Bishop is responsible to the Church, through the General Convention that elected him, for these policies. We send out Bishops, not office boys.

The fact that 500 Church leaders "expressed their deep concern over the threat to religious liberty in

Mexico" doesn't impress me much, even when the names of three Bishops and the editors of two of our Church papers are on the list. These round-robin documents, with the request "to sign with a group of other distinguished leaders", aren't to be taken too seriously, judging from what little experience I have had with them. Last year, to illustrate, a gentleman in New York had one of the prettiest little rackets you can imagine, all properly endorsed by a most distinguished group, including the Roman Catholic Archbishop of New York, the governors of any number of states, and at least one prominent Bishop of our Church. We couldn't find one of these endorsers who knew the first thing about the project he had endorsed, and I am happy to say we helped put the gentleman out of business and thus save these public leaders considerable embarrassment. I rather imagine, knowing how these things are done, that few of these 500 Church leaders possess sufficient evidence to justify them in signing the "strong statement" mentioned by Mr. Morehouse. I am willing to wager last summer's straw hat that Bishop Creighton has spent more time in Mexico than the whole 500 of them combined. Anyhow, until they present more evidence than they yet have, I feel justified in stringing along with Bishops Creighton and Salinas.

As for the request for an official statement, I merely repeat what I said in the article of December 13th. Who is going to make it? Mr. Morehouse still seems to think that an official statement can come only from Church officers in New York. I maintain that such a statement should come from the Bishop of Mexico. He is in charge there, not officers at "281".

4. The charges in my article were grave. Mr. Morehouse calls for names, dates and places. I can give names, dates and places. So can the Presiding Bishop. I refuse to give them. And I refuse because, likely as not, to do so would mean reprisals against members of our congregations in Mexico. Already large numbers of them have been slaughtered by Mexican Roman Catholics. I do not propose to make it any harder for them. But the facts are available, including the train incident that Mr. Morehouse finds so hard to believe. He could, possibly, get the information from the Presiding Bishop. I know he has it, though I rather imagine he will not give it out for publication for the same reason that I will not.

5. The Mexican government, admittedly, has confiscated property of the Mexican Roman Catholic Church. Mr. Morehouse calls this stealing. With what little knowledge I have of the Mexican Roman Catholic Church, past and present, I say that the property ought to be confiscated, particularly since it is the policy of the government to return the land to the people in order to raise them from peonage. The Mexican Roman Catholic Church has exploited the poor of Mexico for generations. I am against exploitation and if any Church is mixed up in it, so much the worse. This idea of "the Church right or wrong" is no go, as far as I am concerned. Where the Church is right—Roman, Anglican or any other—I'm for it. Where it is wrong I'm out with my little bit to make

it right. The Church, the world over but most notably in Russia, Spain and Mexico, has had a rather tough time of it of late. Deplore the fact all you like, but during the deploring take time out to ask the one question, "why?". And when you find the answer to that question do your bit *now* to see that your own beloved Church does not find herself in the same position at some future date. The present Mexican government, as near as I can find out, means to end the exploitation of the masses by the Mexican Roman Catholic Church. They probably are going too far—earnest souls are apt to when they are forced to do a job of this kind. Nevertheless I think I can see God working out His Purpose in the whole business.

6. The answer to this is the same as the answer to 4. The facts are in the possession of the Presiding Bishop. They are facts which will make Mr. Morehouse doing precisely what Mr. Morehouse suggests—"witnessing to Jesus Christ by their lives and by their deaths". The facts are available, Mr. Morehouse. Go get them. Then write us another piece.

## *The Scrapbook*

By

JAMES P. DeWOLFE

ANYONE who knows Christ wants others to know about Him. Christians all have a zeal to spread the Church and its teaching throughout the world. Everyday at noon we have an opportunity to pray for the spread of His Kingdom. It is an appropriate time because it is the hour that our Lord was hanging on the Cross, stretching forth His loving arms that all mankind might be drawn unto Him.

Prayer is one of the fine works we may do for the Church and it is as natural to the Christian as breathing. Let us acquire the habit of turning to God at least three times a day at stated periods for prayer and meditation.

### NOON DAY PRAYER

In the Name † of the Father, and of the Son, and of the Holy Ghost. Amen.

I will look unto the Hills from whence cometh my help.

Our Father, Who art in Heaven, etc.

I believe in God the Father Almighty, etc.

### COLLECTS

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. Amen.

Blessed Jesus, who at this hour didst hang upon the cross, stretching forth thy loving arms; Grant that all mankind may look unto thee and be saved; through thy mercies and merits who livest and reignest with

the Father and the Holy Ghost ever one God, world without end. Amen.

Almighty Saviour, who at mid-day didst call thy servant Saint Paul to be an Apostle to the Gentiles; We beseech thee, illumine the world with the radiance of thy glory, that all nations may come and worship thee, who art with the Father and the Holy Ghost one God, world without end. Amen.

Almighty God, who hearest the prayers of thy servants for one another; Be graciously pleased to hear us as we plead in behalf of those who, by prayers, labors and gifts, are helpers of our joy in the missionary work of thy Holy Church. Remember them for good, O Lord God; supply all their wants, temporal and spiritual; and grant that their works may be fruitful. And, forasmuch as good will and love are needful to the prosperity of the work, we beseech thee to inspire all thy people with such devotion that they may cheerfully aid in setting forward thy kingdom among men, for his sake who laid down his life for us, thy Son, Jesus Christ our Lord. Amen.

