

# *The* **WITNESS**


CHICAGO, ILL., DECEMBER 12, 1929


## **A G I F T TO FOLKS UNKNOWN**


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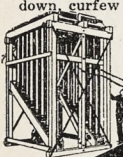
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## THE NEW PRAYER BOOK

*An Article By*

BISHOP MANNING

WE HAVE waited long for the New Prayer Book. The work of revision was undertaken in 1913, and now the new book is in use in all our Churches. It was one of the last requests of our late Presiding Bishop that its use should begin on Advent Sunday and we have carried out that request. And it is most appropriate that on the first Sunday of the Christian Year we should begin the use of this new edition of the Book of Common Prayer which holds so sacred a place in the life of our own Church, and so important a place in Christian history.

### A BIT OF HISTORY

It is a mistake to suppose that the Prayer Book dates back only to the time of the English Reformation. As the late Dr. George Hodges put it: "This book was not written in the sixteenth century, nor in the sixth. It has grown from the beginning with the growth of the Christian Church."

Its prayer and worship reflect the whole life of the Christian Church both East and West. Its liturgical treasures are drawn from the whole spiritual experience of the Catholic Church on earth.

The first edition of the Prayer Book in its present form was issued in 1549, but that book was formed from the old services which had been in use during a thousand years of English Christianity, and from the ancient liturgies of the whole Christian Church throughout the world. There have been revisions of the Prayer Book from time to time, but the substance of the book has not changed. In the revision of 1552, Unction of the Sick and Prayers for the Departed, in explicit form, were omitted. Both of these are restored in this Revised Book which we are now using.

The Act of Parliament of 1533 declared that the English Church and nation in the Reformation "in-

tended not to decline or vary from the Congregation of Christ's Church in things concerning the Catholic faith of Christendom, or declared by Holy Scripture and the Word of God necessary to salvation."

The Preface to our own Prayer Book printed on page VI of this new book, declares that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship: or further than local circumstances require."

That Preface was adopted in 1789 and we should not forget the close relation of the Prayer Book, and the Episcopal Church, with our American life. Fully two thirds of the signers of the Declaration of Independence, and of the men who adopted the Constitution of the United States, had been brought up in the use, and the teaching of this Prayer Book. It has been truly said that "Its history is part of the warp and woof of the history of the English people, which no one can understand who does not know its story."

### PURE ENGLISH

Not only is the Prayer Book a great classic in the realm of prayer and worship, it is one of the greatest examples of pure and noble English speech and, with the King James version of the Bible, has influenced the whole development of English Literature. In his book "The Nature of Poetry" Edmund Clarence Stedman says, "Upon its literary and constructive side, I regard the venerable Liturgy of the Historic Christian Church as one of the few World-Poems—Poems Universal. I care not which of its rituals you follow, the Oriental, the Alexandrian, the Latin, or the Anglican. The latter, that of the Episcopal Prayer Book, is a version familiar to you of what seems to me the most wonderful symphonic idealization of human faith—



certainly the most inclusive—blending in harmonic succession all the cries and longings of the universal human heart invoking a paternal Creator. Its prayers are not only for all sorts and conditions of men, but for every stress of life in which mankind must feel in common—in the household or isolated, or in tribal or national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and ennobling life, the world has ever known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson, in this poem of poem. I have called it lyrical; it is dramatic in structure and effect; it is an epic of the age of faith; but in fact as a piece of inclusive literature, it has no counterpart and can have no successor."

#### THE CHANGES

But although it is still the same book used by our fathers and forefathers, with its hallowed associations, and its great history, some very important changes have been made in this revision. Some of these are enrichments liturgically and spiritually, some are mere changes of phrases which have become archaic, and some are changes to keep the book in close touch with contemporary life and with the needs and conditions of this present time. There is no change in doctrine. Without passing any judgment or criticism upon other Christians and their ways, the Prayer Book holds to the Faith and Order of the Catholic Church throughout the whole world before the present divisions took place, and it is to be remembered that the position held by the Prayer Book as to Holy Orders is still held by seven tenths of all Christians in the world today, and it would therefore not be a move in the direction of Christian Unity for the Prayer Book to depart from this position. The Prayer Book is the great bond of union between the Anglican Churches throughout the world. No member of the Anglican Church from Canada, Australia, Asia, Africa, or from the Mother Church of England, would find any difficulty in following the service of our New Prayer Book.

And it is our hope that the Prayer Book, holding steadfastly the middle ground between Protestantism on the one hand and Roman Catholicism on the other may help to prepare the way for the coming of Christian Unity, by which we do not mean only a union of Protestants but something vastly wider and greater, the reunion of all Christians of every name both Catholic and Protestant.

It was the Reverend Dr. Shields, of honoured memory, a Presbyterian and a Professor in Princeton Seminary, who wrote of the Prayer Book: "It would be strange if a work which thus has its roots in the past, should not be sending forth its branches into the whole Church of the future; and anyone who will take the pains to study its present adaptations, whatever may have been his prejudices, must admit that there is no

other extant formulary which is so well fitted to become the rallying-point and standard of modern Christendom. In it are to be found the means—possibly the germs—of a just reorganization of Protestantism, as well as an ultimate reconciliation with true Catholicism—such a Catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of Christ in all ages and countries." And it was a devout Roman Catholic of France, de Maistre, who wrote: "If ever, and everything invites to it, there should be a movement towards reunion among the Christian bodies it seems likely that the Church of England should be the one to give it impulse . . . Between us and those who practice a worship which we think wanting in form and substance there is too wide an interval; we cannot understand one another. But the English Church, which touches us with the one hand, touches with the other those with whom we have no point of contact."

#### THE WAY OF LIFE

I wish I could write at length as to the practical and spiritual value of the Prayer Book and what it should mean to us in our religious lives. The Prayer Book is the Church's Book of Doctrine, Life and Worship. Here we find not what this or that individual thinks, but what this Church itself holds and teaches as to the truth of Christ and of His Church. Here you will find what the Church itself teaches as to Baptism, Holy Communion, Confirmation, Marriage, Holy Orders. To quote Dr. Hodges again, "The Prayer Book is the guardian of the peoples' rights. The minister may have his preference or prejudices. Every religious teacher knows how difficult it is rightly to divide the word of truth, and to preach the whole Gospel of God. But here the Prayer Book is a constant guide and inspiration. Week by week, as the Christian seasons pass, the Church herself, in the Prayer Book, whether the Minister wishes it or not, sets forth the great round of Christian truth. Not one essential or helpful article can be left out."

