

# The Witness

"We Shall be Witnesses Unto Me." Acts 1:8  
FOR CHRIST AND THE CHURCH

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## THE AMERICAN CHURCH IN PARIS— ITS MEANING—ITS NECESSITIES

The Rev. George P. Atwater

(I wish to commend to all readers of THE WITNESS the following articles concerning the work of the American Church in Paris. Dr. S. N. Watson, who has been Rector of the American Church since January, 1913, was formerly Rector of St. Paul's Church, Akron, Ohio. Those of us who learned to know both Dr. and Mrs. Watson so well realized how fortunate were both our Church and nation to have them at that great center of Christianity during these soul-trying years. Dr. Watson is a man of brilliant attainments, and has commanded the admiration and respect of the leaders of France by their devotion to the sufferers, both Dr. and Mrs. Watson have earned the gratitude not only of the people whom they so abundantly served, but of our own people. In the midst of so many calls, of whose value we may not be able to learn, at first hand, let us not overlook this appeal of our own representative, the man who has been immersed in the work, and who is as much qualified as any living American to interpret the needs of France to our American Church.)

GEORGE P. ATWATER.)

Our American Church in Paris is in serious financial straits. The Rev. S. N. Watson, D. D., who was actively in charge of the Church until the 1st of April, 1918, and who is at present its Rector Emeritus, is in America for rest and a recuperation of health and strength, after six years of foreign service and four years of war work.

Dr. Watson is charged by the vestry with the mission of explaining to the friends of the Church in Paris its needs, and of securing the necessary funds for its maintenance. He has just received a letter, dated June 13th, from the Finance Committee of the vestry, which refers to a recent meeting of the vestry called to consider the financial situation, and which says: "At the meeting the melancholy fact emerged that since your departure the source of incoming contributions has been thereby dried up." The letter then goes on "to express the hope that we may still rely on you to help us with your appeal for the Church." And Dr. Watson's mission to this end has also been emphasized by a letter from the Rt. Rev. Dr. Israel, Bishop in charge of the European Churches, which was published some time since in American papers.

In order to make plain why it is our right and duty to make an earnest appeal to American friends for support of the Church in Paris, something of the past history of the Church must be told.

The present building was built in 1884, the parish house a little before that date, and the rectory was completed in 1913, the whole of the real property representing an expenditure of a million and a quarter of dollars, and it could not be reproduced today for twice that sum. It is the representative American building on the continent of Europe, this beautiful, cathedral-like church, and every American may be proud of it. Thirty thousand American travelers used to pass through its doors every year in the old days, and its mortuary chapel has been the inn which has housed temporarily the bodies of more than eight hundred Americans of every religious confession; and for the living or the dead, the hospitalities of that church in the Avenue de l'Alma were freely offered to all who would have them; and many are those who remember its grateful shelter when their hearts were heavy and they needed a place of rest.

The natural question arises, How,

then, does such a Church, with such a property, find itself in financial need? The answer is easy—changing conditions of the American colony in Paris; no endowment to speak of and, lastly, the war. But really the war is but a minor incident; the same appeal would have been necessary, and the war has only aggravated and accentuated the condition. The Church always lived from hand to mouth, and in later years has always faced a deficit. When Dr. Watson took charge of the Church as its minister, there was an annual deficit to face, estimated at forty thousand francs a year. Some generous friends agreed to provide for that deficit for two years. Before the two years expired, the war was on, and since the war began, generous friends have not ceased to make provision for the Church's necessities by gifts sent to Dr. Watson, so that he can record with gratitude the fact that after four years of war, and the financial stress accompanying it, the Church today has not a cent of debt, and the invested funds are larger than when he took charge of the work, while he and Mrs. Watson have been enabled to distribute each year, in relief given in the name of American Christianity, a sum more than twice as large as that expended on the maintenance of the Church itself. Therefore the appeal made by the war itself has, up to now, rendered the support of the Church somewhat easier, because it was realized that the Church must go on, if its manifold ministrations are to continue, and the gifts sent from everywhere to Dr. Watson enabled him to supplement the scanty resources provided by the invested funds, which are the sole permanent revenue of the Church. This permanent revenue amounts to less than 10,000 francs per year, and in normal times the expenditure of the Church was about 140,000 francs a year. Since the war began, every possible expense has been cut off. There is but one assistant minister, where there were three; the choir school is closed, and the choir boys have been sent back to England; but for all that the expense is heavy. The actual maintenance of a building plant which represents an expenditure of a million of dollars is in proportion to its size and cost. The cost of heating is enormous, and the fires must be kept in the furnace, or the apparatus will be ruined, for it is old, and the water cannot be drawn from the pipes, and if they were to freeze a great damage would result, which would be irreparable.

Now, in normal times, the income of the Church was a stool which rested on three legs. One was the pew rent; another was the sum received in the offerings at public worship, and the third was the result of the gifts of generous friends who were traveling abroad, who, knowing the necessities of the Church, helped largely in its maintenance.

As to the pew rent: Before the war, one had to wait from two to four months, sometimes longer, to have a desirable sitting. Now, two-thirds of them are to be had. They have been given up. Their former holders are no longer there—hence a serious loss, and one which goes on increasing. The offerings are less than half what they used to be, and that is again a decreasing factor. And as for the gifts of generous American friends traveling abroad—unfortunately, in these days Americans are not traveling abroad for pleasure, with money in plenty to give to the Church. It is evident, then, that the normal income has been more than cut in half, at the best; and, unfortunately, the expenses cannot be cut proportionately, for those who serve the Church

## Bishop Davies to Go to France

The Rt. Rev. Thomas F. Davies, Bishop of Western Massachusetts, has been asked by the War Council of the Y. M. C. A. to represent them overseas with the American Expeditionary Forces in special service. The Bishop is not at liberty to give the date of his departure, nor the duration of his stay abroad, further than to say that he expects to sail within a few weeks and to be back at work in his own diocese early in the new year. The exact nature of his work cannot be determined until he reaches Paris, as conditions at the front change so rapidly and suddenly. At the headquarters of the Y. M. C. A. in New York it is expected that the Bishop will be sent along the line, visiting the huts in the various camps and billets, and addressing the troops. He has already had some experience in preaching and ministering at the military camps and cantonments in New England. Over a thousand men from the Episcopal Church in the Diocese of Western Massachusetts have gone to the colors, and Bishop Davies will be glad to get as near as he can to his own boys. The Governor of Massachusetts has sent by him a verbal message of affectionate greeting to the Massachusetts men overseas.

## Should be Forced to Take a Vacation

In an interesting and lengthy report of a "Committee to Investigate Clerical Salaries", Diocese of Maryland, commenting upon clerical vacations, the committee says: "Many of the clergy state that they have a vacation, but that they do not take it, regularly or in full. The explanation usually is either that the minister is unable to finance a real vacation, or that the taking of a vacation would involve the closing of his church or churches. One rector of a country parish reports ten days' vacation in eight years; others have worse records. Some of the clergy pride themselves on never taking a vacation, and for these over-zealous brethren your committee has more pity than sympathy. The average clergyman, for the good of all concerned, ought to be forced out of his parish, if need be, at least a month every year."