Here say the Agnus Dei

O Lamb of God, Who takest away the sins of the world,

Have mercy upon us.

O Lamb of God, Who takest away the sins of the world,

Have mercy upon us.

O Lamb of God, Who takest away the sins of the world,

Grant us Thy peace.

Read Hymn No. 9

Blest are the moments, doubly blest, etc.

The grace † of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

## *Percy Silver*

An Editorial by

BISHOP JOHNSON

IT WAS with profound sorrow that I received word of the death of the Rev. H. Percy Silver. For forty years I was privileged to enjoy his confidence and friendship. During that period I learned to have a profound admiration for his sterling qualities which made him the outstanding presbyter of the diocese in which he held so many positions of honor and responsibility, for he was one who never coveted one without assuming the other.

His ministry was a colorful one. He began his labors in the associate mission of Omaha and was also rector of Holy Trinity, Lincoln, and Good Shepherd, Omaha. He became field secretary of the southwestern province where he was universally admired and beloved. He became chaplain at Leavenworth prison, in the Philippines, and at West Point. He became rector of the Incarnation, New York, and was a member of the National Council. As a deputy to many General Conventions he was the life of the House and

was widely known for his sparkling wit and courageous independence.

Although the rector of a prosperous parish and at home in the dwellings of the wealthy, yet in whatever position he was placed his chief concern was that he might be a steward to minister to the poor and destitute. He regarded his chapel on the east side of New York as the justification for maintaining his parish on Madison Avenue, with the needs of that work coming first in his consideration. At West Point his interest was in the common soldier, and at Leavenworth prison he served the convicts.

He had three outstanding traits which my intimate acquaintance enabled me to appreciate. First, his loyalty to constituted authority. He never would participate in any movement to embarrass his bishop, even though his sympathies might be with the opposition. He told me time and again that he would rather get out of the diocese than to be disloyal to his superior authority.

Second, he had courage in advocating his cause regardless of its popularity or the support which he received. He was a happy warrior who never sacrificed his principles to policy.

Third, he was a real minister to the poor and needy. All of his energies were given to ameliorate the condition of the poor and he had no patience with those whose speeches were specious but whose practice was negligible.

He was thoroughly in the world all the time but his objectives were not of it. The vivid reality in his life was the person of the dear Lord Whom he always called his Master, and one felt that there was no cant in the expression.

In a very real sense he was the great commoner of the Church, fighting in the open for those things which he believed were near to the heart of his Master. I believe that he will be long remembered by the prosperous but I doubt if there is a priest of the Church who will be more missed by the poor than Percy Silver, many of whom never knew him.

May God grant him the fellowship of the dear Lord Whom he loved; any other result of his life would be unthinkable.

## *Music of Obedience*

By

ROBERT P. KREITLER

THERE is a music of marching men, even when no sound of instrument stirs them to quickened step. Masses of people moving as one, under direction of leadership, seen or unseen, keeping time with each other, obey the laws of discipline in rhythm as well as of unity. Whether in military organization, or in play, in work or in pleasure, in secular affairs or in matters of the Kingdom of God, in the inner life or in outward service, there is an obedience, which demands and receives a complete self-giving. It is a self giving to the whole, an obedience rendered with ardor. There is illustration in what one means in the

present day conscription of the very soul of entire peoples to mighty "faiths". It is not an invitation to something in which they are to participate, it is to an allegiance to which they are commanded. And with what enthusiasm is the response!

There is a phrase in the Psalms which describes this music of obedience; "Thy statutes have been my song". A curious statement all by itself. Illuminating when it is recalled that obedience to God's law brought to the Psalmist not only an increased desire to keep His commands, but an inner joyousness and satisfaction. The repeated use of the Psalter, as we have it for example in the Book of Common Prayer, where the psalms are closer to the poetic spirit of those who first wrote these songs of thirty centuries, does much to train us in the deeper meanings of obedience. The wide reach of this discipline is discovered in such psalms as the 119th. There every verse of the 176 has in it some different, yet descriptive word, which rings the changes upon the various aspects of God's law.

If this were a plea for the more intelligent liturgical use of the Psalter, which it is not, it would ask for the wider practice of right selections for Sundays, holy days and special occasions. There is abundant suggestion in the lists of proper psalms. Unfortunately these selections are not so general in use as they might be. However, this is to urge an appreciation of an historical fact, the effect upon the personal religious life of the Jews (after the Exile, in particular) when the use and the purpose of the Psalter received a fresh impetus. The understanding of, the right use of, the Psalter will train and instruct Churchmen in the deeper loyalties of religious faith.

Some teach children obedience by promising a reward. Some learn it themselves as one practices on an instrument until "finger perfect". The psalmist's obedience was a glad free response to what was singing its phrases in his very soul. His was a joyous obedience that he gave to the laws and commands he found in God's Word. It was the earlier reflection in practice, of what our Blessed Lord declared to a later generation, when He gave the Summary of the Law and said, "Do what this Law says and thou shalt live".

