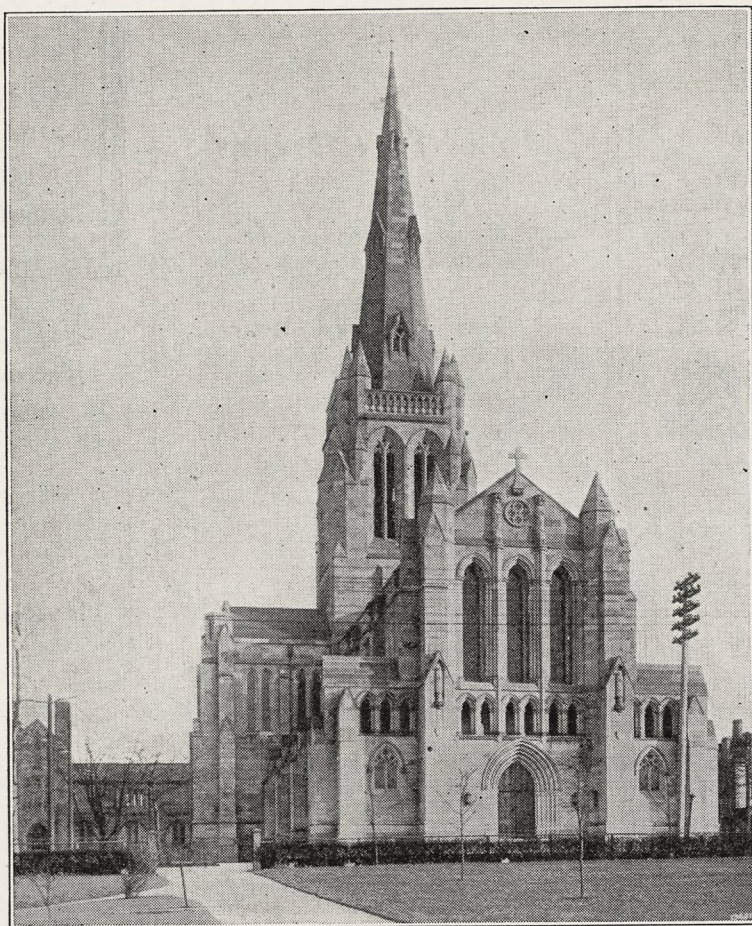


# *The* **WITNESS**

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## PRAYER BOOK AS MYSTERY DRAMA

### *Discovering the Prayer Book*

By

IRWIN ST. JOHN TUCKER

#### PART VI.

FROM the point of view of a newspaper writer, the Book of Common Prayer is a masterpiece of psychological insight, of dramatic sequence, and of clear, forceful and picturesque language, the like of which does not exist elsewhere.

Those men who compiled the original English Book were skilled in the Roman ritual, and familiar with that of the Greeks. They knew the mass from daily celebration of it. They knew the breviary from constant recitation. And the book they gave us comprises a distinct improvement, carefully planned and worthily executed. Changes since then have carried on their fundamental philosophy of worship. But it has seemed to me frequently that in this discussion of liturgical changes, the magnificent simplicity of the structure of the book has been ignored as if, indeed, many commentators were unaware of it.

I am weary to death of liturgical teachings which begin with "In the year of such and such a king, such and such a prayer was authorized;" or "This prayer was compiled by Bishop Thisandthat, adapted from suchandso a liturgy, which was taken from this other compilation." A lawyer in New York once remarked "Don't you love to read over the dates of the various prayers!"

This is as idiotic as saying, "Our marriage is happy because at the time we were made man and wife, Grover Cleveland was President and the Tariff Bill had just been repealed." The essence of a happy marriage is "Do you love each other?" The essence of a liturgy is "Do you mean it?"

Let me tell you first how I rediscovered the Prayer Book from the re-write desk of a newspaper. Then let us discuss it from the point of view of a dramatic writer.

The task of a re-write man is (as I have previously remarked) to weave together into one compact whole many threads of an incident narrated to him by different people. In doing so he must consider the people who are to read his paper and the time at which they will read it. He must cast it in a form that will be picturesque. He must tell the main incidents first, and give so complete a summary in the first paragraph or two that if it happens that a great press of news requires the shortening of his story, it can be done by lopping off the concluding paragraphs without loss, so that the whole will not have to be rewritten.

So I drew up the rules of rewriting for my own guidance. They are, in order of importance:

1. The point must be in the lead.
2. A good summary must follow.
3. The language must be picturesque.
4. The story must be true.

Point No. 1 means that out of the great tangle of events comprising any one story, that one fact which is of most importance to the people who are to read the story, at the time they are to read it, should be the first sentence. Many times a story contains a fact which was of great importance a day or so ago, or which will be very vital in another week. Many times it contains information very vital to people in Los Angeles or New York, but which does not interest Chicagoans. If one is writing for a drug trade magazine, a fact very interesting to hardware salesmen or locomotive

engineers does not appeal to his own constituency. The "point" of the story is that one thing which interests the people who will read it, on the day they are to read it.

Point No. 2 means that immediately following this opening statement must be a short presentation of the principal results to follow, so that if all but the first paragraph or two of the story are lost, the essentials still will be there.

Point No. 3 means that events of transcendent importance can be made uninteresting by dry narration. Figures showing a great falling off of national trade, or a bank crisis, or great mortality, can be made either interesting or uninteresting by the language in which they are presented.

Point No. 4 is placed last because frequently a good story is a work of the imagination. Feature stories may be embroidered without offense. Only news stories must be strictly accurate.

#### WHAT PRAYER BOOK IS

Now having drawn up these points for my own guidance, I said one day, "The Prayer Book is a rewrite of the Bible. Let us see how it lives up to my rules. If it is a good job, the one fact, in all the sixty-six books between Genesis and Revelations, which is most important to the people who are in the church at the time service begins, ought to be the opening sentence."

And it is. Search how you will, you cannot find an apter beginning, a fact of more transcendent importance at the time service begins to the people in church, than the opening sentence.

"The LORD is in his holy Temple;



*Let all the earth keep silence before HIM."*

It is a trumpet call, a sanctuary chime. God is here; never mind the preacher, the choir, the other people in the church. Forget troubles and worries; God is here, nothing else matters.

This book goes on with a marvelous psychological sequence. If God is here, what manner of God is he? How shall I approach him?

