

# *The* **WITNESS**

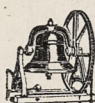
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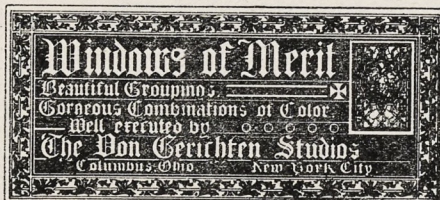
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# THE WITNESS

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## THE BOY AND HIS CHURCH

### *The Appeal of the Ministry*

BY BISHOP SLATTERY

PEOPLE are apt to say that the ministry has not its former prestige. By this is meant that no cast-iron public opinion forces a man to go to Church. There was a time, in Spain for example, if a man did not go to Church once in so often, thumb-screws were applied, his joints were pulled from their sockets, he was pierced, beaten, scalded, burned. Even in our Puritan New England the man who absented himself from the meeting house for several Sundays had a bitter time of it. Of course, the clergy in such conditions were, in a sense, masters of the situation. They could dictate foolishly, perhaps even basely, and people were obliged to listen. Now it is all changed. Men come to Church or not, as they are inwardly moved to do so. The prestige of that old time is gone.

And who is not glad that it is gone? The ministry of today cannot be inefficient and still look for followers. The ministry of today is the most exacting of vocations. It demands of a man that he be his best in every direction—in training of mind, in soundness of body, in cleanness of character. We who are in the ministry must expect to fail just in so far as we are not our best. Every year the man who is not willing to submit to long and strenuous education, who is not willing to cultivate his physical strength, who is not willing to refine and ennoble his character, is of less and less use in the ministry. He may float from parish to parish, he may even be a bishop; but his use to himself or to the world must be trifling. I do not for a moment wish to intimate that a man must be a Solomon, Hercules, and Galahad all in one; no super-human brilliance or strength is demanded. But a man must strive

most tremendously to be his best, or go to the wall, a criminal failure.

#### EXACTING

You will say at once: "This is strange encouragement to give in urging men to come into the ministry. You begin by telling its exactions." Yes, I do. First, be-



BISHOP SLATTERY

cause I am sure that I speak the truth. And, secondly, because I think our young men of today have enough fibre and fire to be undismayed before such a prospect. I do not invite you to a life that is easy; I do not invite you to a haphazard sort of life, intellectually, morally, spiritually, physically—in the expectation that, by hook or by crook, you will get on in this supposedly easy vocation called the ministry. This is not the age of the eighteenth century English parson; it is the age when to get on at all in the ministry you must live with all your might. Every year you will feel the demand more bewildering, more enticing. Every atom of your nature will be called upon to yield its highest excellence. The Ministry, in a word, calls on you to be your strongest, wisest, best. That to my mind, is

grave cause for desiring a place in its ranks. It calls for everything you have—and everything at its best.

#### SERVE ALL

"But," you question, "does the ministry of today do any especial good in the world?" I shall pass over certain greatest benefits which the ministry holds in trust for all ages, not because I esteem them lightly but because you are quite familiar with them. By such greatest benefits I mean the preaching of the Gospel of Christ, the administration of the Sacraments, the strengthening of feeble wills, the formation of sturdy Christlike characters in the lives of the young. What I wish to do is to point out the peculiar uses which the ministry has for our own day.

In the first place, the minister belongs to every class. Being a member of every class, he has the opportunity to keep the classes of society together, in mutual understanding and love.

It takes no large gift of insight to tell that the most serious menace to the stability of modern civilization is the bitterness and suspicion that lie between class and class. The rich distrust the poor, and the poor envy the rich and wonder how they got their money. The learned despise the ignorant, and the ignorant are afraid of the wiles of the learned. The governing forces first cajole and then hoodwink the people; and the mob cries out for anarchy rather than submit to what it believes to be despotism. One does not need to say that there is no cause for distrust; yet one may rightly be alarmed when some demagogue tries to kindle the flames of discontent. He is the most dangerous man in the nation who, appealing to bitterness and prejudice, attempts to array class against class. No true reform



can be won by invective, calumny, fury.

#### BOND BETWEEN CLASSES

Now the minister of Jesus Christ is of necessity a bond between classes in the community. He is a servant of that Christ who was at one time so poor that He had not where to lay His head. Still, the power and riches of the universe were at His command. When a minister of Christ says that he cares just as much for the ignorant parishioner as for the learned, as much for the poor as for the rich, he is not schooling himself to say it. It is part of his very life to feel it, as well as to say it. These people are all in some way his. Other persons may divide people into classes and draw distinctions. He cannot. He not only does not wish to do so; it is impossible for him. For remember whose minister he is—not man's, not the world's—but Christ's. How did Christ treat men?—that is his measure. A man is a man, no more, no less. If you fall to serving Christ in earnest, the outer distinctions drop away with startling rapidity. Perhaps the man to whom your heart goes out with truest affection has a million dollars, perhaps he has nothing but his daily wage. You don't think about that. It's the man you think about—what he is and is to be.

#### PEOPLE COUNT

If sometime, in loneliness or distress, people think the particular minister they happen to know best is more interested in one class of men than in another, I wish they might know what experience teaches me to be an assured fact; namely, that in a round of afternoon calls, for example, the minister has as keen pleasure in meeting his friends in one place as another; the outward trappings make singularly little difference. God's sunshine and the friendly heart of a man are the same in the king's palace and in the most remote cottage of the little village.

I hate to talk of classes. I wish the word and the idea could be abolished. Both are foreign to Christianity and to a free republic. But it is something that there is one vocation, the Christian ministry, pledged by the life of the Galilean King—at once the poorest and the richest of mankind—to break down all artificial barriers and to look at men and to value men for what they really are in themselves. Men pledged to war against such distinctions in any and every direction, can, if they will be true, do vast service in this age of envy and contempt.

#### TEACHING OFFICE

Let me now pass to a second reason why the ministry has peculiar use today. It has the opportunity to answer questions, in a convincing

### Our Cover

The photograph on the cover this week is of a shrine in the St. Vincent's Home for Boys in Brooklyn, New York. The wrought iron lectern is designed after the old Spanish motif, incorporating new and practical ideas, such as a small clock at the top of the book rest and a small wrought iron holder for books and notices. The lantern is of iron and mica. Lectern and railing is of wrought iron, finished in half polished steel, which with the twisted brass top rail, gives both a pleasing and artistic effect. The work was done by Mr. B. J. Hasselman, a New York artist, who has devoted his life to a study of this class of work.

way, upon vital subjects. One high function of the ministry is to teach. You sometimes hear this is not an age of faith. People do not listen so calmly as once they listened to the voice of authority. They insist on knowing why, and how, and wherefore. The questions they ask are frightfully difficult. The weakling in the ministry cries out that it is all too bad; these incredulous people are, to his thinking, an insufferable nuisance—O, that the age of so-called faith would return! I suppose no vigorous minister would wish to have that age of unquestioning faith (if it ever existed) back again. For it is not the highest sort of faith. A real faith is so serious that it puts itself to infinite trouble to know what it undertakes to believe. Sometimes this confidence comes as naturally and easily as it seems to have come to St. John; sometimes it comes with as hot a conflict as it came to St. Paul. In any case it is no cause for complaint or regret that our age throws out question after question, asking persistently why it is that we dare to put our faith in so sublime a master as Christ.