The Prayer Book is not only the Church's book of doctrine, it gives us also the way of life in which the Church calls us to walk. In this Church the teachings and the rules of the Prayer Book are of obligation upon us all, Bishops, Clergy and people. It gives us in practical form those teachings of this Church which we have voluntarily and thankfully accepted and which we have promised loyally to follow.

Let us make this beginning of our use of the New Prayer Book a time of renewed faithfulness to the Church, and to the teachings of her great Book of Doctrine and Worship. Let us study it carefully, understand it intelligently, and use it faithfully.

Who can doubt what it will mean if all of us, clergy and people, all over the Church, will now do this. It will mean such a stirring of faith in Christ, and loyalty to Him, as will make the Church the Divine power and strength and blessing in the lives of all of us that it ought to be, and that Our Lord expects it to be.



## More Discomfort

An Editorial By

BISHOP JOHNSON

WE NOTE that the Bishop of Long Island has added to the embarrassment of the bishop of New York by inviting a noted Congregational minister to marry a couple in violation of the canons of the Church, at a time when such action was extremely unfortunate in its implications.

This may be in the interests of Church Unity but we doubt it very much.

It may be that this kind of action will force the Episcopal Church to alter its laws; but if we are in any way a judge of the reaction of the General Convention to such procedure, we believe that the very contrary will result and that the gentlemen who compose that body will not permit themselves to be stampeded into such legislation.

If the purpose is to strengthen the position of the Bishop of New York within the Church, I think they are succeeding admirably, even though it may be at the expense of some external popularity.

Some of us would like to preserve a sympathetic attitude toward the question of Church Unity, even to the point of surrendering many things, but if we cannot depend upon the loyalty of our own clergy to the law of the Church as it now is, what guarantee have we that future concessions would not result in still further surrender?

Of course the theory that we should violate the law that good may come is a very seductive doctrine, and unquestionably the Protestant Episcopal Church League has some ground for such complaint, but just as we believe that the individualism of mediaeval Congregationalists who call themselves Catholics has impeded the growth of the Church in that direction, so we believe that the present exhibition of modern Congregationalism does not interpret the Ethos of this Church correctly or wisely in the other direction.

All that the Episcopal Church claims is that it shall be governed in its rules of housekeeping by its own authorities to whom such government is entrusted and not by the popular clamor of those who are willing to accept this Church only when it substitutes their own principles for ours.

I may be narrow-minded as I have frequently been called, but I do not wince at the charge unless the minds who measure the dimensions of my mind are broader than they seem to me to be.

Most of us are too nearly allied in mental calibre to judge other minds by any other standard than that of our own prejudices—but at least we have the mentality to know when our brethren defy the authority which they have promised to sustain.

There is no need for any one to lose his temper in this tempest unless he is vulnerable.

As a matter of fact I am very fond of some of those gentlemen and if it were a popularity contest undoubtedly I would vote for them because of their at-

tractive qualities, but on the other hand I cannot evaluate popularity in terms of loyalty to the constitution which we are commissioned to uphold.

For this matter, somehow, is no longer the mere violation of canons, of which most of us are probably guilty at times, but it has assumed the proportions of violating the law for an ulterior purpose which is quite another matter.

As for the attitude of the religious leaders outside of the Church, really one wonders whether courtesy is dead and modesty has ceased to be a Christian virtue. Again the accusation of intolerance and bigotry is not in good taste unless those making it have the minds of supermen.

Really I am not a bigot because I prefer to sustain the Constitution of the U. S. A. even though there are some things about it that I do not admire, to the rather vague theories of my socialistic friends as to the way in which we ought to run it.

They may be right and I may be wrong but in the last analysis this Church is perfectly competent to make its own interpretation of the Christian life.

## Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

PREACHING of itself will not accomplish all that a Revived Minister desires. One of our greatest needs is a *return of the Pastoral Heart*.

In welcoming the Catholic Congress of 1926 to Milwaukee Bishop Webb said: "There is a grave danger in these days of organization, that we become absorbed in serving tables, committees, commissions, boards, convocations. Bishops and clergy are getting to do their work from Office Chairs. The *pastoral relationship is forgotten*, and I firmly believe that some of the disquieting facts connected with the statistics of the Church are due to this. We are in danger of thinking more about dollars than souls. We are forgetting our own spiritual lives, prayer, communions, *or the spiritual work we ought to be doing for other souls.*"

How very difficult it is today, for Clergy to get time to visit their people in any worthy way. Because our members are so widely scattered we "visit" at the back of the Church, or on the lawn after Service, and though these are happy and useful occasions they can never take the place of an unhurried call in the home.

Personally, I think it better that Clergy should not always notify their parishioners that they are calling, for with this excessive, and sometimes tiresomely generous, hospitality of American folk, three or four other folk will be asked in "to meet the Rector at Supper," and *that's not what is wanted on this occasion*. The pastoral call should be *for the members of that household only*—an opportunity to get close to



the heart of Mr. and Mrs. A. D. Herent, and to chum with the young people and frolic with the small folk, and have all the family head-over-heels-in-love with the Rector. Much business for the Kingdom of God, can be got through in an hour's visit—especially when the visitor has prepared himself by special prayer.

Again I say, I know how difficult all this is, but for permanent spiritual results it is far and away better than some of the things which absorb our time.

Some may like to possess themselves of a very practical book, recommended by the National Commission on Evangelism, entitled "Methods of Christian Work." It is a Church Army publication and may be obtained for 60c from 416 Lafayette Street, N. Y. C. The chapter on "An Invalid's Ideas on Sick Visiting" is fine.