## Priest Killed in the Battle of the Marne

The Rev. Arthur P. Kelley, 37 years of age, formerly Rector of Grace Church, Tecumseh, Neb., was recently killed in action in France. He gave up his parish work at the outset of the war and enlisted as a private in the United States army. At the time of his death he was first sergeant in the 193rd Ambulance Corps, 101st Sanitary Train. He enlisted at Farmington, Mass. His first field duty was on the Mexican border. He was killed in the battle of the Marne.

must live, and every item of living expense has more than doubled in Paris, and every material necessity has also proportionately increased in price; and, as has been seen, the income from investment is a negligible factor—it is so small in proportion to the need.

The Church is at present under the direct charge of Bishop Israel, Bishop of the European Churches, and the services are being provided by temporary ministrations, under his direction, the Rev. Dr. Beckman of the American Soldiers and Sailors' Club of Paris being the locum tenens. It is but right to say that the Rector Emeritus, Dr. Watson, receives no stipend whatsoever from the Church during his absence from Paris.

(To be continued)

## A FEAST OF GOOD THINGS

### The Annual Convention of the Brotherhood

(Continued from last week)

Our account of the Brotherhood Convention at East Northfield, Mass., in last week's issue of THE WITNESS brought us to the close of the annual Corporate Communion, celebrated in Sage Chapel. It had been a question among those managing the Convention whether the later service at 10:30 might better be held in the small chapel also, rather than in the great auditorium, where it was planned. The decision to hold the service in the auditorium proved a wise one, for the ground floor of the noble building was filled with a congregation numbering over 1,500, for which the chapel, seating but 1,000, would have been wholly inadequate. The big Congregational church of Northfield was closed, in order that its pastor and people might attend the Brotherhood's anniversary service, and hundreds came from the summer homes nestling among the trees on The Ridge, as well as from the village. These, in addition to the nearly 400 men and women who made up the Convention body, made a truly inspiring congregation.

A choir of Junior Convention members—with a few of the older ones—began the anniversary service by leading the great congregation in singing "Onward, Christian Soldiers", and after the prayers, Samuel H. Sayre, U. S. N., acted as color sergeant during the singing of "The Star Spangled Banner", coming upon the platform in uniform and holding aloft the Stars and Stripes. The service flag of the Brotherhood, with the blue stars in the design of a St. Andrew's Cross, a gold star at the intersection of the cross for those who have given their lives, was displayed over the organ, the absent thus having their symbolic part in the anniversary. The preacher was the Very Rev. Dr. Geo. Hodges, Dean of the Episcopal Theological School in Cambridge. In a sermon on "Goodness, Plus", he set forth the ideal Christian character. "The establishment of the Kingdom depends indeed upon our goodness, but it depends also on the reinforcement of our goodness by every possible development of ability and character. Piety," said the Dean, "needs personality and power to make it useful." The sermon was beautiful and helpful throughout, and the Collect for St. Andrew's Day and the Brotherhood hymn closed the service. At the close of Morning Prayer, and just before the sermon, the children in the congregation were allowed to go out, and found their way to Music Hall, across the campus, where Mr. Finney preached for them a little sermon suited to their years.

During the Convention the Juniors were in evidence, and they had many meetings of their own. That at Music Hall on Sunday afternoon drew a gathering which crowded it, and the boys were fortunate in having Bishop Hulse of Cuba as their chairman. "The Christian Life of the Boy" was the theme of the meeting, the young speakers being Charles E. Cole of Ascension Junior Chapter, Baltimore; Fred J. Bell of Christ Church Junior Chapter, Norfolk, and Gordon H. Thornton of St. Mary's Junior Chapter, South Manchester, Conn. The boys had as their topics, respectively, The Christian Life in Business, in the Home, and in the Church. They acquitted themselves with great credit. At the close of these papers, Bishop Hulse invited George H. Streaker of Philadelphia to lead the open conference, and many boys spoke to the topic.

At the early celebrations on Monday, Tuesday and Wednesday, the Rev. Charles D. Broughton, Rector of the Church of the Ascension, Buffalo, N. Y., was the celebrant, assisted by the Rev. John Mills Gilbert, the Rev.

Geo. P. Atwater and the Rev. Alva E. Carpenter. Mr. Broughton delivered three beautiful and helpful addresses on the struggles and victories of the Christian life. The last of these services, unusually impressive throughout, was further solemnized by the reading of the Memorial Record and the singing of "For All the Saints Who From Their Labors Rest".

The Round Top meetings, held at twilight, were continued from last week. These were all challenge meetings, where was sounded the call to a larger service in the Church. On Sunday evening the challenge to the sacred ministry was made in a stirring and powerful address by the Rev. Bernard Iddings Bell, chaplain at the Great Lakes Naval Training Station. Chaplain Bell made clear the unanswered call of a dying world for real prophets and priests of God—men accounting nothing worth while but the mission for which Christ lived and died. After the auditorium meeting immediately following Chaplain Bell's address, Fr. Sill gave an earnest and inspiring instruction to a group of men to whom the call of the sacred ministry, sounded so mightily by the chaplain, had made its appeal.

The call for laymen and the call for priests having been made separately, the "call to service in the mission field" followed, including both, and with tenfold insistence. This challenge was made in an impressive address by Dr. John W. Wood, foreign secretary of the Board of Missions. The vast field, its glorious service and its sure reward were described, and were their own persuasion.

Preceding the Forward Movement meeting, Mr. Benjamin F. Finney, chief secretary of the Brotherhood's army and navy department, in the last of the twilight gatherings, made an appeal from "the call to membership in the Brotherhood". Speaking from an experience in Brotherhood work covering more than a score of years, Mr. Finney, with an earnestness born of devotion, a courage backed by conviction and a high resolve supported by faith, asked for a consideration of the Brotherhood's claim, and offered a share in its benefits.

On Sunday evening Mr. Walter Kiddle, chairman of the Brotherhood's Army and Navy Council, and later in the Convention elected second vice president of the Brotherhood, after the singing of some good missionary hymns, introduced the widest known and best beloved of all the Brotherhood's good Episcopal friends, the president of the Board of Missions, and Bishop Lloyd, in his sweetly assuring and characteristic way, talked about "The Progress of the Church's Mission". There was hope in every word of that address. It was majestic because of its simplicity. "The Church's mission," said Bishop Lloyd, "is that for which the Christ became incarnate: its mission is to show men the Father."

Looking toward the period of reconstruction that we are inevitably facing, the Rt. Rev. Dr. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio, was invited to address the Convention on "The Church and Reconstruction". This address faced the issues that the Church must meet squarely, but unafraid. Bishop Reese handled this subject majestically, and yet he preached the simple Gospel of the Lord Jesus.