It is not an effort to be trite, nor of over-simplification, to say goodness is still a worthy goal for which to live. The times need good and just men. They are bed rock needs, always. Stevenson once wrote, "the desire for goodness is at men's heels like an implacable hunter." The Law of God as we find it, follows as a demand upon us to be good, and to do good. It creates within men an obedience which becomes woven into the fibre of thought and emotion. Striving to obey turns duty into a passion, a statute becomes a song. If a craving for authority is gnawing more and more at men's spirit, our present mood makes us prepared for the rigors of a discipline which will make us sing. As I have been privileged to meet my fellow churchmen, at the General Convention, in my journeys for the National Council, I am made aware of a fresh willingness to live passionately and joyously for the great cause of the Church's faith.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

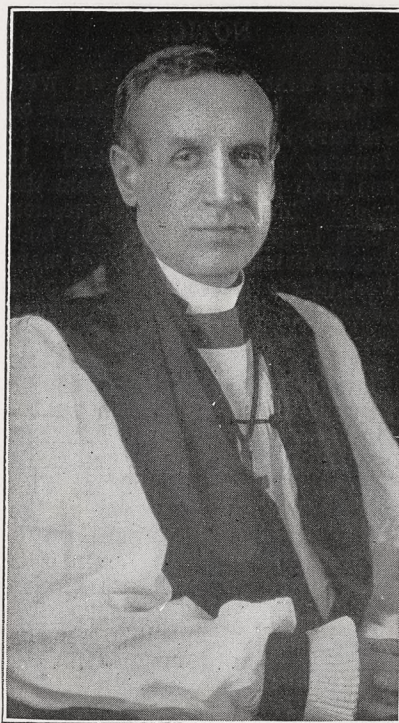
The Federal Council of Churches, holding its biennial convention in Dayton, Ohio, this month, went down the line in condemning the evils of the day. War was declared to be un-Christian, with its "brutality, tragic waste of lives and the chaos resulting from loss of ideals and standards in every department of human life. We know that war solves no problems but leaves only added embitterment between nations and more baffling problems for future ages to solve". Military training in colleges was roundly condemned, in spite of the recent decision of the United States Supreme Court, the conference declaring that if the present law was constitutional that it ought to be changed. Political corruption, racial discrimination, gangsterism, alcoholism, gambling, vulgar movies, the message declared, loom so large on the scene that the convention felt justified in declaring that "the world appears to be adrift upon a sea of confusion and futility, with no sure chart or compass and the pirates seeking to take command." The message calls the churches to repentance, frankly admitting that "the church itself has been caught in the downward drift of life." We are called to a renewed faith in God, to a re-affirmed loyalty to Christ, to personal devotion to Christ and His Church, and to a commitment to Christian Social Ideals.

"Translated into concrete terms, the Christian Gospel means, over against an indifferent and secular world, an insistence upon human values as the supreme test in all the relationships of life. It means a searching criticism of a social order which, in contrast with the vast fruitfulness of nature and invention, leaves millions in poverty, provides no adequate protection against unemployment or the disability arising from disease, accident or old age. It means we can no longer condemn a whole block of our fellow human beings to permanent and discriminatory restriction of opportunity because of race or color. It means a complete turning away from the tragic peril and waste of war and from the condoning of coercion, violence, vast armaments, the sale of munitions for profit and the economic exploitation of weaker nations."

\* \* \*

### Called to Tampa Parish

The Rev. John B. Walthour, rector of Grace Church, Waycross, Ga., has accepted the rectorship of St. An-



BISHOP BOOTH  
*To Visit in Europe*

drew's, Tampa, Florida, succeeding the late Francis White.

\* \* \*

### A Tribute to H. Percy Silver

The Rev. H. Percy Silver, whose death on December 15th was announced in our last issue, was buried from the Incarnation, his New York parish, on December 18th. The church was jammed, floral tributes banked the chancel, a weeping choir rendered its last tribute to their beloved rector, and distinguished clergymen filled two aisles during the processional. In the chancel in addition to a number of clergymen, were Bishop Cook, Bishop Freeman, Bishop Stires, Bishop Creighton, Bishop Lloyd, Bishop Gilbert, Bishop Rogers and Bishop Manning, with a number of other Bishops in the congregation—having travelled to New York to pay tribute to one of the most beloved men in the Church. It was a glowing tribute to a man who served faithfully and humbly. Yet it was a ten-year-old choir boy from the East Side Chapel of the Incarnation who paid the finest tribute of all. Typical East-Siders were these youngsters. The clothes under their vestments, the best they had, were none too good; there was but one who was not badly in need of a hair cut, and his was obviously a home-made job; part of their vestments consisted of a ruffled neck piece, a device, I rather imagine, that was hit upon to cover up frayed collars and necks that are often none too clean. These youngsters were solemn as

they un-vested. Finally this little fellow of ten piped up with, "He was a swell guy." "Right", was the immediate response of several of the boys. That was all. But who can add to the tribute—"a Swell Guy."

\* \* \*

### Texas Parish on the Way Up

At the annual meeting of St. Mark's, Plainview, Texas, where the Rev. Warwick Aiken is rector, they voted the other day to increase their extra-parochial giving 50 per cent in 1935 and to increase the salary of the rector by thirty-three per cent. It was also announced that everything asked of the parish in 1934 had been paid in full.