## Protective Rituals

By

JOHN RATHBONE OLIVER



I ONCE heard of a lawyer who never shaved on Monday unless he had received at least one fee. He had come to believe that if he did shave on Monday morning before taking in any money he would have bad luck all through the week. Just how this ritual began I cannot tell but it illustrates the general nature of so many of the peculiar obsessions and mental habits that one finds in many well-balanced people. This lawyer felt that by not shaving on Monday morning he was *protecting* himself somehow against bad luck and a lack of cases during the coming week. There are all sorts and kinds of protective rituals. The ritual associated with numbers is a very common one. Some people are constantly on the watch for the numbers of street cars or of automobiles, of railroad engines, etc. Most of them have some favorite or lucky number. If one man, for instance, sees the number 27 he is comforted in spirit and feels that somehow the day will not bring him great misfortune. On the other hand, he may dread the number nine or thirteen and whenever he sees this he gets a definite reaction of apprehension. In order to counteract this apprehension he has to do something or other. If he has seen thirteen as part of a long series of numbers on a railroad ticket or on an automobile he will add up the whole series of numbers and if the addition comes to one of his lucky numbers his panic will subside and he will go on his way if not rejoicing at least comforted. Many people cannot keep from adding up the numbers at the back of a motorcar that is driving ahead of them in order to see whether the result is lucky or unlucky. I have known people absolutely terrified by the sight of the number thirteen and most people know that in hotels there

are no rooms that bear this unlucky number at all. I remember a very distinguished scientist with whom I was once travelling abroad who preferred to sleep on the couch in the billiard room of a small German hotel rather than sleep in the one vacant room, the number of which was thirteen. There are, of course, still other rituals connected with the placing of objects in various positions or with doing certain actions in certain definite ways. A man may be unable to put out his electric light with one turn of the wrist. He may have to snap the electric light on and off for three or five or seven times before he can go quietly to sleep. I remember another friend who would never blow out his candle at the first blow. He had to blow at the flame six times and then extinguish it at the seventh. If by any mischance he blew the candle out with the fourth blow he could not sleep in peace unless he had lighted it again and gone through the whole process once more. When the candle was properly blown out he had a sense of peace and could rest quietly. These rituals become such dominating powers that they are very difficult to resist. If a man or a woman tries not to carry out one of these obsessions they are filled at once with a sense of panic and sooner or later they yield to the ritual and go through with it. Such habits are excessively difficult to break. If a man or a woman would accept the feeling of panic that rushes over them when they try to resist some obsessive action and if they could let the sense of panic pass through their minds without upsetting them emotionally then they might be able gradually to break the obsessive habits. The man who has to walk on every crack in the pavement or the woman who has to pick up every piece of paper in the street could gradually break these habits by accepting the panic that comes when the ritual is not complied with and turning their thoughts away from the things of this world toward the protecting sense of the presence of God. In dealing with protective rituals and resultant panics the same old lesson must be learned that the world today thinks not worth the learning. People must learn to practice the presence of God and to rest contentedly in the assurance of his love and care. The man or the woman who has no vivid religious sense becomes sooner or later the prey of obsessive habits such as I have described and they are very seldom able to conquer or modify them.



WHY does the Church oppose divorce?

There are only two kinds of union which are possible between a man and a woman. It must be either permanent or temporary, either soluble or indissoluble. A permanent indissoluble relationship is called marriage, and as such is held in honour. A terminable or soluble one is called by another name,



and is rightly regarded as dishonourable. If a marriage can be put aside, it is no marriage. This does not depend on believing in Christianity. It is involved in the facts of the case. I should say the same if I were not a Christian, though, of course being true, the Church teaches it. It is part of the order of nature. As Bishop Butler said, "Things are what they are."

*Do you think a man ought to be tied for life to a lunatic?*

It isn't a question of "ought," it is a question of "is." His wife is his wife even if she is out of her mind. It may be necessary for them to separate. It probably is. But she is still his wife, and he still has his duties towards her. If a man's mother or any other relation goes out of her mind, he can't repudiate her. It would be very convenient if we could sometimes, if we could hand over our duties towards our relations to the State, but it would be very wrong. And what about the poor woman in her lucid times, when she hears she has been cast off for another?

*What is marriage, then?*

Marriage is the union of a man with a woman, both of whom have passed out of childhood, who are not of the same family or within the first degree of relationship, who, not being already married, enter into a permanent contract before adequate witnesses, excluding all other such unions with living persons, which is afterwards made, when consummated by the parties living together, into an indissoluble relationship that ends only with the death of one or other of them. You will find it all in the Prayer Book service.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

WHY ENDOW CHURCHES?

ONCE in awhile some person arises who says that endowments hurt parishes, because they tend to relax the efforts of the parishioners. Each parish ought to stand on its own feet in each year.

Such an objector fails to see what is taking place in many a parish today. He visualizes the parish as a group of families, living in a convenient neighborhood, and of general social cohesiveness. He assumes that each parish has sufficient potential resources to meet its own needs, and also to give to diocesan and general obligations.

As a matter of fact there are but relatively few parishes which are now, or will continue to be, among those whose current resources are sufficient for current needs and local opportunities. It is sheer blindness not to recognize the slow transformation of parish constituencies.

The strength and activity of a few parishes favorably located, lead many to believe that all parishes could be equally fortunate, if the rectors were wide-

awake and the people alert. So there is a tendency to blame the clergy for inefficiency. As a matter of fact many rectors are facing heart-breaking conditions. So far as any parish growth is concerned they are powerless in spite of hard work.

Even the most superficial glance at conditions will reveal some of the causes. First it is evident that a large number of our communicants are children, who are an economic liability. Another large number are dormant. Another group is of the transient variety. And still another group is composed of persons who have been persuaded to confirmation by some kind of friendly pressure, and who have no more idea of the Church's whole program than they have of the interior of Thibet. The burden really falls upon a small group in each parish. And this small group is too often composed of elderly persons, trained in a day long past. They are slowly disappearing, like the Grand Army of the Republic. Their children often move away from the old parish and the old associations. And in removing they too often lose their loyalty to the Church.

Likewise the active and interested men and women of this generation are besieged by local campaigns, by hospitals and other charitable and social agencies. Also they must belong to a dozen organizations whose dues and extras impose a heavy burden of expense.

Our parishes are more and more becoming real missionary centers, ministering to the young, to the financially feeble, and to the new-comers who will not become seasoned supporters of the Church for a long time.

There is but one possible way to hold our parishes stable, so that they may continue their service for the people about them. Endowments must be established to help meet the needs of the work. People of wealth should either establish endowments, or leave money, in trust, in their wills. And every person in every parish, should each year make a gift to the endowment of the parish, and the perpetuation of his support.

Neither the Bishops, nor the National Council, nor the clergy are to blame for the startling conditions of modern life, and consequently they are not to blame for the diminishing resources of the Church.