*I was glad when they said unto me "We will go into the House of the Lord."*

But there is an obligation connected with my presence here:

*"Let the words of my mouth, and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my redeemer."*

And finally, because God is Our Father, not only My Father, comes the necessary result, the mental attitude toward other worshippers:

*"Grace be unto you, and Peace, from God our Father, and from the Lord Jesus Christ."*

This is not only good newspaper. It is good drama, with God and you as the principal actors, and with the stage set for that stupendous mystery, the invitation to which says, "Accompany me, with a pure heart and an humble voice, to the Throne of the Heavenly grace."

Thus the first point is made good. Let us consider further.

Point No. 2 is "A good summary must follow." Here, in the Prayer Book's opening sentences, directly following those which place you face to face with God, is a summary of the Life of Christ, told in the words of the most vivid and unforgettable speakers that could have been chosen.

Look at them, as the Sentences call up before you their flaming figures.

*"Repent ye, for the Kingdom of Heaven is at hand."* It is John the Baptist, in his raiment of camel's hair, standing at the fords of the Jordan, calling for converts with all the burning intensity engendered by his eighteen years in the desert;

*"Behold, I bring you good tidings of great joy"*—It is the angel of the Nativity who speaks, announcing to the shepherds who kept the Lambs of God, the Temple flocks round Bethlehem, that their labors were ended, for the true lamb of God was born into the world;

*"From the rising of the sun, even unto the going down of the same"*—It is Malachi, the mysterious Last Voice of the Old Testament, he who predicted the coming of Elijah before the great and terrible Day of the Lord; and he is predicting now the world-wide spread of the faith;

*"Is it nothing to you, all ye that pass by?"*—Jeremiah speaks, and the words describe Christ suffering on



BISHOP LAWRENCE  
In charge of European Churches

the hilltop beside the road out of Jerusalem;

*"He is Risen; the Lord is Risen indeed"*—The Angel of the Resurrection speaks, and the joyful Apostles answer;

*"Seeing that we have a great High Priest that is passed into the Heavens, Jesus the Son of God"*—It is the unknown writer of the Epistle to the Hebrews who speaks now; he—or she—who wrote that most marvelous book which bridged the chasm of despair that fell athwart the believing world, when Jerusalem was destroyed by the armies of Titus;

*"Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come!"*—It is the voice of the myriads before the throne of God, in the vision of the Revelation.

#### SENTENCES OF PENITENCE

Then follow ten sentences of penitence, depicting in a sequence just as vital and inevitable the impact of a realization of these truths upon the worshiper, closing with a sentence which many a time may serve as an exhortation to confession—"If we say that we have no sin, we deceive ourselves"—ourselves, not God!

Point No. 2 is made good, and so is No. 3, that the language must be picturesque, and No. 4, that the story must be true!

Sentences for evensong vary slightly from those for morning, and are perhaps more exquisitely beautiful. There are 27 sentences in morning and 28 in evening prayer. Of these, 15 are the same in both.

Sentence No. 2 in Evensong loses

much of its beauty by its translation. "House" in Hebrew means both the dwelling and the family, or children, as "house of Aaron," or "house of Jacob." Read it thus:

"Lord, I have loved the *home of thy children*, and the place where thine honor dwelleth!" and see how wonderfully it gains.

Once a young woman came to me after an evening service in New York, and she was crying. She said, "All day I have been attending a meeting of a radical committee, and there was so much bickering and bad feeling and wire pulling that I had just about lost my faith in humanity. Then I happened by here, and came in, and you were just saying that opening sentence, "Behold, the tabernacle of God is with me!" and it has been singing in my heart ever since. It brought me back my religion!"

What shall you do in church before service begins? Meditate on these sentences. Let them soak into your comprehension. If you make any sort of a genuine effort to appropriate them, they, and the grace of God working through them, will leave you definitely cleaner and stronger than when you began. They are soul-cleansing medicine.

## Preacher, Pulpit and Pew

By E. P. Jots

A certain ramous actor sometimes shows interest in the lesser lights about him. One day he was conversing with one of his stage hands. "And what, my good fellow, is your vocation?" queried the condescending matinee idol.

"I'm a Baptist," was the reply. "No, no, that is your belief. I want to know your vocation. For example, I am an actor."

Said the scene shifter: "Naw, that's your belief."

As a result of an incident at a recent marriage performed by him, a justice of the peace in Missouri has posted the following sign in his office: "Brides must not kiss the justice of the peace."

Sunday School Teacher: "Now, Willie, what happens to a man who never thinks of his soul, but only of his body?"

Willie: "Please, teacher, he gets fat."

