

The **WITNESS**

CHICAGO, ILL., AUGUST 18, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

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Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

WE HAVE RECEIVED a delightful letter from an honest sinner, long a subscriber to THE WITNESS, informing us that now that his stomach is full of acid he has been compelled to stop drinking and that as a result he has joined the ranks of the other washed-out elders who criticize youth for their excesses. One wonders how much of this criticism does come from people of that sort—fast steppers once upon a time who have been slowed down to a walk by the infirmities of their bodies, and so express their envy by complaining about the moral standards of others. For in spite of much talk about the breakdown of the morals of the younger generation there seems to be plenty of evidence that they are more vitally interested in religion than were their elders twenty years ago. Word comes, for instance, from a rector in which he says that he finds a very keen interest in religion on the part of young people. His parish has a young people's group numbering forty-five boys and girls between the ages of fifteen and twenty-five. A corporate communion is held once a month at the early service, with a good percentage of them there each month. Meetings are held twice a month when there is a discussion, following the reading of a paper prepared by one of the group, on such subjects as "Why I Believe in God"; "Why I Believe in Jesus Christ"; "Why the Church?"; "The Teachings of the Anglican Church," and "My Duties as a Church Member." If his experience with young people is at all typical then certainly we have more serious problems to worry about than the morals of youth.

THE BIBLE is still the best seller. The British and Foreign Bible Society recently announced that they distributed ten and a half million volumes last year. The National Bible Society of Scotland gives for its total for 1931 over four and a half million. Add to these the distributions made by the several American societies and the total of books distributed is said to pass twenty-five million copies. This, of course, is in addition to the sales of the various commercial publishers of the Bible.

LAST WEEK we urged those able to do so to make small contributions with the renewals of their own subscriptions in order that others desiring the paper might continue to receive it. Donations to THE WITNESS Fund will be acknowledged from time to time in the paper. That there is a great need for such a fund

may be judged by the following letter, typical of letters being received regularly. "It is with real regret that I am writing to ask you to discontinue my subscription. I have had the paper from the beginning of its publication. However the stress of the present conditions of finances makes me feel that it is something that I simply must do without. I do hope that too many are not doing the same thing and so crippling the paper which is so deserving of support." Many are doing the same thing, we are sorry to report. To them we can only urge that they see if there is not some other place where they can economize. Four cents a week—perhaps if a real effort is made the paper can be continued. And to those who simply must cancel their subscriptions, we ask that they so inform us if it is because a saving is imperative. We will then hope to receive sufficient contributions to THE WITNESS Fund to enable us to continue sending the paper each week, drawing upon this fund to pay for it.

DURING THE PAST YEAR the government of Brazil, in order to increase the price of coffee, has burned seven million bags, valued at thirty million dollars. Another seven million bags are now on hand waiting destruction. Funds for the purchase of the coffee to be burned are secured from a tax on exported coffee. An interesting little sidelight on the working of present day economic life.

MANY READERS have requested that the series of articles by Bishop Johnson on The Story of the Church be put into a book. We are now happy to announce the publication of such a volume, ready for immediate distribution. It is printed in large type on a standard book page size. The binding is of a heavy paper called leather embossed which is durable and yet inexpensive. The book sells at 50c for single copies and at \$4.00 for ten copies. We believe the book will be of value not only for the individual reader but also for study groups. At the same time we are bringing out as a book the series of articles which appeared in THE WITNESS during Lent on *The Christian Way Out*, to which such eminent people as Nicholas Murray Butler, Archbishop Temple, Bishop Parsons, Bernard Iddings Bell, W. G. Peck, Vida Scudder, and others contributed. It has a binding similar to that described above and sells at the same price. Orders should be sent to our Chicago office at 6140 Cottage Grove Avenue.

LOVE AND REASON

An Editorial by

BISHOP JOHNSON

THERE are certain elements in the material world that defy analysis. Every once in a while some one has tried to manufacture gold but since gold is an element they have never succeeded. We can resolve water into hydrogen and oxygen, but we are unable to resolve either of these elements into component parts.

There are certain things in the spiritual world which are elemental in character, and stubbornly refuse to be analyzed. It is true that psychologists and psychiatrists attack various labels to these elements but one does not alter the character of an element by giving it another name.

When someone tells me for example that lust and love alike are merely examples of behaviorism for which the person is not morally responsible, they tell me something that is very difficult to believe because it is contrary to the way men act toward these elemental characteristics and they haven't told me a thing about either lust or love. When they say that man is merely a mechanical device without any moral responsibility, they have not helped me to interpret my actions and they have forgotten that mere machines are limited by the functions that each part of the machine performs.