Mr. Walter Kiddle then opened the conference on army and navy work. He briefly recounted the work done by this department of the Brotherhood, emphasizing the need of men of prayer and service to carry it to more glorious achievement; told of the co-operation of the Brotherhood with the Church War Commission and the Y. M. C. A., and read a cable message from Bishop Perry to the Convention:



"Greetings From the Church Overseas". The war work and camp secretaries were called to the platform and received whole-hearted applause from the Convention. Mr. F. S. Titsworth, executive secretary of the Brotherhood's war work department, told of the beginning and development of the work, the difficulties that had been encountered and overcome, the magnitude of the undertaking, both in the office and in the field, with an insight into the response among the men in service, exhibited by the letters received from them.

Mr. G. Frank Shelby, secretary of personnel, related the organization of that side of the work, giving statistics that testified to the Brotherhood men's answer to the call. Mr. Shelby also spoke of the unique character of the Brotherhood work in the camps, and of the proposed enlargement of it overseas.

Mr. Shelby was followed by Camp Secretaries S. Mendelson Meehan, Percy J. Knapp, E. J. Walenta, Jr., Gordon Reese and F. W. Goodall. Mrs. Knapp, who worked with her husband in the camp hospitals, was escorted to the platform amid great applause.

Mr. B. F. Finney, chief secretary, closed the conference by giving outstanding examples of actual devotion and accomplishment on the part of the Brotherhood's camp secretaries, representative of the staff throughout.

"The Church's Work by and Among Boys" was the subject of a remarkably instructive and illuminating conference conducted by Mr. Leon C. Palmer. The underlying principle of all successful work among boys Mr. Palmer declared to be contained in Froebel's saying, "We learn from the child how to teach the child". He declared it to be the great boy problem of the Church, that she is reaching few boys and interesting fewer, and emphasized the need of an adequate literature, and of trained leaders to carry on a boys' movement, with due regard for the natural qualities of a boy's nature, his activity, his admiration of men, his fourfold life—physical, social, mental, religious, and his desire for unified loyalty.

Mr. Robert E. Anderson, the Convention's chairman and secretary of the Board of Religious Education of the Diocese of Virginia, conducted an exceptionally suggestive and helpful conference, "The Brotherhood Man in the Sunday School". The paramount opportunity for service in the Sunday school Mr. Anderson pointed out as the teacher's field, but he suggested lines of service practically new to most Churchmen in the possibilities of the treasurer's and secretary's offices.

"The Lay Reader's Contribution to the Work of the Church" was an admirably conducted conference by Mr. G. T. Ballachey, one of the council members for the Diocese of Western New York. The work accomplished by lay readers in city missions, rural districts and corrective and charitable institutions, together with its wonderful opportunity for further development, was presented in a straightforward manner.

The first conference on "The Study of the Church's Mission", in charge of Dr. Wm. C. Sturgis, educational secretary of the Board of Missions, proved one of the most impressive hours of the entire Convention. Few, if any, left that conference without a secret re-consecration. It called for absolute surrender of head, heart and hand to the supreme mission of the Church and, if needful, it clinched the burning words of Bishop Lloyd and Dr. Wood in their presentation of the same great issue. The second of these conferences was a practical application and development of the great truth so inspirationally presented in the first hour.

An interesting conference that centered around what has become distinctively a Brotherhood activity was the one on Church attendance campaigns, when the stories of two notable ones were told by Charles Cain, director of St. Stephen's Chapter, Wissahickon, Pa., and Ernest S. Inglis, president of the Chicago Diocesan Assembly. Mr. Cain, by concrete illustration, related the story of a triumph in Church attendance effort made by his chapter, to which, later in the conference, his enthusiastic Rector, the Rev. E. N. LeBlanc, added his testimony. Among others, Bishop Lloyd entered into this conference and left some splendid suggestions with the rectors and men for co-operation in the extension of their parish work.

Mr. John D. Alexander, president of the Michigan Diocesan Assembly, conducted a conference on the purely spiritual features of the Brotherhood's threefold endeavor, "The Men's Communion". In a very able way he set

forth its ideal and the methods for building it up as an institution of the Brotherhood.

Mr. Courtenay Barber, elected at this Convention first vice president of the Brotherhood, was chairman of the Forward Movement meeting, and in a delightful address summed up briefly the history, aim and accomplishment of the Brotherhood of St. Andrew, and then outlined its advance program adopted by this thirty-third National Convention. The pledge cards of the Brotherhood Fund were distributed, and Mr. Barber presented as the speaker the Brotherhood's good friend, Bishop Lloyd, who in turn pleasantly referred to the old days of the Brotherhood during his early membership, and then touchingly moved and heartily inspired every man listening.

At the last session, the chairman, Mr. Anderson, summarized briefly his own impression of the Convention, and then announced the newly elected officers, as follows: President, Edward H. Bonsall, St. Matthew's, Philadelphia; first vice president, Courtenay Barber, Church of the Redeemer, Chicago; second vice president, Walter Kidde, St. Luke's, Montclair, N. J.; treasurer, Warren Hires Turner, Holy Trinity Chapter, Philadelphia; general secretary, Franklin S. Edmonds, St. Martin's in the Fields, Chestnut Hill, Pa.; executive secretary and editor of St. Andrew's Cross, George H. Randall, Holy Trinity Chapter, Philadelphia; field secretaries, G. Frank Shelby (temporarily transferred to war work), Benjamin F. Finney (temporarily transferred to war work), Franklin H. Spencer (transferred to work in central office), and Walter Miller Kalmev, who will have supervision of territory to be determined upon.

President Bonsall then delivered the "charge to the Brotherhood", a timely and irresistible charge, bearing the impress of a commander to his men. Referring to his re-election to the presidency of the Brotherhood, Mr. Bonsall said: "I am conscious, ever so conscious, of the privilege and responsibility to which you have called me. Certainly there is not any position in our Church among the laymen which calls for greater devotion and for greater need of your help. If we fail to measure up to the period of opportunity opening before us, it is going to mean tragedy among the men of our communion. Let us go forward in the confidence of a sure faith in Him whose crusade we are entering upon, seeking first the Kingdom of God and His righteousness".

Many took part in the conference on "What I have Gained From the Convention, which proved a pleasing and helpful exchange of thoughts, and one of the most heartening features of the entire program. Mr. Finney was chairman. The Juniors were especially eager to testify to what they had gained from the Northfield Assembly of the Brotherhood, eight or ten of their delegation expressing enthusiastically their appreciation of the privilege of attendance. Bishop Hulse said it had been a gathering that would be incalculable in its results, both in personal Christian lives and in the great corporate life of the Church and nation. Dean Tait of Chester, Pa., characterized it as having been the most distinctively spiritual conference he had ever known. Dr. Atwater of Akron, Ohio, said that the business of the King was being done at the Brotherhood Convention, and that it was a great motive of spiritual power.