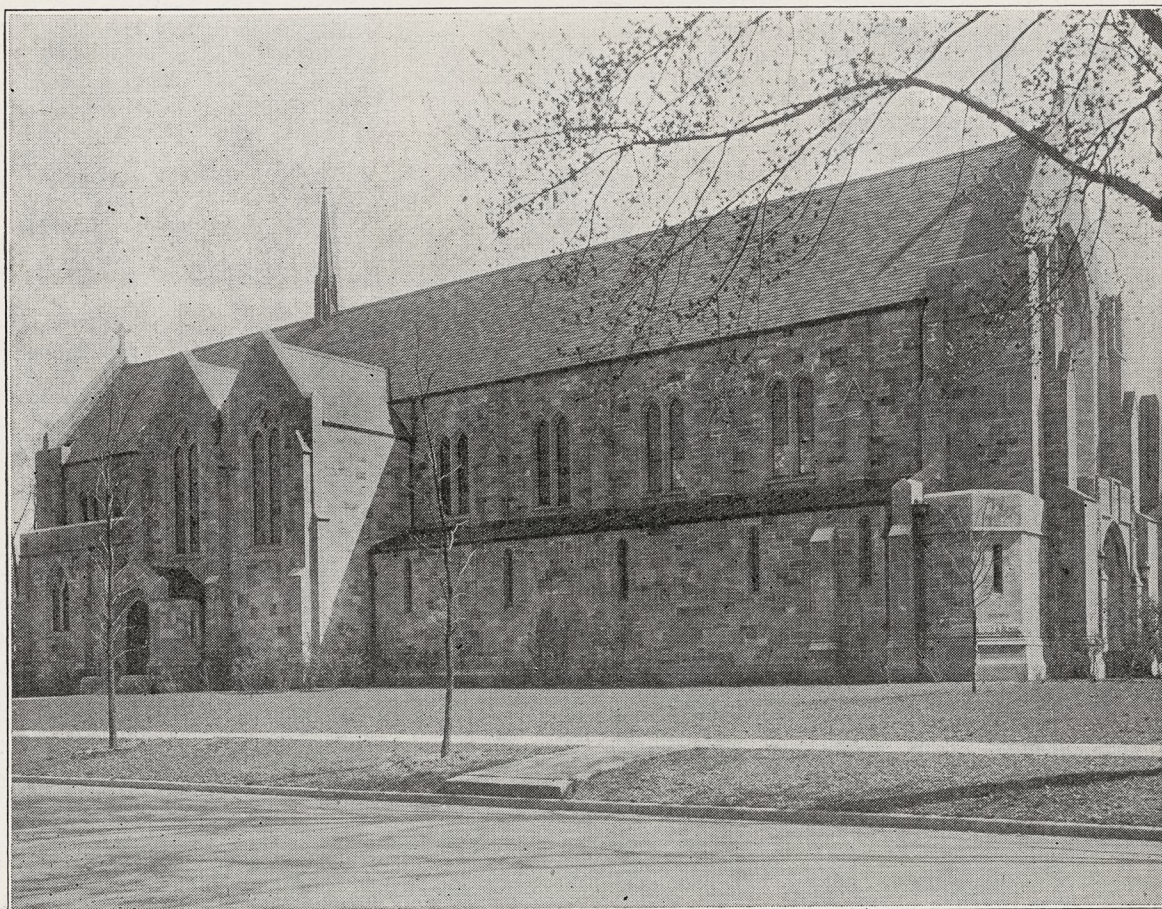
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"Papa, were all the animals already on earth when Adam and Eve lived in the Garden of Eden?"

"Why, of course, my boy."

"Then what did the clothes moths live on?"





EMMANUEL CHURCH, LAGRANGE, ILLINOIS

## BUILDING CHURCHES OF STONE

### *For Divine Worship*

By

BY H. S. BRIGHTLY,

*Director, Architects' Service Bureau, Bedford, Indiana.*

IN THE building of homes there is a great range in style of design and in material from which to choose, depending largely upon the personal taste of the prospective owner. In the building of churches there are but a few dominant styles, and really but two classes of material that are generally considered suitable—suitable in degree of durability or weathering qualities and consequent permanence in beauty, and as a means of expressing appropriately in a dignified way, the spiritual ideal on which all branches of Christian faith are based.

That the walls of such a building should be constructed of some sort of masonry, it appears offhand should be a foregone conclusion, based upon the usage requirements of these structures. Being built to house, for an indefinitely long period, the religious worship of a number of people, such buildings must be of permanent con-

struction, in which the element of maintenance cost has been reduced to the lowest possible degree and furthermore should be constructed as nearly fireproof as practical considerations make possible.

That they should be dignified and beautiful seems to require no comment, for this has been an acknowledged fact during the centuries of church buildings throughout the Christian era; beautiful not in a fanciful or frivolous way, such as may often seem appropriate for certain other types of buildings, but beautiful in a truthful and spiritual way through the use of good materials, honestly built, free of sham and meaningless ornament, bearing the stamp of honest draftsmanship in their shaping and erection.

Materials, therefore, that are beautiful and appropriate, in and of themselves, which require no great amount

of ornamentation or enrichment, but which also lend themselves readily to such artistic expression of the designer's ideas and scheme of ornamentation that may be appropriate to the particular church structure. The fact must not be overlooked that a church building, however simple in point of design and plain or devoid of so-called architectural expression, is nevertheless a temple to the religious ideal of the communion which it serves to house.

There are, therefore, as previously stated, but two major materials that seem to fulfill the requirements of the exterior walls—brick and stone—but in these two materials the builder of churches has a wide range of choice in securing the effect desired for any particular type or style of church building.

With certain styles of architecture



—Byzantine, Lombardy, Romanesque and American Colonial—and certain other specific types, brick may seem to be the appropriate material, but even here it is invariably necessary that such buildings, for their proper expression, be appropriately trimmed with a light colored stone capable of carrying the architectural detail which cannot be executed in the brickwork of which the plain surface or field work of the walls is built.

Stone, therefore, is by far the most appropriate material for the walls of church buildings and the one material that it is possible to use successfully when the church is designed on any of the many so-called churchly styles of architecture, which run the full gamut of the Classical and Medieval architectural styles; that in the Classical are invariably based upon Greek or Roman temples and Basilicas, Renaissance Churches and Cathedrals; and in the Medieval, all the way from early Romanesque and Norman styles down through the many phases and developments of the Gothic periods, to its culmination in the Great Cathedrals that stand throughout Europe today as monuments to the religious fervor of those ages when the civilized people of the world were gradually finding their way to a new and better mode of thought and life.

The majesty of stone as evidenced by the very rocks of which it is formed, are in themselves a commanding factor that expresses the attribute of strength, truth, force, permanence and other elements in the foundation of all religious beliefs. When we have combined with these elements, not only the rugged and often dark and sombre beauty of rough rock, but also the added element of a light, pleasing color-tone and a fine texture that enables the stone to be cut and carved quite readily into the many beautiful forms required by the architectural embellishment of the design, or the enrichment of plain surfaces, then the very acme of suitability for church structures seems to have been reached. For here we have a material that expresses truth, in keeping with the precepts of the New Testament, that is in a more pleasant and beautiful way and in keeping with the modern trend of religious thought. For here seems expressed not the dark and sombre feeling of the vengeful Jehovah of the Old Testament, but the light and life-giving God of the doctrine of Christ.

This feeling of beauty, consistent with the modern ideas of religious thought, is probably more than anything else responsible for the departure from the older rather too sombre effects in church structures, as exemplified by the recent work of some of the best architects, in which the some-



WASHINGTON CATHEDRAL

what gloomy architecture and decoration of past generations has given way to an equally spiritual, though lighter and brighter, may we say, more heavenly effect.

The Anglican Church has been very consistent in the use of stone for her church buildings, and has generally been very happy in the choice of the styles used as the basis for church designs. A great majority of these have been based upon an appropriate adaptation of some good phase of the Gothic style, or in some of the smaller buildings, based upon the village churches of England; the latter frequently built of rough local stone obtained from some nearby quarry, also most appropriate, and doubly beautiful when trimmed with a lighter stone that permits some of the desired elements of architectural expression to be incorporated in the building.