#### BE A STUDENT

The Christian minister of today, to be efficient, must, however modestly, be a student. I have no patience with the man who says that we need a ministry of trained intelligence in Massachusetts or New York, but a ministry of little or no education will do for the village in Idaho or Montana. I feel sure that the schoolmistress who sits in the last pew of some mission school in Idaho can ask as keen and perplexing questions as any parishioner of Trinity Church, Boston, or Grace Church, New York; and I am surer

still that it is much more important for her to get a sane and satisfactory answer from her minister. The minister is not expected to know more than his parishioner about business, or medicine, or geology, or law, or engineering—he ought to be excelled in all these departments by many in his congregation. But he ought to know more than they know of the present stage of knowledge about the Bible and about evidences for the truth of Christianity; and he ought to know the modern way of meeting difficult questions. I may be wrong, but I cannot see how a man can meet these questions satisfactorily till he has had the intellectual contact and training of a great university or college. A man of rare power may get the training some other way, but most of us need the drill and the intellectual incentive which comes from facing pitiless critics who make us fight for our faith, and so fortify us with impregnable conviction—not with a few glib shibboleths, which are apt to come tumbling down about our ears the very day we try to build them into a real and solid faith.

The minister need not be what we technically call a scholar. Indeed, he rarely can become a scholar. But he must know the current thought of his day. He must read. He must know. Then his faith will be a bulwark for those who count upon his integrity and honesty. People will know that to the authority which he has from the Church he adds a reasonable conviction. If someone has told them a startling modern theory, and the news makes them pale and trembling, it is wonderful relief to find that the minister knows all about it, is able to unwrap the truth from the falsehood, and is able to give that truth its place in the noble house of unshaken faith.

It is one of the glories of the ministry today that it dares to obey the old command, and, with all the modern implements and weapons, stands ready to give a reason for the faith which is in it, and which it has received from the past. Is it not then a high function for any class of men in the community to aim at least to be an authority on the vital facts of life and eternity—just as the physician aims to be an authority on the vital laws of health—and to try to bring assurance and conviction to men, whether they find faith easy or difficult? Tell me, does not the world very much need men who will make themselves sure of these supreme realities, and who will interpret them in the language of this generation?

#### FIELD FOR HEROISM

I have only one other reason to give why the ministry has peculiar



use today. That is because it offers a field for heroism. The crusades are over. Perhaps, among civilized nations, wars are over; certainly war is no longer the only way to settle a dispute. True, in order to get rich quickly, men brave the Arctic cold and the tropic heat; but some way the sane old world refuses to attach the name of heroism to such selfish hazard. Heroism, by its nature, must be unselfish, as well as adventurous. Now, strange to say, the ministry which often seems tame, offers today the one pre-eminent crusade of the hour. It sounds just as ringing an appeal as ever Peter the Hermit made—and it is a thousand times more rational. It cries: "Young and strong men, would you do hard things, great things? Then off, to the corners of the earth, and tell men of Christ! The climate is dangerous, the loneliness is unspeakable, the distance from home will seem unbearable, the obstacles to success are almost insuperable. You must learn a language of amazing intricacy, you must learn to think as if you were of another race of men, your whole life must be turned upside down. It is heroism to the last degree—it is hard, hard, very hard! But the battle-cry is 'The world for Christ'—will you enlist?" The men who say "Yes" to such an invitation must be of finer stuff than the anxious people who trudge through bitter cold to get

the gold of Alaska. They must even be of finer stuff than the best soldiers who go off to fight their country's war. No ancient crusade had ever had half the splendor of this modern appeal. And it is rational, practical, sensible, real.

#### EQUIPMENT NEEDED

The men who are going, one by one, to India and China and Japan have better minds, stronger bodies, whiter souls than most of the best of us at home—and they are not fanatics. Their eyes shine with the clear-seen purpose. They are building so carefully, so strongly, that empires yet unborn shall bless their work, though these empires may never know their names. You should read of their schools, their colleges, their orphanages, their hospitals, their churches. You should read of their patience as they wait for prejudice to turn to trust, and trust at last, to love. We say—through smiles, through tears, our hearts swelling with pride—"It seems as if it were going to be dawn in a little while." They shout, "The day has come—the Kingdom of Christ is to be everywhere—every heart shall own him!"

I am only a prosaic parson in a pleasant Massachusetts city, but I can tell you that my heart beats fast when I think that the most heroic heroes of this generation are my brothers in the Christian minis-

try who have sought out the hardest places in the world, to give all they have, without count of cost, to bring in the beautiful Kingdom of Christ. Other vocations can boast their heroes, too; but, I make bold to say, no other can show so many who by a fixed purpose make a business of heroism—though, with the perfection of devotion, they do not know it.

#### FOR THE BEST ONLY

So it is that I have no apologies to make for the ministry. The Church is not begging people to come into the ministry, because, as people sometimes suppose, anybody will do. Anybody will *not* do. The Church wants only such men—not geniuses, mark you—as are willing to be their best. Any straight, intelligent man who honestly will be his best, and will submit to long scholastic training, will find that this particular time has use for him. He may help the world by breaking down class-spirit; he may help the perplexed by giving them a reasonable faith; he may help himself by giving his life to a complete heroism.

The ministry was never so attractive as it is today. May God keep out of it those who think that it is easy—for they will fail. May God bring into it those who know that it is hard—for they will be the happiest of mortals, and they will help the world to be glad, in the light of Jesus Christ.

## THE MILWAUKEE CONFERENCE

### *The Resources of Jesus*

BY WILFORD O. CROSS

THREE thousand undergraduates, representing the religious groups of two hundred colleges, met in conference the week after Christmas in Milwaukee. Giving up the gaieties of vacation time, they came from the farthest corners of the nation; on one hand could be heard the careful intonation of Harvard, on the other the twang and burr of Texas. Registration was reminiscent of a football game; the auditorium steps were crowded with fur-clad coeds and blue-coated collegians. The streets were teeming rivers of youth.