#### NOT PLANNED BY THE PROGRAM COMMITTEE

Fertility of resources and initiative on the part of the men resulted in many helpful features that had not been scheduled by the Program Committee. Among these were Bishop Olmsted's class on the study of the Prayer Book; Dr. Sturgis' meetings with Bible class and mission study groups; special army and navy department meetings, led by the various camp secretaries; the "travelogue" lectures of Gordon Reese and "Johnny Fred"; a children's service conducted by Ben Finney on Sunday morning, and the sectional meetings of Connecticut, Massachusetts, Pennsylvania and New England men. Ted Mercer and Tom Farmer, of course, could not evade one of their inspirational gatherings.

In the mornings, a "community sing" was held around the flag pole; Old Glory went up while the "Star Spangled Banner" was sung, and then Gordon Reese and the Rev. Mr. LeBlanc led the chorus in the singing of old favorites and of popular war songs. At noon each day there was a pause in the sessions of the Convention for the singing of "The Star Spangled Banner" and for prayer in behalf of the nation, the men training

and fighting, and the Church's missions. Morning Prayer was conducted by different priests and laymen in the parlors of the halls and dormitories, giving each a distinctively family atmosphere and strengthening the ties of Christian fellowship.

Ben Finney, at the request of many delegates, conducted two splendid instruction conferences on the formation of Brotherhood chapters. These were held on Round Top, and were impressive and helpful. These had been eagerly asked for.

A feature as pleasant as it had been unlooked for was the presentation of the work of the Pocket Testament League by Mr. C. M. Alexander. After a brief review of the magnificent work accomplished by this worthy organization, especially among the soldiers and sailors of the allied armies, Mr. Alexander proposed to teach Episcopalians one of the jilting tunes loved by the men in the camps, and offered as a reward to any man who would volunteer to sing a verse of it one of the pocket Testaments distributed by the League. He had four responses: Dr. Hopkins, Warren Hires Turner, the Rev. Mr. Broughton and Samuel H. Sayre, and this quartet, representing the clergy, the laity and the United States navy, mounted the platform and sang the hymn in chorus, to the delight of the entire Convention.

President Bonsall said a few parting words, the Brotherhood hymn was once more sung, and Bishop Hulse pronounced a benediction on the thirty-third annual Convention of the Brotherhood of St. Andrew in the United States—a Convention that had developed a program of unique continuity, representing by its arrangement the life of the Christian man, which it successfully visualized in a community life of one week.

#### The Doors Will Not be Closed

All over this country there are instances of Church schools being obliged to close their doors and to suspend operations until this war is over. This, however, is not true of Rowland Hall, Salt Lake City. Because of the financial backing of the citizens of Salt Lake City, Rowland Hall will continue to serve its useful purpose. The Rowland Hall Finance Committee recently appointed by the Acting Bishop of Utah has as its chairman Dr. W. L. Ellerbeck, one of the leading citizens of this flourishing Western city. The treasurer of this committee is Mr. John M. Hayes, whose standing in the town may be known by the fact that he is also treasurer of the Utah Copper Company. A few other prominent citizens make up the personnel of the committee. It is attempting to raise a fund of \$30,000, to provide against a possible deficit, extending over a period of five years. Ten thousand dollars has already been secured, and the committee feel confident of securing the balance.

Rowland Hall stands on high land, overlooking the valley, in a residential section of Salt Lake City. Its equipment is as good as that of many Eastern boarding schools, and far better than the average girls' school in this country. In the main building, each girl has a room to herself. There is no dormitory system. The school building has in it exceedingly well lighted class rooms. There is also a large gymnasium and a swimming pool. Between the home and school building, and opening into both, is the chapel, a consecrated building, used only for religious services.

Miss Eloise Tremain, the principal, has just resigned, to accept a similar position in Ferry Hall, Lake Forest, Illinois. Her successor will be Miss Minerva M. Buckner of Haverall College, Toronto. Miss Buckner will also teach French in the school. She has lived much abroad, and has had experience in teaching in Church schools in this country. Rowland Hall is most fortunate to have secured her services. With few exceptions, the faculty will remain as before.

Since its foundation, more than five thousand girls have gone to this school. With so many Church schools closing throughout the West, it would seem that Rowland Hall should this coming year have one of the best years in its history, and it is hoped that there will be applications for many boarders during the summer months. There are accommodations for over thirty boarding pupils. The day school will accommodate as many day pupils as present themselves.

#### Anniversary of First Cablegram

Friday, Aug. 16th, brought the sixtieth anniversary of the first cable message sent under the Atlantic. On that day, in 1858, the first cable was completed from Trinity Bay, Newfoundland, to Valencia, Ireland, and Cyrus W. Field and his associates saw the reward of their courage and faith.

At the time when the greatest war of the ages rocks the world, it is of special interest to recall that the first message carried the words, "Glory to God in the highest; on earth, peace, good will towards men". In the poem that Whittier wrote in honor of the event, which was much celebrated in both this country and England, this idea of international peace was elaborated, not simply because it was the text of that first message, but because it was the prevailing idea that nations and continents closely bound together in means of communication could not possibly have a serious quarrel.

Yet, curiously enough, the first exchange of greetings between Queen Victoria and President Buchanan seriously jarred the existing entente cordiale. The queen's message was unsigned and irritatingly brief, and for hours the resulting resentment caused the saying and printing of many things better left unsaid and unprinted. Then it became known that faulty working of the cable was responsible for the abrupt ending. President Buchanan sent a long and gracious message, and peace reigned again. That first cable, laid after four failures, was 2,500 miles long, weighed a ton to the mile, and the cost of the project was \$1,334,500. For six weeks messages were exchanged, but they were of an experimental nature, and the cable was never opened to the public. At the end of six weeks the cable broke down completely.

Then seven years passed before the work was resumed, and the famous Great Eastern made its memorable voyage. The cable laid that time parted after a single trial, and then another year elapsed. The broken ends were picked up and spliced, and from that day in 1866 cable communication under the Atlantic has not ceased. There are now nearly a score of cables between this country and Europe, and dozens and scores, shorter and longer, under other oceans—more than 230,000 miles of ocean cable in all.—Editorial in Boston Herald.

#### The New Church at Camp Meade

The new Epiphany Chapel and House at Odenton, Maryland (Camp Meade), was recently blessed by Bishop Murray. The Rev. Dr. Washburn, Rector of Christ Church, Philadelphia, who was largely instrumental in starting this work for the army, delivered the address. The keys were presented by Mr. George C. Thomas, secretary of the Diocesan War Commission, and the Rev. Dr. McKim of Washington presented the building on behalf of the donors, who are members of his parish. The Bishop accepted the building, and then gracefully turned it over to Brigadier General Nicholson. Bishop Garland, representing the Diocese of Pennsylvania, voiced the interest and generosity of Churchmen in that state, from which two-thirds of the soldiers at Camp Meade come.

