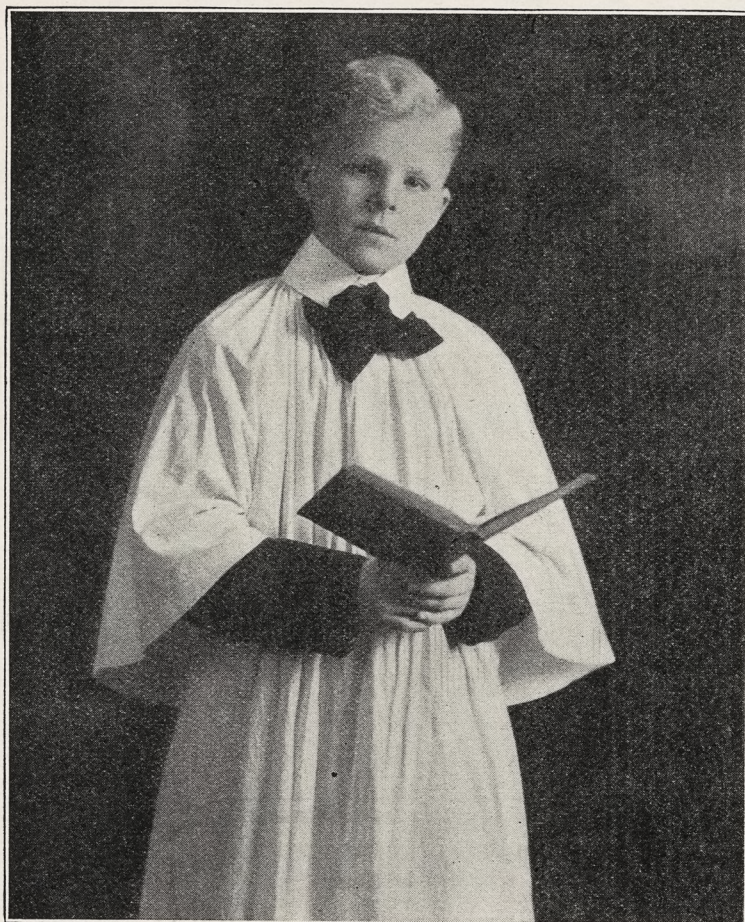


The **WITNESS**

CHICAGO, JUNE 30, 1927



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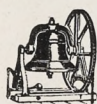
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CHRISTIANITY AND CHINA

An Article By An Authority

BY STANLEY HIGH

THE Chinese Christians, almost overnight, have become Christianity in China. Missionaries have been evacuated. Mission programs have been handed over—with a brief last-minute explanation—to Chinese workers. Of mission buildings, a few have been looted, a few more have been occupied by Chinese soldiers, but most have been given, suddenly, into the trusteeship of the Chinese. Mission funds, for the most part, are transmitted to Chinese treasurers and administered by Chinese finance committees. And in the long run the state of Christianity is bound up, neither in the fate of the missionaries nor in the buildings which they have erected, but rather in those thousands of Chinese Christians.

What, therefore, of these Christians who in many cases are now the sole custodians of the Gospel which we, through a century, have preached to them?

CHRISTIANS AND THE NATIONALISTS

Their unanimity of support for the movement represented in the Kuomintang is hardly debatable. In the many cities of China where I have interviewed Chinese Christians I have met but one who did not look with hope upon the Kuomintang as the agency for (1) bringing a united China; (2) establishing Chinese autonomy over her own affairs; and (3) lifting China's status to one of equality in her international relationships.

On the question of membership in the party there is a division of opinion. A minority have joined the party. Some of them have reached places of influence in its councils. A majority, however, while wholeheartedly supporting the party and standing for the principles of Sun Yat Sen, have not joined it. They have maintained that, at present,

Christians can exert their most helpful influence by working from the outside. At the same time there seems to be a general agreement that a time will come when membership will be necessary and a Christian obligation.

When that time comes, it is with the moderate wing, as opposed to the communist left, that the Christians will unite. It is, I believe, a safe statement that if ninety-eight per cent of the Christian leaders of China are pro-Nationalist, ninety-six per cent of those are aggressively of the moderate wing.

So far as acts of violence are concerned, educated Chinese are altogether too familiar with similar events which have accompanied wars and revolutions in the West to condemn too hastily their own movement because of such affairs—however much they honestly deplore them. I have had chapter and verse of our own Civil War—with particular reference to Sherman's March to the Sea—cited as reference on that point. And when the history of the present war is written it is possible that one of its most striking facts will be, not the violence to foreigners, but the general absence of such violence.

To underestimate the strength of the radical wing, however, seems a general tendency among the Chinese at present; just as, in the West, it has been popular to assail the whole movement as Bolshevistic. Chinese with whom I have talked spoke confidently of the day of reckoning—after the Nationalists controlled the country—when, with one swoop, the Communists would be eliminated. Recent developments have somewhat modified this excessive optimism. I think there is ground for the belief that the extremists will be driven from their present places of influence.

But I do not believe that end will be accomplished easily or within a short space of time.

THE FAITH OF THE CHINESE CHRISTIANS

More important than the relation of the Chinese Christians to the Nationalist Movement is their loyalty to the faith they have owned. The depth of that loyalty, as revealed in the present situation, takes one back to First Century Christianity. When the data are all assembled I doubt if any period of Christian history—certainly not any modern period—will be more inspiring. The story is a succession of incidents. Here I can set down only a few.

In West China, according to Mr. Lewis Havermale: "the preachers have organized themselves into a 'Flying Squadron' whereby they can report immediately at any point where the pastor is becoming overwhelmed by anti-Christian propaganda—by means of interviews, public meetings, and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the budget."

At a recent meeting in Chungking, when salary cuts were imminent, many said: "If we were in the employ of some other institution, the Post Office for example, we would now call a strike. We have talked the matter over. We have decided not to strike. The job of preaching the Gospel is not that of the missionaries but of us Chinese Christians. We will, therefore, return to our tasks even though we scarcely have enough on which to live. We will do our utmost, God helping us."

BISHOP ROOTS

In Hankow, Bishop Logan H. Roots tells many incidents of the devotion

of the Christians. Here are two:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd. "If you will renounce this Jesus," said the tormenters, "we will let you go." "I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord." In the face of such courage and such a testimony he was released.