But it is a problem to which we cannot be blind. It is my own conviction that we shall have to erect an entirely new financial method to stabilize parish life, to develop the resources of the people, and to place parishes and missions on a firm basis. And the basic considerations will be the recognition that many parishes are now really "missions," ministering to the economically weak, and that a method of accumulation must be established which will in time establish the work upon a firm and perpetual foundation.

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An Informed Parish Is an Active One  
**THE WITNESS**



## FROM A LONDON NOTEBOOK

By

A. MANBY LLOYD

WHAT would you expect a gathering of all the living V. C.'s to be like—320 heroes of the Victoria Cross? Men of strong jaws, athletic build, military setting-up, perhaps. You would be wrong. They were men of the soldier type, but for the most part they seemed to be of the prosperous business type. In their ranks, as they marched to the tomb of the Unknown Soldier on Armistice Day, were bank-clerks, lawyers, artisans, mechanics, poets and even a parson. Veterans from Roek's Drift rubbed shoulders with men who had faced the Pale Horsemen on the western front. At the dinner in the House of Lords the Prince sat at a table with a chauffeur on one side and a Viscount on the other; admirals and generals talked of old times with private soldiers who had been their companions in the trenches. Possibly they did anything but talk shop. As like as not they discussed form at football or the sort of show Jim Thomas will make in efforts to reduce unemployment.

While the soldiers were feasting the Bishop of Southwark, Dr. Garbett, was telling folks that tens of thousands of people in this country are living in horrible slums and paying high rents. He mentioned one case in South London where 16 rooms of a house partly furnished is let to 12 families of 72 people, at rents of from four to seven dollars a week (one or two dollars is big rent). At the same hour 10,000 people packed the Albert Hall and paid big money to hear and see the new boy violinist, Yehudi Menuhin. The platform was stormed and Yehudi, after several encores, was mobbed to his dressing room.

\* \* \*

Dr. Frere, the Bishop of Truro, and something of a Socialist, has wasted no time and very little ink in replying to the Protestant Alliance's demand that he should resign. The disciples of Lord George Gordon addressed an open letter to his Lordship for using the 1928 Prayer Book in Truro Cathedral after its rejection by Parliament. Dr. Frere says in effect: "You say my act is illegal. Very well, prosecute me and let the law decide. This of course is the very thing the Gordonites don't want to do. They remember the Lincoln trial."

By the way, my friend, Jack Bucknall, is one of the Bishop's proteges. I must drop him a line. Jack and his brother once came to see me and stay the night. There were only two beds, so we tossed. Jack won. I

won. So Dick slept on the floor. Jack is a Mirfield man and vicar of Delabole, Cornwall. Like most democratic parsons he is very High Church. Every now and again someone smashes a window or steals an altar book. I once wrote an article about him for an English newspaper, in which I stated that he was a cosmopolitan. He wrote me a letter of protest. "We are nationalists and internationalists, a very different thing. The fact that we always use St. George's flag and the Red flag shows our balance of ideas."

\* \* \*

"If I had only one sermon to preach perhaps I might well take as my subject the failure of modern preaching," writes Sheila Kaye-Smith, one of many contributors to "If I Were a Preacher," a recent symposium. The modern sermon, she thinks, is a mere tickling of the ears.

A wide field of controversy, touched upon by some of the contributors, might be opened up by the question whether the failure of modern preaching is due either to a decline in the standard of pulpit oratory or to the development of newspapers and books in the last twenty or thirty years robbing preaching of its power to instruct the mind and stir the emotions.

A more satisfactory reason might be sought in the recorded decision of a young man who once forsook the Church because he felt that no man had a right to preach religion to his fellow men until he had spent part of his lifetime in living the life they had to live, instead of the sheltered existence of a professional teacher of religion.

G. K. Chesterton, who starts this interesting book, declares that his only sermon would be against pride, for "the wickedest work in this world is symbolized not by a wine glass but by a looking glass." Sir A. Conan Doyle, of course, deals with spiritualism.

\* \* \*

Nearly every newspaper in Britain is "taking up" religion in one way or another. Are we less religious? is a question being actively discussed in the Daily Mail. One of the best contributions is that of Mrs. Hugh Price Hughes, widow of the famous Wesleyan Methodist who founded the West London Mission. Speaking out of her long experience (she is now seventy-five) of religious problems and close contact with all kinds of people, she says: "Modern parents

are very anxious that their children shall be taught religion, and they themselves are, I think, anxious to teach them. But they are puzzled. They cannot teach them exactly in the way in which they learned—the old evangelical way of expressing the supreme truth has no attraction today—and they are not sure about the new way." There is the difficulty of the Old Testament: its "conception of God is, one cannot but admit, purely Jewish and even tribal, and is absolutely unsuited to the ideas of the present day. Many people have come to me and asked, Is there no simple way of giving children a right idea of God? This is the need of most parents, for it has to be recognized that the outward forms of religion which once had a place in every Christian household in this country have to a great extent passed away. The solemn institution of family prayers has all but ceased to exist, and many parents do not at all believe, as parents believed when I was a young girl, that it is necessary to go to church twice on Sunday. I do not altogether disapprove of Sunday being held more lightly than it used to be. Those things which in my childhood days would have been considered to be enormities, such as Sunday games and country walks, must be regarded in a different light today. I do not, for instance, see anything immensely wrong in playing a game of tennis or golf on Sunday. The whole idea of religion has changed, and although they do not make a show of it, I believe that the younger generation are really very deeply interested in religion. Even if they do not approach Him from a purely devotional standpoint, young people today are tremendously interested in Christ, the Man. They are, however, frankly puzzled by all the different ideas about religion that are expressed in this transitional age." To those parents who are in doubt as to how first to convey the idea of God to their children Mrs. Hughes says: Teach them first of all to say simple prayers. Even if they do not understand what they mean, "they will, merely by learning to address their thoughts to an unseen Being, gain a sense of the existence of the spiritual, of that mystical Presence to which they may appeal for help in all their troubles. The first fundamental religious idea which should be installed into a child's mind is that God is a loving Father who will always be ready to help and comfort—who will always be a true friend."