In the larger church building there is no material more suitable, none usually as rich and handsome in appearance and as expressive of churchly character as a light colored limestone, such as that quarried in Southern Indiana, for it combines beauty of appearance and fine weathering qualities with all of the structural properties that are necessary in a material that is used for facing the

exterior walls and exposed parts of permanent buildings,

Quite similar to the Portland Limestone of England, and vastly superior to the Limestone of France, of which so many of the European cathedrals are built, it is a time-tried and proven material, even in this comparatively young country of ours, where it has been used for over 50 years in some of our finest buildings, religious, public and private. And if one wants to look further back, it is only necessary to seek evidence in the pyramids and temples of ancient Egypt for limestone, a much less pure and structurally perfect stone than that of Indiana, was the favored material of the early Egyptian builders.

There is certainly no material, that by a happy combination of all around merit, structural properties, workability, appearance and weathering properties, is so eminently suited for use in church buildings. To these it adds the advantage of low cost, for there is no other building stone that can be quarried and worked so readily by machinery, and as a result of this is quite so low in cost. In fact, the cost is often astonishingly low, in comparison with any of the manufactured substitutes for stone that could be used. This makes the use of



natural stone justified, even where the building appropriations must be held down to the lowest limit, for there is never a time when synthetic substitutes any more than cheap, flimsy construction of any sort, is justified in the building of churches. Then, where economy is an important factor in the problem, it is possible to employ a readily worked stone of this kind in a rougher way as masonry for the field work or plain areas of walls, using cut stone only for the trim, in a manner somewhat similar to where the plain portions of walls are built of rough local stone masonry. For this purpose the stone is furnished to the mason builder in the form of rough sawed strips of the thickness and width required in random lengths, which are readily broken into the units of length required, by masons on the building site as the work of erecting the walls progresses, eliminating all of this plain wall work from the cut stone contract. Using the limestone in that manner is especially appropriate where the stone-work is to be laid up with an informal scheme of jointing, such as range work, or in some form of Random ashlar, as shown by the two churches illustrated in the issue.

A stone church built in this way is not only most appropriate in exterior appearance but can very often be built at only a slight increase in cost over brick or any other type of rougher wall masonry that might be used.

Where the main or plain parts of the walls are built of brick, either on account of cost restriction or individual preference, or on account of the style of design, it is an almost invariable custom to use a light colored limestone such as the famous Indiana product for trim, both because there is no other material that is so readily worked and consequently available from the standpoint of cost, and because the pleasing, light color-tones of this fine, natural stone form such a delightfully satisfactory contrast to the brickwork, quite regardless of whether a red, brown or buff brick is used.

Thus, in what is now so aptly termed The Nation's Building Stone, the builder of churches has not only the most handsome material for religious structures, a material that will magnify the beauty of the architect's design and age gracefully with the passing years, but also a material that is sufficiently low in cost in any of its forms to be always economically available, and logically the preferred material, for church exteriors of all types, from the smallest parish church to the largest city church.

The use of this fine, light colored limestone is not confined to the exterior of churches, however, as the

more uniform grades of this stone, on account of its uniform texture and color-tone, is just as adaptable for beautiful interiors, for chancel fittings, reredos, rood screens, pulpits, etc. A number of the most elaborate and costly church interiors in America are constructed of beautifully carved Indiana Limestone, veritable symphonies of praise to God, wrought by the hand of man in this stone, the Creator's greatest gift to the church builders of America.

The picture on the cover and that at the head of this article are examples of two leading Episcopal Churches built of Indiana Limestone.

## Anniversary of the Girls' Friendly

Reported by  
Gladys W. Barnes

A GREAT meeting of the Girls' Friendly Society in America took place in the Hotel Statler, November 2-6, marking the fiftieth anniversary of the founding of the first parish branch of the Society in the United States, observed in connection with the triennial meeting of the G. F. S. National Council. Registration, totalling over 1,200, was unprecedentedly large and represented every part of the country. All national officers were present, including all the eight Provincial vice-presidents. An epoch-marking innovation this year was the presence of young "member-delegates" voting in the Council, seats and votes heretofore having been limited to officers of the Society.

The program was carefully built around a central theme of "Widening Horizons," and was crowded with events and ideas both useful and inspiring, far removed from the perfunctory round of meetings that too often afflict conventions.

Distinguished speakers and visitors including Bishop Murray, all three Massachusetts bishops, Bishop Oldham, the Rev. F. J. Cotter of Wuchang, Dr. Miriam Van Waters of the Los Angeles Juvenile Court, author of that widely known little book, "Youth in Conflict" (and a member of THE WITNESS' Famous Episcopalians Club), Dr. Adelaide Case of New York, Deaconess Newell, formerly of Mexico; and also a great number of outstanding personalities among officers and delegates.

Among the chief events was the International Dinner, at which Bishop Oldham roused a thousand people to their part in "Christianizing International Relations." Before his address, some delightful Polish girls from the Lowell Y.W.C.A. International Institute danced in Polish cos-

tume. Another event was a Missionary Luncheon where, with Miss Helen Brent presiding, more than a thousand heard Deaconess Newell and Mr. Cotter discuss missionary problems, Mr. Cotter contrasting the earnestness of the little band of Chinese Christians with the carelessness of many complacent American Church people. At the luncheon, eight colored girls in costume represented G. F. S. work in the Philippine Islands.

There was a beautiful pageant, in Symphony Hall, written for the occasion by Miss Era Betzner of New York, and directed by her, with a cast of over 750, from 72 parishes in four dioceses.

On Sunday in Trinity Church there was a corporate Communion and annual memorial service at 8, and at 4, a closing Festival Service, with Bishop Murray preaching. There were daily early celebrations of the Holy Communion in Trinity Church and elsewhere. On Sunday morning several hundred delegates made a pilgrimage to St. Anne's Church, Lowell, where the first G. F. S. branch in this country was founded fifty years ago by Miss Elizabeth Edson. The chaplain of that first branch, Rev. Alfred E. Johnson, preached at this anniversary service.

Each morning, Dr. Adelaide Case led the delegates in a meditation on their companionship with those "Pioneers of Progress," the people of the Bible. Two series of exceedingly valuable discussion groups were conducted, under the general direction of Mrs. Harrison Elliott, of New York.