Following the dedication, light refreshments were served. Then came what was generally acknowledged to be the climax of a splendid day—a young lieutenant was baptized. Immediately afterward, he and eight enlisted men received confirmation at the hands of Bishop Murray. We glean this information from the Maryland Churchman, which says:

"The dedication was made memorable by the presence of Miss Meade, a daughter of General Meade, who has presented to the house a fine picture of her father. Major P. F. Meade, who is a nephew of the General, in command of the remount station, also attended the service."

#### Bishop Tucker Ordains His Son

Mr. Francis Bland Tucker, the youngest of Bishop Tucker's thirteen children, was ordained to the diaconate in Virginia Beach, Va., Sunday morning, July 21st. The service was most remarkable, unusual and impressive. Morning Prayer was read at 9 o'clock by the Rev. Edward Patton Miner, Rector of Galilee. The ordination service began at 11 o'clock. The vested choir, under the direction of Mrs. Miner, entered the church in

#### Sanctuary of Prayer

The following prayers were taken from a leaflet of war time prayers prepared for use in the Diocese of Montana, which Bishop Faber has issued, with special reference to the Advent call of the women of the Church:

##### FOR THE WOMEN AT HOME

O Merciful Father, who in Thy Holy Word dost teach us that in quietness and confidence shall be our strength; whose blessed Son commended her that chose the better part, sitting at His feet and hearing His word; Grant to the women at home a steadfast heart through faith in Thee; in every anxiety and grief, be Thou their stronghold whereunto they may always resort. Help them to take up new burdens and unwonted tasks with a good courage. Above all, pour upon them the spirit of prayer and supplication, for the cleansing of our land from all offences against Thy purity and justice, and for the return of the people to Thee, that so we may look unto Thee and be saved; through Jesus Christ our Lord. Amen.

##### FOR RED CROSS NURSES

O Father of mercies and God of all comfort, who didst send Thy Son to be the Saviour and Healer of Men; We thank Thee for those who have heard Thy call in the hour of distress and gone forth to minister to the wounded and the sick. Sustain them, gracious Lord, in their heavy and perilous task; grant them understanding and skill, sympathy and patience, that they may bring to the suffering relief of body and soul. In all dangers defend them; refresh their spirits in the midst of desolation and woe. And in Thy mercy shorten the days of tribulation; give peace in our time, and the healing of the nations; for His sake who came, not to condemn the world, but that the world through Him might be saved, Thy Son, Jesus Christ our Lord. Amen.

procession, headed by the two Altar boys, one bearing the United States flag and the other the service flag of Galilee, with its twenty stars. The Rev. Luke Matthew White (son-in-law of Bishop Tucker), rector of St. Luke's Church, Montclair, N. J., delivered an inspiring sermon, based upon thoughts suggested by the Sermon on the Mount. The Rev. James Hubbard Lloyd of Japan (nephew of Bishop Lloyd and cousin of Bishop Tucker), was the presenter. This was very appropriate, as Mr. Tucker had served for some two years as a teacher in one of our Church schools in Japan.

The ordination was a most touching scene—Bishop Tucker setting apart the fourth of his sons in the sacred ministry of the Church. The Bishop's voice trembled, and many in the congregation wept at seeing the manly youth, dressed in the uniform of a private soldier of the United States army, and also clad in the vestments of the Church, standing like a true soldier before his father, and in no uncertain voice making his vows to serve in the great army of Christ's Church Militant. Then he knelt and received the commission and the "khaki" covered Testament (which will contain the certificate of ordination). Then, as his first official act, Mr. Tucker turned and read the Gospel. A very large number of people remained and received the communion. The Rev. E. P. Miner acted as master of ceremonies and administered the "cup" at the communion. This service was also the annual missionary occasion at Virginia Beach. The Rev. James Hubbard Lloyd and the Rector spoke briefly upon missions, and the offering was almost double that ever before presented at Galilee on Missionary Day.

It is certainly worthy of remark that Bishop Tucker now has four sons and one son-in-law in the ministry of the Episcopal Church. Another son, Dr. Augustus Tucker (who married Bishop Cheshire's daughter), is one of our medical missionaries in China. One son is the Bishop of Kyoto, Japan. Five of the Bishop's sons are serving their country in the National Army. One is already in France. Three of the clergyman sons are also in the army.

#### Bishop Thurston in Hospital

Bishop Thurston (Eastern Oklahoma) was taken suddenly ill with an acute attack of appendicitis. He was taken to Hill Crest Hospital, Minneapolis and operated upon immediately. He is getting along all right, although he was seriously ill. He wishes it stated that he expects to be back at his work in Oklahoma early next month.



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## EDITORIAL

### The Passing of "The Question Box"

Dear Sir:

I have received your answers to my questions in THE WITNESS. Your replies to the first two questions certainly do not justify the former use of the expressions, "a lazy man's service" and "high mass", without qualifications.

In regard to the third question, you certainly know that it is the "intention" of the Protestant Episcopal Church, where there is a service of celebration of Holy Communion, that there shall be persons to commune. What you say is an attempt to cover up the insidious practice of a communion which is no communion, and which the Church does not prescribe. To say that "you would not force people to receive at the late service, if they had already received at the early, or if they had made no preparation, or if their habit was to receive fasting, who had eaten breakfast," is to beg the question, as there would be neither sense nor reason in having a late communion for such a congregation. Please be "sincere".

The above letter is one of several that I have received, and it indicates what one of the Editors, who has not seen these letters, has pointed out, viz: that "people will not ask questions to get your view point, but to justify their own position".

In conducting THE WITNESS, we agreed, so far as possible, to exclude theological controversy, and we have succeeded to a certain degree, as much as I had hoped.

But as my brother Editor has pointed out, we cannot run a "Question Box" and not drift into controversy, and the letter I publish at the head of this article is one of several proofs that he is right, and I have concluded to end the "Question Box" and substitute something else, as soon as the present stock of questions is exhausted.

I have my view point, and I fully realize that it is not the other man's. I can do no more than explain my position, to which I am entitled, and in which I try to be sincere. At least, I have not consciously been guilty of duplicity. I do not pretend to say what is the intention of the Protestant Episcopal Church, except as I see it. Anybody who is versed in the rather complex origin of that highly respectable body will think twice before he regards himself as an oracle of that kind.

It may be well, in this connection, to quote from one of the few places in which she takes up the matter of her intention, and that is from that very valuable and very little read portion of the Prayer Book known as the Preface.

I especially commend to my readers its opening words, which I am glad to quote: "It is a most invaluable part of that blessed liberty, wherewith Christ has made us free, that in His worship different forms and usages may, without offense, be allowed, provided the substance of the Faith be kept entire. And that in every Church, what cannot be clearly determined to belong to the doctrine must be referred to discipline; and therefore by common consent and authority may be altered, abridged, enlarged, amended or otherwise disposed of, as may seem most convenient for the satisfaction of the people, according to the various exigencies of times and occasions."