For example there is in every automobile both an engine and a steering wheel. Now the engine requires fuel and the steering wheel requires guidance. If I get out of fuel going uphill, I cannot call on the steering wheel to furnish the lack. Each has its own appointed task. Now man is dependent for his progress upon two very different elements. We call them love and reason. Each has its own particular function.

THE child starts out with a potential power of loving but with very little power of reasoning. The parents must provide the guidance, although the child may furnish the motive power. The child who loves a wise parent is well equipped to begin life's journey. If the child is unfortunate enough to have a parent who refuses to guide, the chances are that the desires within will dominate the direction which the child may take. If the child is one who dislikes his parents and refuses their guidance, he will probably end in grief. However as the child grows older elemental desires become subject to reason which is developed within the growing child. Until a child is fourteen the law does not regard him as morally responsible for his acts. In other words love and reason are not the same thing.

Love, or desire, or whatever you label the libido within, is that which impels the machine forward, while reason and logic determine the direction that it will ultimately take. In a general sense desire is the gasoline and reason is the pilot wheel. Certainly you cannot evaluate the needs of the engine in terms of the pilot wheel.

LET US SUPPOSE we are starting a family. The parents are both eminent scientists. A child is born into the family. They are anxious that the child shall have a real home. Unless they love one another, no matter how unscientific love may be regarded; unless they love the child; unless the child loves them, no amount of scientific rules can make a home. There must be something that we label personality in the heads of the family or the relationship will become intolerable. This personality must manifest itself in consideration of others or the home will be a tragedy. These two cannot argue themselves into loving one another. It would be like calling on the steering wheel to supply the vacuum in the gas tank.

It is true that the more reasonable the two may be, the more hope that the elemental love will take a desirable direction but unless the relationship is based on love the situation is hopeless.

It is for this reason that the Master tells us that the first and great commandment is that we must love. As the philosophers say there must be an awareness of one another and an otherness in the regulation of personal desires. This is the essence of religion. It is futile to say that religion is unscientific. One might reply with equal force that science is unspiritual.

The pot and the kettle may call one another names but each has its own particular function. After all practical results are obtained when the engine and the pilot wheel cooperate. Of course a machine can go down hill without fuel and the pilot wheel is very useful in the downward progress. If life was all down hill, the pilot wheel would be all that one would need. But if you are going to lift savages out of barbarism, I doubt if the reasoning power will do it. I have never yet heard of psychologists who could lift races out of savagery. These seem to me rather to find themselves on a high level of Christian civilization and then they tell the world how respectably they can descend to lower levels.

It is true that education can and ought to guide, but I have never observed that academic people had any driving power to lift up either themselves or others. Of course the whole idea of progress is as unscientific as lifting oneself by his own boot straps. How can anything emerge from a lower to a higher state, dependent upon the elements which are the sole property of the lower condition?

Yet there has been a something within all living creatures, other than observation which has impelled men upward. The law of gravity demands that water shall go down hill and yet the inventive genius of man has compelled water to go up hill. I have great respect for the scientific mind. I believe that I have still greater respect for the God-fearing peasant. I dislike to hear the one call the other a boor because he

is not educated and I also dislike to hear the peasant call the scientist a pedant because he fails to be a lover of his fellow men. All I can deduce is that each has his own excellent qualities and society is fortunate when each respects and accepts the qualities of the other. I do not believe that the force which makes one man a savant and the force which makes the other a saint is the same force, nor do I believe that they can be valued each in the terms of the other.

The urge which causes one man to study astronomy and the other man to minister to his neighbor's distress do not proceed from the same source, and the process by which a great astronomer is made is entirely different from that which makes another man a lover of mankind.

PERHAPS THERE ARE THOSE who feel that it is more important to have great astronomers than it is to have kindly and sympathetic souls. It is the function of our universities to make the one and it ought to be the function of the Church to produce the other. If it is a fact that not many great scientists come out of our universities and also that not many philanthropists come out of the Churches, the reason is the same. Neither College nor Church can make its ultimate product out of anything else than the material which offers itself and disciplines itself for the task. The fact that the University can make some scientists and the Church can make some saints must be the justification for the preservation of both institutions. But it ought not to be expected that the function of the University is to make saints and of the Church to make scientists.