As picturesque as a pageant was the meeting on Thursday night planned to give special recognition to the young members of the Council. One young girl, Gladys Thompson of Trinity Church, Pittsburgh, Pa., presided and three others, Doris Hilton of Christ Church, Andover, Mass., Winifred Leyland of St. Paul's, Newport News, Va., and Margaret Hammond of St. Luke's, San Francisco, with charming frankness spoke to the theme, "Youth Scans the Horizon." A summary was given by Dr. Van Waters, out of her most intelligent and sympathetic understanding of present-day American youth.

Reference should of course be made to *The G. F. S. A. Record* for official reports of the business sessions. A new national president was elected, Miss Margaret M. Lukens, of Conshohocken, Pa., formerly vice-president for the Third Province, now succeeding Miss Frances W. Sibley, who has been president for thirteen years. Three new vice-presidents were elected: Mrs. Prescott Lunt of Rochester,

(Continued on page 14)



# NEWS OF THE EPISCOPAL CHURCH

## In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Synod of the Province of New York and New Jersey is always an interesting event. It is being held this year at Christ Church, Rochester, New York, November 15-17, which makes it impossible for us to give a report of it in this issue, but since the program is here we will set that down and let you write your own superlatives. On the first evening a service, with addresses on the Lausanne Conference by Bishop Ferris and the Rev. George Craig Stewart of Evanston. The next morning, after the services and the business meeting, a conference on Evangelism, Bishop Oldham of Albany presiding, and Mrs. Samuel Thorne as the speaker. The delegates and friends eat at one o'clock; maybe listen to speeches also, though none are announced. At two there is a conference on Missions with the following speakers: Bishop Carson of Haiti, Bishop Colomere of Porto Rico, Rev. A. Villafane, who is to tell of the social conditions in Porto Rico, Mr. William B. Newall, an Indian worker in the diocese of Western New York (there are Indians there, in case you don't know it), and Rev. Harrington S. Littell of Hankow, China. Religious Education later in the afternoon, the Rev. Charles S. Lewis presiding. That evening a banquet, again with no announced speakers.

The Social Service Commissions are putting on a program also; Bishop Stearly presiding. The Rev. Harold Holt is to tell of the Program and Ideals of the National Department; then there will be a conference on the work of the Church Mission of Help. In the afternoon the Rev. Alfred S. Priddis of Buffalo speaks on Cooperation with other groups in social action, and the Rev. Charles R. Allison, Rev. L. F. Chard and Rev. E. S. Ford are to speak on rural work. You will understand of course that business sessions are mixed in with these entertaining conferences. The Woman's Auxiliary program takes up a day with Miss Helen Brent and Miss Grace Lindley down as the speakers. In addition to all this there are to be meetings of the Girls' Friendly, Church Mission of Help, Periodical Club, Daughters of the King, Guild of St. Barnabas, Brotherhood of St. Andrew, and, as that fellow says over the radio, "what have you?"

\* \* \*

There is an announcement on the

### FAILS TO ELECT

After balloting for three days in an effort to elect a bishop coadjutor, the convention of the diocese of Fond du Lac adjourned in a deadlock and postponed action until the annual meeting of the diocesan convention next year. The candidates were the Rev. Don Frank Fenn of Minneapolis; the Rev. Spence Burton, S.S.J.E., of Boston; the Rev. H. L. Bowen of Chicago; the Rev. Harwood Sturtevant of Racine; and the Rev. C. W. Bothe of Stevens Point, Wis. The Rev. Frank Gavin of the General Theological Seminary received one vote in each order on the first ballot.

back page of this paper which should be of interest to Church people; the Religious Book Club which is to send to its members each month the best new book in the religious field. The selection is to be made by a committee of outstanding leaders, the Rev. S. Parkes Cadman, Bishop Brent of Western New York, Rev. Harry Emerson Fosdick, Bishop McConnell of the Methodist Church and Miss Mary Woolley, the president of Mount Holyoke College. In this day of mass production of books such a service is a real one which will be taken advantage of by thousands of Church people.

\* \* \*

Rev. Murray Bartlett, president of Hobart College, was the preacher at the midday services at Trinity Church, New York, November 7-11; from the 14th to the 18th the preacher is the Rev. Cyril Hudson of England, this year of the faculty of the Berkeley Divinity School; the Rev. William B. Kinkaid, in charge at Trinity, is to preach from the 21st to the 25th and the Rev. Frank Gavin, professor at the General Seminary, preaches from November 28th to December 2nd.

\* \* \*

At the recent State meeting of the Welfare Workers at Joliet, Ill., there was a meeting held at the suggestion of the Chairman of the Department of Christian Social Service of Springfield, Rev. R. Y. Barber, of representatives from the three Dioceses in the state looking towards the forming of some united

effort of work along the social service line. While the number of workers were small at the meeting yet it was an earnest gathering and under the fine leadership of Deaconess Fuller, of Chase House, Chicago, there was organized a Guild of Episcopal Welfare Workers. Rev. A. Newberry will be the first presi-

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dent and Miss Kathleen Moore, Chicago, secretary-treasurer.

The big objective for the year is to find every Churchman who is engaged in welfare work in the state and work to get as many as possible to go to the next state meeting in Quincy, Ill. next fall, when it is hoped that we can have our corporate communion, breakfast and then a round table to plan for the future.

We are the only religious body that is making any concerted move to take any interest in this great band of workers and to let them know we are with them in all their work.

\* \* \*

The sixth annual conference of Church Workers Among Colored People in the first and second provinces held their session at St. Mark's Church, Plainfield, New Jersey, beginning the evening of October 5th, and closing on the night of October 7th. The conference was welcomed by the Hon. J. T. MacMurray, Mayor of Plainfield, the Rev. E. V. Stevenson, rector of Grace Church, and the Rt. Rev. A. W. Knight, Bishop Coadjutor of the Diocese of New Jersey, with a response by the Rev. G. F. Miller of St. Augustine's Church, Brooklyn. The sermon was by the Rev. J. H. Johnson of St. Cyprian's Church, New York City.