Two other pastors of the diocese were imprisoned, after having been badly beaten. Release, they were told, would come when they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow-prisoners and preached the story of Stephen.

"This is a day of spiritual rebirth in China," said Bishop Roots.

The most striking of all these examples of Christian devotion come from Nanking. During the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer meetings for the safety of the missionaries.

With little question, few of the missionaries could have escaped but for the sacrifices of the Chinese Christians—who have been forced to remain to pay the price of their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three-deep about her, and then told the soldiers: "If you kill her you must first kill us." The dean of this school, a Chinese, all day remained at his post, suffering the abuse of the soldiers. He refused to leave even when his own home was looted and his wife and children driven away.

One of the pastors of Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries in hiding near his home. When they left he gave to each a bar of chocolate "in case you are delayed." The Ginling College girls were dispersed, but organized little groups and spend the day in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told he must pay several hundred or forfeit his life it was a group of Chinese Christians who banded together and raised the sum, an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the Theological School, was beaten and

On the Cover

BISHOPS, priests and laymen have been pictured on the cover of THE WITNESS, but never before one of the great army of youngsters who serve the Church as choristers. Donald Wentzel is the name of the fair-haired boy whose picture is on the cover this week, and in paying tribute to him for his service to the Church we wish to honor thus all choir boys. Donald is a member of the choir of Grace Church, Allentown, Pa., directed by Mr. Frank W. Sanders. The Rev. S. Franklin Custard is the rector of the parish.

dragged through the streets of the city. When I saw him he was still wearing Chinese clothes provided by his Christian rescuers. He said:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."

THE FUTURE

I have here a letter from an experienced missionary who asks: "What about our return to the station? I have already told our leaders that when we return we return as their helpers, not as administrators. That job is now in their hands and we thank God for it. We do not propose to take it out of their hands again. There is plenty we can do. The greatest thing we can do is to give all the help possible that they may succeed in their task."

Another widely-known missionary writes: "It has taken the present political upheaval to refit ecclesiastical policies to the new era of Christian work in China . . . These are days of great promise for Christianity in China."

The test that is involved in this day of the inauguration of Chinese Christianity will be less severe, I believe, upon the missionaries than upon their boards, and supporters at home. A healthy number of those who have consecrated themselves to advancing Christ's program in China are prepared to return as guests of the Chinese on terms which the Chinese themselves will lay down. Whether or not the Church at home—and particularly its administering agencies—will see the vast opportunity involved in Christian work which is with, rather than for, the Chinese is a serious question.

It remains for us to determine, in answering that question, whether in going to China our primary purpose was to propagate our own peculiar institutions and interpretations or to propagate the Gospel of Christ. If the former is the case our money will be

withdrawn when our names disappear from the inscriptions above our mission compound gates. If the latter is the case we will continue, even though anonymously so far as control is concerned, to sacrifice on behalf of those Christians who are now called upon to endure persecution and to face death because in them there is the faith that was in Christ.

Let's Know

CONNECTICUT

By Rev. Frank E. Wilson

IN 1722 there were only a few Churchmen in Connecticut and not a single established congregation. This was due, of course, to the inveterate hostility of the Puritans to the Church of England. But in that year things began to happen.

Yale College had been founded in 1701 as a Puritan institution. After 21 years its faculty consisted of two Puritan ministers and some 35 students. These two ministers, together with five pastors of leading Puritan congregations nearby, made a concerted study of Church history and polity with the result that they all became convinced that they ought not to continue their ministry without Episcopal ordination. At the college commencement, in 1722, they presented a communication to the trustees saying that "some of us doubt the validity, and the rest of us are fully persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal." To the Puritan mind of that colony such a statement came as a thunder-clap. The college promptly fortified itself by demanding a declaration from all future instructors in which they were "particularly to give satisfaction of the soundness of their faith in opposition to Arminian and prelatical corruptions."

Four of the seven signers of the above communication went to England to be ordained. One of them died before his return but the other three came back to enter zealously into their new ministry. The name of one of these three ought to be written indelibly in the hearts of all Connecticut Churchmen. Samuel Johnson took up his work in Stratford where he completed the first edifice for the Church of England in that colony. For thirty-one years he was rector of that parish, during which time he admitted 442 persons to Holy Communion and sent fourteen men to England for ordination to the priesthood. Neither was his activity restricted to Stratford. He branched out into neighboring towns until his energy carried him pretty much all over Connecticut. Parishes sprang up here and there until, after twenty years,

there were fourteen Church buildings served by seven clergymen. About this time the Rev. Samuel Seabury came over from the Puritan ministry, went to England for ordination, and eventually gave his son as the first bishop in the United States.

Samuel Johnson relinquished his work in Connecticut only under urgent pleas to come to New York and undertake the arduous task of creating a Church College there. Yale was the most accessible collegiate institu-

tion for the people of New York but Churchmen at Yale were allowed to attend an Episcopal Church only on "Sacrament Sundays," which were not very numerous, and were obliged to make frequent recitation of the Westminster Confession of Faith as part of the curriculum. And other students were subject to fine if they presumed to attend an Episcopal Church service. So Dr. Johnson established King's College in New York, under the auspices of the Church. It

is now known as Columbia University.

It was not easy to be a Churchman in Connecticut in those days. It was still harder to be a priest of the Church. And it took nothing short of heroism for a man to follow his convictions out of the Puritan ministry into that of the Anglican communion. These seven names ought to be better known:—Timothy Cutler, John Hart, Samuel Whittlesey, Jared Eliot, James Wetmore, Samuel Johnson, and Daniel Brown.

WRITE YOUR OWN HEADLINE

"There Is No God" or "I Believe"

BY IRWIN ST. JOHN TUCKER

WHEN one says "I BELIEVE," he adds an element of personality to a proposition of faith. No two men can believe exactly the same thing in the same way, as no two persons can look at the same object—say a book, or a statue—from the same angle at the same time. We regard any article of faith from the background of our own experience; and a creed is the result of the synthesis of many minds dwelling on the common denominator of their varied experiences.

A doctor, or an educator, or a farmer, looks at life and consequently at God from his own point of view. So does a newspaper man. And in speaking of this matter of restating Creeds, I want to outline a parallel process, the evolution of a philosophy of history, as a method of considering a creed, which is a philosophy of Life.