If the Christian is living on an hypothesis which cannot be proved, so is the scientist, and the theory that bothers me is that if the high dignity which Christ gave to human life and the ultimate purpose which He held out for human character is not true; if we are merely a race of chemical compounds, what is the use of discussing and fretting over the nature of a machine that isn't going anywhere in particular. Either religion and science are partners in a great adventure, or else each are engaged in an equally futile task and the final issue of the controversy will be an absurdity.

Let's Know

By

BISHOP WILSON

PSALTER AGAIN

A FEW weeks ago I attempted to answer a question from one of our readers—"where does the translation (of the Psalter) in our American Prayer Book come from?" My reply was that "the same Great Bible version was taken over with a few verbal emendations brought in under the last revision of 1928." I explained the Great Bible and gave a little history of the versions of the Psalms.

Another letter takes me to task for not really

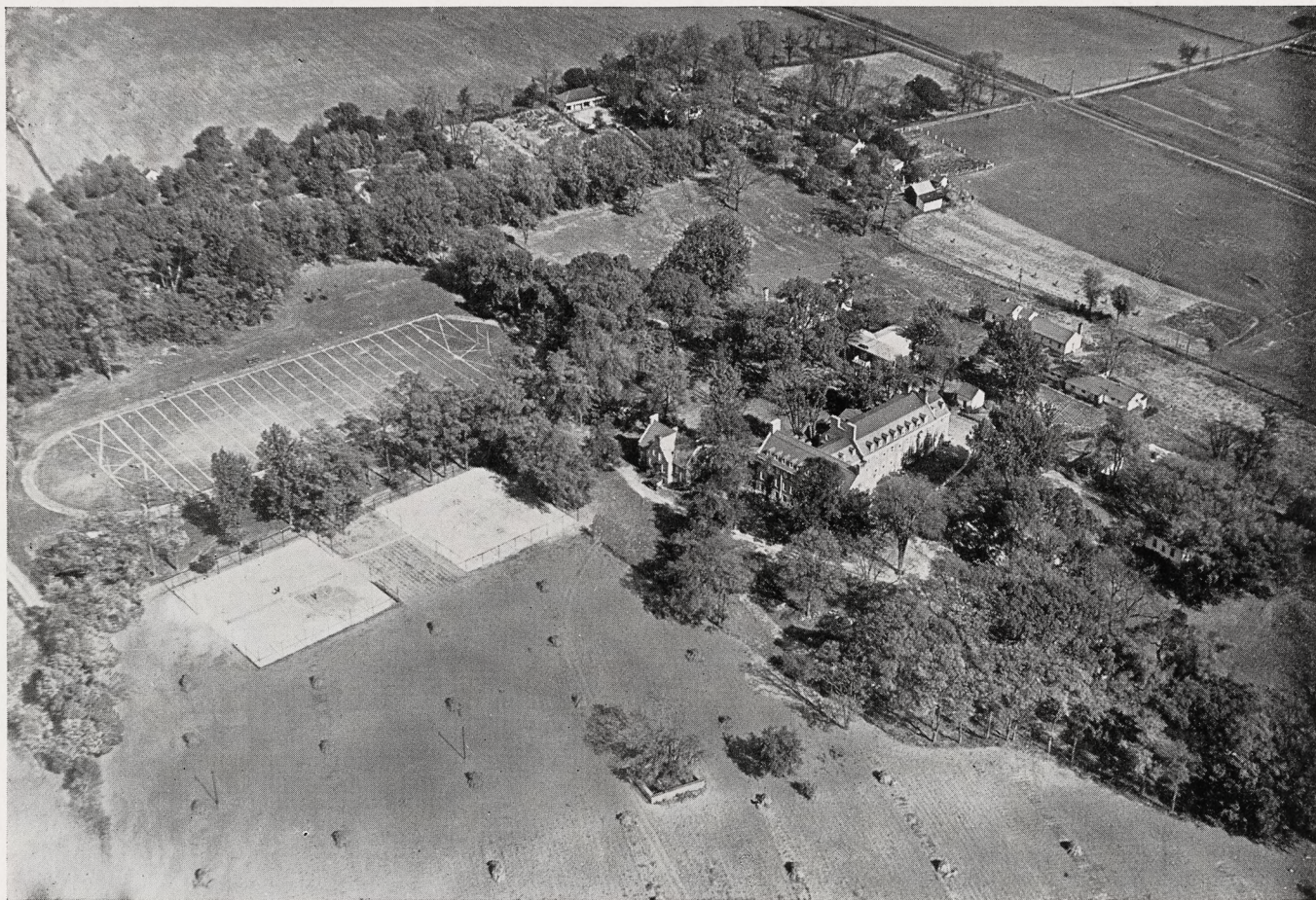
answering the question. With only the English language at my disposal, I do not know how I can make it much clearer. The Prayer Book Psalter is taken from the Great Bible of 1539 except for a few minor changes which were introduced in 1928. Some of these changes are single words, some are several words in a verse, and they depend on no specific version with which I am familiar. They are, I believe, the fruits of recent scholarship designed to increase accuracy of thought, aid devotion, and relieve certain obscurities. There were a large number of such changes, mostly trifling in nature, which were recommended by the Commission on the Revision of the Prayer Book. General Convention agreed that it would be absurd for a large body of deputies to debate and pass on every one of them. Therefore the Convention adopted the whole report on the Psalter after it had been submitted to them in print with adequate time for those to study it over who felt so disposed. By action of the Convention this revised Psalter is now an authorized part of the Prayer Book. It is too much to be expected that every such minor change should commend itself to every Churchman but I think all will agree that the Psalter itself is much improved by them.