The president, the Rev. George M. Plaskett, made the annual address, in which he stressed, among other matters of importance and interest to the conference, the necessity of the conference establishing a scholarship fund, the interest of which may be used to assist deserving students. The conference went on record as committed to such a plan. Each parish and mission in the provinces will be expected to bring to the conference year by year a small per capita tax, the increase of which in time will give a substantial sum as the principal. The Woman's Auxiliary voted \$126 as a nest egg for this purpose. With the election of the same officers the conference was organized for the coming two years; the Rev. George M. Plaskett, President; the Rev. C. Canterbury Corbin, Vice President; the Rev. William N. Harper, Secretary; Mr. Joseph H. Brown, Sr., Treasurer. The Church Service League elected the following officers for the first time: Mrs. William McKinney, President; Mrs. Maude Cole, Vice President; Mrs. Laura McCoy, Secretary; Miss Josie Phillips, Treasurer.

The following papers were read and discussed: "Is the Church a Non-essential?" Rev. P. G. Moore-Browne; "A Prospect for Worship in the Church School," Rev. S. H. Bishop; "Why Men Go To Church,"

Mr. Harry Mars; "Missionary Activities," Miss Josie Phillips. Very helpful addresses were made by the Rev. W. D. McClane and the Rev. N. P. Boyd on "Missionary Activity in Urban Centers." Miss Mary E. Moore of Hiddenite, North Carolina, addressed the Conference about her work among the mountain negro children. Two addresses: "A Woman's View of the Chinese Situation" by Mrs. Hollis S. Smith, and "A Man's View of the Chinese Situation," by her husband, the Rev. Mr. Smith, both of Shanghai, China, were very informing and created a good deal of interest. The delegates and visitors had the privilege of listening to two fine addresses, one by

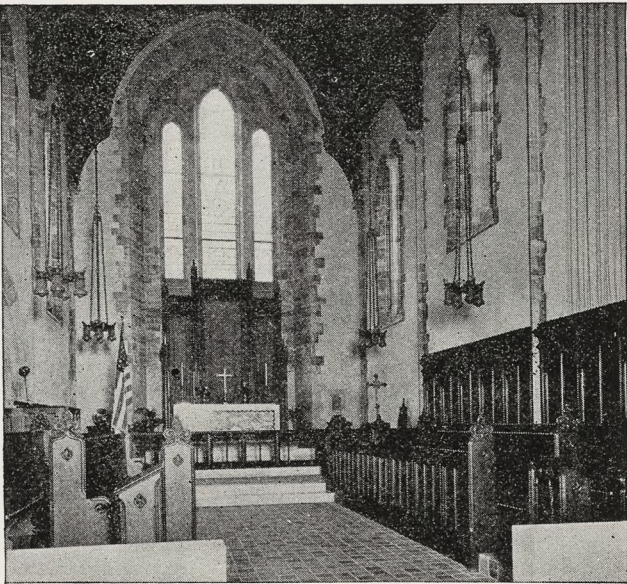
Bishop Matthews of New Jersey, and the closing address was a most heartening and inspiring one by the Rt. Rev. Wilson R. Stearly, Bishop of Newark, and president of the Synod of the province of New York and New Jersey.

\* \* \*

Throughout the country Child Labor Day will be observed for the twenty-first year on the last weekend in January. As in former years, this will be the occasion for religious and educational organizations, women's clubs and other interested groups to bring to the attention of their members the fact that the problem of child labor is not yet solved.

Child Labor involves more than

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the mere question of the age at which a child should be allowed to go to work. It includes the prohibition of all work for children under 14, and of dangerous work for children under 16; it includes the establishment of an 8-hour day and the prohibition of night work for children under 16; and evidence that the child is strong enough for work.

Few states have adequate protection in all these respects. In 14 states the law carries an exemption which makes it legal for children under 14 to work in factories or canneries, at least out of school hours; in 11 states children are permitted to work 9 to 11 hours a day; in 17 a physician's certificate is not required of a child starting work; in 28 children of 14 may work around explosives; in 22 they may run elevators; in 17 they may oil and clean machinery in motion.

To make known these facts of child labor and to stir the public to demand their correction is the purpose of child labor day—January 28 for synagogues, January 29 for churches, and January 30 for schools and clubs.

The National Child Labor Committee, 215 Fourth Avenue, New York City, will send free of charge to any interested groups an analysis of the law of their state and other material to aid in the observance of Child Labor Day.

\* \* \*

Unsolicited gifts from contributors living in the south seas and near the arctic circle have been received by Washington Cathedral. This indicates, it was pointed out, the widespread interest in the cathedral undertaking. A nation-wide campaign under the leadership of General John J. Pershing and other eminent men is now in progress to raise \$6,800,000 immediately and \$30,000,000 ultimately for the completion and adequate endowment of the cathedral and its associated institutions.

One gift was from the Philippine Islands, a draft of \$50 being sent as the contribution from the Cathedral Parish of St. Mary and St. John, P. I., toward the Washington Cathedral fund.

From the far north came \$12.15, the gift of Christ Church Mission, Anvik, Alaska. "I feel that it is good for us to be in touch with so

significant a work as the building of the Cathedral in the National Capital," the Rev. John W. Chapman, in charge of the Alaska mission, wrote.

\* \* \*

Following a successful Church School Institute held in October, the Department of Religious Education of the Diocese of Georgia, with headquarters in Christ Church Parish House, Savannah, has arranged a program of study in credit giving courses to be given in a Normal School to be conducted by the Department from November through June, for the Church School teachers in the Savannah parishes and others both in the city and diocese. The courses are as follows: for November, "Methods and Materials for Kindergartens"; December, "Church School Administration"; January, "Religious Drama"; February, "Story Telling"; March, "Principles of Christian Social Service"; April, "Materials and Methods—Primary Department"; May, "Worship in the Church School"; and June, a Ten-Day Normal School in the new diocesan camp to be built on St. Simon's Island.

Grade conferences in preparation for the Sunday lessons in the Christian Nurture Series will also be held each month at the Department's headquarters, during the teaching

months, four lessons being taught for the month in nine grades.

