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CHICAGO, SEPTEMBER 10, 1925



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# THE WITNESS

A National Paper of the Episcopal Church

Vol. X. No. 3

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, RT. REV. CLINTON S. QUIN, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. GORDON REESE, REV. A. MANBY LLOYD, DR. WILLIAM S. KELLER, MR. ALFRED NEWBERY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879  
Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

A National News-Magazine Maintained By and In the Interest of the Episcopal Church

## JOIN THE FEDERAL COUNCIL

### A GENERAL CONVENTION TOPIC

by

RT. REV. CHARLES H. BRENT, D.D.

THE Federal Council of the Churches of Christ in America has had a worthy career and has rendered valuable service to the cause of Christianity. Born in 1908, it is approaching the close of its first quarter century of life. It has made its mistakes and it has its limitations, but it stands as a distinguished and brave attempt to create a common front among its constituent members, who number twenty-five, in dealing with the practical problems of the day.

The Episcopal Church is not a constituent member. We are related to it through the Commission on Christian Unity and the Department of Social Service. There are probably many of both clergy and laity who know nothing about the Federal Council except from biased hearsay and who judge its value largely by criticism of an unfavorable sort.

#### PERSONAL KNOWLEDGE

What I have to say is the fruit of a somewhat intimate personal relationship with the Federal Council, covering a good many years, the last three of which I have been an official. I shall be as frank about its mistakes as about its successes. Those who wish to know its story, and it should be known by the leaders of our Church, would do well to read the quadrennial reports, the best of which, *United in Service*, has recently been published.

#### PRELIMINARY REMARKS

There are three preliminary remarks to be made: (1) the Federal Council does not consider itself a substitute for organic unity. It is an instrument for expressing "the fellowship and catholic unity of the Christian church" and "united service for

Christ and the world." (2) the Federal Council is not a super-government. It is a council table. "It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." (3) The Federal Council does not stand for Pan Protestantism. As its president said to me within two months, it stands for true catholicity, recognizing the entire Church of Christ.

#### FUNCTIONS BY COMMISSIONS

In a brief article, such as this must be, it would be impossible to cover its activities during the last quadrennium. I would hope that all interested, and especially that those who are inclined to approach it with hostility or suspicion, would read the report referred to with sympathetic mind before pronouncing judgment.

Its work is done through commissions, of which there are eight—on Evangelism and Life Service, on the Church and Social Service, on the Church and Race Relations, on International Justice and Good Will, on Relations With Religious Bodies in Europe, on Religious Work in the Canal Zone, on Relations With Eastern Churches, on Army and Navy Chaplains—to which should be added a Department of Research and Education and an Editorial Council on the Religious Press.

#### ONE CRITICISM

I shall comment on the work of only three of the foregoing:

1. Dr. Keller has been faulted for a letter appealing for aid for relief of Protestant churches in Europe, in which he is quoted as having made attacks on the Roman Catholic

Church and as having advocated a Protestant bank.

The letter does not represent Dr. Keller's mind. It is foreign also to the mind of the Federal Council and should never have been issued.

Dr. Keller is a scholar, a philosopher and a gentleman. His mind on the whole subject will be found in the last quadrennial Report. His fairness to the Roman Catholic Church is such as to call for no comment.

The bank proposal is explained in the following sentence: "What a help it would be at the present time, when most of the churches have heavy constructive tasks, if we could have a Protestant loan fund or at least a bank credit guaranteed by the great Protestant bodies, in order to enable us to act without delay in such emergencies!"

#### CONDITIONS IN EUROPE

Those who doubt the wisdom of aiding the Protestant churches of Europe cannot know either their history or condition. About the Waldensians we do not hesitate. But they by no means stand alone. These churches are not composed of a lot of anti-Roman Catholic fanatics. As witness to this, it was M. Soulier, a Protestant of the French Chamber of Deputies, who recently introduced the resolution to restore relations with the Vatican. Many of them are Christians of high type and their churches have a right to live.

2. I feel that justice was not done our Church in the Canal Zone and have so stated with frankness to an officer of the Federal Council. Nor was it from lack of knowledge of our plans. There are those Protestants who would be glad to engage our services in their schemes, but who are



slow to give us their sympathy in ours.

### SECTARIANISM

3. I have not an atom of sympathy with those churches that are trying to reproduce American sectarianism in Europe. It seems to me selfish and arrogant. But the temper of the Federal Council is not in this direction. During the last quadrennium the Council made a brave but futile endeavor to aid in preserving the Sacred Sites in Palestine. I am chairman of the Commission on Relations With Eastern Churches, the object of which is to aid these churches to increase their strength and repair and enlarge their influence. The commission is single-minded and its work has met with appreciation.

### GIVE AND TAKE

I would advocate our Church becoming a member of the Federal Council, with such reservations as those who may have doubts or suspicion, might deem wise. It is because I believe in the catholicity of our Church that I desire it to make its contribution where its aid would heighten values. We need much that the Federal Council can give us. We can give much that it needs.

Of course, none of us will always agree with all the findings of the Council. But it would be a non-sequitur on that account to argue against close relations with it. It is analogous, somewhat, to America and the League of Nations. Entrance with reservations is a safe, dignified and powerful course. Unofficial observing is lacking in all three qualities.

The inevitable financial responsibility involved would have to be, and could be, met by special provision and not through the Budget of the Church.

### Let's Know

By Rev. Frank E. Wilson

### A CONTRIBUTION

**E**volution still engages the interest of many people. One of our correspondents has written in reference to my last article on the subject and some of what he says is worth repetition. The following is passed on for the benefit of those of our readers who are still thinking it over.

"The tree is a little cosmos, a world within itself. Unfolding from its embryo, it goes through a process of evolution. As it grows, millions of births take place, all according to one law—that of cell division. Each cell is born by partition from a parent cell. As this goes on, there

### Our Cover

Yes, you have seen the picture of Bishop Campbell Gray before, but we want to print it again in order to call your attention to the fact that he is to report the meetings of the House of Bishops for us, together with Bishop Johnson. We are going to have six men at New Orleans, each covering a different phase of the Convention proceedings. If you believe that it would be a good idea to have the folks of your parish know what is going on at the General Convention the WITNESS Bundle Plan is the answer.

is a gradual differentiation into root and stem and bark and leaf; and the tree world becomes more complex.