I wish that these words, which form a sort of charter of our liberties, might be carved in a brass plate upon the front door of our churches, for it breathes the spirit in which this Church strives to maintain itself in a land where every one wants to enforce his discipline on some one else. It reminds me of St. Paul's question as to who made you the judge of another man's conscience?

The fact that certain practices are matters of discipline, and not of faith, is to be found in the fact that they are so treated in nearly every diocese in this country, and that the widest latitude of use is freely granted by those who are in authority.

The greatest difficulty arises from the exercise of papal powers on the part of many of our members, who demand that the particular period in the history of the Church to which they look back with approval shall be regarded as sacrosanct by the rest of Churchmen. It may be the foundation of the Episcopal Church in this country; it may be the Elizabeth Settlement; it may be the rise of the Teutonic Roman Church, about the year 1000; it may be the Conciliar

period; it may be the Apostolic period, but whenever it is, one would imagine that the Holy Spirit had come down in a second Pentecost, and then and there petrified human action into a permanent static paralysis.

This Church of ours has a peculiar distinction, of which I for one am rather jealous, and that is that instead of excluding from communion with you those who do not agree with you, it tries to include in the one body all those who accept the substance of the faith, which, so far as this Church is concerned, is contained in her Creeds.

I do not desire to exclude from the communion of the Church either Evangelical or Ritualist, and I am afraid that I do not sympathize with the man that does.

At the same time, I reserve the right to differ from them both, emphatically and radically, whenever I choose, and I cheerfully accord to him the same privilege.

I do not know how a family is to get along together, on a wide platform, in any other way.

I would that all who love liberty would see that this Church preserves for its members a real breadth of opinion—not merely the width of the rut you travel, but the breadth of the great highway in which travelers can pass one another without breaking up one another's machines.

Of course, every road has certain definite limits, and so has the Church, but ruts are not roads. Nor have we any right to call Evangelical or Ritualist insincere because he doesn't agree with us as to what the intention of this Church is, because, according to her own statement, her intention is that her members shall live and let live.

I am sorry, in a way, to give up the "Question Box", and I may reopen it again, under certain limitations, but I find that so many do not expect to be differed from in asking questions that for the present I prefer to close this department, as being prejudicial to the agreement which I made with my fellow Editors in starting THE WITNESS.

## EDITOR'S QUESTION BOX

Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colorado

If Jesus was crucified on Friday, and was raised from the dead on Sunday, how can this be figured as "three days and three nights in the heart of the earth?"

This can be figured as three days (but not three nights), because of the Jewish method of reckoning, for the Jews counted the original one in a series. For example, the third house from your house would be, your house, one, the next house, two, and the house designated, three. In our phraseology, it would be the second house from yours. So Friday was the first day, Saturday the second day and Sunday the third day.

What does the Roman Church do with married priests who pervert her?

Of course, Rome does not recognize their priesthood, so they are treated as laymen. If they are married, and desire to enter the Roman Catholic priesthood, they must separate from their wives.

Why is violet the color for funerals?

Because purple (or violet) is the color for penitential seasons, due, possibly, to the fact that they put a purple robe upon Christ at the time of His crucifixion.

What is the symbolism of green?

Green is the color of nature, and so is the color used when no other color is appropriate.

What is the symbolism of the use of lights used in different numbers?

The two Eucharistic lights symbolize that Christ is the light of the world, and that He manifests Himself to us in His two natures—human and Divine.

Seven is the number of perfection, and so may symbolize the sevenfold gifts of the Holy Spirit.

What is meant by G. Matheson, when he says, "Moses alone does speak from beyond the grave; but it is not of things beyond. It is of things to be accomplished at Jerusalem?"

He refers, no doubt, to the conversation of Christ with Moses and Elijah on the Mount of Transfiguration, and to the fact that Moses did not tell of the secrets of the other life, but rather of that which was vital to men, viz: Christ's passion at Jerusalem. (St. Luke ix:30-31.)

What right did St. Paul have to originate in the Church the teaching of the subjection of women and graft it into Christianity?

The Jewish religion alone, of all religions in antiquity, revered women. Outside of Israel they were scarcely regarded as having a soul. The teaching of St. Paul was a tre-

mendous advance over anything that preceded that teaching. It reserved to man leadership, but gave to women rights equal to those of men, and demanded that men should treat women with a consideration that they had never before known. If you had lived in the days of St. Paul, you would have said that he had liberated women. Is it not expecting a good deal that St. Paul should have taught in the First Century a theory of woman's right to leadership that has hardly yet been demonstrated? What would have been the value of such teaching to the people of the First Century? They would not have been ready to receive it. He took a universal condition and elevated it to the highest possible place that it could be received by the temper of the times, and woman enjoys the position that she now occupies, as well as the one which many women seek to attain, to the position which woman was given in the early Christian Church, as contrasted with that which she received from every other source in antiquity, before that.

That St. Paul regarded his teaching as the last word on the subject is not indicated in an epistle written to the Corinthians in the middle of the First Century.

Most women have the children of the family under their control for the greater part of the time. How, then, can you say that men are the leaders of the brood? Does it not seem to you that those who do the work ought to get the credit? Has not history proved that St. Paul made a great mistake in I Cor. xi?

There are two or three questions here. One is of leadership, another of credit, another of St. Paul's mistakes.

A general gets the credit of a battle, but the soldiers do the fighting. The sergeants have more to do with the soldiers than the colonel, yet the colonel is the leader; and St. Paul should be judged by his teaching compared with his contemporaries, not by the standards of this age. Man's leadership has come to be largely a matter of family taste, but I have not yet reached the point where I admire the man who isn't the head of his family; at the same time I give women the credit of being the conscience of the average family, and of doing more for it than the man. If women are the natural leaders, why have they not wrested the leadership from the men? Is it not because men are the stronger by nature? Is not this true even among savages and in the animal world?

Now, the leadership of men may be very bad, and that of women might have been much better, but the former has been the universal fact. St. Paul was not recording a prophecy, but the facts as he saw them.

Now, it may be that men eventually will forfeit that leadership, but as a fact they have had it, and St.

Paul cannot be blamed for not foreseeing that which has not yet come to pass.

Personally, I haven't the slightest objection to feminine leadership, wherever they develop the gift, but I should dislike to see it in this war.

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## NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

A Red Cross tent has been placed in the church yard of Trinity Church, New York City, between the graves of Alexander Hamilton and Captain James Lawrence of the ship Chesapeake, which is being used for headquarters by war volunteer workers, employed down town, where they assemble for instructions and also leave their work when finished.

"The glad day is drawing near when psychology—part of the healing department left us by Jesus of Nazareth—will be so universally used that the custom of the so-called healing by drugs will drop into secondary importance," said the Rev. Dr. A. A. Morrison, Rector of Trinity Church, Portland, Oregon, in a recent sermon. "I am told that certain of my brethren anoint the sick with oil. This oil does not heal—far from it. The healing is something else. What is the end of it all? That mankind will more and more believe in Jesus of Nazareth and His mission here on earth."

