

The **WITNESS**

CHICAGO, ILL., APRIL 25, 1929



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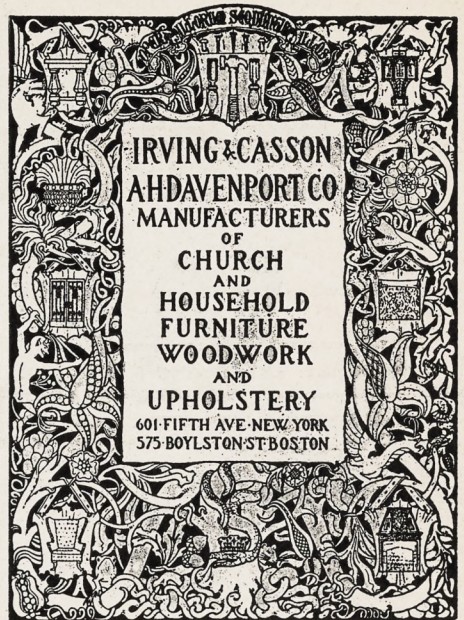
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THE GREAT EASTERN CHURCH

By

MR. D. O. HIBBARD

For a Number of Years a Resident of Greece

THERE must be something to it, when a Church is "belonged to" by every man, woman and child in the land, when there is no provision in the Churches for the baptism of adults, and when there are no substitutes for the Church. There must be something to explain the attainment of such an ideal religious life when the ministrations of the Church are sought for to meet every soul need throughout the gamut of birth to death, when the people actually worship and the priests actually minister.

There is something in such a condition that it behooves the Christian world to study. The Eastern Church as I have known it in Greece, offers, in my opinion the quieting, unifying, comforting, satisfying spirit of the original Church to flux the countless joints necessary to weld the separated bands of Christians in the west to "the churches' one Foundation."

It may seem as strange to Americans that help in unifying our religious differences may come from the Orthodox countries as it did to certain self-assured attorneys who once inquired whether anything worth while might be expected to come out of Nazareth. Just as they were amazed that Jesus should have come out of a quiet corner to inspire the ages, so amazement that the Greek Orthodox Church holds anything for the Western religious world may be expected from those who do not know the Eastern Church.

AN INSPIRING SPECTACLE

Good Friday night, on several succeeding years, I stood on the balcony of a house in Athens in Metropolitan Street in order to watch the most inspiring spectacle that I have ever witnessed. Until then, the impressive imperial review of the Japanese army on the parade ground of Aoiyama near Tokio following the Russo-Japanese war, with its pomp and pathos, its living, inspiring evidences of devotion to the Emperor, had fixed for me the finest evidence of spiritual devotion.

The slow shuffling of a hundred thousand feet was the only sound I heard, those nights on the balcony. The uneasy weaving of a mass of humanity hidden by the darkness, reminded me of dark nights when I have leaned on the rail of a ship at sea, strained my eyes to see the waves that I knew were below, and listened to the hiss of the bubbles broken by the sides of the racing ship. Just as from the ship's rail I would glimpse for a moment the white capped crest of a dark mass of water, so from the balcony I would catch sight in the moving silent crowd below of a white, upturned face. The Athenians are talkers, shouters, singers and gesticulators. They hustle about the streets, but the crowd below me these nights were as quiet as the sea. Only the hissing shuffle of a hundred thousand feet on the pavement below broke the stillness of the night.

Just as a passenger on a ship at sea gives little thought to the passage of time as he leans on the rail looking into the uneasy waves, so I stood leaning on the marble balustrade, musing. Each year it was with a sense of surprise that I heard the droning dirge sung by the priests as they emerged from the doors of the Metropolitan cathedral, surprise, that the procession should start so soon, though it was always late. Light from the torches born by the singing priests cast a ruddy glow over the nearer faces as the crowd parted and made room where it seemed that human beings were packed too close to make passage room possible. The little procession of priests bearing the holy symbols slowly merged with the crowd. As they approached I saw the way open before them as a ship's prow parts the water which swirls into a wake astern so the people parted and fell into line behind the priests who carried bright lights and wore gorgeous vestments. Every pair of hands in that great throng it seemed bore an unlighted candle and as the procession crept along, lights were passed from hand to hand

until the entire street and the cathedral square were illumined by the thousands of tiny flames.

Still there was no sound save the droning chant of the priests, the slow dirge of the musicians and the hissing shuffle of the feet that followed in the footsteps of other generations on good Friday night to the tomb of Joseph of Arimathaea. Such is the devotion to the memory of Jesus of Nazareth displayed by the Greeks of Athens after two thousand years. An effervescent people incessantly talking, quarreling, shouting and shoving, they are transformed on this night and they become humble, silent, sincere mourners at the funeral of their Lord.

HARD TO UNDERSTAND

A puritan background made it difficult for me to understand a devotion expressed by silent waiting, and by the slow marching of the worshipping masses. Churches that I had known were crowded by a few hundred people, and they were rarely crowded except when there was a Christmas entertainment, or an Easter exercise or a noted man to hear. I confess to having tried to rationalize and explain to myself the voluntary attendance of these throngs of worshippers on a basis of superstitious compulsion. Each succeeding year I was less and less able to explain the phenomenon of a people who in darkness and somberness without any appeal through the press or pressure by the priest, with little chance to see and almost none to be seen, subdue a garrulous habit and become silently reverent on this occasion. They must be inspired by a mystic sympathy for the man Jesus that my cold Puritan upbringing leaves me groping to understand.

Down through the years something has vitalized the Eastern Church. Opposition and persecution has failed to break the bonds with the original twelve. About five hundred years after Christ, Greece was overrun by barbaric Slavs. The history of Greece all but pinches out at this point, for these barbarians made no history and left no records. As their wave receded the Christian Church revived like the anemones on the slopes of Mt. Hymettos that wither up and are lost to the eye during the hot months, but which in the spring come again from the old roots springing up through the bronze green of the old grass first red, then purple, then white.