WRITING NEWS

Take the means whereby news is written. Something occurs worthy of note; the smooth current of life is interrupted by an event so out of the ordinary that all will want to know of it. "Smooth current of life" is a euphemism. Life as it appears from a newspaper is a whirling convulsion of mad eddies, waves and troughs of flying foam, dashing through hideously jagged rocks; beaten upon by stormy winds from above, and by boiling-hot fountains that jet continually up from the channel below.

No one person sees all of any event. Testimony of many witnesses is sought, to determine what happened; and never does the story of any two of them coincide exactly. The reporter has to strike the average and decide as best he may, what did occur. On a big story there may be from two to twenty reporters, each interviewing many persons on some special angle of the happening. These

varying accounts are telephoned or brought in to the city editor, who turns them over to a rewrite man. The rewrite man's task is to weave all these accounts, in which anywhere from ten to a hundred witnesses may have collaborated, into one story.

From the City Editor, this rewrite man's account goes to the News Editor, whose task it is to assign to each story in the day's news,—telegraph, local, society, sport—its measure of display. He decides whether the "big play" shall be on the war in China, the bandit outrage in Mexico, a society elopement, a murder in New York, or a fire in Chicago.

From the News Editor the story goes to the Copy Desk, with instructions as to space and style of head. The copy-desk is the balance-wheel of the whole institution. It consists usually of a horse-shoe shaped table, with the "head of the desk," or "slot-man," sitting in the middle, and his copy-readers sitting on the rim in a semicircle around him.

The task of the copy-readers is to compress this vast tangle of events, already filtered through witnesses, reporters, rewrite men and News Editor, into a headline. This is an art whose difficulty cannot be appreciated until it is tried. Headlines are arbitrary; they are composed of a certain number of letters or spaces, no more and no less; and the rules regarding their construction are myriad. Inasmuch as most people read only the headlines about practically all of the news, selecting for careful perusal only those few stories whose headlines have interested them, the art of the headline writer is vital to the opinion of the world.

My particular job is day head of the copy-desk. I keep a schedule of all the stories handled between 1 p. m., when I come on duty, to 8, when I relinquish the desk to my

successor. It is necessary for me to remember, or keep track of, all the "slugs"—names given stories—the heads written upon them, the general length of each, who handled it, and what it was about.

In the roaring racket of a big room, in which reporters were telephoning, editors shouting, typewriters clattering, telegraph instruments rattling, signal bells ringing, air-tubes roaring, and copy-boys falling over chairs, these stories have to be read rapidly, cut down to the bare facts on all except special displays, heads written which will fit a certain shape and within certain very sharp limits, not only of numbers of letters and spaces but of rules and regulations of all sorts, varying on every paper—not only this, but they have to be remembered so that duplications can be detected and thrown out. Frequently local and telegraph departments have the same fact, handled from their respective fields. It is the job of the head of the copy-desk to remember all that telegraph sent over and all that local sent over and catch any repetition.

He must scan every story before he gives it to a copy-reader, sufficiently well to know whether the head he writes for it has brought out the best point in the story, and does not go outside the facts. And this he has to keep up, not only for eight hours at a time, but once in a while for sixteen hours, when his successor is ill, or is in an accident, and nobody else is around who knows how to swing the job.

No newspaper pretends to chronicle everything that happens. It only hits the high spots.

RECORDING ANGEL

I wonder what the book of the recording angel looks like. I am sure he must have a sort of copy-desk, with angelic copy-readers ranged

round him in a horse-shoe, each one entrusted with the task of keeping up, let us say, with a certain division of humanity. To one he throws all the records about soldiers; to another, real estate men; to another, politicians, and to another, and let us hope the most merciful, newspaper men. The Recording Angel himself only keeps a sort of rough notation, indicating which of his assistants has a certain record in his care. I should like a look at his schedule, some time, to see if he, too, occasionally makes mistakes.

The job of writing headlines is no easy one. One must tell all the news, and yet not go beyond the facts. One must tell it interestingly, but avoid slang and trick words. One must compress the event in, say two lines of twelve and one-half letters and spaces each, or in a stream-line of thirty-one letters and spaces.

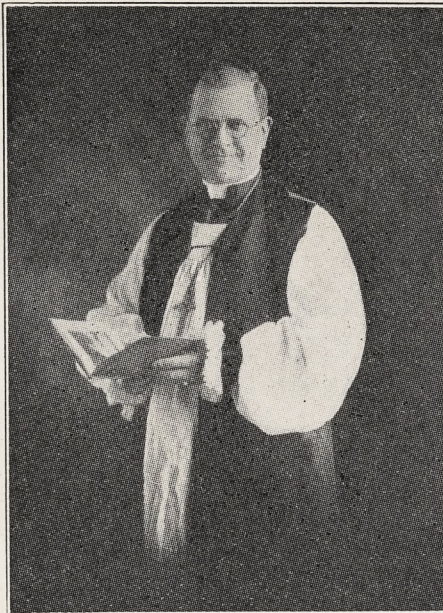
Thus the exact values of words count for a good deal. One must avoid libel or the shadow of libel. Statements likely to be disputed must be made on the authority of the person making them, not on that of the paper. One must avoid hurting national feelings or group feelings or society feelings. And one must do all this in a tearing hurry, with shouting and clamor on every side as deadlines near.

MAKING A CREED

With this background, I get a good deal of satisfaction out of the Ecumenical conferences. For the formation of the Creed was in effect an office conference on the proper headline to be written over the Gospel story. When Nicea was racked and torn with disputes between "homocution" and "homoiousion," between the statement that the Word of God was of the same substance or of like substance with the Eternal Father, it was a dispute familiar to every copy-reader. Creeds are not the Gospel, any more than a headline is the news: but a wrong headline gives every reader an uneffaceably erroneous idea of the news: and a wrong creed has turned millions away in disgust from the sensational simplicity of the Gospel.

FINAL JOB

Thus an item in a newspaper as it finally appears in the columns laid open before your eyes at breakfast time, may be the joint result of the labor of many men. Many witnesses, half a dozen reporters, rewrite men, city editors, news editors, and copy-readers united to chronicle the event and to give it its proper heading; not to mention the printers who gave it body and form, of whom there may have been fifteen, each with a separate task; copy-cutter, typesetter for the head, linotype man for the story—perhaps two or three linotype men,



BISHOP INGLEY
Chaplain at Evergreen

each setting a portion; then the proof-reader, correction man, make-up man, stereotypers, lockup men, press men, mailing room men, truck men, news handlers and delivery boy.