"Then comes another change. A stem is 'metmorphosed' and, with its leaves, becomes a bud containing all the parts of a flower. The law of birth for its myriad cells is the same as that which made the leaves and stem. The bud bursts into bloom. Then comes a change; a new cell-birth takes place, completely different from the millions of births which have taken place before. A birth by union of two cells, instead of by division from a single parent cell, begins the seed-life which holds the promise of a new system destined to outlive the entire tree-world on which it was born.

"A generation ago the scientist and evolutionist, Sir George Mivart, said, 'Man is but the top-most flower of a mighty growth whose roots are sunk into the depth of planetary time.' Yes, and this flower has its fruition when by a new law the Christ is born of the Virgin and embodies the new life which promises a world to come which is destined to outlive the world of which we are now the 'topmost flower.'

"Le Conte, in his book on evolution, called the Christ 'the goal and completion of humanity' and adds, 'but in evolution a goal is not only a completion of one stage, but the beginning of another and a higher stage—on a higher plane of life, with new and higher capacities and powers unimaginable from any lower plane. . . . So the Christ, the ideal man, may be only the goal and completion of human evolution and yet be also a birth into a new and higher plane, the divine.' Farther on he said, 'as man, the ideal animal, is a union of the animal with the spiritual: so the Christ, the ideal of human evolution, is a union of the human

and the divine.' Here he comes close to the Catholic faith—so close that it is but a step to repeat the words of the Nicene Creed or the words of St. John—"the Word was made flesh and dwelt among us (and we beheld His glory, the glory of the Father) full of grace and truth.'"

Yet some people still say that the scientific evolutionist necessarily casts everything Christian overboard. It appears to me that there are Christian evolutionists and pagan evolutionists—just as there are sweet apples and sour apples. The former are good just as they are but the latter need to be boiled.

### The Council's Work

By Mr. Alfred Newbery

### THE COUNCIL ITSELF

By Alfred Newbery

**I**N considering the various misunderstandings to which we had reference two weeks ago, it might be well to begin with the Council itself. It is doubtful if there is a widespread accurate notion of what the Council is. What is it?

It is a body of men, bishops, priests and laymen, elected by General Convention, and by the provinces, to have charge of the Church's general work.

Sixteen of these members, half of whom are laymen, are elected by General Convention, and eight are elected by the Provinces. To these twenty-four are added the Presiding Bishop (after the next Convention), and the Vice-President and the Treasurer, the last two offices now being held by the one man. That is a total of twenty-six.

With the exception of the President and the Vice-President, the Council members receive no remuneration for their services, and if you will glance at the page in the Spirit of Missions which gives the Council's membership, you will realize that many of them serve at considerable sacrifice, for they fill responsible positions in life, and a meeting of the National Council means giving up a good deal of time.

A reference again to that page in the Spirit of Missions will tell most of us who the clergy are. They are, for the most part, familiar figures and need no description. The President and the Vice-President are also by this time well-known to Church people. But we might mention some of the laymen.

Senator Pepper needs no introduction. Mr. Samuel Mather is senior of a large firm in Cleveland and member of the central committee of the National American Red Cross. Mr. Harper Sibley, a lawyer of



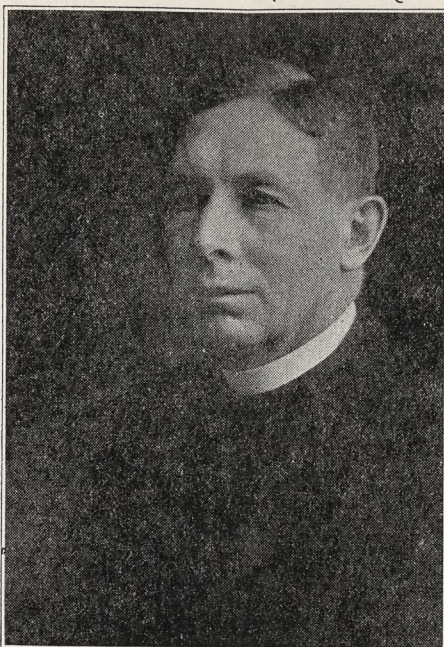
Rochester, N. Y., is Director of the Board of Trustees of the Y. M. C. A. Mr. H. C. Wyckoff, a prominent attorney from California, makes perhaps the greatest sacrifice of time in serving on the Council, and almost always has to miss the meeting of his own Provincial Synod because of the time of meeting. Judge Parker of Boston was mayor of Brookline, Massachusetts. Mr. Stephen Baker is director of many large corporations and President of the Bank of Manhattan Company. Mr. John Stewart Bryan is editor of the *New Leader* of Richmond, Va., and originated the *Trench and Camp* publications of war fame. Mr. Burton Mansfield is a bank President in New Haven, and State Insurance Commissioner of Connecticut. Mr. James H. Pershing is a prominent lawyer in the West, a professor in the University of Colorado, director of Denver's Community Chest, head of the Charities' Society for a great many years, and Chancellor of the Diocese of Colorado.

There are two points to be observed about the National Council. One is that the membership is made up of men who are not new to large responsibilities, of varying natures. The second is that it is a representative membership, because it is made of men from all parts of the country, because it is made up of bishops and priests and laymen, and because it is representative of the thought of the whole Church, bringing together the points of view of the bishop, the rector, the statesman, the publicist, the banker, the lawyer and the manufacturer.

These are men of whose accomplishments in the world the Church may well be proud. They serve the Church on the Council for no return. They bring proven capacity and leadership to the task to which they are elected. Five times a year they make the sacrifice of their time to consider the problems of the Church's general work.

Under the direction of General Convention they form out of their own membership the six National Departments: Missions, Religious Education, Christian Social Service, Finance, Publicity and the Field Department. A further means of drawing upon the wisdom and ability of the Church at large is the provision that each Department may add to its numbers as many as twelve members. Under this provision the Church has benefited by the counsel of some of the most able women in her membership.

The actual work of carrying on the affairs of the Church in her general field is entrusted by the National Council to an Executive Secretary of each Department and such assist-



BISHOP BRENT  
*Favors Joining Federal Council*

ants as the work may require. These constitute the "staff" at the Church Missions House. They are in the work daily. At stated intervals, each Executive Secretary brings the problems of his field before the members of the Department to which he belongs. The Department in turn reports to, and makes recommendations to the National Council.