A LITTLE HISTORY

The Venetians and the Franks who next overran Greece failed to Westernize the Eastern Church. They left somewhat more in the record, a few names of places, and of people, a few fortifications and towers, some customs. Still the Eastern Church shows no evidence of the contact, as far as I have learned. Then came the Turks, fanatic followers of Mohamet. The zeal of these invaders was directed against the Church. Disguised Greek priests, hidden away in caves and cellars taught Greek children during generation after generation. Little bands of Greeks defied the Turks for hundreds of years in the high inaccessible mountains. These unconquered spores of Greek life had their priests. Like the lost river Styx the religious life of the Greeks seemed to the zealous eyes of the Moslems to have disappeared. It was flowing underground

only to burst out in a thousand springs. It was a priest of the Eastern Church who raised the historic banner of independence in 1821 and rallied the hidden bands that formed an army which released the European Greeks from the Turkish yoke.

Greece, since gaining her independence provides another evidence of the vitality of the Eastern Church. The efforts of protestant American missions to gain a footing in European Greece were unsuccessful. Greeks and Armenians and to a certain large extent Russians, all being related in the Eastern Church have been brought in contact with American missions only where and when the voice of the Church was not heeded by the civil government, either under Turkish government or under the chaotic conditions such as still exist in Russia. In Greece, where the people who elect the government also control the Church, there have been no protestant missions. This, too, is an evidence of the power of the Eastern Church to resist invasion. In this connection it is noteworthy also that with the swing of American missionary effort away from protestant proselytizing in the direction of Christian service through education, relief, and cultural programs, the doors of Greece and the Greek Church have been opened to the American effort.

What it is that puts so much stamina into the Eastern Church is beyond a Puritan to understand. It cannot be reduced to meets and bounds, it cannot be described, it cannot be grasped by hand or mind. It exists because the Eastern Church is a people's Church, democratic in government, not ruling the people, but ruled by them, and there is in the people a mystic something that by religious training I lack.

HOPE FOR THE FUTURE

Western and especially American contact with the Greek Orthodox Church is beginning to provide acquaintances, like mine, that as they increase in number and broaden in scope are full of hope. The Protestant Episcopal Church is peculiarly fitted to become a channel for the infusion of the Spirit of the Eastern Church into American religious life. That denomination is using every opportunity to come into mutual understanding with the Eastern Church and may be intermediary between the East and the West.

REVIVAL IS DUE

Five years ago I reached the conclusion that the Eastern Church is potentially a revivalist Church and may in my generation start a revival in the Christian churches of the West. Such a revival will constitute a reformation far more reaching than any that has marked the progress of Christianity these two thousand years. The growth and development of Christianity in the East and the West have followed different lines. These lines have been compared to the temperaments of the Apostles Peter and John. The west has been impetuous while the east has remained calm and steadfast. The west in its impetuosity has made great progress. The east has progressed less but has grown mightily in its understanding of the Spirit. The west shocks the east and the east shocks the west, the one with its worldly progress and the other with its lack of it. Each has reached a point where they trem-

ble with uncertainty. Re-united after these many centuries, each may strengthen the other and the major Christian forces may march under one banner.

Lately I have been reading that men are thinking of the ritualistic forms of worship as the forms of worship of the future. They seem to think that the present day Church that is without a pastor intellectually able to lead his people, has little to hold it together. They talk about liturgical forms of worship that will provide the man in the pew with an opportunity to express himself. This does not surprise me and it may be that this is the light that the Eastern Church can lead us into.

Who Crucified Christ?

From a Sermon by

REV. SAMUEL SHOEMAKER, JR.

The Pharisees: "For the purity of their theology, and for the safety of their institution, they voted for His crucifixion."

Pilate: "His function was to keep taxes flowing back to Rome, and to keep the province quiet. In Palestine he must be ingenious in that way which Rome seems to have discovered, and which Great Britain certainly follows today, the way of wise compromise, not stinging the subjects to violence by unreasonable demands, but playing up to their beliefs and accommodating itself to their customs. Pilate needed to be popular in Palestine, or somebody would complain to Rome. And here is a nobody from Galilee—a religious crank, a Man to excite the people and stir up religious fires, and indirectly political unrest. Because He amounted to nothing, and had not a prominent citizen on his side, the first and only consideration for Pilate was the politically shrewd thing to do. Justice never has been quite so free to poor men as to those fortified with wealth or rank. For the smooth-running of his government, for the continuation of his own governorship, Pilate voted for crucifixion."

The Sadducees: "These were men of sense, of judgment, of business acumen. They were people you would consult about your investments and your real estate, and you would not be led astray. If Jesus had been content to stay up in Galilee, in the up-country regions where a little sedition and radicalism would do no harm, they would never have disturbed Him. But when Jesus invaded the Temple and began to make a commotion about perfectly legitimate ecclesiastical business, that was too much. And the Sadducees, believing that a dead radical was the only safe radical, in order to preserve the order of human society under which they lived, voted for the crucifixion."

The soldiers: "They were part of a system. They were nearer to things than men anywhere else can become. They were the last dreadful link in a complicated chain of causes, and I doubt if they felt them-

selves any wise at fault. The military machine in every generation is the most powerful force to take the moral sensitiveness out of a man. Said a Russian soldier in the Great War, 'Now I fear neither God nor the devil. After I had stuck a bayonet into a man's stomach, it was as if something had fallen away from me.'"

The Church: "Are we on the whole more interested in simon-pure religion of the Spirit, or in the maintenance of the religious institution? I do not ask that question captiously but sincerely, for I wonder what our Lord thinks about us as He looks down on us. I see our leaders breaking their backs over institutional budgets, saddling themselves with a mass of machinery and organization, camping in the offices of rich men to get their debts paid; these things may seem important, but they steal time from those more important fields, the enrichment of the inner life, and the living contact with needy souls, which is the function of the prophet. We do not produce prophets today, and we do not like them when they appear. When I realize what the Episcopal Church did to Bishop Paul Jones in the war, because he set out to take our Lord's commands about war literally, I hang my head in shame, and I know that there are too many within our ranks who do not care to have the disturbing questions of the prophet leveled at our personal, social, religious or national life."

The Government: "It ought to look thoroughly into our treatment of the Japanese on the West Coast, and see whether the seeds of war are being sown by race prejudice and arrogance on the part of our people. It ought to look into the situation of the coal miners, and study the question of unemployment with a good deal more concern than one can normally expect from the government of a rich country."