\* \* \*

### Induction of New Executive Director

Bishop Gilbert of New York delivered the address last Sunday at the service held at the St. Nicholas Collegiate Church, New York, when the Rev. R. W. Searle was made the general director of the New York Federation of Churches. The Federation, said Dr. Gilbert, is not a substitute for organic unity but it does offer an opportunity for Christians of various churches to work together at common tasks. "Through the economic and industrial and social disorders of our world, God Himself is laying upon us the demand for a service that can be fulfilled only by brave, aggressive and united action.—We must find some way to combine our energies for the vindication of our Master's own principles of brotherhood and justice and fair-dealing." Stressing the great demand for united action to deal with social questions, Bishop Gilbert stated that the Church Federation supplied the "medium through which the will for the common good—the will for justice and righteousness and peace and human service may register itself in constructive action."

\* \* \*

### Social Service in Massachusetts

Social service is to the front in the diocese of Massachusetts. At the last diocesan convention the report of the department of social service drew fire from a number of delegates who considered it too radical. The leader of the group was Professor Richard S. Merriam of the Harvard School of Business, who introduced a resolution which would require the chairman of the social service department to resign from membership on the state Child Council, since the Council favors the ratification of the child labor amendment. Under the resolution the social service department of the diocese would be prevented from conducting any investigation of economic and social condi-

tions and would be prevented from advocating any proposals for social, economic and political reform. The last convention turned the resolution over to the department for consideration. Those making up this group have now indicated that they do not think much of the Professor's ideas.

Then, just to make matters interesting, another resolution has been presented to the committee which, if passed, would require the department to make a study of such matters as unemployment insurance, minimum wage laws, child labor, collective bargaining and old age pensions, and, after the material is in hand, to get the information before parishes "for their serious consideration." This resolution was offered by the Rev. Burdette Landsdowne of Maynard. Thus do the "rights" and the "lefts" line up in the diocese of Massachusetts. Just what disposition will be made of the resolutions when the convention meets in May it is of course impossible to say, but things do seem to point to a rather gay time.

\* \* \*

#### To Return to Leper Mission

Miss Mary Helena Cornwall-Legh, on furlough in England to recover from illness, is to return to Japan next month to take charge of her leper mission at Kusatsu. It was doubtful if she would be able to return when she started the furlough. She is seventy-eight in May.

\* \* \*

#### Bishop Booth to Visit Europe

Bishop Booth of Vermont is to sail from New York on January third for a three months' visit in Europe. He will spend part of the time serving St. James Church, Florence, Italy, whose rector, the Rev. K. A. Stimpson, has accepted the rectorship of St. Mark's, Milwaukee. Bishop Booth will also preside over the convocation of the seven churches in Europe and will visit them all.

\* \* \*

#### Campaign by Experienced Directors

Grace Church, Orange, New Jersey, like most parishes, has been having a hard time making ends meet in recent years. Since 1931 the church finances have shown a constant downward trend each year, and a still further loss was anticipated this year because of the recent deaths of several large contributors to the parish budget. So this fall they had a campaign directed by professionals. The results are summarized as follows:

Valuable information was obtained for correction and revision of the parish list; a reawakening of interest

#### NOTICE

THE next number of THE WITNESS will be the issue of January 10th; that is, the issue of January 3rd will be omitted. It has been possible to maintain the paper during these depression years largely by placing the burden of management upon one man. For fifteen years the managing editor has been solely responsible for the make-up of every issue, except for a brief vacation three years ago. For the sake of the paper as well as his own we believe he should have a breather, even if it is limited to one week. We are therefore confident that our readers will approve of the order that he work hard for a week at doing nothing, even if it means that you will not receive THE WITNESS for January 3rd. Weekly publication will be resumed with the issue of January 10th.

I. P. J.

in parish activities; the knowledge that there is little or no criticism of the parish administration or its program; the downward trend in parish support has been checked and started on the up-swing; the loss of over \$3,000 through deaths and removals has been absorbed; over 135 parishioners who made no pledge to parish support for the past few years have subscribed for 1935; over 250 parishioners increased their pledges for 1935 and an indication that the man power of the church can be marshalled for activity as shown by their enthusiasm in the campaign.

If any of you happen to be interested in the name of the firm that conducted the campaign send a postal to THE WITNESS and we will be glad to supply it. The Orange parish says: "The results have been highly satisfactory and leads us to feel that a campaign of this kind every two or three years is valuable, especially for the stimulus it provides in addition to the financial return."

\* \* \*

#### New Executive for Daughters of King

Miss Edna Eastwood has been appointed executive of the Daughters of the King. It is a newly created position. Miss Eastwood for the past three years has been director of religious education at the Church of the Holy Communion, South Orange, New Jersey.

\* \* \*

#### Canon Gibson Has Anniversary

Canon David E. Gibson, in charge of Chicago's Cathedral Shelter, on

Christmas Day celebrated the fortieth year of his attachment to the old Cathedral of SS. Peter and Paul and his work on the same site through the Cathedral Shelter. They figure in Chicago that Canon Gibson has assisted, in one way or another, fully two million persons. In recent years the number passing through his offices in the course of a year runs well over 100,000. Bishop Stewart visited the Shelter on Christmas day and confirmed a class.