But these people had not come for a football frolic. They had come to talk. Furthermore, they had come to talk about a man who had died very shamefully two thousand years ago. They were to discuss, "The resources of Jesus for life today."

#### SPEAKERS

First among those who were to help them thresh out the relationship between Our Lord's religion and life, was the Rev. G. A. Studdert-Kennedy.

He was, in a very literal sense, the heart and soul, and mind, of the conference. His humor, his wisdom, his faith, drew young men to his feet as though to an oracle. Studdert-Kennedy is surprisingly abreast of our chaotic intellectual world, for he has read the texts and knows the academic shop-patter of our day, and yet teaches, very straightforwardly, the substance of our ancient faith.

By the way, the newspapers grossly misrepresented Mr. Studdert-Kennedy. He did not, as was stated, defend capitalism, but he did say that the Church stood neither on the side of the proletariat or the capitalist, but is the Church of both.

Among other speakers was the Rev. Dr. Niebuhr, of the late Detroit Labor melee, who insisted that before we can have genuine Christianity, nationalism and economic imperialism must be overthrown. And also Mr. Gilky, of Hyde Park Baptist, Chicago, who said, in substance, that

evaluating religion as a social force was putting the cart before the horse, since religion is not a means but an end in itself.

Mr. Lew, Dean of Shanghai University, China, tells us, with the habitual Chinese emphasis on the ethic, that, "The world had failed to accept Jesus because of the failure of Christians to live up to his teachings. Christianity is talkative, not active."

Mr. Mordecai Johnson, of Howard University, thundered against economic-imperialism. He suggested, what, I take it, the Federal Council of Churches is already lobbying for, the seizure of the helm of government by Christian statesmen.

Mr. Kirby Page, of New York, told us America is drifting into war. He pointed as evidence to our increasing economic dominance of markets, manufacturers, and exchange; to the hatred abroad, particularly in France, Mexico, and Japan; to the rapid gain of militarism at home by way of additional armaments, R. O. T. C., and



citizen's camps preparations. "All but the blind," he said, "may read the sign of the times." Mr. Page seemed to have two remedies: first, getting public opinion to do away with militarism; but later he said, "The causes of war are economic, the profit motivated system of capitalism must go!"

#### THE DISCUSSION GROUPS

To anyone who accepts the psychology of that very valuable little book, Follett's *Creative Experience*, discussion becomes at once the critical feature of the conference method of education. Professional platform spell-binders cease to matter. Half-baked resolutions, put through by forum machinery, can be disregarded. The important thing is that each conferee should meet face to face with his fellows and learn from them and contribute for them, and that the group, as a whole, by the integration of the individual thought and experience of its members, may rise above bias and prejudice to well-founded opinions, based on collective experience.

And yet, as the Milwaukee Conference demonstrated, keeping a score of half-trained and very zealous youngsters hammering away until they reach bedrock on a problem is a difficult art. Many groups at Milwaukee were disastrous failures. A lot of them discussed every topic save the one these fellows had paid good carfare to talk about. One discussion leader was so dishonest as to spend time selling a book he had written. Other groups ceased to discuss and futilely argued.

Over against these stupid failures, a group led by Mr. McClusky, of the University of Michigan, stood out, and, under his wise leadership, its members learned to function in creative discussion. It was encouraging to see these young chaps, free from embarrassment and anger, and yet with fervor and enthusiasm, putting their intellectual cards on a common table.

#### THE STUDENTS

Many were underclassmen, many were foreign students, a great number were graduates, but few at the Conference were typical collegians. And the typical collegians who were there said very little. Most of these were officers in campus societies, holding jobs which they treated as activities; they were glib talkers, at ease on their feet, knowing well the facile lingo of Y. M. C. A. religion, but in deep water they showed their weak side at once, for they were quite unacquainted with philosophy, or history, or science, or psychology, or New Testament criticism. The campus intellectuals were not present.

Generalizing about what three



REV. G. A. STUDDERT-KENNEDY  
Tells 'Em at Milwaukee

thousand students believe is a dangerous practice; it is much easier to attempt a rough classification. First, there were those who were rather keen on social readjustment, but who tended to be agnostic in regard to God. It was one of these who called Him "That silly old figment whom we imagine because we must have a boss!" Then there is the traditionalist, not a deep thinker, usually, who says in a vague, troubled manner, "There must be something back of everything, some power greater than ourselves." And there is the neo-pantheist, a beginner in science, generally, who says, "God is the unity of nature's laws." And, finally, there is the mystic. And there are two kinds of mystics; first, there is the emotional kind, the Protestant, converted suddenly on his road to Damascus, usually the roadbed of some sawdust trail; there is the contemplative mystic, to whom God has become, as Studdert-Kennedy puts it, "The beloved to the lover."

#### STUDENT IDEAS OF JESUS

For two thousand years, Christianity has been a ringing battlefield, where many an Arius has arisen only to fall. These collegians entered the field very innocently. They lacked any acquaintance with the history of theology. To most of them, Jesus was either a prophet, or a very good man, or a Messiah, striving by fighting evil with good, to make the reign of benign justice implicit on earth.

Most of these collegians were very ready to accept Our Lord as the Lord of their lives, but they did not know

just why; to some, his personality appealed, to others, the tone of his message carried conviction, and still others saw behind his words a deep, mystical experience, which they believed to be valid.

#### ECONOMIC OPINIONS

In a world that lives by turning stones into bread, one is surprised to find so many who are ignorant of the processes. In an age troubled with bitter social welfare, I am amazed to discover in youth so little sensitivity to economic conditions. In all the thousands of words that poured from undergraduate lips, I never once heard the words "worker" or "economic determinism" or "industrial revolution." These young fellows were accepting our ghastly industrial mess without even a whimper of complaint. Had they really and truly been interested in the gospel of Our Lord, I wonder if they would have passed industrialism over quite so easily?

#### OPINION ON WAR

Years of the R. O. T. C. controversy had enlightened the conference in regard to war. On Thursday morning, two windjammers were put on the platform. Both used the flareup technique of professional agitators. Both struck at war. An anti-war resolution was immediately called for. The conference, however, proved at this critical time, to be essentially sane, and refused to turn itself into a resolution machine. I am under the impression that the conference was anti-war, that it even tended to be pro-pacifist, that it wanted to scrap the R. O. T. C., but that it would not burden itself with resolutions that it could not carry into action.