Necessarily the "staff" is most conversant with details, and most of the time the judgment of the Executive Secretary has much weight with the Department, but the final decision, the shaping of policies, the authorizing of procedure, all come from the National Council through the Department. The Council fixes the salaries, allots the work, decides the policies, and the staff carries them out. In order to entertain in our minds the complaint of high salaries and lavish expenditure, we must also entertain the idea that these bishops, priests, and laymen are unable to be just and careful in deciding just how the Church shall perform the business which has been put into their hands. And it is difficult to entertain that idea. As a group of twenty-six men they might easily challenge comparison with any other twenty-six men in the Church. If the Church should form an entirely new National Council, it would undoubtedly be from similar men that she would choose her leaders. It would seem a fair assumption that unless one chooses to make a scientific survey and analysis of the situation with all the data in hand,—it would seem a fair assumption for us

to say of our National Council, that if these are the men who are directing the Church's general work for us, the chances are in favor of its being a job well done.

## Cheerful Confidences

By George Parkin Atwater

### DOERS OF THE WORK

DURING my vacation at Atlantic City it was my pleasure to make the acquaintance of two gray haired ladies who have always lived near Baltimore. Those of my readers who know Baltimore will readily imagine this delightful and cultured type of gentlewoman. They had a cordiality, a sense of humor, and an enthusiastic earnestness that defy the passing of the years.

With one of them I had a long talk about the Church. She is a devoted and interested member of the little parish in Lutherville, near Baltimore. She was very well informed about Church matters and was keen about the work in her community.

My thoughts turned after this conversation, to the very great contribution of service and interest of the less youthful of our communicants. We still have with us a large group of persons of the generation that was not occupied with clubs, and civic affairs, and other diverting and absorbing interests. They grew up with a concern for the Church, and they retain their devotion.

I have just learned of the death of a layman who has given great attention to the Church during a long and active life. I refer to Mr. J. E. Brown, of Grace Church, Mansfield, Ohio. Any tribute to Mr. Brown, and he deserves the loving tribute of the Church, is a tribute to a large band of the older generation who are striving with zeal to propel the Church in their communities.

We sometimes refer to the vigor and strength of the youth as being the hope of the Church. But sometimes the less youthful show a vigor and perseverance, and hardihood that may well stimulate the youth.

I have in my own parish a group of women, called St. Mary's Guild, who from the beginning of the Church, thirty-two years ago, have labored faithfully for its upbuilding. The parish indeed grew out of a meeting of these women. Many of the original members are active in the guild today. Some of them are grandmothers, but they are still in the vigor of mature womanhood, and have many years of life and service before them. In their activities, their



outlook, their zeal, they are young and alert, and because of their manner of life they are young in appearance and action. They prepare and serve the large dinners to our Men's Club.

Every parish has its group of mature soldiers of the Cross. The Church is going to miss the members of the generation that grew up when the Church had fewer rivals for the attention of its people. They will miss their support, their seasoned judgment, their faithful service.

I think that it is too bad that so many of the names of faithful ser-

vants of the Church are allowed to fade from the memory of the generations that follow. It will not be so in my parish. I am going to make sure that the faithful people have their names on a record that will not be allowed to become dim with the passing of the years. I am going to make sure that their service will not be ignored, nor their names forgotten, as long as the parish endures.

We owe this at least to all our people. And the Church of the future will grow stronger when it remembers with gratitude the pioneering work of the Church of the past.

## IS SPIRITUAL LEADERSHIP POSSIBLE A GENERAL CONVENTION TOPIC

BY VERY REV. ROBERT S. CHALMERS

THE Leading Layman had been talking very earnestly of the Church's work; Her program, the administration of the National Council. He is really a Leading Layman, —a layman who leads,—one of the comparatively few who believes that accurate information is essential to skillful leadership. Accurate information about the Church, I mean. Accurate information about this Church; this Episcopal Church. An informed layman! How I should like to digress here upon the modern method of securing efficiency, electing laymen to vestries, diocesan conventions, provincial synods, and not least to the responsible office of deputy to the General Convention, with the knowledge that a majority (and goodness knows how large it is) will cheerfully vote on the most important questions—and their vote will be decisive—although they know absolutely nothing about the issues involved.

### THE COUNCIL

Take the question of the Federal Council of Churches; whether or not it may be a good thing for the Episcopal Church to become a constituent member, I am not discussing here. But I talked with many laymen at Portland who voted that we should become members, thinking it meant Christian unity. It does not. At its best it may be said to mean Christian co-operation—joint action—by a large number of Christian Churches, who are assured in the most positive way that membership will in no way prejudice their continued separate existence, nor compromise their loyalty to their separate beliefs. The World Conference on Faith and Order is a definite movement towards Christian unity. The Federal Council is an organization for co-operation, common action, by various

Christian Churches which have agreed to respect each other's "separateness." Your deputies to the General Convention will vote on both issues. Ask them to state the differences between them—or else subscribe for the WITNESS.

### THE FIVE SECRETARIES

I have digressed at that! We came to the appointment of five additional full time Secretaries by the Field Department. We agreed,—the Leading Layman and I,—that at present it is the most aggressive, active, and efficient of all the departments, most closely and intimately in touch with actual conditions in the Church as a whole. But we could not understand the five Secretaries. "If they are to promote the Church's Program by intensive work in parishes and relieve the parochial organizations of their job," said the L. L., "it is five hundred we need, not five."

"And if it is thorough, intensive, ten months-in-a-year work in the Diocese, we need fifty or seventy-five," said I.

"These additional five Secretaries then, mean at least a still greater effort by the Field Department to educate the Church up to the Program?"—He was asking a question here.

"I think so. It is all the explanation I can give." Pause here. "The Church needs further education all right and the Field Department needs the Secretaries. But we need something more than improved organization and technic of diocesan and parochial administration," I ventured after the pause, "we need spiritual leadership on the part of the National Council or of someone else."

The Leading Layman looked at me very seriously. "That is the whole question," he said. "People every-

where are talking of the need of spiritual leadership. The question is, what spiritual leadership may we expect from the National Council which it is not already giving? What is it that we expect of them, when we talk that way? We all do it. What do we mean by it?"

And just then our conversation was interrupted and I was left with the question. I have not seen him again to talk about it.

### SPIRITUAL LEADERSHIP

I have puzzled over this question. It seems to me that the matter is one which should be cleared up. I repeat the question as the Leading Layman put it to me: "What spiritual leadership may we expect from the National Council which that body is not already giving?"

In trying to find an answer, I found it necessary to ask another,—why did the Church create the National Council? We must take the action of 1922 as expressing the mind of the Church on the subject. The Presiding Bishop and Council was created in 1919, but the Canon which gives it power was subjected to very careful consideration and revision in 1922, and therefore the present Canon 61 may fairly be said to represent what General Convention, as representing the Church, had in view when the Presiding Bishop and National Council were made permanent by the action taken in that year. Canon 61, Section 1, Paragraph 1, reads as follows:

"The Presiding Bishop and the National Council as hereinafter constituted, shall have charge of the unification, development and prosecution of the Missionary, Educational, and Social work of the Church, of which work the Presiding Bishop shall be the executive and administrative head."