\* \* \*

#### Providence Rector Resigns

The Rev. John I. Byron has resigned as rector of the Redeemer, Providence, after four years of service.

\* \* \*

#### Large Class Is Confirmed

The Rev. J. Warren Albinson presented a class of forty to Bishop Davenport on December 18 at Trinity, Elkton, Maryland. This is the largest class ever confirmed in the 100 years history of the parish, and the largest ever confirmed in the diocese of Easton. One family was represented by three generations, and there was one entire family in the class.

\* \* \*

#### Missionaries Meet Regularly

The twenty-three missionaries of the diocese of Rhode Island are meeting regularly with the department of missions, presided over by Auxiliary Bishop Bennett. Each presents a report on the number of visits made during the month, after which they discuss their common problems, including any complaints and criticisms they have to offer. At the recent meeting there was also an exchange of helpful suggestions.

\* \* \*

#### Publicity Did the Job

A working girl, not a member of the Redeemer, Brooklyn, stopped the Rev. Thomas Lacey, rector, on the street the other day and handed him five dollars. "Will you send this to Bishop Rowe? I don't know how to reach him but I have read about his needs and saved up this to give to him." Incidentally the 40th anniversary of Bishop Rowe's consecration as Bishop of Alaska is to be celebrated in 1935.

\* \* \*

#### News of a Frank Parson

The Rev. Homer L. Sheffer, Unitarian pastor of Oklahoma City, has accepted a call to a church in Spokane. In making the announcement to his congregation he said: "There have been no pious conversations with the Almighty. Money is

speaking in tones of thunder and I am answering its call."

\* \* \*

#### Smoking in the Reveue

An item from the official organ of the diocese of Southern Virginia: "As everyone knows, tobacco is bringing an unusually high price. It is our hope that the influx of money will find its way into the churches and that the finances of all our churches will this year be on a sounder foundation."

Holy Smoke!

\* \* \*

#### Progress in Korea

Progress among men in Korea is taking the form of hair cuts, according to an English missionary writing in the Korean diocesan paper. In former days the boys wore long hair and at their marriage gathered it up into a knot on top of their heads. A topknot thus became a proud sign of being grown up. Conservative rural districts have continued the custom until recently when the authorities ordered topknots removed to show that Korea is progressive. It all brings to mind the atrocious text an ignorant preacher in America once took for a sermon on vanity, "Topknot, come down." The text came, he explained, from St. Matthew 24:17.

\* \* \*

#### Executive Secretary Resigns

The Rev. Francis C. Smith, executive secretary of the diocese of Central New York since 1920, has resigned because of ill health. The position is being filled temporarily by Archdeacon Almon A. Jaynes.

\* \* \*

#### Bishop Jenkins Has a Suggestion

Flying squadrons of missionaries, headed by missionary bishops, have recently held meetings in every diocese of the Church. Bishop Jenkins of Nevada now offers a suggestion: let the diocesan bishops now lead teams through the missionary districts. He rather suggests that they would learn a great deal. It brings to mind the story a western missionary told me at General Convention. Bishop Johnson was to visit a number of mission stations on the western slope early in the spring of the year. The first service was held, after which the Bishop started off with the two young priests to visit a number of other stations in the mountains. They ran into a storm, and finally the old car was stuck in a great mud hole, filled with slushy snow. The wind was howling and the storm was raging as these three men, a bishop and his two priests, got their backs to the bus with the

hope of getting going again. Finally one of them, a youthful priest who had learned a lot of high-power words while serving in the navy, lost his patience and made the air blue with his outburst. Never a word from Bishop Johnson. They got going eventually, held several services that day, after which Bishop Johnson went back to Denver, and to

bed with a nice case of lumbago. A week later he wrote the following letter to the priest in charge: "I have been laid up for a week in bed. The next time I visit your stations I propose to pick the summer. Let me know what the expenses were for the trip and I will send you a check. Faithfully yours, Irving P. Johnson."

"P. S. Give my best regards to

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## THE VALLE CRUCIS SCHOOL VALLE CRUCIS, NORTH CAROLINA

Bishop Gribbin and the Advisory Committee of the Valle Crucis School announce the selection of the following members of the staff for the year 1934-35:

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B. A., Wellesley	
Miss Virginia Bouldin, Treasurer .....	Home Economics
Grad. N. Y. Training School for Deaconesses; Special Work Univ. of Va. and Columbia Univ.	
Miss Adelaide E. Smith, Secretary .....	Stenography and Typing
Grad. St. Mary's School, Raleigh, N. C.; Grad. Church Training and Deaconess House (Phila.); Special Work East Carolina Teachers' College	
Miss Ruth Pember .....	Music
Grad. N. Y. Training School for Deaconess; Brown Univ.; St. Dunstan's School of Sacred Music	
Miss Ida O'Keefe .....	Arts and Crafts
M. A., Columbia Univ.	
Miss Catherine Wald .....	Latin and Mathematics
B. A., American Univ., Washington, D. C.; Grad. Work Univ. of Maryland	
Miss Lillian Thomsen .....	Science M. A., Cornell
Miss Marian Finlay .....	French
Univ. South Carolina, Converse College, B. A.	
Mrs. Mont Glover .....	Graduate Nurse and Dietitian
Mrs. Earl Tester .....	Assistant Dietitian
Grad. Valle Crucis School	
Mr. Mont Glover .....	Farm Superintendent

The Advisory Committee: Rt. Rev. Benjamin M. Washburn, Bishop Coadjutor of Newark; Rev. Frank Gavin, General Theological Seminary; Dr. Charles T. Loram, Sterling Professor of Education, Yale University.

your silent partner." Bishop Jenkins apparently feels that it might be a contribution to the education of some of the eastern bishops to run into a few snow storms and to meet some of the "silent partners."