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

THERE is an idea abroad that things are in a bad way financially with the National Council. Mr. Franklin sent out his story of sitting up pretty much all night figuring on ways to cut down on the work without making any of the mission work suffer too much. Now Bishop Anderson sends a Message to the Church in which he pleads for help so that with his Christmas Greetings to missionaries he will not be obliged to send a notice that their appropriations have been cut down. When the parsons meet the subject is always discussed, sometimes with heat, and it seems to me with rather a tendency to find fault with the folks at the Mission House. At the synod of the province of Washington, for example, a committee was appointed "to meet and suggest remedies as seem best to them for arousing and enlisting larger support for the Missionary work of the Church." This committee met on November 12th and unanimously passed a resolution stating that every effort should be made to meet the apportionments of the Council, but that if it should be necessary to make reductions that they should be made in the other departments than the department of missions.

So the chances are that during the next few months there will be still more discussion of this important matter. After all a Church made up of people who own such a large slice of these United States is bound to be affected by the collapse of the bull market. People are "cutting down" and perhaps naturally enough are cutting down where it hurts them the least: under the budget item headed "Church and charitable donations."

As for the oft repeated statement that the secretaries at "281" and their assistants are now receiving higher salaries than the vast majority of the rectors, even in our larger parishes, and that they should therefore take a cut, is a matter easily determined, and might very well be the first job tackled by Bishop Anderson.

But after all the facts are in, then what? We still must come back to the question as to whether or not a Church of over a million communicants can raise a budget for the National work calling for about 10c a week from each one of us. Perhaps we need to shift the emphasis. We of the Episcopal Church have been rather apt to boast that we had an

## FOR CHRISTMAS

THE WITNESS has prepared an assortment of Christmas Cards for those who find it difficult to secure cards carrying a really Christian message. They are silhouettes, printed upon white cards, with envelopes to match. Twenty-five cards, an assortment of nine subjects, sell for \$1.50. Orders should be sent to our New York office, 931 Tribune Building. We also suggest a yearly subscription to THE WITNESS as a possible Christmas gift. It would be an acceptable gift to any communicant of the Church and convenient for you. Send the names of those to whom you wish the gift sent and we will send each one an attractive Christmas card announcing the yearly subscription as a gift from you. The paper will start with the Christmas number. Single subscriptions are \$2; three for \$5; five or more at \$1.50 each. Incidentally thus helping us with our circulation would be a very fine Christmas gift to us.

influence out of all proportion to our numerical strength. And by that we meant that Episcopalians have money. These people have been largely depended upon to support the work of the Church, in spite of the efforts of the field department to raise the budget democratically. Now we are discovering that God's work depends on whether United States Steel goes up or down, which is hardly fair to Him. Industry has discovered rather recently that their own prosperity depends upon whether the men and women who work receive sufficient wages to buy the products they produce. The solution of the crisis in the affairs of the National Council—if as strong a word as crisis can be used—is to be found in that same broad field; small pledges from every one of our million communicants. When that gentleman calls this month asking for your pledges for 1930 make it as substantial as possible, whether you are a holder of shares or a stoker of a furnace. Incidentally it is hardly the time to talk about scrapping the work of the department of Christian social service. Rather let that department expand a bit so that it would be equipped to dig up some of these

basic social and economic facts which are needed for sound judgments.

\* \* \*

The Rev. Elmer N. Schmuck is to be consecrated Bishop of Wyoming on December 13th at the Chapel of the Mediator, Philadelphia. Bishop Bennett of Duluth is to preach.

\* \* \*

Ground has been broken for a new church for St. Andrew's, Kansas City, Missouri, Rev. James P. DeWolfe, rector.

\* \* \*

Rev. Richard M. Trelease, general secretary of the National Council, has accepted the rectorship of St. Paul's, Kansas City, Missouri.

\* \* \*

There is a fine new parish house at Christ Church, Little Rock, Arkansas, where the Rev. W. P. Witsell is rector—a fine building, complete in every detail. They had a parish dinner there on the 20th of November, attended by a very large number indeed, who came to hear the guest speaker of the evening, Bishop Gailor of Tennessee. Bishop Winchester was also present.

\* \* \*

The Rev. W. Homer Starr, field worker of the province of Sewanee was the teacher at an inter-parochial teacher training class, held at St. John's, Savannah, November 18-22. His subject was the Prayer Book.

\* \* \*

What's a little revolution, says Bishop White of the northern Chinese province and the diocese of Hanan. After pointing out that the Church has had little trouble in China during the recent revolutionary days he says: "Unity and continuity are the two physical notes, if we may call them so, of the Anglican communion. Our Church has lasted throughout the centuries, meeting and emerging triumphant from many a revolution, and this revolution in China, tremendous in its content and varied in its aspects though it be, is nothing new in her history. Others, of the newer bodies, are finding the situation somewhat novel, and the shock is consequently great."

\* \* \*

How many Episcopal churches do you suppose there are in New York City? Well, I haven't checked up in the diocesan journal to find out whether it is correct, but the Industrial Bureau of the Merchants Association says there are 327. Of course that is not just New York City but the Metropolitan Area, which includes



most everything around New York. There are 900 Roman Catholic Churches, 360 Methodists, 540 Lutheran, 473 Presbyterian, 129 Congregational, 108 Baptist and 101 Synagogues.

\* \* \*

A new organ has been placed in Calvary Church, Americus, Ga., a gift of a family of the parish as a memorial to the members of the family who have sung in the choir. The old organ has been given to St. Andrew's, Douglas, Ga.

\* \* \*

The first appearance of the new Presiding Bishop, outside his own diocese of Chicago, was at the Academy of Music, Brooklyn, on December 9th when a diocesan mass meeting was held, filling this large auditorium.

\* \* \*

The social service committee of the diocese of Long Island has sent a letter to President Hoover commending his efforts on behalf of world peace.

\* \* \*

St. Hilda Guild, 131 East 47th Street, New York, is holding its 15th annual exhibition from the 22nd to the 25th of January. You are invited to inspect their work.