Any item of sufficient importance to obtain a place in a daily newspaper has thus been the object of the labor of twenty to thirty different men. Consider then the number of persons employed in producing the complete paper.

Each newspaper seems to have a personality of its own, due to differences in policy, appearance, general style and attitude.

Its object is to present the world with a picture of itself, as in a mirror. In general the features of the world's day are the same, but the view presented in each mirror varies with the dominant personality of the newspaper through which it is seen.

A weekly paper has to compress seven days' news into one. A monthly review must go still further in the way of condensation, and can give only general trends. News of the moment vanishes entirely; news of the month may bring into sharp relief a series of events which separately were of no particular moment, but which when taken together disclosed a glacial drift.

Now consider the yearly chronicles, which sum up at the end of every twelve months the main events of the year. Here all the small things have been obliterated; we see only peaks as of a mountain range. Forests, streams, cities, trees, grass, flowers, are obliterated in the great purple sweep of the majestic hills.

Look now at the histories, which compress into readable form the trends and rise and downfall of na-

tions. Captions over these chapters read like this: Origin of Egypt; The Dynasties; Rise of Babylon: Cyrus, founder of the Persian Empire; Alexander; Rome; The Christian Church; The Folk-Wandering; The Dark Ages; The Crusades; The Middle Ages; Discovery of America; The Reformation; The New World; The World War. These titles are headlines written over epochs.

Now go still further. Take in the whole range of recorded time; the geological records; prehistoric man; psychology; physics; chemistry—and write over them your caption, your own headlines. How will you sum up the story of all life, of all creation? Begin with the furthest reach of ilimitable aeons to which the eye of science can carry through the telescope, and the furthest infinitesimal littleness which the microscope can reveal. How will you sum up that story? What headlines will you write over them all? Will you write

THERE IS NO GOD

or

I BELIEVE?

Young Peoples Column

By Rev. W. A. Jonnard

ONE of the things that young people's societies over the country are beginning to take up is what is known as the "Gift of Life." It means simply to present to their own youth-membership the call to service either in the mission field of the Church, or in the various fields of work within the Church, and to enlist for this work.

The idea, I believe, was first suggested by the Women's Auxiliary, and young people are taking it up in scattered groups over the country. One diocese is seeking to have as objective for the coming year's work a quota of two "Gifts of Life," and another Young People's Society points with pride to three crosses already in its service flag.

The motto, "I want not yours but you," might be suggested and programs on such topics as life's service, preparation, and similar topics would be well worth while towards this end.

There are so many fields in which the young college graduate, and sometimes the young high school graduate with a business course, can be enlisted. There are secretarial positions without number—religious education, social service, parish secretaries, bishops' secretaries, and executive office workers; while certain professions such as those of nursing and teaching are needed everywhere in our Church's work.

Every young people's society ought to be a source of potential recruiting

and the "Gift of Life" should be kept before the organization.

The following prayer is suggested:

PRAYER FOR THE GIFT OF LIFE

O most holy Christ, Who hast given eternal life to all those who see and know God in Thee; pour Thy Holy Spirit abundantly upon the hearts and minds of our young men and women, that they, loving Thee above all things, and lightened by Thy eternal light, may see the open door which Thou hast set before them; and being strengthened by Thy strength, may count all things as nothing in comparison with a life spent in and for Thee. Make them so deeply conscious of Thy abiding presence that all fears and doubts may be lost in the joy of this fellowship, and that they may go forth as Thy messengers to the uttermost parts of the earth. All of which we ask in Thy Name, our most blessed Lord and Saviour,—Amen.

Preacher, Pulpit and Pew

By E. P. Jots

Aunt Pauline is a dear old soul but she doesn't understand a thing about golf. The other day her nephew returned from the course, after giving a particularly poor exhibition.

"Did you have a good game?" asked Aunt Pauline.

"No," was the reply. "The seventh tee was sloppy and all the greens were in a terrible state."

Aunt Pauline shuddered.

"You mustn't lunch there any more, Gilbert. What a weird combination! And you know how easily you get indigestion." She shrugged her shoulders, thereby relieving herself of all responsibility. "I can understand how enjoyable a cup of tea and a sandwich must be after a game, but seven cups of tea and greens—"

* * *

Pieerepont: "I called at the De-Kalbs' last night and found no one at home."

Montague: "No, Mrs. DeKalb is at Hollywood-by-the-Sea."

Pieerepont: "And her daughters are with her?"

Montague: "No, they are at Wumpus-by-the-Lake."

Pieerepont: "And their son?"

Montague: "He's fishing at Clearstream-by-the-Border."

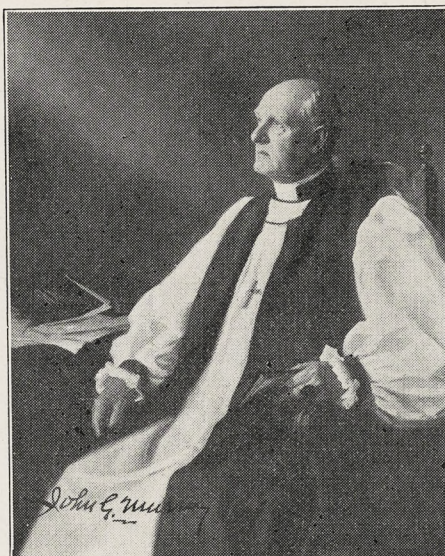
Pieerepont: "And where is De-Kalb?"

Montague: "He's at Swivel Chair-by-the-Desk."

* * *

Methuselah ate what he found on his plate,

And never, as people do now,



BISHOP MURRAY
Speaks at Church Congress

Did he note the amount of the calorie count—

He ate it because it was chow.

He wasn't disturbed, as at dinner he sat,

Destroying a roast or a pie,
To think it was lacking in granular fat,

Or a couple of vitamins shy.
He cheerfully chewed every species of food,

Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert,

And he lived over nine hundred years!

* * *

A fresh individual, wishing to demonstrate his familiarity with a church dignitary, walked up to a certain well-known bishop, slapped him on the back and said, "Where in H— have I seen you before?"

The bishop looked at him very seriously for a moment and then said, "I think you have the advantage of me. What particular part of H— do you come from?"