This section may be said to express in general terms the function of the National Council and it should be very carefully noted that that function is the unification, development and prosecution of the Missionary, Educational and Social work of the Church, and that there is no mention or suggestion that the Presiding Bishop and National Council should initiate any work whatsoever. In Section 2, Paragraph 3, however, we come on the following statement:

"The Council shall exercise the powers conferred upon it by Canon, and such further powers as may be designated by the General Convention and between sessions of the General Convention may initiate and develop such new work as it may deem necessary. It may, subject to the provision of this Canon, enact By-laws for its own government and the government of its several departments."

It does not seem to me that this



section radically alters the sense of the first section. Rightly or wrongly, I believe it simply implies that the Council may initiate and develop such new work as it may deem to be necessary, but that such power of initiation will be exercised by the Council only in reference to the unification, development and prosecution of the existing work of the Church. It may in exceptional circumstances initiate a wholly new project, but this would be of very rare occurrence.

If this is correct, and I cannot see how it can be disputed, whatever spiritual leadership the National Council may give unofficially, the Church has no right to expect it officially, since the Church has not asked for it and did not suggest it in the terms of the Canon creating the National Council.

#### THE PRESENT SITUATION

Now let us look at the present situation in the light of the foregoing statements. The National Council since its creation in 1919 has been attempting to unify, develop and prosecute the Missionary, Educational and Social Work of the Church. The more their reports are studied, the more evident will become their entire fidelity to the task. There has been unification. There has been development. The work has been prosecuted with all diligence. This is as true of one department as of another. But there has also been the increasing shadow of the deficit, so that today instead of unification, development and prosecution, we have a Council grown timid because of lack of support throughout the Church, cutting down appropriations, paring down the budget, economizing sometimes on the bare necessities of existence. Not only is this so, but we have some of the hints of panic, e.g. excising an item from the proposed budget and then hurriedly restoring it because it affected an organization which would make a loud howl if its revenues were touched.

#### TWO GAINS

Meantime, we have gained two things. From the Field Department the Church has received, first, a form of "organization for giving" which has probably not been surpassed at any time; second, a very highly developed technic for the presentation of the Church's Program to the whole body of Church people. Due to the existing financial situation and the timidity in the face of the undiminished deficit, all other Departments of the Church's activity have been compelled at best to stand still, to economize drastically at the worst.

The organization and technic which put over the National Liberty Loans in the war times were perfected to a high degree, but not only was the

whole country on fire with determination to carry through the great task which our entrance upon the war had imposed upon us, but also the emotions of the people were stirred to their depths by the fact of literally more than a million of our young men going over seas and the tales of heroism which soon came to hand. Apart from the organization and the technic the determination of the people and the strong and deep emotions would never have found such effective expression in the successful Liberty Loans. It is equally true that no amount of organization and no amount of technic would ever have put across the Liberty Loans if there had not been the aroused emotions of a whole nation to which appeal could be made, and the vigorous determination which was only awaiting the chance to express itself. In the Church at the present time we have the organization and the technic. We do not have any wide-spread emotion about anything in particular, and the evidence of the last few years would indicate that our determination is not sufficiently strong at present to

enable any reliance to be placed upon it.

Where does the remedy lie? Where is it coming from? The National Council may give it to us, but it was not created for that purpose and the Church has no right, therefore, to expect it from that quarter. The National Council exists to unify, develop and prosecute,—what? Surely projects that have been initiated by the enterprise of individual churchmen, individual congregations and individual dioceses. If spiritual leadership is needed, if the Church has to be aroused, we cannot "pass the buck" to the National Council. It was the cause that aroused the great heart of the nation in 1917 and 1918. No one expected the Cabinet at Washington to do it, although they did their part. The question is,—what does the Episcopal Church care for *THE CAUSE*?

*A second article by Dean Chalmers "Good Fellows or Unprofitable Servants," will appear in an early issue and will be followed by the third, entitled "Apostolic Methods and Modern Needs."*

## QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON

### WHY INSIST ON DOCTRINE?

**WHY** does the Church insist on doctrine? Ought she not emphasize deeds and stop teaching doctrine?

This question reminds me of the pious poetry of Ella Wheeler Wilcox, which wind up with these sententious words:

"So many creeds that wind and wind  
When just the art of being kind  
Is all this sad world needs!"

All that one can say is that if "being kind" is an art, it must have a technique which lies at the foundation of all art.

One might as well say:

"So many chords that creak and moan  
When just the art of tuneful tone  
Is all this sad world needs."

Why practice the scale when all you need to do is to play a tune? This isn't a sad world for anybody except for those who try to do things without knowing how to do them. Music is sad when the player fancies that he can play without learning the principles of harmony. Life is joyous to the man who tackles a job that he knows how to do, whether it is playing golf, building a bridge or cooking a meal.

Behind all efficient labor lies the drudgery of training.

Now, "being kind" is about the most

difficult task which a mortal undertakes.

We run across so many disagreeable people that unless we know how to deal with them we are apt to act most unkindly and then this is truly a sad world.

Besides, we are sometimes disagreeable ourselves and then we run up against a whole lot of unkindness.

The world is never so sad as it is to the man who feels that he is called of God to be a disagreeable person.

I agree with Ella that being kind is an art, but I disagree with her in supposing that men can acquire the art by studiously cultivating a vacuum.

Thou shalt love the Lord thy God with all thy head as well as with all thy heart, and this implies some mental effort on your part to learn the principles of righteousness.

It reminds me of my experience with geometry:

This science always impressed me as being a device of fools for proving the obvious. I could read a proposition over and remember it for at least two weeks. It is true that I never could work out an original proposition, whereas, my chum could solve a theorem in geometry without the book.

(Continued on last page)



## Convention to Face Problem of Divorce

Nationalism Should Not Enter Into Elections in the Church, Says Eastern Writer

### CANON ON REMARRIAGE

By Rev. H. P. Almon Abbott

"Bishop Brent is, also, spoken of; but, the fact that he was born a British subject would militate against his election." So says an eastern newspaper in speaking of the bishops most prominently mentioned for the office of presiding bishop!