The Springfield, Ill., Journal states that hundreds of people, including many prominent citizens of Illinois, attended a requiem celebration of the Holy Communion in St. Paul's Pro-Cathedral, that city, August 9th, in memory of Lieut. Elmer E. Hagler, who was killed in action overseas on July 19th, on the Aisne-Marne front. Lieut. Hagler had been baptized, confirmed and was a communicant in St. Paul's Church, had served as an Altar boy and sang in the choir. He received his degree of Bachelor of Arts at Harvard, in the class of 1916.

The graduation exercises of the Fourth School for Chaplains and Approved Chaplain Candidates took place August 15, 1918, at Camp Zachary Taylor, Kentucky. Extreme simplicity was the keynote of the ceremony. The 183 ministers and priests who successfully finished the course stood at attention in the mess hall of the school as the commanding general of Camp Taylor, the officers representing the adjutant general of the United States, the faculty of the school and the distinguished visitors entered the building and took their places. The opening prayer was offered by Major Chaplain Prudden, the school commandant. The order commissioning the chaplain candidates as first lieutenants and chaplains in the United States army was read by the officer representing the adjutant general. The adjutant of the School for chaplains then administered the oath of office to the newly made chaplains. The address to the candidates was made by Bishop McDowell of the Methodist Episcopal Church.

### Personals

The Rev. J. Coleman Horton has accepted the charge of St. George's, Lusk, Wyoming, and began his new duties on August 1st. Mr. Horton was formerly at Shoshone, Idaho.

The Ven. Joseph H. Dodshon, Archdeacon of the Diocese of Southern Ohio, has been the special preacher this month at St. James' Church, Atlantic City, N. J.

The Rev. Stanley S. Kilbourne, Rector of Gethsemane Church, Minneapolis, Minn., on Sunday, Aug. 11th, preached for Bishop Thurston, who is ill, at Camp Memorial Chapel, Minnetonka Beach.

The Rev. Thomas Atkinson, Rector of the Church of the Nativity, Baltimore, Md., has been appointed by the Church War Commission, at the request of the Bishop of Tennessee, as resident chaplain at Fort Oglethorpe, Ga.

The Rev. Percy W. Jones, for the past two years Rector of St. George's Church, Griffin, Georgia, has resigned and accepted a call to Calvary Church, Americus, Ga.

The Rev. Edward M. Cross, Rector of the Church of St. John the Evangelist, St. Paul, is spending his summer holiday in Wyoming, taking care of the work at St. Luke's, Buffalo, which at present is minus a Rector. Mr. Cross was formerly Rector of St. Peter's, Sheridan, and as Dean of Sheridan had oversight over the territory which he is now so kindly caring for.

Bishop Brewster made his annual visitation to St. Andrew's Church, New Castle, Me., August 15th, admin-

istering confirmation and celebrating the Holy Communion the next morning. The Rev. Floyd Appleton of Harrisburg, Pa., has been in charge during July and August, preaching in disused Colonial churches in the neighborhood on Sunday afternoons.

The Rev. E. H. Merriman, Rector of Emmanuel Church, Rockford, Ill., is now the Church's clerical representative at Camp Grant, Ill., taking the place of Chaplain Wilson, who is leaving for France. Communications relating to men of the Church at Camp Grant should be addressed either to the Rev. Mr. Merriman or to Mr. E. A. Farmer, Y. M. C. A. No. 2, Camp Grant, Ill.

The Rev. John Munday has returned to Port Huron, Mich., and taken up his work again as Rector of Grace Church, after an eight months' sojourn in Los Angeles, Cal., for the benefit of Mrs. Munday's health. During his stay in Los Angeles Mr. Munday served on the clerical staff of St. Paul's Pro-Cathedral. August 4th was the twenty-fifth anniversary of his rectorship in Grace Church Parish.

### Bishop Dunn and Canon Hogbin Sail for Central America

The new Rector and Senior Canon of the Cathedral of St. John Baptist, Belize, B. H., has sailed for British Honduras from New Orleans. He is the Rev. Dr. Hogbin, an English clergyman, who has spent many years in Western Canada. He was Archdeacon of Calgary, but resigned to become garrison chaplain, with the rank of major. This he has now resigned to take up his important post in Central America. The Bishop of Honduras, the Rev. Dr. E. Arthur Dunn, who met him in New Orleans, sailed for Colon Aug. 12th, on his way to Bocas del Tors, Almirante, Port Limm, Germania and San Jose, in Costa Rica. It will be necessary for him again to return to New Orleans, unless he can find quick transportation to Greytown, Nicaragua. In October he hopes to welcome to Belize his brother, the Rev. Harold Dunn, and his family. A diocesan boat of the auxiliary schooner type would make easy this visit to some places where hundreds of loyal Church people have not seen a Bishop for nine years. Considerable support from American Church people for this work and an American branch of the Honduras Association is being formed. The Bishop and Mrs. Dunn are expected in the United States next year.

### The Rev. A. F. Tenney Dies in N. Y. State

The Rev. Albert Francis Tenney, M. A., 71 years of age, for the past twenty-five years Rector of Christ Church, Pelham Manor, N. Y., died on August 10th, after a prolonged illness. He was a native of Massachusetts, a graduate of Amherst and the Union Theological Seminary, was ordained a deacon in 1882, and advanced to the priesthood the same year by Bishop Potter. He had held charges at Briar Cliff, N. Y., and Madison, N. J., and was assistant at St. Ann's Church, Brooklyn, prior to his becoming Rector of Christ Church, Pelham Manor. He was instructor, for a time, of elocution at the General Theological Seminary, and was the author of "Elocution and Expression". During the Spanish-American war he served as chaplain of the Twenty-second New York regiment. The burial took place from Christ Church on Tuesday, August 13th.

### Work of Rector Appreciated

Bishop Fiske of Central New York recently addressed a patriotic meeting in Grace Church, Carthage (the Rev. Frederic S. Eastman, Rector), under the auspices of the Men's Club, and suggested that the parish express their appreciation of the Rector's work by advancing his salary. The vestry promptly acted, and advanced Mr. Eastman's salary 25%, and also paid it for the previous year, beginning last Advent. Mr. Eastman conducts a weekly Boy Scout meeting, with 75 boys enrolled, when the Bible is regularly read.

The Great Club of Great Ideals for Great Americans, which he organized

at the suggestion of Hon. Ben Lindsey of Denver, and who is honorary president, and Mr. J. L. Strickland, a vestryman and enthusiastic boys' worker, as president, had had great success. For years the Rector has been speaking to public schools on these ideals.

### Five Practical Steps at North Dakota Convention

At the 34th Annual Convocation of the District of South Dakota, which met at Gethsemane Cathedral, Fargo, Messrs. A. H. Beer and H. T. Sackett were ordained to the diaconate and several matters of importance were considered in the business sessions, and favorably disposed of as follows:

1. The action taken by the clergy at the clerics of dividing the district into four deaneries. The object of these deaneries is to have small convocations in places where it is impossible to have a large gathering, and to look after the work of the Church in that immediate section. We shall arrange for such meetings the last of October or the first of November.