For instance, in many places "nations" is substituted for "heathen" and "peoples" for "people". In Psalm 45:5 the old version says, "Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the King's enemies". But the new version makes it read—"Thy arrows are very sharp in the heart of the King's enemies, and the people shall be subdued unto thee". This is both more accurate and more intelligible but it does not appear in exactly these words in the Authorized version, or in either the English or American Revised versions of the Scriptures.

In Psalm 73:27 the old version read "thou hast destroyed all them that commit fornication against thee", which is changed to read "thou hast destroyed all them that are unfaithful unto thee." Surely an improvement for public devotional reading, in spite of some of our modern realistic authors. Psalm 68 has more variations introduced than any other. This is due to many allowable differences in translation from the original text because the Hebrew itself is very uncertain in spots. Transcripts of the Scriptures used to be made by hand and it was inevitable that mechanical errors should appear now and then. In the course of many centuries and many copyings such accumulated mistakes "corrupt the text", as the critics put it, so that even when the thought is clear, the exact form of expression may be uncertain.

In Psalm 2:7 the old reading said "I will preach the law". The new reading is "I will rehearse the decree". The latter is more accurate but, for my own part, I would prefer the rendering in both the English and Revised versions of the Bible—"I will tell of the decree". However the difference is not worth bothering about.

I trust I have answered my questioner this time.



A BIRDSEYE VIEW OF SAINT JAMES SCHOOL

SAINT JAMES SCHOOL

By

WILLIAM G. McDOWELL

The Bishop of Alabama

THE FOUNDATION of the present Saint James School was laid in 1842, when it was determined to open, at the historic "Fountain Rock Manor" in Washington County, Maryland, a school for the instruction of youth, under the discipline and doctrine of the Protestant Episcopal Church. This was the outcome of a meeting held by the Rev. T. B. Lyman, rector of Saint John's Church, Hagerstown, and several gentlemen of his congregation. Their plan was enthusiastically received by the Rt. Rev. Wm. R. Whittingham, Bishop of Maryland, who with characteristic energy sought its fulfillment.

In those days the idea of a Church school was entirely new in this country. A modified form of the English system had been tried with great success by Dr. William Augustus Muhlenberg at Flushing, Long Island. To him then did Bishop Whittingham turn for help in establishing his new school, and Dr. Muhlenberg finally consented to give up his chief assistant, the Rev. John Barrett Kerfoot, to be its head.

The next consideration was to find a suitable location for the school. Just at this time the "Fountain Rock Manor" happened to be for sale. It was conveniently situated, being about six miles southwest of Hagerstown and two miles off the Sharpsburg turnpike. Nature had made the spot beautiful, and man had done his best to render it pleasing to see and dwell in; and after much consultation it was purchased, largely on the faith of the promoters.

Saint James Hall was accordingly opened on October 3, 1842, by the Bishop of Maryland, with a most solemn service of dedication. From the first the growth of the school was steady and continuous, despite many difficulties, financial and otherwise. In 1844 the plan of the school was changed and to meet it a charter was obtained under the title: "The College of Saint James." As such it drew a wide patronage from Maryland and the South, which continued up to the Civil War. At the College and the Grammar School were educated many who became distinguished in various walks of

life, and who exemplified the training there received, as educated Christian gentlemen.