A Word to Parents

By

REV. EDGAR L. PENNINGTON

FOR an old bachelor to speak to fathers and mothers on the rearing of their children would be presumptuous, at least at first glance. The proper training and care of the child will be admitted by all to be no simple matter: it has consumed a goodly share of the parents' attention from the beginning of time. Parents have regarded it with the eye of love; specialists with the resources of science and psychology. My excuses and qualifications are those of one who has taught; who has been thrown a great deal with parents, teachers, and youngsters; and who may claim a certain impartiality—the viewpoint of the observer.

Several years ago I was principal of the school of a rural community. The title "principal" was purely honorary: I taught everything from the A. B. C.'s to Latin and Algebra. My pupils ranged from the age of six to eighteen. There was no assistant. Over the muddy roads of the red old hills of Georgia—for the

automobiles had not made paved highways compulsory in those days—the boys and girls trudged to school. Some of them walked four miles. The temple of learning was a big wooden structure—one large room. The wind had blown the only door open; and the rain had so warped the planks that the door could not be closed. Twenty-seven window-lights were out. The blackboard was simply painted on the wooden ceiled walls, and the erasers were old rags. Yet among the pupils, thus handicapped, I found a deeply rooted sense of decorum: the children were courteous, obedient, and reliable. They worked hard; and had never heard of Plato and the swing of Pleiades; but they possessed many virtues.

Some years after the late war, I attended a summer conference on the campus of a small, aristocratic college in one of the northern states. The scions of the best homes of New York, New Jersey, and New England were gathered there. I could not escape certain observations, however, although I looked for the opposite. The big boys were hostile to all restraints; they were profane in the presence of girls, and showed very little respect for older people. Personally they were attractive in appearance, bright, alert, and ready to take the initiative, where their country cousins would have remained in the background.

I am not lauding the pupils of the rural school or condemning the over-privileged product of city life; I am merely stating the proposition that we may gain from a consideration of contrasting circumstances. Your children are your prime responsibility; you are willing both to live and to die for them; their welfare and highest development would cause you to make every sacrifice. But we do not recognize our opportunities or our shortcomings in many cases; and though our heart is right, we all are gropers in the dark. Shall we not enquire, how best we may plant in our offsprings the solid character of the country child plus the energy and self-confidence of the city youth? It is an ideal combination; surely one worth the effort.

It will not be seriously denied that the strength of our country today is due largely to the grounding our people have had in the pioneer virtues. The centre of the child's life a few years ago was the home—it was in the home that courtesy, obedience, thrift, and industry were instilled. We are now in the midst of a period when the great god Excitement challenges the family solidarity. Games are supplanting reading; the movies and radio are taking the place of conversation; golf and the Sunday holiday are legitimate alibis for the public worship of our Maker and Redeemer. It is true that we may hear more instructive talks by turning a knob than by listening to our neighbors; but we are losing the art of conversation ourselves, and all the mental freshness that it engenders. Ministers, social workers, and teachers realize how difficult their task is when the family background is weak.

That so many young criminals have come from the privileged classes should give us pause. Analyzing the individual cases, we usually find that the thirst for thrills has been the real motive. Are we not too much inclined to make the fireside a thing to escape from

rather than to enjoy? Do we not seek our diversions away from home too much?

In the much ridiculed Victorian age—the butt of our literati today—parents read to their children; they encouraged discussion. That this is done now, I am well aware; but I doubt that the home is the magnet that it once was. That excitement which affects both parent and child, if indulged too much, makes us superficial; when our mind is on motion, on getting somewhere, on doing something, we have no time to think; we are losing our depth of mind and our capacity to enjoy simplicity and quiet.

I recognize the superior advantages of the present—frankly, I enjoy them greatly. If our means of getting pleasure and entertainment were withdrawn, I should cry “calf-ropes” with all my voice. The question is, shall we be the masters of our distractions and amusements, or shall they master us?

In the inventions which our ancestors did not know, I see a mighty aid in making home-life attractive. We should encourage our children to have a part in the home. The boy should have a room or a corner, all his own, where he may experiment with his radio, his photography; where he may have his books and where his friends may visit him. The girl should be encouraged in her work, her music, her flowers; she should be taught to produce something. A taste for good reading is soon acquired; and never before have the libraries brought books and wholesome, refreshing literature so near. The radio may be of inestimable benefit; but we should not let the radio do all the talking or play all the music; to keep alert, we must contribute something ourselves. The automobile helps us to enlarge our vision and recreate our minds; but it will not do so if we have no eye for anything but the speedometer and the road ahead.

I have visited invalids, who filled me with envy. Their brightness, their optimism, their well-stocked minds were a lesson. We should strive to combine, in our lives and in our children, the joy of living with the consciousness that life has an object; brightness with depth; vitality with character. And the home affords us our best agency.

Hearts and Spades

By

CAPTAIN MOUNTFORD

Head of the Church Army in the United States

WE ARE approaching the season when much Church activity is suspended. Summer time in U. S. A. is almost the “closed-season” in matters churchly.

I recall seeing a notice on a Bulletin Board in Walden, N. Y., “The wages of sin will not be reduced this summer”. Neither will the needs of the human heart, and if people have little or no inclination to go to church between June First and Labor Day, then Clergy and Laity together should combine to offer

the Gospel of Our Lord to those who can be reached.

The Church lawn should not be overlooked as a Rallying place.

The sea-shore and the crowds there offer a worthwhile field.

The Mountain camp community should not be neglected.

Sunset services could be multiplied and be a benediction to hundreds.

Memorial Day and July Fourth provide a fine opening for Witnessing.

Will not some of the Laymen be courageous enough to launch an Outdoor Service in the Village or Little Town near which they will spend their vacation?

It is possible to combine the utmost informality with reverence and dignity. Good old-fashioned long-meter hymns should be sung a-plenty. A male glee-party could render real help. Children could be made use of. They love to sing. (*Church Army has a few tuneless choruses which are catching on with folk all around. Let us know if we can in any way help.* Our address is 416 Lafayette Street, N. Y. C.)

The Creed—a couple of Collects, or an extempore prayer and the Lord's Prayer; the reading of the "Comfortable Words"—a word of Positive Witness from one or two laymen, and someone will go home cheered and a little better able to fight his own interior battle.

Gentlemen—let us not put away our Church-spades, because the sun shines brightly. Let us rather make Summer-time, Vacation-time, Camp-time occasions for allowing "*Rabboni*," to say to us "Go and tell."