\* \* \*

A rather unique incident in the struggle of the dressmakers in New York to organize to better their conditions drew first-page attention in the press. After the police had arrested representatives of the International Ladies' Garment Workers' Union and some sympathetic students from Union Theological Seminary for distributing pamphlets and notices of a meeting of the union, to be held in the Central Y.W.C.A. on November 13, the gathering had as one of its speakers Miss Charlotte Tuttle, daughter of the United States District Attorney of New York. Miss Tuttle was a Vassar student whose sympathies with women in industry were aroused by experiences last summer when she herself worked in a factory. She accepted the invitation to tell the meeting of her conviction of the need for the American principle of collective bargaining. When the meeting opened, District Attorney Tuttle was among those present and sat in a front row. "I had a long-standing engagement for this evening," he said before the meeting, "but I am getting off long enough to hear my daughter and be

#### ASKS PRAYERS OF THE CHURCH

THE meeting of the National Council (and its Departments) on December tenth to twelfth will be the last meeting of the Council in 1929 and the first meeting at which I shall have the privilege of presiding. This December meeting is one of unusual importance.

May I ask my brethren of the Clergy and Laity to pray for me and for our National Council that we may be rightly guided in the tasks committed to us by the Church.

CHARLES P. ANDERSON,  
Presiding Bishop and President of the National Council

on hand in case anyone attempts to interfere with the right of free speech."

\* \* \*

I want to pass on to you an item that appeared in the last *Christ Church News*, Dallas, Texas, Rev. Goodrich R. Fenner, editor. Some of you rectors, I hope, will act on this suggestion. Here 'tis:

"The time of the Every Member Canvass is always a good time to talk about a Church newspaper in every home. When you sign your pledge card will you not increase the amount by \$1.50 over what you would otherwise give for a year's subscription to THE WITNESS? The regular price is \$2.00 per year but the managing editor has just written the Rector that some Church organization could have a commission of 25 per cent or we could waive the commission on every new subscription. This we gladly do. You must note on your pledge card that you want THE WITNESS and then

within three months send the \$1.50 to the Treasurer marked "For WITNESS Subscription." We cannot speak in too high terms of THE WITNESS. It is a compact, splendidly edited weekly Church newspaper and we know of no other Church newspaper which so adequately fills all requirements for a good all-round family Church paper. Every week you will find splendid articles by Bishop Johnson of Colorado Dr. John Rathbone Oliver, the great psychiatrist and priest, the late Studdert-Kennedy of England, Bishop Wilson of Eau Claire, Captain Mountford of the Church Army, Dr. George Parkin Atwater of Brooklyn, Dr. Clement Rogers, who is running the most worthwhile question and answer column I have ever seen, and the Rev. Samuel Shoemaker of Calvary Church, New York. I really covet for every one of you the great help and interest that I have found in THE WITNESS."

\* \* \*

That old question of the use of "Xmas" comes up again. Here is an editorial clipped from the *Oregonian* of Portland, Oregon:

As to how this unhappy usage came about, it is suggested the clergy themselves may be responsible. Certain it is that numbers of them employ the

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shortened, misshapen word, when they of all people should most earnestly desire to retain the name of Christ in his festival, his mass, without alteration, convenient or otherwise. The theory as to their responsibility is in the fact that many gentlemen of the cloth, when preparing their messages to the flock, employ the cross as a symbol for Christ—the Latin cross—and write Christian also in that manner, by the addition of an “n.” It is a species of shorthand in holy orders, and it probably expedites the task of penning a sermon. Moreover, when the Latin cross is used, for this is the type of cross on which Christ was crucified, the usage is not without symbolic aptness, and even reverence. From this usage, so it is reasoned, came the substitution of “X” for Christ in the general custom of the English peoples.

But here is, whatever may be said of the uses of the Latin cross, no aptness whatever—for the letter X forms not the Latin Cross, but the cross of St. Andrew, so called because this saint is said to have suffered upon such a cross. And admittedly it is not St. Andrew we have in mind at the time of Christmas. It is true that our letter X is similar to the initial letter of the word Christ in Greek, but even this does not condone the use to which we put it. And we have not, of course, any letter in our alphabet that even remotely parallels the Latin cross, which might serve if it were but a letter.

All in all, or so we think, the employment of “Xmas” for Christmas is a slovenly breach of good taste and proper sensibility, without a trace of reasonable origin to commend it. Perhaps the best reason for refraining from the practice, however, is that given by the late Ambrose Bierce, who said that to write it “Xmas” was to evince a lack of reverence “for our Lord and Saviour, Jesus X.”

\* \* \*

Under the auspices of the committee on adult education a series of lectures are given each year at the Cathedral Church of St. Paul, Boston.

This year there are lectures by William Bradner, secretary of religious education in Massachusetts; Kenneth B. Conant, professor at Harvard; Ralph Adams Cram, architect; Eason Cross, rector at Maynard; Mrs. Edward Drown of Cambridge; William Gardner of Trinity Church; Nelson D. Gifford, assistant at Grace Church, New Bedford; Clarence A. Hollister, assistant choirmaster at the Cathedral; Kenneth B. Murdock of Harvard; Ernest M. Paddock, rector of St. James, Cambridge; Sarah E. Pal-

mer, physician; Arthur C. Peabody, rector at Newburyport; Joseph G. Reynolds, Jr., stained glass maker; William P. Roberts of China, and Benjamin M. Washburn, rector of Emmanuel Church.

\* \* \*

A cable from the Rev. Dr. Harrington Littell of Hankow says that he accepts his election as Bishop of Honolulu, subject of course to the canonical confirmation.

\* \* \*

Mrs. Hobart E. Studley of the

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Philippine mission staff died in Manila on November 28th. She and her husband arrived in Manila on September 30th, returning after an extended stay in the States. Mr. Studley is senior missionary in length of service in the Philippines, having served since 1903.

Bishop Burleson wishes to announce that in order to meet the many requests from persons interested in the illuminated cards which were the work of Mrs. Helen Burleson, the designs drawn by her have been placed with Mrs. C. S. Pomeroy, 1436 Fourth Street, Riverside, California, who will be glad to furnish the cards, illuminated, to any who desire. A list of subjects and prices may be obtained on application.

Bishop Manning of New York has announced receiving a gift for the Cathedral of St. John the Divine from the Hungarian government.

"This gift consists of a beautifully designed chalice and paten for use in the services at the cathedral," said the announcement. "The interest felt in other parts of the world in the erection of the cathedral is in-

dicated by the fact that twelve gifts from foreign governments have been received under the auspices of the committee on historical and patriotic societies, of which General Charles H. Sherrill is the chairman."