It reminds the writer of a remark made by an enthusiastic churchman when a member of the vestry of his church turned a deaf ear to his suggestion that a certain priest should be considered for the vacant rectorship because he was born a Canadian, "But, I have a distinct recollection that Jesus Christ was born a Jew"! Our Lord and Master according to the flesh was not a native American! And, yet, we build our churches on His Name, as places where we may worship His Glorious Majesty!

Poor Bishop Brent! One feels sorry for him! He has had such a mediocre career! He is so poorly thought of internationally as well as nationally! He was born a British subject, and, although he is Bishop of Western New York, a scholar, a preacher of pre-eminence, and a Christian gentleman—the fact that he was born a British subject would militate against his election as presiding bishop of the American Church! It would be pathetic were there not elements in the attitude that make the suggestion an unpleasant reminder to all those priests and bishops who were not born under the Stars and Stripes. For, there is a handicap to the clergyman in the United States who did not first open his eyes upon the sunlight of an American day! Why should it be? "A Citizen of the Kingdom of God"—is not that the birthright most to be desired in a minister who officiates as a Christian minister in any land, the United States or China? And, who is the better citizen of the United States, and the most loyal—the citizen who is a citizen by right or accident of birth, or the citizen who is a citizen from the travail of own conviction? The former could not help himself. The latter could help himself, and—he did! Let us have done with such ill-manneredness in the Church of the Living God, with Whom is neither Jew nor Greek, etc.

\* \* \*

With the memorial that is being

circulated with regard to the changing of the canon on remarriage, and with all the comments that one hears upon the subject, the conviction is driven home that this is unquestionably one of the most important questions of the day in the Episcopal Church. Whether or no the canon permitting the remarriage of the innocent party in a divorce for adultery, with all the requisite restrictions appended thereto, should be changed depends, largely, upon the personal experience of the individual priest, layman or laywoman. Are you happily married, my brother, my sister? Then, down upon these licentious fiends who would permit mercy, as well as sacrifice, in the inevitability of the marriage tie. Are you unhappily married, my brother, my sister? Then, do not permit the Church to tie around men's necks burdens too grievous to be borne.

Yes, there is the element of personal experience wrapped up in one's convictions in the matter. But, there is something more, something much more. What is to be done with those marriages that have been permitted and consummated under the present changed? Accept all such as valid, and the participants as Communicants, you say. YES, but—how about the men and women themselves who have been married under the present regime? They will repudiate the Church that, in effect, repudiates them. We shall lose some of our best workers, many of our noblest members. There will be a miniature revolution, so far as hundreds of families constituted under the present canon are concerned, should the canon be changed. Let us beware. Cruelty, mutual dislike, and many other things make married life a hell for many of our people. They have to endure these indignities for the Church's sake. Do not let us make things harder for those poor souls who, unfortunate where we, perchance, are fortunate, like ourselves have only one life on earth to live. And, even if the words of the Master in St. Matthew's Gospel are not the words of the Master and who shall say definitely that they are not, at least let us realize that they represent the Spirit of the Christ.

Mrs. Charles H. Boynton, wife of Prof. Boynton of the General Seminary, asks that we call the attention of WITNESS readers to the tours planned to Mexico, before and after the General Convention. Those in charge have arranged most attractive tours, with visits to interesting places, and it is hoped that a large number of Church people will take the trips and thus give encourage-

ment to our workers there.

## Chicago University Welcomes the Church

New Student Pastor at Chicago University Sticks to Job Through Summer

### GREAT OPPORTUNITY

At the University of Chicago, there is as much activity in the summer time as there is during the rest of the year. The summer quarter commences in June, and lasts into September. During the summer just over there have been between six and seven thousand students at the university, as well as visiting professors from universities all over the country. The Rev. Charles L. Street, Episcopal student chaplain at the university has been in residence during the summer in order to be of service to the 290 summer school students who are members of the Episcopal Church.

Early in the first half of the quarter a reception for the church students was held in Ida Noyes Hall under the auspices of the St. Mark's Society. A celebration of the Holy Communion with a brief address has been held at eight o'clock every Sunday morning during the summer in Harper Assembly Room, a lecture hall in the library building. This is a beautiful room, panelled in oak, which lends itself very fittingly to use as a chapel. A temporary altar is erected every week.

The work of the Church at the University of Chicago, which was started a year ago, is beginning at a strategic time. The new president, Dr. Max Mason, takes up his work on October first. On August 28th, ground was broken for the new university chapel, and now various plans for the reorganization of religious life and activities at the university are being discussed. The work of our own church at the university has been hampered so far by the lack of a place to work from. It is hoped that, eventually, the Church will have a house at the University of Chicago, with a chapel, an office for the chaplain, a meeting place for the students, and possibly living quarters.

The young people in the colleges and universities of the country should be the leaders of the Church in the coming years. Particularly at the University of Chicago the Church has a tremendous opportunity to bring its wholesome influence to bear on the lives of a great number of students. It is an opportunity that the Church should not lose.

Ascension Church, Frankfort, Kentucky, has just been redecorated.



## Attack On the Cult Of Scanty Dressers

English Parson Takes Crack at the  
Modern Woman for the Way  
She Dresses

### RESULTS ARE BAD

By Rev. A. Manby Lloyd

"Bobbing, shingling, painting, powdering, sheath-like pocketless gowns, fabrics clinging closely to the figure! All done before and done infinitely more thoroughly than you can ever hope to do."

So writes the Rev. Richard Free, vicar of St. Clement's Fulham, England, who in an open letter to "Sisters, Cousins and Aunts of the British Empire," returns to the attack on "The Cult of the Scanty."

"The present fashion," he says, "seems to be to shed everything possible in the way of apparel. Yet, when women have succeeded in ridding themselves of the very last available encumbrance—what then? There's no freedom beyond freedom. What lies beyond is laxity."

"At the end of the 18th century Parisian ladies, fresh from the horrors of the Great Revolution as our London belles are now from the horrors of the Great War, set to work to reduce clothes to a minimum. They were called The Impossibles, and the name fitted them like their own scanty garments. They found themselves, we are told, 'so far emancipated from all restraint that they set to work to arrive little by little at—nothingness. The robe shrank away further and further; arms were bared to the shoulder. Hose soon went the way of sleeves."

"Gold rings gleamed on twinkling toes. Lawn and gauze became the only permissible wear. Pockets were discarded. The fan was retained—but slipped into the girdle; the purse retained—but slipped into the dress."

"Hair was cropped; the cropped head was shaved, and in due course shining skulls were covered in luxuriant wigs of almost every conceivable shade."