With this Article I beg leave to bring this present Series to a close. It was a gracious act of the Editor to invite a visitor to this country to contribute. Days are full and writing articles not easy. Later, if required, *Hearts and Spades* might be resumed.

Will those who helped to furnish a Radio Set for Headquarters Common-Room, accept the thanks of C. A. men.

Challenge of the Church

By

REV. J. WILSON SUTTON

THIS is a day of challenges. Not only is the word itself in frequent use but the idea for which it stands seems to be in the minds of all thinking people. The challenges are directed more especially to the Church; they come from every department and aspect of life and from every group of people. The Church is challenged by industry, it is challenged by science, it is challenged by art, it is challenged by education, it is challenged by the pain and sickness of the world, it is challenged by business, it is challenged by politics, national and international, it is challenged by the League of Nations.

But it does not seem to occur to people that the

Church in turn has its challenge, or rather is a challenge to life in every one of its departments and aspects, and to people of every type and occupation and point of view.

If industry challenges the Church to stand for justice and equality of opportunity, to give a fair wage for a fair day's labor, the Church challenges industry to a fair day's labor for a fair wage, to the faithful use of every opportunity for service, and to the transforming of justice into love.

If science challenges the Church to accept every new scientific discovery and to be open to every new truth from whatever quarter it may come, the Church challenges science to confine its labors to its own field and to be humble in the presence of the God who made and sustains the universe.

If art challenges the Church to love and to cultivate beauty, the Church challenges art to consecrate beauty to the service of God.

If education challenges the Church to a sympathetic understanding of the trials and difficulties of youth, and to a large-minded and large-hearted dealing with those trials and difficulties, the Church challenges education to be mindful of the purpose for which man was created and to remember that the things of the spirit are at least of as great importance as the things of the body and the things of the mind.

If pain and sickness challenge the Church to reveal and exercise the comforting and healing power of Christ, the Church challenges pain and sickness to serve as a means whereby men and women achieve spiritual discipline and learn obedience by the things that they suffer.

If business challenges the Church to be practical, the Church challenges business to remember that nothing can be quite so practical as that which lasts forever and has to do with the whole of life.

If politics challenges the Church to adopt this or that scheme for civic or social betterment and for greater efficiency in government, the Church challenges politics to deal with men as men and not as pawns in a self-seeking, worldly game in which he plays the safest part who is the most clever and perhaps the most unscrupulous.

If the League of Nations challenges the Church to bind the peoples of the earth in a lasting fellowship, the Church challenges the League of Nations to give a practical demonstration of the justice and love which alone make that fellowship possible.

The Church must never shirk any of the challenges which are made to her nor must the various departments and aspects of life and the varied groups of people in the world shirk the challenges which the Church makes to them. If the Church cannot afford to be self-complacent neither can industry, nor science, nor art, nor education, nor pain and sickness, nor business, nor politics, nor the League of Nations. The challenge of life which is the challenge of God can only be fully met when all departments of life and all groups of people work together with the Church in reverent humility.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

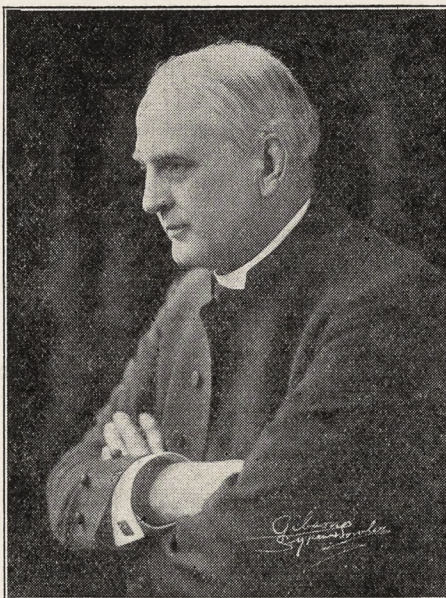
IT IS apparently the custom in at least some English parishes to present to the rector the Easter offering. Mr. Studdert-Kennedy was in charge of a London parish where that custom was followed but he regularly refused to accept it. Last year the vestry was so insistent that Kennedy took the sum, something like \$700—and promptly sent it to a fund being raised for unemployed miners.

You will readily understand why there is now the need for a fund to help Mrs. Kennedy and her three small children. An appeal has gone out, signed by the Archbishop of York, Lord Davidson, the Bishops of London, Lichfield, Liverpool and Worcester, the Rev. Dick Sheppard and the Rev. P. T. R. Kirk, secretary of the Industrial Christian Fellowship with which Woodbine Willie was connected.

It is hoped that many in this country, and particularly those of you who have been reading his articles as they have appeared in THE WITNESS will be glad of the opportunity to contribute to this fund. Checks should be made payable to the Studdert-Kennedy Memorial Fund and sent to THE WITNESS, 931 Tribune Building, New York City. They will then be forwarded to the treasurer of the American Fund being raised by the Berkeley Divinity School for who Mr. Studdert-Kennedy lectured a number of years ago.

* * *

We are very anxious to have the subscriptions of the newly confirmed—and vestrymen, too. It seems to me that the best time to cement people to the Church is at the time of their confirmations, when their enthusiasm is high. There are many ways to do it but if they are to be *Churchmen* and not merely *parishioners* they have to be informed somehow on the work of the *whole Church*. Sometime when you have a minute look at the *Living Church Annual* and see how many lost communicants there are each year. I have a hunch that one of the big reasons is that folks are won to the Church by some good looking, curly-haired parson, or by the charm of the social life in a particular parish. Then they move to another town, there to find a parson who lacks the charm of "their rector", and a parish life that isn't so alluring. So they quit. They were never Churchmen anyway. They were merely members of St. John's-in-the-



BISHOP ANDERSON
Returns to His Diocese

Dell. The Church papers ought to correct this to some extent at least. I haven't kidded myself into thinking that this sheet is going to revolutionize the life of the Church, and I haven't seen anything that indicates that the boys running the other weeklies have any such delusions either. But we do give to those folks who read us regularly a picture of the *Church*—give people that and they are not going to fall by the wayside. It seems to me that any vestry made up of good business men would be willing to invest a bit of cash to make of their new parishioners good Churchmen. If they can't see it then (Mr. Rector, I feel certain there is some good soul in your parish who will. But try the vestry first. We are anxious that they themselves be informed that there are Church weeklies. Most of them don't know it. Most of us, I think, will agree that a man should know something about the life of the whole Church if he is to serve intelligently as a vestryman. Yet we discovered last Fall that only a small percentage of even those chosen people who represented their dioceses at General Convention were subscribers to a Church weekly. It must be doubly so of vestrymen. The Episcopal Church will be nothing but a conglomeration of self-interested parishes as long as this condition exists.