#### THE VALUE OF THE CONFERENCE

The value of a conference like this is its worth as a stimulant to further thought. Beyond Milwaukee, beyond the various campuses represented, the ideological influence of this conference will go out, motivating a great number of people to face, clearly and honestly, as so many of these collegians did, the problems of Christian applications and implications in our world today. We need more discussion of religion, discussion that is not mere talk. We need discussion that will serve as the basis and stimulant for collective action in making the principals of Our Lord concrete realizations.

The Diocese of Alabama has notified the National Council: (a) It will pay its Budget quota in full for 1926; (b) It requests the Council to increase its Budget quota for 1927 from \$19,800 to \$20,500, and guarantees the payment of the latter amount.



## College Students

### The Book Editor Goes to Milwaukee

By Rev. Charles L. Street, Ph.D.

The book editor of this sheet having used up all the book reviews in the editorial barrel and having let one issue of THE WITNESS go out into the world unredeemed by any literary column whatever, takes his pen in hand to see what he can do. The real reason for the absence of book reviews last week was the fact that the book editor was spending his time at the Student Christian Association conference at Milwaukee. There is another account of this conference, in this issue, but it may not be taken amiss if the book editor records a few impressions, too.

In the first place, though the students who were at Milwaukee were a picked group of those most interested in religion from the colleges and universities from Maine to California and Montana to Florida, to say nothing of many from other lands, there was nothing goody-goody or objectionably pious about them. They were as live a looking lot of young people as one could wish to see.

In the second place, I was struck by the fact that though the theme of the Conference was the relation of the individual to God, and the ways in which that relationship should work out in present day life, the students seemed to be a lot more interested in the applications of Christianity than in the personal relationship to God part of the program.

The third point of interest was the impression that our own Student-Kennedy made on the Conference. In his address on Science and Religion, his conduct of the opening devotions of the Conference each morning, and the "retreat" he gave for the Christian Association secretaries on the Sunday after the Conference closed he made a contribution to the spiritual life of the Conference that can not be overestimated. What he did is an indication of what the Church and Churchmen might do more of in gatherings such as this.

Finally, the emphasis on problems of student morals like petting, drinking and women's smoking did not get anything like the attention that the headlines in the papers—at least the Milwaukee and Chicago papers—would seem to indicate. These matters were taken up in discussion groups and individual conferences, but they were kept very much in their proper perspective. The newspaper man's talent for making lurid

headlines out of nothing is a continual source of wonder to me.

One of the important figures in the Conference was Kirby Page, whose little book on the Philippine situation I hope to review in the near future. Kirby Page is one of the prophets of the Christian religion as applied to present day problems of inter-racial and international relations. He is one of the leaders of the peace movement in this country. His pamphlets on "War, Its Causes, Consequences and Cure," on "Imperialism" and on "A National Department of Peace" should be read by everybody, be they peacemakers or war-makers, who want to be intelligent on this subject. The growing sentiment in our universities against imperialism and national selfishness and the cruelty and hate to which these things lead is one of the hopeful signs in our day and generation.

A recent book on church work among students by the Presbyterian student pastor at Ohio State University is of interest in this connection.\* Mr. Houston gives in some detail an account of the program of the religious forces at Ohio State, but the book is full of valuable suggestions for student workers in other universities and other types of universities. It gives detailed material on programs for churches in college communities, on programs for looking after freshmen and on the different types of schools of religion in state universities.

\*The Church at the University. William Houston. Westminster Foundation of Ohio, Columbus, Ohio.

## Let's Know

By Rev. Frank E. Wilson

### RINGS

SOME "advanced" ladies cherish a prejudice against wedding rings. They say that the rings are symbols of subjection originating in the misty past when wife-catching was a violent diversion for the male of the species.

Maybe they are—though no one can say so with real certainty. We can speak with more authority when we say that in ancient times the bridal ring was really a betrothal ring. Gentlemen, in those days, were required to show tangible proof of their ability to support a wife by paying something for her. Some literal people might call it a purchase price. At any rate, when money was less convenient than it is today, the ring took its place. The maiden wore a ring as an indication that her man had laid down a certain amount of his wealth as earnest-money, to show that he meant busi-

ness and to tell the world that the maiden in question was no longer open to proposals. After a while they would be married.

Christians found the use of the betrothal ring an accepted custom when the Church entered upon her career. It was not a Jewish but a Roman custom. As with many other pagan things, the Christians spiritualized it and gave it a significance of their own. They made it the symbol of the indissoluble union of Christian marriage. It was worn on the fourth finger of the left hand because they had a notion that there was a vein in that finger directly connected with the heart and the heart was supposed to have something to do with conjugal selection.

Writing was not as common fifteen hundred years ago as it is today and in the absence of documents the giving of a betrothal ring itself constituted an enforceable marriage contract. The old Lombard law was quite specific about it. When a man betrothed himself to a woman "with a ring only, he gives earnest for her and makes her his and if afterwards he marry another, he is found guilty to the amount of 500 solidi." Apparently if the woman could produce the engagement ring, her breach of promise suit was won without recourse to witnesses or jury. Gentlemen had to be careful in those days as to how they scattered about their jewelry.

Bishops in the olden days were invested with rings at the time of consecration as a sign of their marriage to the Church. In the Middle Ages we first read of the pope's ring as the "Ring of the Fisherman," with which he sealed his private letters, while leaden "bulls" were attached to official documents; hence the "papal bull" as certain official papers from the vatican are still denominated. I once heard of an effervescent woman who bubbled forth her delight at the elevation of a very rotund cardinal, saying that it was a peculiarly appropriate promotion because "he looks so much like a papal bull."

The ladies who protest might do better to adopt the policy of the early Christians and to make the ring mean something more than servitude by contributing greater dignity to marriage itself. But I am afraid most of them belong to that much-married element who would look like so many jewelers' exhibits if they were to wear all the rings accumulated in a life-time of divorces. Perhaps they might string them into necklaces, being careful to mark them so that the public might know which one meant a divorce and which one an annulment.



## Comments On Recent Events of the Church

**Bishop Murray Sends Greetings to All English Churchmen as They Arrive Here**

### CHRISTMAS

*By Rev. H. P. Almon Abbott*

I am interested to learn that five hundred English immigrants, with Anglican Church affiliations, have arrived in the United States during the year 1926. The Presiding Bishop has sent to each and every one of them a letter of Christmas greeting. Through a follow-up card system of the foreign-born American division of the Church, the names of these immigrants have been passed on to the clergy in the various parts of the country to which they have gone and have been visited by these clergymen and definitely attached to their parishes. This system of insuring close contact with incoming immigrants with Church affiliations is a new idea in Church promotion, and it has been brought about through the work of Raymond M. Cole of the New York City Mission Society. Bishop Murray sent out, as well, Christmas greetings to the chief bishops of the ancient Eastern Orthodox Churches of Europe and the Near-East, the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, and to the Primates of the Armenian, Syrian-Jacobite and Nestorian Churches, and the various National Churches, Greek, Roumanian and otherwise. Surely this is Christian courtesy in action, and well worthwhile.