\* \* \*

#### Pageant for New York Parish

The pageant, "The Vision of Bartholomew", commemorating the 100th anniversary of the founding of St. Bartholomew's Church, New York City, is to be presented in the church on January 18th.

\* \* \*

#### Rector Back on the Job

The Rev. Fred M. Steenstra, rector of St. Mark's, Mauch Chunk, Pa., who underwent a serious operation recently, has fully recovered and is back at work.

\* \* \*

#### Mystery Drama at St. Thomas Chapel

The Nativity Mystery, "Christus Natus Est", will be enacted for the fifth annual performance at Saint Thomas Chapel, New York City, on Holy Innocents Day, December 28th, at 8:00. Not even the sub-zero weather on the day of last year's presentation deterred a large congregation from attending this truly beautiful and solemn pageant. All those who have seen this mystery drama have been impressed by the deep reverence and painstaking acting of the players. There are many who have not missed a performance in four years. All our Church people who can, should attend this truly unique Christmas event. No tickets are required.

\* \* \*

#### Youth Takes to the Road

A quarter of a million boys and girls have taken to the road, declared Miss Mary Brisley, national secretary of the Church Mission of Help, before a Chicago audience the other day. Miss Brisley revealed some amazing facts about the present situation as a result of the depression. The economic situation, she says, has thrown hundreds and thousands of youngsters under twenty-one "on the road;" not in fifty years has the situation been so alarming. They are going they know not where; victims of broken homes, most of them; pawns of the economic

situation, she continued. One out of every twenty of these is a girl, many of them dressed like boys and their identity concealed. Many boys and girls are pairing up illicitly in their wanderings. And many of the girls caught in the economic trap are turning to night clubs, not to the professions as formerly. In Chicago, Miss Brisley said, she found girls as young as fourteen serving as hostesses in night clubs and she pointed to a specific case of one of such girls who had just jumped from a Michigan Avenue hotel in her desperation.

\* \* \*

#### Canon Bell Goes to Haiti

Canon Bernard Iddings Bell sailed on December 20th for Haiti to conduct a clergy conference in Port au Prince. He is to return in time to deliver the Lyman Coleman lectures at Lafayette College the week of January 13th.

\* \* \*

#### New Mission in Philadelphia

A new mission for Negro Churchmen is being organized in West Philadelphia. Bishop Taft has turned over a building for their use and already there is a congregation of about 200 persons. The Rev. Charles A. Levy, ordained priest last week, is in charge of the new mission, known as the Church of the Beloved Disciple.

\* \* \*

#### University Church at Pennsylvania

A welcoming service, marking the opening of St. Mary's, Philadelphia, as the university church, was held last Sunday. The preacher was the Rev. W. Brooke Stabler, official chaplain of the university and the

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professor of Christian ethics. The service was conducted by the Rev. William B. Stimson, recently appointed by Bishop Taft to be in charge of Episcopal Church work at Pennsylvania and at Drexel.

**News Notes from Central New York**

St. John's, Whitesboro, has had \$2,000 added to its endowment by the will of the late Ida M. Wagner.—The Rev. John E. Kinney, Endicott, has resigned to accept an army chaplaincy.—St. Paul's, Owego, has received \$2,000 from Mrs. G. W. Clark as a memorial to her husband, late senior warden.—The Redeemer, Watertown, was re-opened on December 2nd, enlarged, re-roofed renovated and beautified.—St. John's, Marcellus, has a new \$5,000 organ. The parish house also has been enlarged and a bowling alley installed.—The Sisters of St. Margaret, Utica, made 3,174 visits, held five retreats and had 543 chapel services during the past year.

**Dr. Hopkins Wants End of Juries**

Dr. John Henry Hopkins, veteran priest and rector emeritus of Church of the Redeemer, Chicago, turned sleuth this week and unravelled, supposedly at least, the famous Wynekoop murder case.

Speaking before the Clergy's Round Table, of which the Rev. Ray Everett Carr of St. Peter's church is president, Dr. Hopkins gave his personal version of the case which attracted world wide attention and which ended in the conviction of Mrs. Alice Lindsay Wynekoop who was charged with the murder of her daughter-in-law, Rita Wynekoop.

Because he was pastor of the Wynekoop family for some ten years while rector of Epiphany church, and knew the family intimately, Dr. Hopkins stood by Mrs. Wynekoop throughout the trial in Chicago last spring. While he requested that his solution of the case be not made known, he did openly berate Chicago police for third-degree methods in such cases and concluded by recommending the abolition of the jury method of trial in criminal cases. In place of the customary jury, Dr. Hopkins would substitute a court of three experienced criminal judges and he believes justice would be served in a larger way by this method.