Urge them to subscribe. Here they

are: *The Living Church* (\$4.00); *The Churchman* (\$4.00); *The Southern Churchman* (\$3.00) and THE WITNESS (\$2.00), with a special rate of \$1.50 if several subscriptions are sent in with one order.

* * *

While on this subject of lost communicants and to prove that people are concerned about it, it was the matter under discussion when the clergy of Chicago met the other day for their fortnightly pow-wow. The address was given by the Rev. John K. Coolidge of Glencoe.

* * *

Bishop Anderson of Chicago has returned to his diocese after two months in the South where he went to recover from illness. He is greatly improved.

* * *

Now I know about Dean John M. McGann of Christ Church Cathedral, Springfield, Massachusetts, who resigned the other day. No scrap here between anybody. Here is the reason as stated by the man himself in a letter to the vestry:

"All of you are aware of my deepening interest in the work of personal evangelism, which is now under a commission in our church, and that recently I conducted an eight days' mission in Baltimore with this objective. In the course of this work I seemed to discover that my greatest usefulness lies in this general type of service, and next autumn I shall offer myself to the church to conduct missions along this line, and to do special preaching. I shall not take another parish, and I am hoping that in a voluntary capacity I may be retained on the staff of the cathedral, for I shall not seek association with any other church."

* * *

The Rev. B. Z. Stambaugh of Akron in his little weekly parish paper is running a most interesting and informative series of paragraphs called "The Church Nobody Knows" in which he sets forth briefly the various phases of our teaching and practice.

* * *

The annual conference on religious education of the diocese of Atlanta was held on the 13th at All Saints, Atlanta. There were papers and discussion of various problems in addition to the reports of secretaries.

* * *

Here is a letter received recently by Bishop Tyler of North Dakota

from one of his Indian communicants:

"Some time ago this winter just before a Christmas I have received a box from Mrs. Jos. Halstead, Newark N. J., this box was splendid good its for me. And when I open the box, that was everything in it, which gave me a great joy, that something I ever had in my life, and the first it got in my mind what our Lord said, every good and perfect gift is from above, which makes my heart very glad. I thank them many times and will say everything is fit for me except the hat is very large, it covered my ears, of course they do not know, they might think that I have a big head to have more experience. Yes, I am praying every day, every night, to ask our Lord to gave me His Grace, and work hard for our Lord. I am trying to follow His ways.

"Good Bye,
"I am Sincerely Yours,
"Abraham Streibhorn."
* * *

Dr. Thomas P. Bailey, professor at Rollins College, Florida, formerly at Sewanee, held a mission for the three parishes of Macon, Georgia, during Holy Week. The services, well attended, were held at St. Paul's.

* * *

The Rev. G. R. Wood, acting chaplain of St. Francis House, Madison, Wisconsin, recently conducted a series of lectures at St. Mark's, Milwaukee, on "The Intelligent Basis of Belief in God." His addresses were a keen and discerning statement of modern scholarship.

* * *

An elegant new Pilcher organ has been installed at Saint George's, Griffin, Georgia.

* * *

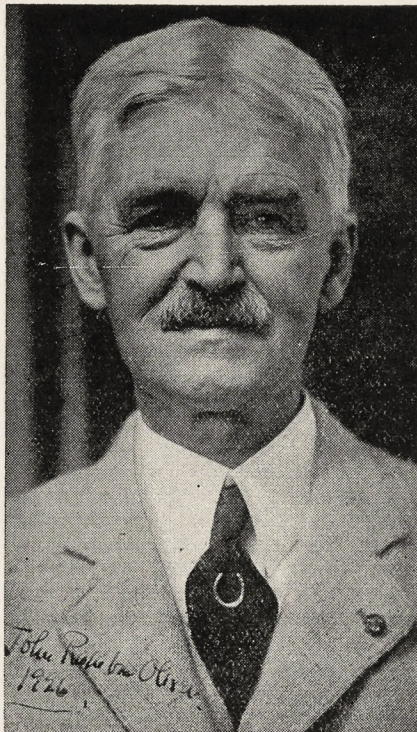
Rev. Irvine Goddard, La Grange, Illinois, who is one of our star book reviewers (three or four should have been in last week but through my negligence they were omitted)—my goodness that is a long introduction to the news isn't it. Anyhow he gave a series of fine lectures during Lent at St. Luke's, Racine, Wisconsin.

* * *

Church Army conducted a successful mission at Christ Church, Newark, N. J., during Holy Week with Captains Sydney Peters, Frank Bloxham and Cadet George Hill doing the job. Two of these men spent half of Lent in the parish calling on folks and preparing for the week. They have had missions there before but never one quite like this. The Church Army men have a style of their own which brought from the rector of the parish a two page letter singing their praises.

* * *

"Open our closed churches; go into



DR. JOHN R. OLIVER
Awarded Pulitzer Prize

the places that now have no religious privileges of any kind; use school-houses or any available buildings," were some of the things urged upon the clergy and delegates at the Nevada annual Convocation by Bishop Jenkins, at St. Peter's Church, Carson City. The session was held on the Sunday after Easter and two days following, the last day being devoted to a very helpful conference for the clergy.

* * *

New organ, \$25,000, is to be installed in St. James, Milwaukee. The contract has not as yet been placed.

* * *

Women of three different races addressed the annual meeting of the diocesan Auxiliary last week in Buffalo; Miss Elizabeth Matthews, president; Miss Arthemisea Bowden, head of St. Philips, Junior College for Negro Girls at San Antonio; Miss F. C. Woo, who is the head of St. Paul's College for Girls, Hong Kong.

* * *

Captain Greenwood of the Church Army led a one day conference for the young people of Western New York recently; held at St. Paul's, Rochester.