2. The Church put itself in line with the other portions of the Church and adopted Whitsunday as the Sunday when offerings shall be taken for General Missions under the one day's income plan.

3. That the District Endowment Fund be kept before the parishes and missions in the hope of ultimately releasing the General Board of Missions from providing the Bishop's salary, and that the date for the annual offering of this fund be changed from Whitsunday to the third Sunday in October.

4. The approval of the plan already tentatively in operation to place all stations where there are communicants, not already within a cure, under the care of the General Missionary or Archdeacon, and that rectors and parishes be requested to reach as many Church people outside of their own towns as possible.

5. That clergymen in charge of parishes, and missionaries, search for and register, and as far as possible minister by correspondence and otherwise to all members of the Church who may live in the country round about their cures.

### Death of a Well Known Churchwoman

On the morning of July 11 Miss Nannie Warder died at her home in "The Toronto", Washington, D. C. Her sudden death came as a great shock to her many friends, who gathered to attest by every act of honor their appreciation of her unselfish life. A devoted Churchwoman for years, her life was given to Church service. For six years she held the chair of natural science at Wolfe Hall, Denver, Colo., going from there to take the principalship of St. Mary's, Dallas, Texas. Then, answering the call of her beloved Right Reverend father in God, Bishop Quintard, she accepted the principalship of St. James' Hall, Bolivar, Tenn. Later, she became principal of Noble Institute, Anniston, Ala. Of her work there, Bishop Wilmer spoke warmly.

For the last fourteen years she has lived in Washington, where her unselfish devotion to her aged mother and sister, her interest in the broad issues of her country, gave a fitting climax to a noble life.

The last sad rites were conducted by the Rector of St. Paul's Church, the Rev. Dr. Robert Talbot.

### Notes from Wyoming

A new institution which has this summer been developed in Wyoming is the Church Holiday House, situated at Encampment, the popularity of which is being proved by the number of guests accepting the hospitality of Bishop Thomas. The Holiday House stands next door to St. James' Church, and has recently been repaired and fully equipped for the benefit of the clergy and Church organizations of the district. The property is in the center of the town of Encampment, and but one-half mile from the finest fishing streams in the state, and through the kindness and foresight of the Bishop, a most delightful outing has been afforded to several of the clergy and workers of the Missionary District of Wyoming.

Mrs. M. Belknap Nash of Jackson has been appointed president, of the Little Helpers in Wyoming, to succeed Mrs. R. B. W. Hutt, resigned.

### Dr. Manning's Tribute to Great Britain

The Rev. Dr. Manning, Rector, paid a high tribute to Great Britain and the British people in Trinity Church on the commemoration of the fourth anniversary of Great Britain's entrance into the war. "With good reason, gladly and with whole hearts," said Dr. Manning, "we join in commemorating the day of Great Britain's entrance into the war. On this great day of decision we send to Britain our pledge of comradeship and brotherhood." In the course of an extended message "to her king, her government, and to the men and women of her great free empire", Dr. Manning said:

"We pay our tribute of honor without reserve, of admiration without measure, to your whole people for the part that you have played in these four years. In your great deeds, in the marvelous courage with which you have met the test, we feel a special pride, for you are not only our brethren in arms, we are bound to you by other and still deeper ties. We thank God that our men are now fighting beside you and our brethren of France. They will be with you in ever increasing numbers until the stern task is completed. We shall give our whole life and power as a people to this struggle. Never in any war that we have fought have our people been so united, so determined, so wholly certain of the righteousness of their cause as in this war. The war has made us glory in our close ties with Britain—the tie of a common language, the tie of common principles and ideals, and the tie of a common heritage of liberty, the tie still in large degree of stock and of blood. "The fellowship and brotherhood of the English-speaking peoples does not need to be artificially created nor arranged by treaty. It exists as a fact, and we pray that it may ever endure."

### Four Minute Men in Sunday School

To stir up activity in Sunday school work of Frazier Memorial Church at Phoenix, Maryland, the superintendent has recently put in operation a plan providing for a series of FOUR-MINUTE TALKS on instructive subjects by local laymen. The plan, which is novel, is intended to make the school attractive for grown-ups as well as the children, and promises to be productive of much good.

Other schools may find that this plan would be helpful to them, and we give below a copy of the superintendent's letter to the first speaker: "To promote the efficiency of the Sunday school, I am arranging, beginning next Sunday, to have a series of FOUR MINUTE TALKS, one each Sunday morning, by representative men of our locality on subjects that will be interesting and instructive.

"The success of the school can be assured only through the loyal cooperation of all whom it affects, and I hope that there will be a hearty re-

sponse to any calls that may be made to carry out this program.

"On the slate for the month of August, I have selected you to speak next Sunday on 'Loyalty', and will thank you to advise me at your earliest convenience whether or not you will be able to keep this appointment."

This Sunday school subscribes to THE WITNESS, and its aim is to put a copy each week in each home connected with the school.

### Woman Worker Wanted in Porto Rico

In a letter recently received by the Rev. Dr. Gray, secretary of the General Board of Missions for Latin America, the Rev. Lefferd M. A. Haughwout, Priest-in-Charge of Holy Trinity Church, Ponce, Porto Rico, makes the following appeal:

"I feel the time has come when I must lose something of my inherent diffidence in speaking of my wants, for the work in which I am so deeply interested, and for which I am devoting important years of my life is at a standstill because I cannot secure a satisfactory woman worker. There is no one to teach in the Sunday school. \* \* \* There is no one for the little children. \* \* \* Since Easter we have had no music for Church or Sunday school, for lack of an organist.

"In fact, the work is going back, and all that I have accomplished so far will be lost unless a competent helper is sent at once. It is absolutely essential that she be able to take charge of the music.

"I simply must have some one, even if it is necessary to put a full page advertisement in The Spirit of Missions. Nor shall I be happy if it takes another winter to get some one. She must be on the ground not later than November 1st, and I want the very best there is, not a mere filler-in.

"The war has put new conceptions of efficiency into all of us, and we cannot be as tolerant of things as formerly. I don't believe our missionary 'administration' wants us to be. Won't you please do what you can to help?"

### Vesper Hymn

Saviour, now the day is closing,  
Hear our heart's last prayer to Thee;  
In Thy hand hold Thou reposing  
Battle men on land and sea.

Saviour, hear the last faint sighing  
Murmured by the stricken brave;  
Whisper to his soul, when dying,  
Ransomed life beyond the grave.

Saviour, lower we are bending;  
Hear tonight the warrior's prayer;  
Visions of his loved ones sending,  
Nestling in Thy tender care.

Saviour, hear our supplication;  
Let not war our lives enslave;  
Peace compel to every nation—  
Rescue freedom from the grave.  
—John K. Blogg.

May 31, 1918.

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