"Result—thousands of premature deaths! In a few short months the cemetery claimed more young girls for its own than in all the previous forty years put together."

"With certain obvious qualifications this might be a fairly accurate description of things in many a section of modern society today."

"I know quite well you're saying, 'Silly, old-fashioned thing!' But you're wrong. So far from being an old-fashioned thing, I'm quite the newest-fashioned thing going. It is you, dear sisters, who are old-fashioned."

"Are you under the impression that you are daringly original in lowering your neck-line and heightening your skirt-line? Damsels a hundred years ago were practically bound by no limit in either direction. Do you think it extremely *chic* to support a fugitive fabric by a single silken thread lightly slung over the bare shoulder? Women remote enough to be your great-grandmothers were dispensing with a thread of any kind years and years before you were thought of."

"If I were you I would become new-fashioned—like me. I would abandon this affectation of indelicacy and be once again your own sweet selves. By so doing you will succeed in winning the hearts of all who believe that the fresh-faced, simple loving and loved English girl is the most finished and fascinating product in the world."

To Mr. Free I would reply: True, O King, but why this eloquence in 1925? The Upper Ten began this undress parade in 1825, and one suspects the indignation that can contain itself for 100 years. May it not be due to pique at the very idea of the idea spreading to the Lower Five!

Besides, the Modern World is not shocked. A whole field of adventure and exploitation came to an end with the death of Mrs. Grundy. It is impossible to be a lady nowadays, says the cynic, because if you are one, nobody notices it and if you are not, nobody cares."

(Continued on page 16)

## News Paragraphs of The American Church

Bishop Johnson's Wife Gives Her  
Opinion of the "Obey" in the  
Marriage Service of Church

### GIVES INTERVIEW

By Rev. W. B. Spofford

Mrs. Irving P. Johnson, wife of our editor, was sought out by an enterprising reporter of a Boston newspaper the other day, in the hope, perhaps, of starting a family row.

"Your husband," he said, "recently had an article in THE WITNESS on the word 'obey' in the marriage service. No doubt you read it as it was printed in nearly every paper in the country. Now won't you tell me whether or not you think that brides should promise to obey their husbands?"

Mrs. Johnson, being a thoroughly modern and up-to-the-minute woman, the reporter has some grounds for thinking that he was about to scoop an exciting story. But he was all wrong, all wrong. Mrs. Johnson backed her husband to the extent of three full columns and two photographs in the paper for the following Sunday.

And to prove that Mrs. Johnson is thoroughly modern allow me to quote just one paragraph from the interview—a paragraph which rather indicates that she, like most

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women that I have known, can obey and still run the show.

"Woman is much more likely to have her own way if she uses her weapons than if she insists on asserting her rights. You know women have a way of doing the bossing while letting the man think that he holds the reins, and altogether this is the much better arrangement."

\* \* \*

The effort on the part of Bishop Moulton and his associates to erect a cathedral in Reno, Nevada, is one worthy of our co-operation and assistance. Reno is called upon to launder the family linen of the nation. Nevada may be responsible for that, but the Church in Nevada is not, and Bishop Hunting suffered a living martyrdom in holding up a high standard of Holy Matrimony to the people of Reno. It is vital that the Church should be adequately presented in this modern Samaria, and we hope that Bishop Moulton will be aided in preaching Christ to those who suffer divorces gladly. Fifty thousand of the seventy needed has been raised, and the Bishop will be glad of substantial aid in this undertaking.

\* \* \*

The Rev. H. C. Benjamin, rector at Atchison, Kansas, has just returned from a 6,000-mile auto vacation trip, traveling through nine states. I just returned from such a jaunt, myself, and how a man can speak of it as a vacation I fail to understand. But I'll let that pass. Here is his letter:

"One feature for our carload of family was 'guessing churches' in every town and city we passed through. Very often the children would pick our church and then be unable to verify the guess because of the lack of any sort of bulletin board or sign. Never do I remember seeing a Methodist or Campbellite church without a sign. Are we ashamed to let people know what church it is? I remember one church in particular in Iowa that was very

beautiful. It looked like a P. E. church, but there was no sign. Curiosity aroused, we stopped to see inside. Nothing doing. Locked and bolted. I protest."

\* \* \*

The Rev. Gardner MacWhorter, vicar during the past year at Wisconsin Rapids, Wisconsin, has been supplying St. Bartholomew's, Chicago, during the summer. He has also been in charge of the weekly broadcasting to the MacMillan Arctic Expedition, each Wednesday at midnight.

\* \* \*

St. Stephen's, Wilkesburg, Pennsylvania, is a tithing church. Recently the rector, the Rev. William Porkess, issued a special number of the parish paper devoted to the subject that is well worth your while to see. He does not authorize me to announce that copies will be sent to those who ask for them but, knowing him and his enthusiasm for the cause, I think you will receive the copy if you write him for it. With all of this talk about money, debts, campaigns and what-not going on continually, I am sure this magazine will throw a ray of light onto the situation for you.

Wilkesburg, the largest borough in the State of Pennsylvania, has over 3,000 tithers. During the seven years that Dr. Porkess has been the rector of St. Stephen's, he has interviewed a hundred of these tithers. Their stories are incorporated in this issue of the parish paper. Tithing, he feels, is the solution of the money problem of the Church, and he sets

forth the case for it most thrillingly. Then he asks this question: "If 3,000 in a community practice tithing, worship God regularly and render specific Christian service, then why should not the adherents of the Episcopal Church have the grace to emulate such an example? Think of what would happen—in the parish, the diocese, and the Church nationally—if we ever wake up and make this great venture."

\* \* \*

The Rev. Charles Bailey who has been assisting the Rev. Mr. Sidders at Trinidad, Colorado, has resigned to become the rector of St. Paul's Church, Gainesville, Texas.

\* \* \*

Bishop Burton of Lexington is spending the first part of September in Cleveland, Ohio.

\* \* \*

Another item about Dr. Eckel. He just won a prize offered by the Civitan Club of Fort Worth for the best solution of the traffic and parking problem of the city.

\* \* \*

Synod of the Sixth province meets at Cass Lake, Minnesota, this week. Discussion of matters to come before the General Convention is to take up most of the time. Fishing, doubtless, will take up the rest.

\* \* \*

The Rev. W. J. H. Petter of Ontario has been appointed curate of St. Andrew's, Fort Worth, Texas, to assist the Rev. Edward H. Ecker, who has just completed eight years' rectorship. Mr. Petter is to have

## The Spirit of Missions

G. WARFIELD HOBBS, Editor

KATHLEEN HORE, Assistant Editor

Vol. XC

SEPTEMBER, 1925

No. 9

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### CONVENTION DETAILS IN NOVEMBER ISSUE

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charge of religious education and young people's work.