* * *

Rev. Henry Veasie has resigned as rector at Brockport, N. Y., to accept the rectorship of St. Peter's, Peekskill. He was formerly on the staff of the Cathedral, New York.

* * *

New sort of social service has been organized in Rhode Island, inspired

and sponsored by Bishop Perry; a Church Employment Agency, the purpose of which is to find employment and to help the unemployed of the Church. Grand idea.

* * *

St. Thomas', Bath, N. Y. has received \$10,000 from Mrs. John Dayenport, lifelong parishioner.

* * *

On April 9th, the anniversary of his birth, a memorial service for the Rt. Rev. Charles Henry Brent was held in St. Barnabas Church, Denver. Three sisters of the late bishop are members of this parish. The holy communion was celebrated by the Rev. C. H. Brady, rector of the parish. He was assisted by the Rev. Charles Marshall. The clergy of Denver acted as the choir. The memorial address was given by Bishop Ingley, who paid tribute to the very fine qualities of Bishop Brent as a man, a bishop, a prophet, and a religious statesman.

* * *

The Rev. Benjamin M. Washburn, rector of St. Paul's, Kansas City, received a gift the first Sunday after Easter which was the 11th anniversary of his rectorship. When he arrived at the early service he found—bet you think it is an automobile. He found not the usual dozen or so but practically his entire congregation who had come to receive the sacrament with him on that day.

* * *

A Negro preacher's prayer, delivered at the funeral of an old black woman, has so impressed ministers that some are reading it from the pulpit while others are recommending it to their friends. The prayer is from Roark Bradford's "This Side of Jordan," recently published by Harpers. "Lawd, I said de words over dis sinner like she had been a Christian, and I ain't sorry I done hit. I knows yo' ways is mighty, and sometimes too many for me to figger out in my mind. You say, 'go man, 'go man, and don't deny my name. 'And hyar lies ole Crip, denyin' yo name to de last. But I said de words on her, Lawd. 'Ashes unto ashes and dust unto dust.' You hyared me. But you know as good as me Old Crip got in some mighty good licks 'round hyar in her day and time. Lots er times, Lawd, when you and me was asleep, she's out in de canebrake diggin' up yarbs or nursin' some woman's sick baby, or somethin'. You couldn't a done no better yo'se'f, ef you'd been hyar, and dat's sayin' a heap.

"Hit wearied me and wearied me. Lawd, but I'm on to you now. I kin see ev'y bit of hit. Ole Crip is down yonder in hell, right now, Lawd, jest like you promise'. But I'm axin' you a prayer about her, and you kin tell

er ole lyin' Wes is de man which axed." He raised his hand to heaven: "Lawd, give ole Crip a kittle or solid gold wid diamonds in hit to tote her water and stuff down y'nder in hell in. And give her mullen leaves ten foot long to swage de pains er de sinners. And, Lawd, when my time is out, ef'n you's crowded up in heab'm wid dese hyar big-mouf, shoutin' Christians, well, just send me down to hell wid old Crip. Amen."

* * *

One hundred thousand dollars is being raised in the diocese of Chicago to build the Anderson Chapel at the Western Theological Seminary, to commemorate the 30th anniversary of the consecration of Bishop Anderson. They hope to complete the fund by Ascension.

* * *

Miss Sallie E. Wilson, teacher at the National Cathedral School, Washington, has been made the principal of the Annie Wright Seminary, Tacoma, Washington, to succeed Miss Adelaide Preston who has been the head for fifteen years and who has felt compelled to resign after bringing the school to the front rank.

* * *

The preacher at the Cathedral of St. John the Divine, New York, last Sunday was Professor Batten of the General Seminary.

* * *

Here is the monthly letter from Mr. Franklin, treasurer of the National Council:

"Allowing one full month lee-way for the collection and remittance of money there should be in the hands of the National Treasurer by April 1st one-sixth of the budget quotas or at least one-sixth of what has been promised.

"Actual receipts are less than one-half the minimum due on the basis of the quota and only 60% on the basis of pledges. Receipts are \$53,574 behind last year. Only four dioceses on the honor list as compared with thirteen on April 1st of last year. Thirty dioceses and districts have sent in nothing or only small individual gifts.

"Trouble for the closing days of December is starting right here and now.

"Let me urge Diocesan Treasurers

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?Did You Know?

ALL Saints, Providence, has had 75 years under but two rectorships—Rev. Daniel Henshaw completed a rectorship of 44 years in 1898—Rev. Arthur M. Aucock, present rector, has been there since—they are to celebrate next month with Dr. Rogers of Evanston as the guest speaker—St. Thomas', New York, has just dedicated a tiny mortuary chapel in honor of a living person—Clement F. Rogers, English clergyman and author of *The Case for Christianity* stands on a soap box each Sunday afternoon in Hyde Park, London, and answers questions about religion shot to him from the crowd—there are now thirteen conferences on rural work held in different parts of the country, interdenominational in character.

everywhere to do these reasonable things:

1. Remit the full proportion of money due the National Council on all collections.
2. Urge Parish Treasurers to remit

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3. Urge your Parishes to take steps now to keep all pledges paid up to date. Remember that an unpaid pledge is often a reason for staying away from services."

* * *

A dinner to Bishop Larned was tendered by the Church Club of Long Island on Tuesday evening, April 23. Speakers, beside Bishop Larned, were Bishop Stires, Bishop Lloyd, and Mr. Mortimer W. Byers. The Hon. Stephen Callaghan, Justice of the Supreme Court of the State of New York, was toastmaster. The Church Club lately elected new officers for the coming year. They are Wm. G. S. Edlin, President; the Hon. Stephen Callaghan, Mr. Howard D. Joost, the Hon. Wm. J. Tully, and Mr. Clarence H. Wandel, Vice-Presidents; Christopher Joost, Treasurer, and Varnum S. Henderson, Secretary. New trustees of the Club are Wm. F. Leggo, E. A. Marschalk, Hon. Chas. H. Fuller, Dr. C. R. Love, Dr. Wm. S. Hubbard, and Frank Gulden.

* * *

Financial progress in a down-town Brooklyn parish is by no means impossible. The Church of the Redeemer, Brooklyn, in a recent issue of its parish paper, says: "In 1924 the Redeemer had 300 communicants, no endowment, and a mortgage of \$18,500. In 1929 we have 242 communicants, no debt and an endowment of \$41,029." Such financial advance in the face of a waning constituency and a changing neighborhood certainly reflects credit on the rector, the Rev. Thomas J. Lacey, and his faithful people.