\* \* \*

By action of the National Executive Committee of the Brotherhood of St. Andrew at its recent meeting, the Rt. Rev. John G. Murray, Presiding Bishop of the Church, was elected Honorary President of the Brotherhood and on October 31st his acceptance was received. In his letter of acceptance he said: "I am acting affirmatively because of my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time. Especially is there a vocation for it in the carry-on work of the Bishops' Crusade and by return to consecrated service along the lines of first principles, with Divine guidance and blessing, the members of the Brotherhood will find immediate and continuing opportunity for the successful accomplishment of their original purpose. With such mind and in such endeavor I shall esteem

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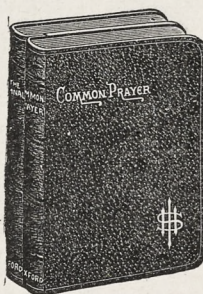
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\* \* \*

Under the leadership of the Rev. William Way, D.D., rector of Grace Church, Charleston, South Carolina, a week of special services was held in St. John's Church, Montclair, N. J., the Rev. James T. Lodge, rector, beginning Sunday, Nov. 13th, and continuing through Friday, Nov. 18th. Careful preparation had been made by a special committee of the vestry under the direction of Henry C. Quigley, Sr. The rector has held six discussion group meetings for the entire parish, using Dr. Sturgis' last book, "A Church Awake." The men of the parish arranged and conducted six cottage meeting groups in as many geographical centers of the parish at which time personal religion has been stressed. There have also been held several congregational meetings to practice hymn singing for the week.

\* \* \*

The Synod of the Province of the Southwest held its 11th session at St. Mark's Church, San Antonio, on October 18-20, the guest of the Diocese of West Texas, the Rt. Rev. Wm. T. Capers, Bishop.

The outstanding features of the three days' meetings were the inspirational addresses by the following speakers:

The Presiding Bishop, the Most Rev. John G. Murray, who preached at the opening service and delivered three addresses during the conference; the Rt. Rev. James Wise, Bishop of Kansas, who spoke on "Standing by the Program of the Church;" the Rt. Rev. Clinton S. Quin, Bishop of Texas, and Miss Margaret Weed, of the Diocese of Florida, who spoke on the "Evaluation of the Bishops' Crusade;" the Rev. S. Harrington

Littell, of Hankow, China, who brought an especially inspiring message of the future work in China; the Rev. Bertram E. Brown, of Tarboro, N. C., who spoke enthusiastically of what might be accomplished through rural missions; Mrs. A. A. Birney, National President of the Daughters of the King, and Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary, both gave inspiring talks along their respective fields of service; and the Young People's Rally and dinner, in charge of Miss Dorothy Fischer, Secretary of the Young People's Department of the Diocese of Texas, was a fitting climax to the three days' meetings.

The Province of the Southwest is one of the largest, comprising the states of Missouri, Kansas, Oklahoma, Arkansas, Texas and New Mexico. The attendance was very representative of all the dioceses and missionary districts, and the spirit of fellowship and harmony was especially fine.

St. Mark's, of San Antonio, the Rev. Rolfe P. Crum, Rector, with its new Parish House and Educational Building, played the part of host for the diocese, and the new buildings and modern equipment gave an added interest to the Conference.

\* \* \*

As a part of the church program for the Armistice Day period, a

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large delegation of representative leaders, convened by the Federal Council of the Churches, waited on President Coolidge and the Secretary of State, on November 2, and presented a memorial urging the Government to accept the proposal of M. Briand for a treaty outlawing war between France and the United States. The memorial strongly urged, also, that this step be made the occasion for a declaration of policy that our country desires to make similar treaties with all other nations.

The memorial, signed already by over 700 churchmen and receiving additional signatures every day, was presented to the President by a committee headed by Bishop William F. McDowell of the Methodist Episcopal Church, Chairman of the Washington Committee of the Federal Council of the Churches of Christ in America.

\* \* \*

Announcement was made on Nov. 4th of the resignation of the Rt. Rev. Charles H. Brent, Bishop of Western New York, as Bishop in Charge of the Episcopal Churches in Europe; and of the appointment of the Rt. Rev. William Lawrence to succeed him. Bishop Lawrence will assume his duties at once.

Supervision of these European churches, in addition to the administration of his American diocese, it was said, has proven too great a burden for Bishop Brent in the impaired condition of his health. The churches are located in Paris, Nice, Florence, Rome, Dresden, Munich, Geneva and Lucerne, and including the Chateau Neuve School, in Southern France, Holy Trinity Reading Room and the United States Students and Artists' Club in Paris, are important centers for students, tourists and Americans permanently residing abroad. They are practically self-supporting. In a note announcing Bishop Brent's resignation and the appointment of Bishop Lawrence as his successor, the Rt. Rev. John Gardner Murray, Presiding Bishop of the Episcopal Church said:

"The Rt. Rev. Charles H. Brent, Bishop of Western New York, has

been compelled by ill health to resign as Bishop in Charge of European Churches. I have accepted the resignation of Bishop Brent, and in doing so express the deepest regret which I know is shared by the entire Church because of the distinguished service he has rendered. I am happy to announce that the Rt. Rev. William Lawrence has been appointed by me successor to Bishop Brent and has accepted this appointment effective from this date. I am convinced that a universal pride and satisfaction will follow this announcement which insures a service of the highest distinction."

\* \* \*

A memorial service commemorating the 95th anniversary of the Consecration of Bishop B. B. Smith as the first bishop of Kentucky was held at his grave in Frankfort, Kentucky on Oct. 30th. The historical address was delivered by the present bishop of the diocese, the Rt. Rev. L. W. Burton.

\* \* \*

The 12th annual meeting of the International Goodwill Congress was held in St. Louis, Nov. 9th, 10th and 11th. Addresses were made by scores of prominent leaders, including former Secretary of War, Newton D. Baker, Col. Raymond Robbins, the Rev. Joseph Fort Newton, Hon. William E. Sweet, former governor of Colorado, Rev. Frederick Lynch, Mr. Charles Stelzle, Rev. Daniel A. Poling of New York, Mr. Henry Wickham Steed of London, Rev. Arthur J. Brown of New York, Rev. William P. Merrill of New York, Dr. John A. Lapp, professor of sociology of Marquette University, Rev. Joseph Wilson Cochran of the American Church of Paris, France, and Professor Wil-

liam I. Hull of Swarthmore College.

\* \* \*

Bishop Lloyd of New York, chairman of the board of trustees of the Kuling School, China, writes:

"The friends of the Kuling School have been so singularly constant in their care of the school that I feel it is due to them that they should know how things stand. I am wondering if you will do me the favor of giving space to this letter?"

"They already know of the unexpected and heavy expense that has resulted from the upheaval in China and the necessary return of the staff to this country. All this they have generously taken care of.