The Fall convocation of the Diocese of Lexington is to meet at Frankfort, Kentucky, September 22-23.

A conference for laymen is to be held at Taylor Hall, Racine, Wisconsin, October 2-4.

Forty-five thousand dollars has been left to St. Mark's, Worcester, Massachusetts, by the late Harlan Shattuck.

The Girls' Friendly Society is to hold its central council in Cincinnati from October 28th to November 2nd.

The Rev. G. H. Heyn, rector of Pittsfield, Massachusetts, has the young people of his parish organized into a club to study good literature. Books are reviewed by the members, and each month someone, who is supposed to know, lectures. Good idea.

It is not often that a person so impresses a Church summer conference that members meet to pass res-

olutions about his teaching. This is what happened in the case of Prof. Thomas P. Bailey, a professor at Sewanee, who gave a course for the clergy at the Sewanee summer school. Here is the resolution: "The School of the Prophets of the Sewanee Summer Training School, 1925, having been privileged to hear Prof. Thomas P. Bailey, Ph.D., correlate the Gospel with modern thought through the method which he designates etho-analysis, desire to bear witness to the help which we have received personally and to the value to priests of the Church of his exposition of the subject in expressing their ministry of reconciliation. We have been impressed with his firm grasp of the realities of the Church's faith as embodied in the creeds, his ability to reconcile true science and religion, and above all, his deep spir-

itual attitude toward all of the facts of life.

We express the hope that Dr. Bailey will be afforded even widening opportunities of presenting his message through conferences in parishes, dioceses, and training schools for Church workers."

The two Churchmen responsible for having Dr. Bailey on the program were Bishop Bratton of Mississippi and Dr. Julius Schaad of Augusta. Both are, of course, enthusiastic about Dr. Bailey's work. Neither of them, however, were present at Sewanee to sign this resolution. Among those who did sign it were: Prof. C. B. Wilmer of the

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faculty of the University of the South; Rev. John D. Wing, soon to be bishop coadjutor of South Florida; Prof. G. Croft Williams, of the faculty of the University of North Carolina; Rev. W. J. Loring Clark, the national missionary of the Church, and the dozen or more parish priests who attended his lectures.

Trinity Church, New Orleans, is getting dressed up for the General Convention.

The National Council sends out this message which we hope will be read and acted upon. In that connection the last page of this paper should interest you. "The Church papers have for some time been giving much space to consideration of Gen-

eral Convention topics. Beginning in October they will carry full news of the sessions, with reports, discussion, papers, etc., of the greatest interest, for weeks and even months to come. It is an important time for every Church man and woman to read a Church paper regularly."

The corner stone for the new Church of the Good Shepherd, Lexington, Kentucky, was laid on Saturday, August 30th, by Bishop Burton, assisted by the rector of the parish, the Rev. T. L. Settle. The church will cost \$175,000, exclusive of the furnishings.

The Rev. R. F. McDowell, rector at Sault Ste. Marie, Michigan, believes that too much is made of the

recent union of Methodists, Congregationalists and Presbyterians in Canada. He points out that the effort toward unity has already caused splits and that in a number of towns there are now more churches than there were before the union.

A Boston newspaper thinks that the Episcopal Church will never be truly democratic until the expenses of delegates to the General Convention are paid by the dioceses. At the present time, they point out, only rich men can afford to give up work for a month and travel to a far distant city to live in an expensive hotel for a month. Something to that.

Daughters of the King are to celebrate their fortieth anniversary in New Orleans from the 6th to the 12th of October. Among the speakers on their program are: Bishops Shaylor, Ferris, I. P. Johnson, Roots, and Mrs. Loring Clark.

A quiet day for those interested in Christ Healing, was held in Grace Cathedral, San Francisco, last Thursday. It was conducted by the Rev. Perry Austin of Los Angeles.

A conference of clergy and vestrymen of the Diocese of Milwaukee is to be held at Oconomowoc on September 30th. It is the start of the fall campaign. Among the leaders, in addition to Bishops Webb and Ivins, will be Bishop Burleson of

(Continued on page 14)

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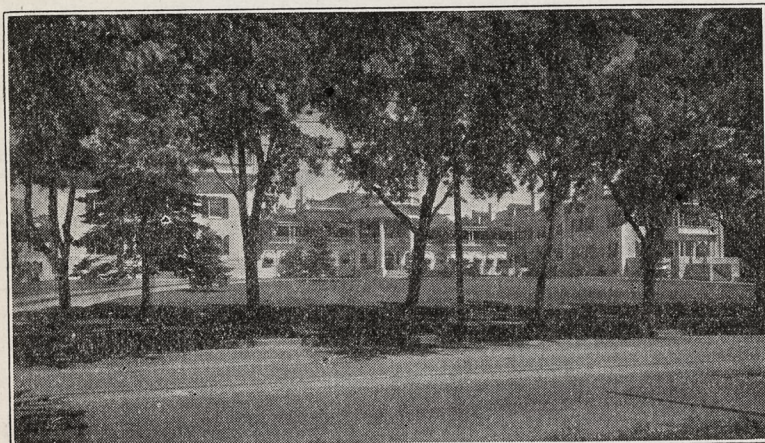
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Sundays: 8, Holy Communion; 9:30, Church School; 11, Morning Prayer and Sermon (first Sunday of month, Holy Communion and Sermon); 4, Service and Address; 5:30, Young Peoples Fellowship; 7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy Communion.

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## NEW YORK

**Cathedral of St. John the Divine**

Sunday Services: 8, 10:15 and 11 a. m., 4 p. m.

Week-day Services: 7:30 and 10 a. m., 5 p. m. (Choral except Mondays and Saturdays).

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Sundays: 8, 10 and 11 a. m.

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Rev. Caleb R. Stetson, S.T.D., Rector

Sundays: 7:30, 9:00, 11:30 and 3:30.

Daily: 7:15, 12:00 and 4:45.

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Sundays: 8, 10, 11 A. M. and 4:30 P. M.  
Saints' Days: Holy Communion, 11 A. M.

## BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.

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

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

## CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M., and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. C. Russell Moody, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

## DALLAS

**St. Matthew's Cathedral**

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P. M.

Daily Services: 7:30, 9:30 and 5:30.