* * *

I have got to find some new word to describe missions. Everyone who writes in about them begins with "a most successful mission was held, etc.

etc." One was held at St. Mark's, Lake City, Minnesota, a while back, conducted by the Rev. Austin Pardue of Hibbing, Minnesota. From the report that comes in I gather it was pretty much of a flop the first couple of days. But those who did come spread the news of the power of the speaker until on the last night there was standing room only. It is always encouraging to have things turn out that way. I have given courses in summer conferences with dandy attendance the first day or two and then seen them dwindle and fall away until the last day the only one in the class room besides myself was my wife—she was there in spite of all this bosh about the independence of women. I envy Brother Pardue the thrill of seeing his audience increase day by day.

* * *

Are you interested in the size of Easter offerings? You'll say that it has nothing to do with the Gospel but you are probably interested just

the same. At St. Luke's, Evanston, where cash in the alm basin is always plentiful, the offering totalled \$5,500. The parish has also received many memorials lately; ceiling for the chancel (\$10,000); lanterns for the transepts (\$1,000); shrine for children's corner (\$2,500); font cover (\$1,500); a pulpit canopy (\$1,000) and a couple of clerestory windows.

* * *

An address on the program of the Church delivered by the Rev. Elmer N. Schmuck, was the outstanding feature of the 107th Annual Convention of the Diocese of Georgia, held in the Church of the Good Shepherd,

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It will make a difference in the life of the parish if these men are reading articles regularly by Bishop Johnson, Dr. Atwater, Dr. Wilson, Captain Mountford, Irwin St. John Tucker, Dr. G. C. Stewart—and the news of the whole church.

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Augusta, April 9, 10 and 11. Seldom has the cause of missions been so ably and thoughtfully presented in the diocese. In addition to his inspirational address Dr. Schmuck gave an excellent talk at the afternoon session on Wednesday, followed by a conference which was spoken of on the floor as one of the most important matters to come before the conference, and this was followed by an address on "Jails" by Mr. Thomas B. Mimms, Director Adult Division State Department of Public Welfare, who was presented by the Diocesan department of Christian Social Service.

* * *

At the close of the Easter morning services at St. Peter's Church, Detroit, gifts aggregating \$200,000 were promised to the parish. The announcement was made by the rector, the Rev. Robert B. Kimber, at a parish meeting and dinner held Thursday evening, April 4. The story is an unusual one. Three years ago a discouraged vestry met to review a situation whose main features were a little old stone church, much the worse for wear, a dilapidated parish house and an ancient dwelling which was being used as a club-house, and a congregation almost at the vanishing point. Mr. Kimber, who had just taken charge, asked what could be done in the way of raising money for better equipment. The answer was: Possibly \$15,000 or \$20,000 at the outside. A month later, however, \$67,000 was pledged for a new parish house, and a year later \$64,000 more was pledged toward a new church. A splendidly-equipped parish house was erected, and there was also built the "undercroft" of the new church. Thus the foundations of the church were built, and nearly all the heating equipment that will be needed in the whole building when completed was installed. A rapidly growing congregation took fresh heart of courage and set to work under vastly improved conditions.

Nevertheless there was a heavy burden of interest charges, and a review of the finances during Lent

showed arrearages on pledges of \$32,000. Now comes the other good part of the story.

After church on Easter Day a gentleman who prefers to be anonymous for the present approached Mr. Henry Otis, the Senior Warden of the parish and said: "Mr. Otis, this old church building is not an adequate meeting place for the work being carried on here by the rector and this loyal congregation. If you will contribute one-half of the cost, I will pay the other half so that the new church may be erected fully paid for and consecrated on Easter Day, 1930." Mr. Otis agreed, and the joint offer of the donors was presented to the congregation at the parish meeting referred to above, the only condition being that the present arrearages on pledges shall be made up, and that a further \$15,000 be subscribed so that the church may not be left with interest charges too heavy for it to bear.

The two donations provide for the completion of the church building, the equipment of the new sanctuary, a new organ, and an endowment fund of \$120,000.

The final unit of the new parish group, an endowment building five stories high, with stores and offices will not be erected until the completion of the widening of Michigan Avenue.

* * *

The Rev. Samuel S. Marquis, rector of Christ Church, Cranbrook, Bloomfield Hills, Michigan, has returned from Summerville, S. C., where he

has been recuperating during the winter from the effects of a serious operation. He was in his own pulpit April 7.

* * *

The Reverend Arthur B. Kinsolving, rector of St. Paul's Church,

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New Testament, Apostolic Ideas and Customs, Prof. MacKinley Helm, B.A., S.T.B., Nashotah House, Nashotah, Wisconsin.

Church History, The Church Since the Reformation, Rev. Harwood Sturtevant, S.T.B., Rector, St. Luke's Parish and Racine College School, Racine, Wisconsin.

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Baltimore, with Mrs. Kinsolving and their two younger daughters, sailed on Saturday the 13th for a two months' stay in Europe.

* * *

On Sunday, April 7th, the Rev. Geo. Jewell, who has been a Methodist Minister, was confirmed and received as Postulant by Bishop Gray in St. James' Church, Goshen, Indiana.

* * *

Historical significance attaches to the memorial window dedicated on Sunday last at St. James' Church, New York City, by the Rev. Frank Warfield Crowder, the rector. Three figures notable in the history of the Episcopal Church in America are the theme of the window which is the last in a series of twenty-one chancel and nave clerestory windows in the church, all of them designed and executed by Henry Wynd Young, Inc., of New York. One figure represents the Rev. Robert Hunt who was the first on this continent to celebrate the Holy Communion according to the Anglican Liturgy. The occasion was the landing of the colonials at Jamestown in 1607, and at the simple service a board between two trees served as the altar and a common sailcloth stretched overhead answered as protection from the weather. The second figure is of George Washington who was a staunch churchman and who served as vestryman both at the Pohick Church, Va., and at Christ Church, Alexandria, Va. The third historical character is the Rt. Rev. William White, first Bishop of Pennsylvania. Bishop White has been called the Father of the Episcopal Church in America, and was considered more influential than any other individual in its organization in the United States.