Josephus Daniels was the orator at the annual pilgrimage on November 26th to St. Thomas Church, Bath, North Carolina, the oldest church in the oldest town in the state.

In his address Mr. Daniels said that one of the first duties of those interested in preserving North Carolina history and restoring its shrines is to put an end to myths. The "Whitefield curse," supposedly put on Bath in 1738 by George Whitefield, Methodist evangelist, was nothing but a myth without foundation, Mr. Daniels continued, and the true reason Bath did not grow was because

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the county seat was established at Washington.

Mr. Daniels undertook to show that the Episcopal Church was affected adversely before the Revolution by reason of its establishment by the State, injured during the war because it was known as the Anglican church, and regarded after the war as pro-English by the bulk of the people and therefore hampered in growth. When these hinderances were overcome the church entered upon its career of ever-increasing usefulness.

\* \* \*

Bishop Oldham was the preacher at a service at the Cathedral in Albany on Thanksgiving which was attended by the combined Episcopal congregations of the city. He urged us to make our country an example to the world of true Christian democracy, where each is for all and all for each. He also stressed the fact that this country has a rare opportunity to further the cause of peace.

\* \* \*

Did you go to church on Thanksgiving? If not here is an appraisal of your conduct from the Rev. Robert E. Gribbin, the rector of St. Paul's, Winston-Salem, N. C.

"It appears that the only one who would willingly absent himself from a Thanksgiving service on Thanksgiving Day is one who does not believe in a God whom he can thank, does not care about the request of his President or his Governor, or feels that he has nothing for which to give thanks."

\* \* \*

Bishop Samuel Seabury, America's first bishop, was born in Groton, Connecticut, November 30, 1729. On November 30, 1929, two hundred years later the occasion was properly

ly observed at the Bishop Seabury Memorial Church in Groton. The rector, the Rev. A. A. Fenton, announced plans for enlarging and beautifying the church, which is the only memorial of its kind in the country to our first bishop.

\* \* \*

A meeting of the general committee of the Church Congress was held on December 2nd in New York to plan for the 1930 Congress. The Rev. H. Adye Prichard is the general secretary.

\* \* \*

Jefferson King, Robert White Plume and Walter Bone were or-

dained to the diaconate on November 17th by Bishop Roberts at St. Philip's Chapel, Pine Ridge Reservation, North Dakota. All three men are at work on the Reservation.

\* \* \*

Bishop Strider of West Virginia closed a great mission on the 24th of November at Holy Nativity, Baltimore. The twelve services during the eight days totalled over 2500 in attendance. Says the Rev. Hugh Powers, rector:

"No effort was made to put in operation the so-called 'tying up method' nor rededication, nor were the people asked to sign on the dotted

## Splendid Christmas Remembrances

—•—•—

### What Do We Mean by God?

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Valentine does not look to Scripture or to ecclesiastical tradition for his arguments. Instead he delves into the study of human experience on its various levels of apprehension. "This is the best contemporary book on God."—Charles Clayton Morrison, *Christian Century* Pulpit. Price \$2.00

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The appearance of this commentary on the Bible in a single volume has been perhaps the chief event in the theological world during the past twelve months. There is at least one person on your Christmas list for whom this is the right gift. It is really a library of information. (1600 pages, 1,250,000 words. Re-issue.) Price reduced from \$5.00 to \$3.50

### Behold the Man

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### Palestine To-day and To-morrow

By John Haynes Holmes

"Digs down to basic facts and forces and presents its findings with justice to all sides."—Florence F. Kelly in *The New York Times*. "The best exposition now available in English of the all but insuperable difficulties in the Zionist path."—*New York Herald-Tribune*. Price \$2.50

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### Process and Reality

By Alfred N. Whitehead, Author of "Religion in the Making," etc.

Henry N. Wieman, author of "Methods of Private Religious Living," is of the opinion that "it will be considered one of the great intellectual achievements of the age." Bishop Charles L. Slattery says of it, "The book is often baffling but certain eloquent passages will arouse even the layman in philosophy." Price \$4.50

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line. Our people are always tied up, loyal and devoted to Jesus Christ, Our Lord. Many others in the congregation received spiritual food and a better understanding of the church and Christianity. The deep impress of the devotional services in the evenings was very evident. We believe that the seed sown will strike root downward, has fallen on good ground, and will bear fruit in the years to come, some fifty fold, some one hundred fold.

\* \* \*

Incidentally I have been told that Bishop Strider, whom we do not hear about as much as we should, is one of the really great missionaries of the Church. Perhaps he needs a publicity director. Anyhow he has one idea that seems to be tip-top; instead of the usual Episcopal Visitation he goes into each of the communities in his diocese, stays there for a week or ten days, and conducts a mission.

\* \* \*

A meeting of social workers was held in the Cathedral, Boston, last Tuesday, under the auspices of the Greater Boston Federation of Churches. Dean Sturges and Professor Vaughn of Boston University were the speakers.

\* \* \*

An institute for church school teachers, under the auspices of the five parishes of the city, is being held this winter in Bridgeport, Connecticut.

\* \* \*

Rev. William H. Williams, New York, has been called as rector of the Good Shepherd, North Fairhaven, Massachusetts.

\* \* \*

Dean John M. McGann, formerly of Springfield (Mass.) Cathedral, and now a missionary, was the preacher at the Cathedral in Boston last Sunday.

\* \* \*

The Redeemer, Hartford, Connecticut, recently sold its property to a large insurance company. Now they have purchased property in West Hartford where they plan to build soon.

\* \* \*

Grace Church, New Bedford, Mass. has been willed \$15,000 by the late Gertrude Baxter, to be used for the general welfare of the church.

\* \* \*

Rev. Kenneth R. Forbes, rector of St. James, Roxbury, Mass., has resigned to accept the rectorship of St. Andrew's, Stamford, Conn.

\* \* \*

For the first time since its founding, in 1738, a union Thanksgiving service was held at St. James' Church, Derby, Conn., Thanksgiving Day morning, in which the rector was assisted by the pastors of three

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other churches. Rev. E. A. Hartney, pastor of the Methodist church, preached the sermon. Rev. Charles W. Hubon, formerly of Salem, is rector.

\* \* \*

Anyone who thinks the churches are not alert in meeting the new issues connected with home life and the relations of the sexes should have been in Buffalo, N. Y., November 21-24. His misgivings would have been relieved. For four days a city-wide conference on Marriage and the Home claimed the hearty cooperation of the churches of all communions and brought to them the expertness and insight of some of the wisest leaders in this field.