\* \* \*

What do you think of a Universal Christmas? Dr. S. Edward Young is one of its strongest advocates. "Has not the era come for Roman Catholic, Protestant and Greek Catholic—yes, and for Hebrews—to arrange a universal Christmas to come on Sunday always, as Easter does?" Dr. Young goes on to say "A Sunday Christmas would mean more for the spiritual idea, for sanctuary attendance and worship. Nobody has the slightest evidence as to the exact day our Lord was born, so this plan would not involve any inaccuracy of date. Our present sprawled-out observance, about one half of the Churches using one Sunday and the other half the next and the various Sunday school celebrations straggling over a period of nearly two weeks, leaves much to be desired in the mass psychology of this great Anniversary. A united, simultaneous, spiritual getting-together in memory of the Saviour's birth and, some three months afterward, an equal

unison in commemorating His Resurrection would be an added strength of religious forces against ever-increasing seductiveness of material distraction." It sounds feasible, even advisable; but the present date and system is deeply imbedded in habit and tradition. I rather imagine that the agitation to be at all successful will have to stretch itself over many years.

\* \* \*

I have always believed that "plain speaking" from the pulpit tells in the long run—that laymen like a parson who "hits out from the shoulder." The fifty militant years of the Rev. Dr. Gustav Arnold Carstensen, of Holy Rood Church, New York, recently resigned at the age of seventy-six, are an abundant testimony to that effect. It is safe to say that the Church Militant in this country has had no more militant figure in the past quarter of a century than Dr. Carstensen. This distinguished cleric has always said what he meant and meant what he said, and his hearers have never been in doubt as to his meaning! He once denounced a well known critic of the Apostles' Creed as "a pompous Pantaloon," and accused another rector of "debasement of his priesthood with weekly shows." His words have never been weasel words, and the possibility of misunderstanding has ever been rendered impossible. People have always known, and beyond the shadow of misapprehension, just exactly where the rector of Holy Rood stood. There is something refreshing, something exhilarating, about such a man; is there not? Only last February Dr. Carstensen, in rejecting the presidency of the Church Temperance Society, said: "I believe Prohibition is wrong ethically, unsound economically and impossible psychologically." When a man speaks like that you may differ with him; but you cannot help respecting him. May God raise up similar "Forthrighters" for the ministry of the Church in this and in all succeeding generations!

\* \* \*

The Roman Church always true to form! The Right Rev. Mons. John L. Belford in conducting a forum recently in Brooklyn, New York, was asked the question: "Is there the slightest possibility of our Church becoming a member of a union of Churches, as is suggested by some leading Protestant Ministers?" Answer, "There is a possibility, but it is very remote. The only way is for them to come into the Catholic Church, and you know how possible that is." Surely, the questioner must have been of a simple mind! What a silly question to ask. Just as though there were any chance of a different reply!

## Seminary Students Have Own Meetings

**Two Hundred Theological Students Have Conference of Their Own at Milwaukee**

### DR. COFFIN LEADER

*By Wilford O. Cross*

Two hundred theologs from twenty seminaries met in conference in Milwaukee, December 27th and 28th, to discuss the qualifications of a minister in the modern community. Henry Sloan Coffin, new president of Union Seminary, New York, started off with a clear presentation of the problem. A modern minister should be a man of moral and intellectual integrity, always at the service of the community; be convinced of the urgent need for spiritual values in our material civilization; be loyal to his Church; have a direct personal experience of God.

The conference was of the group variety, the 200 men dividing themselves into 20 groups, each discussing a different matter. None were particularly successful in sticking to their subjects; one got off onto Buchmanism, with much being said, pro and con; at another the group was being amused while a new-fledged mystic from North Dakota related how he had raised a girl from the dead by the power of his "gift of faith"; in another visited, a Baptist was informing those who were listening of the menace of Rome, while an Anglo-Catholic was advocating the use of the rosary.

The conference was brought to a close with an address by the Rev. G. A. Studdert-Kennedy, who brought the men back from futile wanderings in the forest of their own bigoted growth to the question at hand. His answer was brief: "To love and to serve, and to be wise."

First, said Kennedy, clergymen must be humble men, forgetting self and remembering only their Master; then they should love, and by love he did not mean passion or benevolence or self-expression or any tommy-rot like that, but something practical and sound. Love meant creating life.

Then we must study to be wise. It is no good calling capitalism names until we have studied it and know what it is. Emotional waving of the red flag is vain—what we want is study—study, study, study, and the love and the wisdom of Our Lord.

The theological students later joined the larger undergraduate conference, reported elsewhere in this issue.



## English Parson Won't Marry On Christmas

Have the Clergy the Right to Refuse to Marry People On Christmas Day?

### CLERGY SHORTAGE

By Rev. A. Manby Lloyd

A controversy on the subject of weddings on Christmas has arisen following the publication in the *Daily Sketch* of criticisms of the Vicar of Mansfield's action in refusing to marry couples on Christmas Day.

"The effect of the ban," the Rev. J. M. F. Dumphreys, vicar of St. Philip's Old Kent-road, told the *Daily Sketch*, "is to make people search for a church where they can have their wedding, and very often they tell lies when giving the name of the parishes in which they say they live.

"I am having seven weddings on Christmas Day in my church, in addition to three celebrations of Holy Communion and two other services, and I have no curate.

"I mention this because Canon Marsh (the vicar of Mansfield) says that his Christmas Day services make it impossible for him to officiate at weddings.

"This custom, which is not confined to Mansfield, turns people away from church in disgust and sends them to the register offices.

"Sometimes, having found that they cannot be married in one parish, couples look for another where they can, and qualify as residents by residing there for 15 days.

"The vicar of Mansfield is illogical in saying that he cannot officiate at weddings because of the church services, and adding that the weddings can be solemnized if other clergy attend to officiate.

"At a time when churches are appealing for funds some vicars are turning money away by refusing to celebrate weddings on Christmas Day.

"They might also remember that Christmas Day, which should be a day of goodwill, in the church of all places, is not a day on which to quarrel with parishioners. I should like to have a ruling on the matter from the bishops."

Several clergymen expressed the view that there is a legal obligation on the clergy to celebrate weddings on any day except during Holy Week.