* * *

This from the Rev. Ross R. Calvin of Silver City, New Mexico:

"Recently I conducted a funeral. Deceased was widely known in the Southwest, and an old resident told me her story.

"Nearly fifty years ago, when as a young man he had come to the

wilds of New Mexico, he first saw her glittering with diamonds seated at a faro table in M—'s saloon. To a young Methodist fresh from Iowa, the sight was something to write home about. Then many years ago open gambling ceased to be legal, but Madame plied an ancient and nameless profession which drew rich revenues from the old-time prospectors and miners and from an army post near by. Forty odd years ago, when Chlorida Flat was yielding up native silver almost by the ton, they say, some of the metal was freighted fifty miles through the mesquite and cactus to the railroad; but much of it in the shape of round Mexican pesos, found its way into her coffers. And so as she increased in age, she increased her property holdings.

"Perhaps the years softened her; or at any rate, there came into circulation many stories of her kindness to the poor and the unfortunate. She had a good heart, they said, i.e., people who knew her. Then she died, and the undertaker sent for me to come and read some prayers.... I looked at the dead face. The eyes were closed and so told nothing. And the lips were closed—those lips polluted with blasphemy and cursing; with lying, with strange bitter kisses. The empty face told nothing, not regret, nor fear, nor any softness—only death and silence.

"The mourners were seated—two in number, daughters of folly. I be-

gan to read an ancient cry to the Everlasting Mercy, the psalm called *De Profundis*... 'Out of the deep have I called unto thee, O Lord.... If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?' But something

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—o—

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—o—

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Sundays, 8, 9:30 and 11 A. M.; 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis E. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

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

St. Paul's Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

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

St. Chrysostom's, Chicago
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 9:30, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

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

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

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

held me back from repeating those other words: 'Eternal rest grant unto her, O Lord; and let light perpetual shine upon her.' Perhaps after all the light would have been superfluous and unwelcome. Some things are better left in darkness.

"The old Madame belonged to the vanished Southwest of dance-halls and whiskey and gun-fights. Yet her passing marked no epoch, for women of her sort are timeless....My confused thoughts wandered hither and thither and reached no conclusion. She was perverted in everything, they said, except her kind heart.... Only in walking away from the grave, I remembered the words of One long ago who intimated that the very harlots would go into heaven ahead of some who esteemed themselves very righteous."

* * *

Building and improvement projects costing approximately \$2,000,000 will be undertaken or completed in the diocese of Chicago during the coming year. One of the projects expected to come to a head during the year, altho no construction work will be undertaken, is that of a Chicago cathedral. It is expected the cathedral plan will assume definite form before the close of the year.

It also is expected that the \$750,000 plant of the Western Theological seminary will be virtually completed this year. Several buildings of the plant are now under construction. In this connection, it is planned to erect a \$200,000 chapel to commemorate thirty years in the episcopate by Bishop Charles P. Anderson. A campaign for the chapel is now under way.

Emmanuel church, Rockford, is now completing plans for a \$200,000 church. Christ church, Winnetka, is planning a \$250,000 chapel and parish-house. Charles Collens of Boston has been selected as architect. It is expected this building will be one of the finest of its kind in the Chicago diocese. All Saints' church, Ravenswood, will start its new \$150,000 church within the year, to replace the historic edifice damaged by fire some time ago.

The Church of the Mediatory, Morgan Park, will remodel and enlarge its church at a cost of approximately \$75,000.

St. Ansgarius Swedish mission expects to start on its new Jenny Lind church shortly. The plant will cost approximately \$75,000.

St. Simon's church is working on plans for a new church, or combination church and commercial building. This church is expected to cost \$150,000.

The Church of the Holy Nativity, Beverly Hills, will remodel its building at a cost of more than \$10,000. Holy Trinity church, Chicago, has an

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The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.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 8:30.
Daily, 7:15, 12 and 4:45.

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Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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, 11:45.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. Selden P. Delany, D.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily 7 and 5:30.

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.
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St. Mark's, Milwaukee
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Holy Days and Thursdays, 10.

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improvement program to cost approximately \$10,000. The Church of the Holy Spirit, Lake Forest, will install a new pipe organ costing \$15,000.

St. Ann's church, Chicago, has just completed the first unit of a \$100,000 building program. St. Andrew's church, Farm Ridge, will construct a community-house costing \$10,000 during the year. St. Paul's, Kenwood, has improvements costing \$5,000 scheduled for the year.

* * *

The Rev. H. P. Almon Abbott, bishop-elect of Lexington, with Mrs. Abbott, was a guest of Mr. and Mrs. George R. Hunt, of Lexington, for three days the week of April 1. They were entertained with a reception at the Hunt home for the clergy and their wives, the Cathedral vestry with their wives, and all officers of the diocese. During his stay in Lexington, Dr. Abbott became familiar with the beautiful old cathedral, in the parish house of which he will establish his office, planning to keep regular hours when in the city. He also visited the diocesan school for Girls, Margaret Hall, Versailles, and informed the principal, Miss Sara McDowell Gaither, that he was so pleased with the school he and Mrs. Abbott would enter their little daughter, Faith, as a freshman in the fall. Dr. Abbott was most enthusiastic over the cordial reception he received in the Blue Grass and he is already making many ambitious plans. Among them will be the creation of several Archdeaconeries with the hope that services may be held regularly in many points not now having that privilege.

News from all over the diocese shows that the Lenten season increased spirituality and enthusiasm to a great degree, and the personnel of fine clergymen, backed by their congregations, are ready to give to the most energetic new bishop their full cooperation and loyalty.

* * *

Plans are under way for the improvement of St. Mark's, Aikin, Maryland. It is understood that this will include the redecoration of the church, possible enlargement of the chancel and the building of a porch. The money for the porch was left by the late Rev. Henry Chamberlaine, who was for many years rector of St. Matthew's Church, New York.

* * *

Having a hard time keeping your young folks busy along constructive lines? The Rev. Cy Bentley, Christ Church, Macon, Ga., had them call on every parishioner during Lent to solicit a donation for the hospital in Tokyo, and an annual subscription for THE WITNESS. They did a good job, too. Naturally we think it a good idea.

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This notice is to appear in THE WITNESS from time to time at the request of the Witness Advisory Board, since its members are glad to have it known they serve in such a capacity.