**The Blessing Of the Hounds**

The following communication has been received from the Rt. Rev. H. P. Almon Abbott, bishop of Lexington, with this brief message: "I dare you to publish this verbatim and without comment". I do not quite

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Correspondence Solicited

understand why Bishop Abbott wishes to deprive me of my fun, but here goes, just as he wants it: "My dear brother:

"I am sincerely sorry to see your bromidic notation regarding the Service of the Blessing of the Hounds. I know that it is your avowed policy to retail and detail the News of the Church in "smart" and flippant fashion, and I can readily understand that there are some people who appreciate that sort of thing; but I honestly believe that you would do yourself more credit and commend your paper more unreservedly to the cultured element among your readers were you to conscientiously refrain from obviously TRYING to say the flip and clever thing on every conceivable occasion.

"First: it never occurred to me that in officiating at the service of the Blessing of the Hounds, I would be getting myself in the movies. This is the third consecutive year in which I have presided at this function, and to the best of my knowledge this is the first year that the movie photographers have honored us with their interest and presence. I had no idea that they were to be on hand until the actual hour when the service was held.

"Second: You are apparently ignorant of the entire historical significance of the service. It was instituted at a time when farmers were in desperation because of the depredations and devastations of the fox, and when to wish the Hound well was to be in league with 'the labors of the husbandman.' The spirit of many ecclesiastical observances is maintained through the ages, even though the conditions originating the observance have ceased in fullest measure to exist.

"Third: It is not only a service for the Blessing of the Hounds, it

is, preeminently, a service for the Blessing of the Huntsmen, and I rather think that Huntsmen, even as Parsons, need all the blessing they may well receive! The most distinctive and impressive part of the service is the blessing of the medallions and the placing of them around the precious necks of the Huntsmen.

"Fourth: St. Paul suggests that we should be 'all things to all men,' and I rather imagine that bishops, as well as priests, should attempt to follow out his instructions. The Service of the Blessing of the Hounds finds the Horseman WHERE HE IS, out of doors, engaged in his pursuit of his favorite avocation. He may seldom, if ever, darken the doors of a church; but the Church comes to him, in the person of Her

humble servant, for even bishops CAN be humble, and leads him in prayer, worship and exhortation into the contemplation of Holy Things. You would be amazed to know how many unimpressed men and women are confessedly impressed each and every year at the service of the Blessing of the Hounds. After all, you know, Christianity is the Religion of the Incarnation, of God domiciled in a body, and we have every right to sanctify all that pertains or appertains to the body, as we have every right to sanctify all that pertains or appertains to the mind and soul of man.

"In conclusion, may I say that over a course of several years I have noticed that whenever you have occasion to mention my inconspicuous

## Services of Leading Churches

### The Cathedral of St. John

the Divine  
Cathedral Heights  
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 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.  
Vespers and Benediction: 8 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 and 11 A. M., and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.  
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### 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 a. m.; Musical Vespers 4 p. m.  
Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rector Emeritus  
Rev. H. Percy Silver, S.T.D.  
Rev. George A. Robertshaw  
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  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days, 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. James' Church, New York

Madison Avenue and 71st Street  
The Rev. H. W. B. Donegan, Rector  
Sunday Services  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.  
8 P. M.—Choral Evensong and Sermon.

### 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 and 4.  
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.; 6:30 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, D.D.  
Rev. Gordon B. Wadhams  
Rev. Bernard McK. Garlick  
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.

### A MEMORIAL

St. Timothy's Church  
Roxborough, Phila., Pa.  
Dec. 14th, 1934

Whereas:

Almighty God in his loving wisdom called to his reward December 2nd, 1934, John Vaughan Merrick, second, a member of the Vestry of St. Timothy's Church, Roxborough, Phila., since 1896 and Senior Warden since April 20th, 1906

Therefore, be it resolved that the Vestry of St. Timothy's Church, Roxborough, Phila., record their appreciation of Mr. Merrick's life long love and Service of God in this Parish. He brought to all of us those rare gifts of gentleness, love and wisdom, that are the marks of the choice vessels of God's grace.

Our prayers are offered for his continual growth now in God's love and service. His prayers for our faithfulness to God have not ceased by the fact of death, but deepen our realization of the activity of the great body of all the faithful in Paradise and on earth who go on from strength to strength in the service of our Lord Jesus Christ, looking for the final coming of his kingdom.

We share with his family their sorrow in this visible loss and ask God to comfort them and strengthen us all in holiness of life.

(Signed) Charles M. Stout,  
Secretary of the Vestry.

name, you always take occasion at the same time to say something derogatory and belittling. I am a patient person; but someday, if this sort of thing continues, I shall roast you with a torrential eloquence of diction and of fervour that will startle the subscribers to THE WITNESS, or if refused admittance in such columns, the subscribers of some other worthy Church periodical."

Boy, is that a bawling out. Just the same I'm still for the fox.

\* \* \*

#### General Convention in India

The next "General Convention" in the Anglican Communion is the Synod of the Church of India, Burma and Ceylon, assembling in Calcutta January 26, 1935. The Indian Church has fourteen dioceses. The Bishop of Dornakal, Dr. Azariah, and the assistant in Lahore, Bishop Banerjee, are natives of India.

\* \* \*

#### Thousands at Auxiliary Convention

The total number registered at the Woman's Auxiliary triennial convention, including delegates and visitors, was 6,786.