The Rev. G. Branson, vicar of St. Bartholomew's, Camberwell, said: "We don't prohibit weddings on Christmas Day, but we don't encourage them. I would rather have to officiate at a wedding on Christmas

## Ten Years Ago

TEN years ago the following item appeared in this paper: Rt. Rev. Sheldon M. Griswold D. D., Bishop of the Missionary District of Salina has been transferred from that District to become the Suffragan Bishop of the diocese of Chicago. The installation service was held in the Cathedral of SS. Peter and Paul on Monday, January 8. The Bishop of Chicago made an address of welcome in his usual strong, clear language and Bishop Griswold responded in an address that will long be remembered.

Day than on a Sunday, but in exceptional cases I marry people on Sundays.

"There was the case of a baker who had only Sunday free for his wedding, and so I obliged him. We try to meet people's convenience where it is possible."

\* \* \*

Owing to the great shortage of clergy, Mr. A. C. Northon, a prominent farmer of Pinchbeck, Lincs., has taken and passed all the required examinations, and will be ordained at Lincoln next Sunday, and proceed to a curacy in his own village. Mr. Northon has been a lay reader for twenty years, lay representative to the diocesan conference, and lay secretary to the rural-deanery conference. Such an event is without parallel in the history of the district.

## News Paragraphs Of The Episcopal Church

A Little Pamphlet That May Be Had For a Nickle Gives Much Information

### ADVICE TO CANDIDATES

By Rev. W. B. Spofford

The editor of this paper gave the Rev. Charles L. Street, Ph. D. the job of handling book reviews, but I am sure he will not accuse me of poaching in his domain if I here refer to a little leaflet that one may secure for a nickle by addressing The League for Industrial Democracy, 70 Fifth Avenue, New York City. It is written by Mr. Stuart Chase, who used to be Professor Chase until he quit the university in order to give the benefits of his knowledge to a wider audience. Mr. Chase has the ability of rewriting other men's books in a few paragraphs, and doing it so well that you leave his review convinced that it is a useless squandering of dollars and hours to bother with the book. Why read a book at two dollars when a leaflet for a nickle does the job. Mr. Chase even pulls off this stunt with his own books. He wrote a pamphlet, *The Challenge of Waste*. Folks in the know apparently told Mr. Chase that it was a job well done, so he elaborated it into a book. I have read both and feel sure that the pamphlet selling for a dime is better than the book selling for one and a half. This latest leaflet is called *Are Radicals Crazy*, and it is in effect a review of

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Dr. George A. Dorsey's important work, *Why We Behave Like Human Beings*. I gave hours to Dr. Dorsey's book. I am sorry, for Mr. Chase gives me all of it in half an hour. To my way of thinking it is a very Christian leaflet which should be made compulsory reading in our seminaries. I may be wrong; you may judge the matter for yourself by spending three two penny stamps. The extra penny is for the mailing.

\* \* \*

Add to the list of those clergymen who are through with war the name of Dr. Karl Reiland, rector of St. George's, New York City. Last Sunday afternoon, in a sermon that was widely broadcasted, he said that the time was not far distant when it would be treasonable to be a nationalist, that war was a silly and futile business, and that he would never allow himself again to be turned into a recruiting agent, for this or any other country.

\* \* \*

Beautiful altar has been placed in St. Chrysostom's, Chicago, Rev. Norman Hutton, rector. It is entirely hand carved. The reredos is a triptych, the central panel of which has for its subject the Crucifixion, the left panel the Nativity and the right the Ascension. The work was done by Irving & Casson-A. H. Davenport Company of New York and Boston.

\* \* \*

Advice to Candidates, old advice but still good. It is fifty years old and comes from Bishop Elliott, first missionary bishop of West Texas. In a letter to the Board of Missions he says: "It was a sewing machine which, upon my last visitation, gave me great searchings of heart." He then relates the details of a trip to the farthest point in his district; a six day march, which brought him to the very last house before going into the territory of outlaws and savages. Then he says: "The sewing-machine agent has been before us . . . for the percentage upon the sale of machines,

these men in their little wagons scour the country, enduring every hardship and sometimes even death. What activity! How eagerly they hear of and set off to visit distant settlers, how they hang upon the borders and range up and down the Rio Grande. Indians, outlaws, Mexicans do not deter them; they have machines at so much per cent to sell!

"I do not think we need propose to ourselves such examples as Patteson sleeping beneath 'the long wash of Australasian seas,' or Mac Kenzie in his humble grave beside the pestilen-

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tial Zambesi. Not at all. Let us tell our Candidates for Orders to 'do as well as the sewing-machine men.'"

\* \* \*

Over \$300,000 was raised in Waterbury, Connecticut, for St. Margaret's, a Church school. The money is to be used for new buildings. At a dinner of those taking part in the campaign the Rev. John Lewis, rector of St. John's, was the speaker of the evening. Governor Templeton, chairman of the committee raising the funds was also present and had a few words to say. The campaign was conducted by the firm of Ward, Wells, Dreshman and Gates of New York.

\* \* \*

Christmas at St. Luke's, Evanston; a midnight celebration, which was broadcasted, with the Chapel and the Baptistry filled with worshippers as well as the church; pageant presented by the Junior Choir and Church School; Advent offering from the children, presented at the Carol service, amounting to \$550; \$3000 worth of good things distributed among the needy; a class of 16 presented to Bishop Griswold for confirmation, making a total of 70 for the year; and finally the last of the \$20,000 pledge to the national and diocesan work of the Church was paid.

\* \* \*

Rev. Arthur J. Melbourne was ordained priest by Bishop Burleson on December 19th in the Redeemer, Flandreau, S. D. The sermon was

preached by Rev. Charles A. Weed of Mitchell, S. D. Mr. Melbourne, a recent graduate of Berkeley, is in charge at Flandreau.

\* \* \*

The Rev. G. A. Studdert-Kennedy is to be the guest of honor at a dinner to be given this week by the Berkeley Associates, a group of New York people interested in promoting the welfare of the Berkeley Divinity School, Middletown, Connecticut. The Rt. Rev. William T. Manning will be toastmaster.

\* \* \*

Life must be interesting in Pen-

halonga, South Africa. The Community of the Resurrection has some schools and a Priory there, and in its Chronicle it lists, as among its minor "Wants," the Encyclopedia Britannica and a double-barrelled shot gun.