Three long conferences of pastors discussed their part in safeguarding marriage. A great women's luncheon, attended by 800 and addressed by Mrs. Robert E. Speer, Mrs. Anna Garlin Spencer and Miss Mary Anderson of the Women's Bureau of the Federal Government, considered "Sex Relations in Marriage" and "Married Women Who Work Outside the Home." At a men's luncheon "The Father and His Boy" and "The Relation of Men to the New Freedom of Women" were the themes. The largest hall in Buffalo was filled with an impressive audience to hear Dr. S. Parkes Cadman on "Religion—a Power for Better Homes." Joint meetings for men and women were addressed by Newell Edson, M. D., and Professor E. R. Groves of the University of North Carolina. The young people of the city also participated, especially through a dinner addressed by Professor Groves and President Albert W. Beaven of Colgate-Rochester Divinity School.

On Sunday morning many pastors discussed with their congregations some of the themes of the conference, and on Sunday afternoon a second great mass meeting was addressed by Mrs. Ruth Bryan Owen, a member of Congress, on "The Place of Women in Public Life."

The conference closed with an all-pastors conference on Monday, at which Findings and Follow-up were presented and discussed. Altogether, the conference was notable for its magnitude, for the deep interest aroused and for the scientific approach to the discussions.

This almost epoch-marking conference was held under the joint auspices of the Buffalo Council of Churches and the Committee on Marriage and Home of the Federal Council of Churches, with the full cooperation of the American Social Hygiene Association.

\* \* \*

At the Thanksgiving Day service at Dabney House, Java, Virginia, the

people of the community round about each bring something they have raised, as a Thanksgiving offering. The things are sold, and the proceeds are used to provide a Christmas box for some missionary.

The Young People's Fellowship here has fifty members, rural young

people whom Miss Mildred Edmunds, the missionary, is training as far as possible to take their place as future leaders of the Church. Miss Edmunds is vice-president of the Rural Workers' Fellowship and is one of the few rural missionaries who have received the certificate award-

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### Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.  
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Sunday, 7:30, 9, 11, and 8:30.  
Daily, 7:15, 12 and 4:45.

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

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Sundays: 8 and 11 A. M.

### Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.  
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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

### 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.

### St. John's, Waterbury

Rev. John N. Lewis, D.D.  
Sundays: 8, and 10:30 A.M., 7:30 P.M.  
Holy Communion: Wednesdays and Holy Days, 10 A. M.

### Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

### St. Paul's, Milwaukee

Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11.  
Gamma Kappa Delta: 6 P. M.  
Holy days: 10 A. M.

### St. James, Philadelphia

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.

### Trinity Cathedral, Cleveland Dean, Francis S. White, D. D.

Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### Grace Church, Chicago

(St. Luke's Hospital Chapel)  
Rev. Robert Holmes  
1450 Indiana Avenue  
Sundays: 6:45, 11:00 and 7:45.

### St. Paul's, Chicago

Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

### The Atonement, Chicago

Rev. Alfred Newbery  
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### St. Luke's, Evanston

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Daily, 7:30 and 10:30.

### Christ Church, Cincinnati

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Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

### St. Matthew's Cathedral, Dallas

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\* \* \*

St. John's Church, Elizabeth, N. J., presents the work of the parish to its own members by having an evening or two each November for a "parish display," when the congregation comes to the parish house to examine the work in visible form. Every parish organization or unit has a booth displaying or demonstrating its work. A man with a megaphone describes and explains. One exhibit which occupied three tables and drew much attention was that of the parish publicity department, whose chairman secured from the national department a sample assortment of Church publications, the four weeklies, a few diocesan papers, a few papers from the overseas districts, China, Brazil, etc, monthlies from some of the national organizations, the Department of Publicity *Handbook*, a copy of the *General Church Program*, *Handbooks on the Church's Missions*, some of the free leaflets, *Spirit of Missions* and *The Church at Work*, with a few salient and succulent facts about each

\* \* \*

The Rev. T. K. Shen of Hsiakwan, Nanking, ordained about ten years ago, has helped in the development of St. Luke's Studio, at Hsiakwan, from which have come the three or

four Chinese Christmas cards, made from paintings done in the studio, which represent a beautiful development of Chinese Christian art. Mr. Shen designed one of the cards.

He is studying in Oxford this fall. His journey from China to England would put the average American tourist to shame. Beginning at Singapore, he went in pursuit of religion, education and art, meeting missionaries and teachers, visiting missions and schools, besides observing the common life along the way. With four days in Cairo he "had a very profitable time" especially in the Museum of Antiquities. In Jerusalem he went to many services, heard the Bishop of Bombay preach, met Bishop MacInnes. "God has been providing me with unexpected friends, thanks to my intercessors." He visited Beirut, Baalbek, and half a dozen other places in Palestine, Syria and Turkey. He had an hour's talk with Bishop Linton of Persia. In the Near East he met the presidents of five colleges, principals of eight missionary middle schools, two Chinese Moslem students in the Turkish Government university. Commenting on the attitude of the Turkish Government toward mission schools, he says, "We are having a much freer atmosphere to do Christian work in China." He saw services and street processions of the Greek

Orthodox in Athens. From Italy he writes, "Here my eyes have been opened to the glories of religious art and the degeneration of pagan art." He saw Pompeii, the catacombs, the colosseum. He went to Assisi. "When I saw the earliest chapels of St. Francis I realized the possibilities of small beginnings." In Florence he found Bishop Thomas, who had him assist at a service in the American Church. In Venice he was invited by a secretary of the British and Foreign Bible Society to attend a session of an Italian Methodist conference. In Venice and Milan he visited churches and galleries. He had two days in Switzerland. He went to Chartres. He had a week in Paris, in galleries and museums, and met some of the American clergy at St. Luke's Chapel. How many American Church tourists so much as know that there is an American chapel serving the student quarter in Paris? He was to spend the summer in England, "attending summer conferences, studying English Church life and parochial organization, and doing some writing for the Chinese Churchman." He was to see Dr. Francis Wei, who has been studying at Wycliffe. And finally he was to enter the autumn term at Oxford in October. So much for one young third-generation Chinese priest!

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