"At present the situation is practically chaotic. One thing is certain: The school must be ready to reopen whenever the missionaries and their children are back in their homes. It is possible, even though it

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Pledges for 1927 fell short of Budget requirements by \$251,000. The National Council was forced to cut this amount from appropriations desperately needed.

## *The Axe Fell*

**And what follows is but one of many  
examples of the keenness of its blade**

When word reached Kyoto, Bishop Nichols and his Council did their best to reduce expenditures. Still the total was less than the reduction required. Then Bishop Nichols put the situation up to the American missionaries. They all agreed that **their salaries** should be cut in order to make up the difference between needs and reduced appropriations. One missionary wrote what must have been in the minds of all:

"It does seem a little tough to have to cut into one's salary after one has tried to be generous with the appeal for the year's quota. It will mean a little less of this or that that we meant to do for the purpose of recreation, and perhaps mean the giving up of long-cherished dreams.

"All this means pinching and self-sacrifice.

"I surely hope that we will not have to cut another year, for I do not like to do it even though this year I was prepared to take a cut of double the 1¾ per cent if necessary."

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### Grace Church, Chicago

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### St. Paul's, Chicago.

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

### The Atonement, Chicago

Rev. Alfred Newbery  
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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago

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

### St. Luke's, Evanston.

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

### Trinity Church, Boston.

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

### The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.  
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Daily 7:30 and 10:30.

### Christ Church, Cincinnati.

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

### St. Matthew's Cathedral, Dallas.

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

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Rev. N. R. High Moor  
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Church School, 9:30.

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may not be probable, that the school must be ready next autumn. Things are moving so rapidly in China that nobody can guess what will be.

"Meantime there are certain continuing expenses: for the care and upkeep of the property, for financial obligations to certain members of the staff who reached this country too late to establish themselves for the current academic year. These things must be provided for. The Trustees feel sure that those who have made it possible for Kuling to be so firmly established will be unwilling to allow the school to be put in jeopardy.

"Personally I have no doubt that the faith of the Trustees in the friends of the school will be justified."

\* \* \*

The Every-Member Canvass of Trinity parish, Potsdam, New York, has been held in advance of the canvass date adopted by the diocese generally. This canvass was organized and executed by the Men's Club in the absence of the rector, and the result was an over subscription of the budget. The canvass was made on Sunday, October 30th. The morning service was an Every Member Attendance service, with a corporate Communion of the canvassers. The following evening the men of the parish gave the rector, the Rev. W. J. Hamilton, a surprise dinner at which they presented him with a handsome Oxford Bible. Mr. Hamilton remarked of the successful canvass, "It shows what men will do if responsibility is placed upon them."

\* \* \*

A series of Bishop Crusade serv-

## ANNIVERSARY OF THE GIRLS' FRIENDLY

(Continued from page 7)

N. Y., Miss Julia J. Cunningham of Baltimore, and Mrs. Charles E. Roberts of Kansas City, Mo., for the Second, Third, and Seventh Provinces respectively. The rest of the officers were re-elected. Development of the G. F. S. National Center in Washington is progressing, and a house has been bought for it.

In the matter of finance, the G.F.S. Council found its lofty theme and purpose of "widening horizons" in perplexing conflict with cuts in its budget. The executive committee was asked by a rising vote to devise if possible some means of increasing the Society's resources.

The finest sort of hard work, long before the meeting and while it was going on, was done by the various national and Massachusetts diocesan committees, the Hotel Statler management rendering every possible assistance and courtesy.

The place of the 1930 meeting was not determined.

## Services

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

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

### The Incarnation, New York

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

### 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 Thursday, 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 Thursday, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30, 11 A. M., and 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

### Gethsemane, Minneapolis.

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

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

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

### All Saints' Cathedral, Milwaukee.

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

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 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 and 11.  
Gamma Kappa Delta, 6 P. M.  
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### 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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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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ices were held at Christ Church, Hornell, New York, the week of October 16th, the missionaries being Bishop Ferris and the Rev. Henry deWolf deMauriac, rector at East Aurora, New York. This is the second series of Crusade services to be held in the parish.

\* \* \*

The Rev. John Gilbert Spencer, rector at Hornell, was presented with a Studebaker sedan by his parish.

\* \* \*

Professor Manley O. Hudson of Harvard University was the speaker at the Armistice Day service held at St. James' Church, Chicago, under the auspices of the social service commission.

\* \* \*

The million dollar campaign for the new St. John's Hospital in the diocese of Long Island came to an end with a victory dinner at which it was announced that \$965,185 had been raised. The balance of the million dollars was immediately pledged by those attending the dinner. The campaign was under the direction of the firm of Ward, Wells, Dreshman and Gates. Gifts came from the one dollar of a little newsboy, the \$30 of a scrubwoman, the \$60 of the workmen now digging the foundations, and the \$100,000 gifts of the millionaires. Race, creed and color were put aside during the campaign as it will be in the service to be performed by the hospital. "All have joined together," said Bishop Stires, "to give to Brooklyn a hospital that will immortalize its generosity for generations to come."

\* \* \*

The class on personal religion has been resumed at St. Paul's Cathedral, Boston, and will continue on Fridays at 11 A. M., throughout the winter.

\* \* \*

Bishop Brewster of Maine dedicated the new parish house of St. Stephen's Church, Portland, last week. St. Stephen's is the oldest Episcopal Church in the state.

## Clerical Changes

BENNETT, Rev. A. G. B., rector of All Souls', Baltimore, N. C., has accepted a call to St. Timothy's, Columbia, S. C.

BURROUGHS, Rev. Nelson M., formerly curate of St. Paul's, Syracuse, New York, was instituted rector of St. Mark's, Syracuse, on November 6th.

CALEY, Rev. N. H., assistant at the Redeemer, Bryn Mawr, Pa., has accepted the rectorship of St. Paul's, Oaks, Pa.

KLOMAN, Rev. E. F., executive secretary of the missionary district of Liberia, has accepted an appointment as assistant at Grace Church, New York City.

TRACY, Rev. Leland H., rector of St. John's, San Francisco, California, has accepted an appointment as priest-in-charge of St. Luke's, Los Gatos, California, with charge of nearby missions.

WILSON, Rev. C. A., rector of Trinity, Baraboo, Wisconsin, has accepted an appointment as priest-in-charge of St. John's, Sparta, Wisconsin.

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