\* \* \*

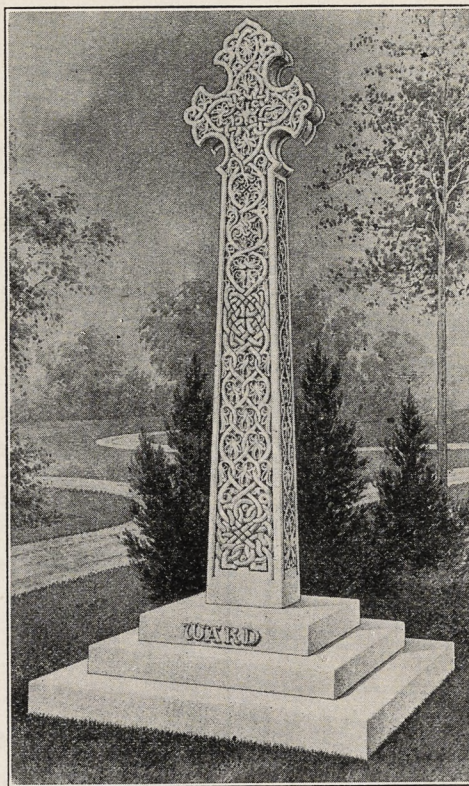
A homeless boy fourteen years ago began to earn his living in Denver. St. Mark's, one of the city parishes, was kind to him. The gratitude and loyalty awakened in him led him to the ministry, and he is now building up two missions in Colorado.

\* \* \*

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sisted by a number of parishes of the city, held Christmas services in ten public institutions including two large hospitals. They came into touch with over 1600 people. And of course distributed gifts, and sent out 2000 Christmas cards.

\* \* \*

Bishop Tyler also ordained the Rev. G. W. Thom to the priesthood in Christ Church, Mandan, N. D. The Rev. F. H. Davenport of Bismarck preached. Mr. Thom is in charge at Mandan and Linton.

\* \* \*

Bishop Juhan of Florida reports that on December first the diocese had paid its full quota of \$13,500 to the National Treasury, and that before Christmas \$2000 had been paid on the advance work quota.

\* \* \*

Sorry we haven't the room to list all of the Crusaders with the places to which they are assigned. Can say this: that from reports that we receive from all over the country the Crusade is going over big, if you know what I mean.

\* \* \*


St. John's, Tallahassee, Florida, the Rev. W. J. Alfreind, has bought a new rectory and has converted the old rectory, a large colonial house, into Church school quarters, in order to take care of its work among the girls of the State College for Women.

\* \* \*

Rev. J. R. Gregg was ordained priest by Bishop Maxon in St. Andrew's Church, Alcoa, Tennessee, on St. Andrew's Day. The sermon was preached by Dean Wells of Sewanee. Mr. Gregg is in charge of the mission at Alcoa.

\* \* \*

The Rev. Edward T. Helfenstein



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REV. H. P. ALMON ABBOTT  
*Crusades in Texas*

was consecrated Bishop Coadjutor of Maryland on December 28th in the Memorial Church, Baltimore. Bishop Fiske of Central New York was the preacher.

\* \* \*

The third Sunday after Epiphany, January 23rd, is Social Service Sunday, so set apart by the Presid-

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ing Bishop. It is hoped by Dean Lathrop, secretary of the Social Service Department of the National Council, that special services will

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be held on that day, with a corporate communion for the social workers who are members of the parish.

\* \* \*

On Christmas Eve the choir of Trinity Church, Chicago, started out from the LaSalle Hotel, and made the rounds of all the hotels in the Loop, the business district of the city, singing carols in the lobbies. They were the guests of Mr. Ernest Stevens, a hotel owner.

\* \* \*

A contingent of Church Army Crusaders arrived in New York on January 4th, coming at the invitation of Bishop Perry of Rhode Island, to help with the Bishops' Crusade.

\* \* \*

The Rev. Walter Borchert, rector at Edgewood, R. I., who has been seriously ill for several weeks, is on his way to recovery. He took part in the Christmas services.

\* \* \*

The library at the Cathedral Church of St. Paul, Boston, which was begun only a few years ago as an experiment, has outgrown the little room overlooking the Common and has been enlarged this week by the addition of part of one of the adjoining rooms over the corridor leading to the Shepard Stores. For the use of all people whether members of the congregation or not, the library has filled a need. Its convenient location, just off the vestibule, enables many people who have an hour or so leisure to have a pleasant quiet nook in which to read and meditate. Books may be taken out for a period of two weeks or a month—the popularity of this privilege being attested by the fact that the circulation for the year totals well over twenty-six hundred. The new nook is said to be only a temporary addition to relieve the overcrowded shelves until the library can be enlarged permanently.

\* \* \*

Trinity Church, Galveston, Texas,

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## The Crusade

THE Bishops' Crusade is an effort to arouse the members of the Church to a finer loyalty to Christ and His Church. Our people will be thrilled by the speeches of prominent men and women who are giving their time as Crusaders. But the enthusiasm thus aroused can be maintained only by careful follow-up work. We suggest as a part of this work that an effort be made to get at least one of the Church weeklies into every home. THE WITNESS will gladly co-operate in every possible way, with sample copies, and by allowing a commission of 50 cents on each yearly subscription sent in to us between now and Easter. We also again suggest the BUNDLE PLAN as an effective means of introducing the paper to your parishioners.

has a Men's Club that is setting a pretty fast pace for others to follow. Had twenty meetings last year, with speakers of prominence at each, as well as entertainment. Average attendance was forty men. But that is but a part of it; here is a Men's Club



that really does something besides allow the women to get up suppers for them. They fitted out the parish house with tables, silver, table cloths and that sort of stuff; also equipped the church with a fine cabinet for the care of altar linens and vestments, and a housed-in safe for the communion silver.

\* \* \*

Craftsmen and artists of the Church are to be lecturers on Tuesday afternoons at St. Paul's Cathedral, Boston. Among those to speak are John Kirchmayer, wood carver of international fame; Joseph A. Coletti, formerly an assistant to the fa-

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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, 11 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. Frederic C. Fleming  
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.  
1424 N. Dearborn Parkway  
Sunday, 8, 9:30; 11 and 4:30.  
Tuesday, 10; Thursday, 8 P. M.

### 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. Herriek  
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.

### Trinity, Waterbury.

Rev. Henry Baldwin Todd  
Prospect, just off the Green  
Sundays, 7:30, 11, and 5.  
Wednesdays and Holy Days, 10.

### St. John's Cathedral, Denver.

Dean B. D. Dagwell  
Rev. J. Watson Rev. H. Watts  
Sundays 7:30, 11, and 5.  
Church School, 9:30.

### St. Luke's, Atlanta.

Rev. N. R. High Moor  
Sundays, 8, 11 and 7:30.  
Church School, 9:30.

mous artist, John Singer Sargent; and Mrs. Julia De Wolfe Addison, one of the first in this modern period to revive the lost art of laying gold leaf on vellum.