About Books

A HANDBOOK OF PRIVATE SCHOOLS.
Put out by Porter Sargent, 11 Beacon Street, Boston. \$6.00

This is a book of over a thousand pages giving information about 3,500 private schools and summer camps. It is a good book to know about if you have boys and girls whom you are thinking of sending to boarding school. There is a chapter on the significant events in education during the past year, and comments on books that have an educational bearing.

C. L. S.

Ask Me Another

The questions and answers this week are supplied by the Rev. W. McMurdo Brown, rector of Saint Matthew's, Grand Junction, Colorado.

1. Who was the first Roman Missionary to Britain and what did he report?
2. Did British Bishops attend any of the early Councils of the Church?
3. Who wrote the first History of the English Church?
4. In what famous legal document was the phrase, "The Church of England shall be free"?
5. Did William of Normandy pay Peter's Pence? Why?
6. By how many years did the Magna Charta precede the Reformation?
7. When did the Bishop of Rome acknowledge that he had no Papal jurisdiction in The Episcopal Church of England?
8. Where and when was the first P. B. Service read in the United States?
9. By how many years did the Episcopal Church precede the Pilgrim Fathers?
10. What English-speaking community built the first Church across the Rockies?

Last month, at an outdoor service held at the Cathedral of St. John the Divine, New York, the vans of the Church Army were blessed, and the thirty young Englishmen comprising the group split up into groups and started on their way. They will be at it all summer, holding missions throughout the east, with street meetings, Salvation Army style, as well. All of which is by way of explaining the picture which is on the following page.

Clerical Changes

BENNETT, Rev. E. R., head of Christ Institute, Buffalo, has accepted a call to be associate at the Church of St. John the Divine, Philadelphia, with charge of the Home for Boys.

COUTU, Rev. J. W., has resigned as curate at Grace, New Bedford, Mass., to take a fellowship at the University of Wisconsin.

CRUMB, Rev. Thomas E., deacon in charge of Grace mission, Longview, Washington, has accepted a curacy at Christ Church, Tacoma, Washington.

KETTERSON, Rev. Alexander, of the diocese of Long Island, for the past year and a half locum tenens of Calvary, Brooklyn, has accepted a call to the rectorship of St. Luke's, Paterson, N. J.

LAWRENCE, Rev. Frederick, assistant at St. Paul's Cathedral, Boston, has accepted a call to be the rector of St. Peter's, Cambridge, Mass.

PLENCKNER, Rev. Paul O., from the diocese of Washington, has been instituted rector of St. Luke's, Phillipsburg, N. J.

WEIR, Rev. Howard R., rector at Salem, Mass., has accepted a call to be the rector of St. Paul's, New Haven, Conn.



NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited By

WILLIAM B. SPOFFORD

IF TO sanctify unmarried unions would do away, as some urge it would, with promiscuity and the double standard, and better protect the children of legal marriage, then to keep on fussing with rules about divorce and the idea that all marriages are made in heaven is utter folly." It was that sentence which put the annual Church Congress, meeting in San Francisco, in the front page headlines. The author of it: the Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor, Michigan, and student pastor at the University of Michigan.

Lewis declared the church might as well realize, whatever it "may think of such conduct," that young men and women of today are indulging in "sex experiments," and the church's message to them must be framed on the basis of that fact.

"To many young people," he said, "what used to be considered lapses from the moral code are now considered to be acts which are as natural as eating and drinking.

"Indeed, youth often decides on the basis of expediency or worthwhileness whether sex relations should be indulged in, never thinking of any after-effects because it believes there will be none. It sees

no harm in it. Science will protect them—and science generally does.

"The introduction of science is the outstanding fact of our time and in morals science has created an entirely new moral situation. You have done away with that old but very effective weapon which deterred many a person from going beyond the accepted moral code—fear of consequence. When you introduced contraceptions you changed your moral situation.

"Even with those who do not go so far, the idea many of us had that such things as petting should be saved at least until the time of engagement if not until marriage, has disappeared. The youths of today, we know, are not appealed to by any such idea. Petting is, as they put it, 'all in the day's work'."

Admitting that "all of us are probably not willing to concede" the sanctification of unmarried unions, Lewis asserted, "but there are some scientific discoveries which the church should concede and urge."

"One of them," he said, "is sterilization of the mentally defective.

"Another is the intelligent use of birth control, at least in families where the economic situation is poor."

The speaker took the church to

task for seeking to impose the rules and standards of the past on the present generation.

"We cannot," he said, "presuppose a fixed and invariable moral code by which the men of all ages and all degrees of civilization are to be tried and convicted or acquitted.

"Neither can we have that comfortable assurance that we have attained to an absolute knowledge of right and wrong which enables us to pass final judgment on the men of the present or the past, secure that we make no mistake when we measure them by our own moral yardstick.

"We know perfectly well that there is no such thing as an absolute moral code. Standards are always modified and adapted to what at the moment are regarded as the most beneficial to the individual or the social organization.

"You can no more try this age by the standards of the Victorian era than you can try Christian standards by the lives of the Old Testament patriarchs."

Ideals, rather than negative legislation, should comprise the message of the church, Lewis said.

Following Lewis' address the Rt. Rev. Gardner Murray, Presiding Bish-

op of the Church, took the platform and said:

"There is one moral standard that can never change. It was established by God in the beginning and is as eternal as the ages themselves.

"There is nothing in young life or in old life, in science or philosophy, worthy of any consideration if it disturbs in any form or shape the sanctity of the home, for the home was established before the church. Anything that invades the sanctity of the home is not to be considered within the realm of civilization.

"We should make it our duty as clergymen to send men into the colleges who will neutralize the mental poison that is being instilled by some of these dons in our seats of learning."

The Bishop of California, Rt. Rev. Edward L. Parsons, later issued the following statement for the press:

"Mr. Lewis did not advocate loose views of marriage and sex relations. He was pleading only for dispassionate consideration of so-called modern views. No one who heard Lewis would feel that he is other than a clear thinking and devout priest, loyal to the finest Christian ideals."

* * *

The Congress showed a great deal of interest in the question of Faith Healing, due possibly to the proxim-

ity of the place of meeting to the health cult center of the United States. The Rev. George F. Weld, rector at Santa Barbara, said:

"When the presentation of a new faith has sufficient force to bring from 5,000 to 7,000 men and women under one roof every Sunday, it is a force to be reckoned with. It is worthy of the deepest study. Like Christian Science, the 'Four Square Gospel' with its healing services claims to be a distinct and independent religion."