## PHILADELPHIA

**St. Jame's Church**

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

## ST. PAUL

**Church of St. John the Evangelist**

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Rev. F. D. Butler, B. D., Rector

SUNDAY SERVICES

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11:00 A. M. Morning Prayer and Sermon. (First Sunday in each month Holy Communion).

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Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Even-

sings, Wednesdays and Fridays, the Lit-

any, 9:30; Thursdays and Holy Days,

Eucharist, 11 A. M.

## DENVER

**St. John's Cathedral**

14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

Rev. Jonathan Watson, D. D., Assistant.

Sunday Services: 7:30, 11:00 A. M.,

7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

## MILWAUKEE

**All Saints Cathedral**

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

**St. Paul's**

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

Sundays: 8:00, 9:30, 11:00, 4:30.

Saints' Days and Tuesdays, 9:30 a. m.

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Rev. E. Reginald Williams, Rector.

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Rev. Stuart B. Purves, D.D., Rector

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Daily: 8:30 a. m.

The Church attended by summer visitors within a radius of 50 miles.



South Dakota, Dean Nutter of Nashotah. Mr. W. A. Battle from Okolona, Mississippi, and the Rev. Elmer Schmuck, one of the new secretaries of the Field Department.

St. Luke's, Darien, Connecticut, has called the Rev. Floyd Leach, former assistant to Dr. Stires at St. Thomas's, New York City.

Mrs. Harriet Balch of Laramie, Wyoming, has deeded his house, valued at \$25,000 to the diocese to be used as a student center.

Rev. C. L. Taylor, who has been an assistant to Dr. John Lewis in Waterbury, Connecticut, at St. John's, is entering the Cambridge Seminary for a special course of study.

St. John's, Arlington, Massachusetts, is to sell its present plant and build on a new site. Going to put up a \$150,000 plant pretty soon.

Over 1,000 children are enrolled in the Church School of St. Paul's, Rochester, New York. The Rev. George Norton is rector, and Mr. Harper Sibley, a member of the National Council, is superintendent.

The Rev. John W. Suter Jr. will take up his work at the head of the department of religious education on October first.

The 40th anniversary of the rectorship of the Rev. Gardiner C. Tucker in St. John's, Mobile, was celebrated last Friday. The Thanksgiving service was conducted by Bishop McDowell. Dr. Tucker has three sons who are priests. Here are a few of his figures that may startle you a bit: baptisms, 2,682; confirmations, 1,686; marriages, 1,154; funerals, 1,794; celebrations of the Holy Communion, 3,960; communions administered, 182,883; public services besides communions, 4,951; parochial calls, 40,314.

The young people's movement, as a result of the Racine conference held last week, is launched nationally

under the name of National Federation of Episcopal Young People. Delegates were present from 29 dioceses, and from all of the provinces except the first. The organization calls for a National Commission to consist of one young person from each province, and six advisors, the secretary of religious education, a secretary for young people, who will be a member of his department, and four others to be selected by the National Council.

School of the Prophets, Evergreen, successful, with the largest registration ever. The school was

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followed with a retreat for the clergy conducted by Fr. Hughson, O. H. C.

Chicago is to have a conference to start off the fall campaign, commencing September 30th. It will be held at St. James, and the Rev. Rev. R. Bland Mitchell will be on hand.

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## MANBY LLOYD'S ARTICLE

(Continued from page 9)

The Victorian chaperon implied that a girl was worth taking care of—that she was not to be had for the asking. The chaperon was the ugly sister, but with her passing and the passing of the obstacles she placed in the way of true love, Cinderella passed, too.

The modern woman, with her swear words ("hell," "bloody," etc.), her latch-key, and her "old-bean" (whom she entertains in her bed-sitting room) is much in evidence since the death of Mrs. Grundy. But, as *Truth* remarks, "the Victorian girls did not *have* to go on the films, or be taken into father's business, or have rows with policemen. They didn't *have* to scorn their fathers and pity their mothers, and mothers didn't have to dress in chemises, no matter how the middle-aged spread had gained upon them or where. —Mrs. Grundy took charge of it all, and her benevolent despotism produced a woman of infinite variety, with a whole gamut of manners near or far from perfection, whose least actions counted, whose whispers were heard. Mrs. Grundy is dead, and with her has gone variety, some value, and, not the least, the possibility of behaving differently from some one else."

## BISHOP JOHNSON'S ARTICLE

(Continued from Page 7)

It is true that I fooled the professor, for he gave me a mark of 95 and my chum got very little, if any, more. Yet he is now a professor of mathematics in a state university, while I have forgotten the little geometry that I ever knew.

Really, the professor and I were entirely mistaken as to my geometrical attainments. They were nil and I should have been marked about 50. But I passed for a mathematician. That is the difference between knowing the principles of a science or art and merely thinking that you know them. It is true in all the arts, and religion is no miraculous exception.

Of course, two men can appear to be equally righteous, for most of our daily acts have little or no moral significance; but the difference manifests itself when one runs up against a situation which calls for expert knowledge, basic and not superficial.

How do I react under the strain of mean neighbors, unreasonable critics, unpleasant experiences, sudden catastrophies?

They may not happen often, but when they do occur, they test our art of being kind.

Now, Christian doctrine deals in the art of living.

When Dr. Pupin started to prepare

himself as an expert scientist in the realm of electricity, he found that he had to spend one whole year in mastering higher mathematics.

What had quaternions to do with the Pupin coil?

Everything! For, until he had mastered the mathematical laws which govern God's world he could not thoroughly understand the forces which permeate it.

To me, that explains the difference, for example, between Cardinal Mercier and Clarence Darrow.

They seem equally bright, but one understands the principles which dominate and permeate the spiritual world and the other cackles about them.

Of course, there are creeds and creeds!

Those confessions of faith which were made in Germany about the sixteenth century are ineffective attempts to reduce the equation of personal righteousness to a mechanical

formula. They have never produced much sweetness nor light, and they have certainly discredited the universal creed of Christendom, which is not a cunningly devised program, but the testimony of the Church to the essential elements in the life of Jesus Christ. The one is a dead theory of living; the other its dynamic principle.

This idea of Ella Wheeler Wilcox is very popular.

Any scheme which puts a premium upon laziness, haziness and craziness is most attractive to foolish mortals, who want to inherit a fortune without drudgery and possess a kingdom without conflict.

"This is life eternal, to know!" And in order to know, one must study and apply their studies to the art of living. One may not enter the Kingdom of Heaven by side-stepping the mental effort to acquire the principles of righteousness as set forth in the whole content of the life of Jesus.

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