\* \* \*

#### Bishop Praises Indian Commissioner

Of some 350,000 Indians in the United States, more than 200,000 are still pagan. Bishop Bartlett, National Council secretary for domestic missions, addressing the Woman's Auxiliary convention, commended the federal Indian administration for its idealism, for its policy of building up the Indians' self-respect, its desire for high-grade leadership, beginning with Mr. Collier himself, and for undertaking a definite program of using Indian funds for Indian welfare, even though, the Bishop said, he might not approve of every part of that program. As the government puts more emphasis on education, the Church's resources may be used for urgent needs in social welfare and religious training.

\* \* \*

#### Church Hall Given by Children

Children in the diocese of Olympia are making an Advent Offering toward the erection of the long-awaited parish hall for the Japanese Church people of the White River Valley, one of the diocesan missions.

\* \* \*

#### To Teach English and Piano-Tuning

Sailing from San Francisco on Christmas Day, Mr. Taro Aoki, one of the young men from St. Peter's Japanese Mission, Seattle, goes to Japan where he has been chosen to

teach English and also piano-tuning in Japan's unit of the Lighthouse for the Blind, at Osaka. Osaka is one of the two dioceses in the Japanese Church with its own Japanese Bishop, the Right Rev. J. Y. Naide.

\* \* \*

#### A Famous Padre of Paris

The resignation of the Rev. F. Anstruther Cardew takes from office, though fortunately not from continued activity, one of the best known and most loved Anglican Churchmen on the Continent. Mr. Cardew has been for twenty-seven years chaplain of St. George's Church, Paris, and for many years

also chaplain of the British Hospital in that city. His activities in Paris have been innumerable. The French Government has recognized his work by bestowing upon him a high decoration, the first time, it is said, that an English chaplain has been so honored. He has also the Order of the British Empire.

Most widely known among his achievements is the hostel for English theatre girls in Paris. In 1907 Mr. Cardew came into touch with a troupe of English dancing children, nine or ten years of age, in Montmartre. Through them he learned of hundreds of others, young English dancers and music hall performers.

## Witness Tracts

Ideal tracts to hand the inquiring person.

WHY BELIEVE IN GOD? by Samuel S. Drury

WHY BELIEVE IN JESUS? by Albert H. Lucas

THE DISCIPLINED CHRISTIAN by Charles L. Street

WHAT CHRISTIANITY DEMANDS OF ME

by Edric A. Weld

WHAT WE DEMAND OF SOCIETY

by George Gardner Monks

WHY MISSIONS? by Edmund J. Lee

WHY PRAY? by Oscar DeWolf Randolph

WHY WORSHIP? by Charles Herbert Young

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(Since 1912 English children under 16 are not allowed to be sent abroad for theatre work.) Mr. Cardew's interest in these young artists increased, and his efforts on their behalf grew until he had established a theatre hostel, in a rented apartment until 1914 and on a permanent basis after the theatres reopened in 1916.

A writer says that his help to the girls in the theatrical profession can hardly be expressed in words. He is their spiritual adviser, and in all matters of business arising out of their contracts his help is invaluable. He will continue to live in Paris.

\* \* \*

#### A Book on the Girl Problem

The Church Mission of Help is "a social case-work agency of the Episcopal Church," organized "to give individual service to young women between the ages of 16 and 25, whose problems of any or all sorts are too serious for them to solve unaided." The National Council of CMH has been enabled by a special gift to issue a booklet called "What Lies Ahead?" stating briefly the underlying human needs for which CMH functions, and the principles by which it is guided, and, further, some practical activities in which everyone may and should share in meeting social conditions today, whether through CMH or otherwise.

Illustrating the spirit of some of the girls cared for by CMH, the new booklet has a line drawing and two poems made by two of the girls. One of the poems is "Youth's Prayer, 1934":

Father in Heaven, give us bread;  
(God, make us want to live in-  
stead. . . .)

May we be clothed by charity;  
(O, give us back our faith in  
Thee!)

For our sick bodies, give us care;  
(God, save our souls from this  
despair. . . .)

Shelter us from the wind and rain;  
(O, help us learn to smile  
again. . . .)

Grant that our babies may be fed,  
(But what of hopes forever dead?)

Father in Heaven, give us bread. . .  
(O, give us back our dreams in-  
stead!) \* \* \*

#### A Few Howlers

Here are a few howlers, said to have appeared on the examination papers of a Sunday School class:

A Verger is a man who looks after the church. You read of vergers in the Bible when they forget to look after their lamps.

An incumbent is one who is a nuisance in Church.

The sidesmen at church are the men who sit against the wall. They

don't attend to the service like the people who come.

Black means a warning and white means hope in church. The clergyman's surplus shows you what he ought to be and the cassock what you are.

On special Sundays our choir sings the Alsatian creed.

The other creed besides the Apostle's Creed is the creed of Ananias.

A priest wears a carburettor in church.

The Book of Common Prayer is a religious missile of the Established Church.

Florence Nightingale helped Bonnie Prince Charlie to escape to France.

Michael Angelo's first statue was of Queen Elizabeth.

The him "Led us Heavenly Father led us" was sung by the crows and S. Paul's choir.

By the Act of Supremacy Queen Elizabeth was declared supreme over Celestial matters.

## A Statement of Progress

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