The older churches have much to learn from the new cults, Dr. Weld asserted. Christian Science and similar faiths, he declared, already have forced the older churches to make important changes in their traditional teachings. Notably, he said, it has led the Episcopal denomination to make revisions of its offices for visiting the sick.

"The new cults have for many people made Christianity a 'workable religion' for the first time," said Dr. Weld. "They are trying to keep an even balance between body, mind and spirit, while the older churches often concentrate on two of these, and neglect the third.

"Nothing short of a complete re-statement of our traditional dogma will carry the message of the estab-

lished church. We are slowing up, while they are leaping ahead."

Dr. Weld characterized the gains of the new churches in membership as "the greatest revival of constructive faith the world has known for centuries."

Rev. Leslie Learned, rector of All Saints Church, Pasadena, the first speaker on the topic, took the opposite side.

"Oriental mysticism and the hocus-pocus of mind over matter can add nothing to Christianity as it was planned and lived by Christ," said Dr. Learned. "Science has nothing to add to our information about God, and Christ left nothing for us to weigh in the scales. His authority is perfect and final."

That the new religions have a tonic effect on the "somewhat formalized" older cults was Dr. Learned's only concession.

The third speaker, Mrs. Ethel E. Patterson of Los Angeles, charged that the Episcopal Church was over-organized, and that it could learn much from the simplicity and straightforward methods of Christian Science.

* * *

The Rev. William N. Guthrie, rector of St. Mark's, New York, got himself into the headlines by declaring, that "Christians are as Christ-

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2. *Its Location.* It is near enough New York City to be accessible—95 miles; and far enough to be free from the noise, dirt and distraction of a metropolis. Its campus, of forty acres, overlooking the Hudson River and the Catskills, is

one of the most beautiful country locations in the Eastern part of America. Its buildings and equipment are complete and modern.

3. *Its Life.* It is a place for gentlemen, sportsmen and men desirous of real learning. It is *savely* athletic, varied in opportunity for enjoyment. It puts *scholarship first*. The *individual counts*. A sense of comradeship and unity marks the student life. Friendship of students and instructors is not merely desired but realized.

4. *Its Cost.* All of these advantages are available at a cost lower than in any college of *first rank* in America. *Six hundred fifty dollars a year* pays for tuition, excellent board, and a good room, heated, lighted and cared for, in a modern dormitory.

An enlargement of facilities enables us to accommodate in 1927-28 a few more men than usual.

Address all communications to me personally.

BERNARD I. BELL,
President.

less as any people on earth. I do not believe in missions. They represent the spirit of conquest—the viewpoint of a Caesar, not the spirit of Christ. There is only one religion, whatever the name may be, although there are divers way of expressing it.

"The New Testament is a book written by a lot of chumps who were thick in the head. They were thick-heads, but their thickness served Christ, for He was a genius, and knew how to make them serve."

"We have made a mess of things in the name of Jesus by trying to cram our conventionalized religion down the throats of races whose own religions contain precious values that humanity cannot afford to lose. Our problem is to make religion vital, and to liberalize it by including the best of all other religions."

* * *

"The Relation of Christianity to Political and Industrial Democracy," with the Rev. J. Howard Melish of Brooklyn and Bishop Faber of Montana, proved to be one of the most stimulating sessions of the Congress, with much lively discussion following the able addresses, which, it is hoped, may be reported more fully here another week.

* * *

The Rev. H. Percy Silver, rector of the Incarnation, New York City, has declined the election to the bishopric of Wyoming. He states that he feels he can best serve the Church by remaining in New York.

* * *

An anonymous friend has given Bishop Davies of Western Massachusetts a sum of money sufficient for the support of a diocesan missionary for a year. The Rev. George W. Ferguson has accepted the appointment, and in October will commence holding missions, retreats and quiet days. He will also work with young people, particularly students.

* * *

"There are several especially delightful things about the carrying out of this plan," Bishop Davies writes. "In the first place I can hardly imagine a more effective way in which to follow up the Bishops' Crusade. Sec-

ondly, it provides a highly trained man. This is a great advantage, for most of us regular clergy have neither the time nor strength nor technical training desirable for the best performance of this work. Thirdly, it will enable parishes and missions and local organizations to obtain the fresh inspiration and impulse that they need. Fourthly, it is fine to have one of our own men, who has grown up among us and knows his way about."

* * *

Eleven and a half thousand dollars was presented at the annual thank offering service in the diocese of New Jersey, held the other Sunday at Christ Church, Hackensack. There were addresses by the Bishop of the diocese, Bishop Lines; the executive secretary, the Rev. C. E. McAllister; Mrs. John Reilly, Jr., of New York, who spoke on China; and the Rev. Paul Murakami, who gave an account of his work in Japan.

* * *

The annual meeting of the national council of the Guild of St. Barnabas for Nurses will be held in Cincinnati in October, guests of the chapter of Cincinnati, which is the largest in the country.

* * *

Comfort is found in the statement made by Bernard Shaw at the meeting of the Royal Society of Literature that forty million English languages are spoken, all of them wrong. A committee was appointed to take up the problems of the language. Mr. Henry S. Canby, a New York editor

of note, said that the committee "should be composed of distinguished people who know their stuff." "In other words distinguished dead heads," chirped up Shaw.

One of the delegates asked: "Do you know any good English writer who misuses the words 'who' and 'whom'?" To which Professor J.

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NEW TESTAMENT

Church Literature of the First and Second Centuries.

Professor A. Haire Forster

CHURCH HISTORY

The Church since the Reformation, with particular reference to the Anglican Communion.

Professor Percy V. Norwood.

APOLOGETICS

A discussion of the present relations of Science and Religion.

The Rev. D. A. McGregor

MINOR COURSES

On the Background of the Gospel, Christian Morals, the Prayer Book and its Antecedents.

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Every boy has an opportunity to enter the sports — Foot Ball — Basketball — Tennis — Track — Golf — Baseball — The School for two years has had an enviable reputation.

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Great care has been given to have a good religious atmosphere. There are few obligatory services.

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The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

CONFERENCES:

The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT:

Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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Dover Wilson, an English authority, replied: "Yes, Shakespeare."

Under the circumstances possibly we may be pardoned for an occasional use of slang in these news notes.

* * *

The cornerstone for the nurses' home of Christ Church Hospital, Jersey City, was laid recently.