\* \* \*

The Rev. Alfred Newbery, assistant at the Redeemer, Chicago, is conducting a series of discussions for men in the parish house during January and February. The general theme is The Spiritual Life.

\* \* \*

New organ, the work of M. P. Moller of Hagerstown, Maryland, has been build in St. John's, Minneapolis, Rev. E. Croft Gear, rector. It is a two manual organ, with the latest electrical action.

\* \* \*

The Mass Meeting of the Bishops' Crusade in the diocese of Chicago is to be held in Orchestra Hall on February 13, Sunday, at four o'clock. An intensive crusade will be conducted in the city that week, with meetings and services in all of the parishes.

\* \* \*

The Crusade is launched this week, with a great mass meeting in New York, with Bishops Manning and Freeman, Dr. F. C. Morehouse and Mrs. Kingsman of Western New York as the speakers. The Church throughout the country will be engaged in crusading from now until Ash Wednesday.

\* \* \*

A number of rectors and diocesan authorities have written us that they plan to make the securing of subscriptions for the Church papers a part of their Crusade, since they feel that the interest aroused by the Crusaders in the Church can be maintained only by having reading matter going into the homes regularly. We have presented our Bundle Plan as an effective means of keeping people of the Church informed. Copies

## Clerical Changes

CAROLL, Rev. Marcus H., rector of St. Andrew's, Hanover, Mass., resigns to become the rector of St. John's, Saugus, Mass.

BAMBERGER, Rev. J. H. A., assistant at Epiphany, Washington, has become rector of St. Matthew's, Wheeling, W. Va.

HILLIKER, Rev. Albert M., resigns as rector of Christ Church, Lonsdale, R. I., after serving there for twenty-five years.

HOSTER, Rev. George P., former rector of Emmanuel, Champaign, Illinois, has been placed in charge of St. Mark's, Chester Illinois.

LINSLEY, Rev. J. Chauncey, recently resigned as rector of Trinity, Torrington, Conn., has been made rector emeritus.

McKINSTRY, Rev. A. R., member of the field department of the National Council has accepted election as rector of St. Paul's, Albany, N. Y.

MILLER, Rev. Henry Scott, vicar of the chapel of the Epiphany, Washington, D. C., has accepted an appointment as assistant at Trinity Chapel, New York.

MONCURE, Rev. Roland J., of Plaquemine, La., has accepted a call to the rectorship of St. Paul's, Salem, diocese of Southwestern, Virginia.

## Services

### Cathedral of St. John the Divine, New York.

Sundays, 8, 10:15, 11, and 4.  
Daily, 7:30, 10, and 5 (Choral except on Mondays and Saturdays).

### The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.  
Madison Ave. at 35th St.  
Sundays, 8, 10, 11, and 4.  
Daily, 12:20 to 12:40.

### 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.

### All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.  
Swan and Elk Streets  
Sundays, 7:30, 9:45; Church School, 11;  
Song Eucharist; 4 P. M., Evensong.  
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

### 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  
Sundays, 8, 9, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30, 11, and 5.  
Gamma Kappa Delta, 6 P. M.  
S. B. Foote, Mus. Bac.; Choirmaster.  
Wells-Downer cars to Bellevue Pl.

### St. James, Philadelphia.

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



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\* \* \*

The Nippon Sei Ko Kwai, our sister Church in Japan, is forty years old. The first Synod met on February 11, 1887.

\* \* \*

The first "Ainu" has been ordained to the priesthood. The Ainus are the original inhabitants of Japan, a diminishing people now possibly some 15,000 in number. Their destiny seems to be absorption into the Japanese race, but it is greatly to be hoped that it may be as a Christian element. The ordination took place in Chiba in the (English) Diocese of South Tokyo.

\* \* \*

Two Chinese doctors, alumni of St. John's University, Shanghai, have founded four scholarships in the College, worth \$100 apiece, in memory of their father. They wish to help deserving students of limited means to obtain a college education, and to express their appreciation of the benefits they received when they were students at St. John's.

### Witness Fund

The following letter is typical of many received from clergymen and other readers of THE WITNESS; this is from a missionary who has charge of several missions in an eastern diocese: "I enclose herewith the blank indicating that I wish THE WITNESS to be discontinued; or to put it exactly the paper must be discontinued because I haven't the money to pay for it. I enjoy the paper and think it by far the most interesting and most Christian of the general Church publications. But, having a family that must eat I forego the pleasure of having it."

We acknowledge with thanks the following donations to THE WITNESS Fund, donations to which are used to pay for such subscriptions.

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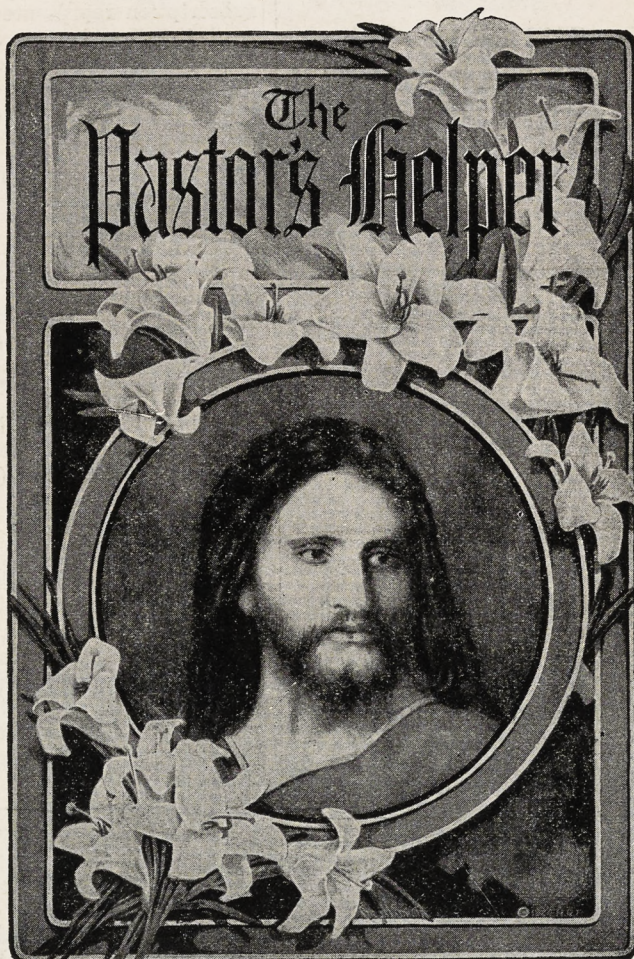
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