* * *

During the past fifty-three years, Christ Hospital has treated more than 100,000 bed patients. In addition, over 200,000 people have directly been assisted in its free clinics, a total of over 300,000; nearly equal in number to the population of Jersey City. There were 1,703 surgical operations performed in Christ Hospital last year. The total number of patient days during the year were 43,288. There is no "closed season" at Christ Hospital. It is open every minute, night and day, from dawn of one New Year to the next.

* * *

The 110th anniversary of the incorporation of St. Thomas's, Mamaroneck, New York, and the 41st anniversary of the consecration of the present church, was celebrated on June 9th. Bishop Manning was the preacher. Many of the clergy of the diocese were present.

* * *

The ordination of two men is a real event for a country parish. Bishop Acheson of Connecticut, on Trinity Sunday, ordained Mr. Percy Goddard and Mr. Corwin C. Roach to the diaconate in Trinity Church, Seymour, Connecticut. The sermon was preached by the rector of the parish, the Rev. W. O. Roome, Jr. During the past three years five persons from this parish have offered themselves to the service of the Church; two ministers, two deaconesses and one in training as a nurse for the foreign field. What city parish can equal it?

* * *

A Mothers and Daughters dinner on one evening, and a Fathers and Sons a week or so later—that at St. Paul's, Newark, with about a hundred present at each.

* * *

Repairs and improvements on the

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

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Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

* * *

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The Protestant Episcopal Cathedral Foundation of the District of Columbia

parish house of St. John's, Passaic, N. J., have been completed at a cost of \$38,000. Work is under way on the new rectory which will be completed by the end of the summer. Recently church furnishings, the gift of St. Bartholomew's, New York, were installed. The rector of St. John's, the Rev. Albert Wilson, was formerly an assistant at St. Bartholomew's.

* * *

Bishop Huston recently confirmed fifty-seven persons at Trinity Church, Hoquiam, Washington. When the Rev. George Ware took charge a few years ago it was a mission of ninety communicants; it is now a parish of over 300.

* * *

The Rev. Dr. John Roach Straton, Baptist, known to newspaper readers in New York, told his congregation last Sunday that the reception given to Charles Lindbergh was nothing in comparison to that which Christ will receive at His second coming. Motorcycle cops, tin horns, paper showers, hot-dogs and lemonade.

* * *

President Ogilby of Trinity College, tried a Lindbergh the other day.

He preached at five in the afternoon at the commencement at Harvard, took a plane for Hartford in order to attend the Trinity baccalaureate at 7:45. Good idea, except that fog forced him down at Worcester, where he boarded a local which arrived in Hartford shortly before midnight.

* * *

Thirty-five thousand dollars of the million and a half which is sought by the Berkeley Divinity School for the move to New Haven has been pledged, it was stated at the recent commencement.

* * *

There are two records in this bit of news; on the afternoon of June 5th the Rev. Royal Tucker, rector of St. Mark's, Brunswick, Ga., baptized twenty-eight children at St. Jude's Mission, which is in his charge. That's one record. The other: outside under a nice shade tree was a thermometer which registered 101 degrees. St. Jude's, not so long ago, was a flourishing parish. Various reasons contributed to its decline and services were discontinued. It has been brought back to life by a group of laymen of St. Mark's. They are also promoting two other missions, St. Paul's, a work

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established among the workers in the turpentine distillery, and St. Andrew's on the outskirts of the city.

* * *

The oldtimers were given their innings at the meeting of the Round Table of the diocese of Chicago, the last meeting of the season. Reminiscences were given by the oldest clergymen of the diocese: Rev. Messrs. J. H. Edwards, F. J. Hall, W. C. DeWitt, P. C. Wolcott, H. L. Cawthorne, N. B. Clinch, J. S. Stone, C. A. Cummings, E. J. Randall and J. H. Hopkins.

* * *

The sum of \$160,000 has been raised in the five dioceses of Pennsylvania for St. Andrew's, the students' center at the State College.

* * *

Oh, here is a letter from my friend W. McMurdo Brown, the rector at St. Matthew's, Grand Junction, Colorado; you will notice that he is responsible for the ASK ME ANOTHER column this week, upon which I get the ranking of fifteen per cent. He picks the three books that he will retain if all others are to be taken from him: "People's Life of Christ" by J. Paterson Smythe, "Catholic Principles" by Wescott, and "Cushioned Pews" by Bishop Johnson. He backs his choice too, "They present the nucleus in a clergyman's library of the three essentials,—The divine personality, the divine institution, and the humor and humanity necessary to interpret and present them to men." What three books are you going to retain? Better help me out, news of the churches is a bit scarce during the trout season.

* * *

Friend Brown also says that he uses this paper in his adult class as basis for discussion. "It is liked, it is topical and it is provocative, which are the three essentials of interest." Maybe that contains an idea for some of you.

* * *

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- - For Information - -

MISS MARGUERITE SPOFFORD
Burkehaven, New Hampshire

and Norfolk again led the Laymen's Pilgrimage to Jamestown and Williamsburg June 11th and 12th, 125 laymen of the three dioceses in Virginia taking part. The pilgrimage has grown from twenty-four men in 1922 to its present proportions.

* * *

A school for layreaders is to be open in the diocese of Long Island in the fall, with sessions twice a week at the Church of the Incarnation, Brooklyn. A capable faculty has been selected to train picked laymen, who, after completing their course, will be placed in charge of missions.

* * *

Mrs. Helen L. Patten, wife of Z. C. Patten, Jr., of Chattanooga, prominent Churchman and member of the National Council, died on June 15th after a brief illness.

* * *

The University of the South, at Sewanee, has just held one of the best Commencements in its history. The Bishop-Coadjutor of North Carolina preached the Commencement sermon and another alumnus, Frank Hoyt Gailor, of Memphis, son of Bishop Gailor, by invitation of the Board of Regents, delivered the University

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CATALOGUE ON REQUEST

oration to the graduates and trustees. This was the first time that a son of one of the Bishops on the Board had this honor conferred. Mr. Gailor's subject was a plea for a liberal education as against the utilitarian tendency of the time—for culture against technical specialization.

The trustees were enthusiastic over

"Taylor Hall, Racine, Wisconsin, from August 6th to August 27th, 1927, will be available for church people who may desire to spend their vacations on Lake Michigan. Room and board \$20.00 per week. Apply to Mrs. George Biller."

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Services

Trinity Cathedral, Cleveland.

Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday 10:30.

St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two
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firmed about 100 in all. As far as can be known this is the first time that a bishop of the Church has been in this country so far from the coast.

* * *

On Whit-Tuesday the village of Glendale, Ohio, was all agog. Three sisters of the Community of the Transfiguration were welcomed by the children and sisters from Bethany Home on their return safe and sound from Wuhu, China, which they had been compelled to leave by the warlike conditions existing there and the anti-foreign disturbances.

Sisters Constance, Helen and Ruth, the returning missionaries, were glad to get home after many worrying experiences, but greatly regretted leaving their work and the two Chinese sisters, members of the order in Wuhu. The loyalty of the Chinese Christians and friends was wonderful. The bells were rung for the homecoming and a solemn Te Deum sung in the chapel, where Chaplain Lewis offered thanksgivings.

The same evening the Commencement Exercises of the Bethany Home school were held and three girls graduated. The good news was received that the school had been given a first class rating by the State Board of Education, an honor of which both teachers and pupils may well feel proud. Work on the new buildings needed so badly by the Community has begun, the first to be erected being a cottage for the girls.

* * *

Almost every foreign field was represented in the fourth annual conference of outgoing missionaries held at the Church Missions House, June 11 to 14. This informal gathering is of definite value in the preparation of the outgoing missionaries, while the missionaries on furlough and the Missions House staff are mutually benefited by the chance to exchange points of view. The situation as a whole, the "call of the world," the missionaries' relation to native people and to fellow workers, special points about their methods and their physical, mental and spiritual equipment were presented and discussed by returned workers. The functioning of the home departments of the Church and their relation to the missionary staff were outlined by executive secretaries.

The discussion about China was naturally of great interest as the returned China group was large. No new appointees for that country were present as no appointments are now being made, nor, unfortunately, were there any for Liberia. Miss Louise Hammond arrived from Nanking just in time for the final session and held the conference fairly breathless with an account of her experience in Nanking during the recent serious outbreak there. She spoke in high praise

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M.,

The Incarnation, New York.

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 and 11 a. m.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristol
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Holy Days and Thursdays, 10.

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of the Chinese clergy and people. Miss Hammond is a distinguished person in her knowledge of Chinese art and music. She exhibited some Chinese paintings of New Testament scenes, and recited Chinese poems in the Chinese manner.

Another unusual contribution was a brief address by Mr. James L. Sibley of the Education Commission representing seven mission boards, including our own, which has been studying Liberia with a view to raising the whole level of educational work in that country. His talk, though based on his Liberia experience, was applicable to almost any foreign field as he outlined the fourfold requirements of mission work, dealing with religion, education, home life and agriculture or industry, and the relation of central mission stations, training native leaders, to the outstations where native leaders work among their own people.

Dean and Mrs. Fosbroke entertained the conference with a delightful garden party on the lawn of the General Seminary. Through the kind offices of the Episcopal Actors' Guild, members of the conference were the guests of Walter Hampden at his play, Caponsacchi.

* * *

A great week of meetings dealing with the problems of industry will be held in Boston next November under the auspices of the Federation of Churches, the Rev. George Paine, executive secretary. Leaders from all over the country will be brought to Boston, services will be held in all the churches and conferences will be held with labor leaders, manufacturers and social workers. Such industrial conference weeks have been held successfully in Chicago for the past two years. The Church League for Industrial Democracy is co-operating.

Answers

1. Augustine 597. Reported to Pope Gregory that the Church was already there.
2. Yes. Arles 314, Ariminum 359; and probably Nice 325, and Sardica 347.
3. Venerable Bede.
4. The Great Charter or Magna Charta 1215.
5. No. Refused because English Kings had never done so.
6. Reformation 1550 - 1215 — 335 years at least.
7. 1570 by Act of Excommunication.
8. San Francisco by the English Admiral Drake's Chaplain on 1st Sunday after Trinity 1579.
9. The Lord's Service celebrated in 1607—fifteen years before the arrival of the Pilgrim Fathers.
10. The Episcopal Church at Lake City, Colorado.

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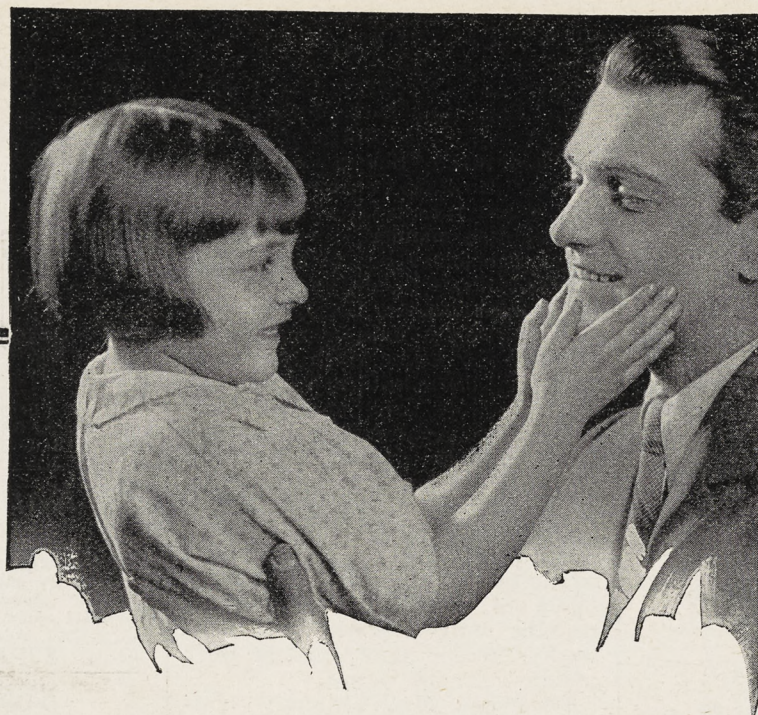
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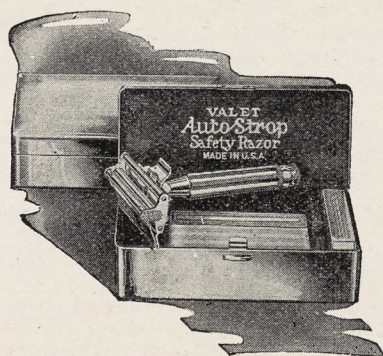
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