As increasing numbers demanded increased accommodations, a wing was first added to the original mansion, called "Claggett Hall," after the first Bishop of Maryland; then other buildings were erected, called "Paradise" and "Purgatory," respectively, and finally a large, five-story building, called "Kemp Hall," after the second Bishop of Maryland. Thus the College grew and prospered under the able administration of Dr. Kerfoot and his faculty, many of whom afterward became distinguished as educators and churchmen.

One very prominent feature of the training received at Saint James was the wholesome Christian influence thrown about each individual student. The rector himself belonged to the High Church school, and selected his associates with care, so that all would exert a positive religious influence. With manliness and character thus exemplified before the eyes of the boys, the formation of like traits in them was inevitable, and the type of Christian manhood thus produced has become a potent factor today in the councils of the Church as well as in the ranks of her laity.

BUT JUST AS ALL seemed well, a terrible blow befell the College. In January, 1857, "Kemp Hall" was burned. The loss was felt most keenly, but with an indomitable will, the authorities and friends of the College set about turning the disaster to good account. A generous sum was soon raised to repair the damage but other considerations changed their plans. At that time the College was very inaccessible and it was deemed advisable to devote the new endowment to bring Saint James within the reach of patronage. Accordingly a site was purchased in Baltimore County on the Northern Central Railway, plans were drawn, and the buildings begun which were to be the home of the College in its enlarged sphere of usefulness. "Fountain Rock" was still to be used as the Grammar School.

These plans were destined, however, never to be carried out. The outbreak of the Civil War found them but half completed and left them utterly ruined. All efforts had to be bent toward maintaining the College at the old site. But this was impossible. Its neighborhood had become the field of contending armies. The thunder of battle at Antietam, six miles away, shook the buildings and dashed all hopes of success, for Dr. Kerfoot was a Union sympathizer, and his students were Southern boys. Off they went to give their boyish enthusiasm, and perhaps their lives, to the cause of the Confederacy, leaving but a handful of students to the peaceful pursuit of learning. The second battle of the Gettysburg campaign was to have been fought on the very College grounds, had Meade chosen to attack Lee at bay. Then came the arrest of Dr. Kerfoot, as a hostage, by General Jubal A. Early, and yielding to the inevitable, Saint James was closed.

It was five years before Saint James again opened its doors to receive pupils. The South had been its largest patron, and this now lay devastated by war and prostrated by reconstruction. Its youth could no longer

be spared to go off to school, so the College had to wait for more prosperous days. At last, in 1869, Bishop Whittingham was moved by the many inquiries he had received about reopening the school to seek the right person as Dr. Kerfoot's successor. He found such a one in Henry Onderdonk, a teacher of wide experience and singular ability. His plan was to reopen only the Grammar school. Here unceasing labor was rewarded by the love his pupils bore him and the rank they attained in college and subsequent life. During the twenty-six years of His Head Mastership, Saint James maintained its high rank as a preparatory school, offering to the boys of Maryland an excellent training in mind and body, together with the rare influence of a Christian home life. A new "Kemp Hall" was built, and a third story was added to "Claggett Hall". Thus the school held the even tenor of its way, till in 1895 the Head Master, full of years and honors, was called to his reward.

IN 1896, THE NAME was changed to Saint James School, and Julian Hartridge became Head Master, a position which he held till 1900, when J. Henry Harrison succeeded him. When the latter withdrew in 1903, the school underwent a reorganization, and Adrian Holmes Onderdonk succeeded to the place formerly occupied by his father, with Henry Webster Keating as Senior Master.

After more than fifteen years of occasion with the school upon which he had impressed his sterling ideas and lovable character, Mr. Keating was killed in an automobile accident,—an irreparable loss to Saint James and his friends and colleagues there.

In the spring of 1926 the school was visited by a disastrous fire which completely destroyed the entire main building. A recess of a month was declared, during which temporary quarters—dining hall, class rooms and sleeping barracks — were constructed in order that the work of the rest of the year might be completed; and after an absence of only two weeks more than the normal Easter vacation, the boys returned to Saint James, which they had left burned to the ground, scarcely a month before, and completed the year's courses without the loss of a class or a period of recitation—a remarkable, as well as a significant, accomplishment.

Mr. Onderdonk set out with untiring zeal to raise funds for a new Main Building, which, because of his invincible spirit and the splendid cooperation of the alumni and friends of the school, together with the Diocese, now stands on the site of the original building, a memorial to his efforts. A new wing, Whittingham Hall, has since been added, and this, with the Laidlaw Memorial Infirmary, makes it possible for Saint James to boast of not only an excellent but also a modern plant.

IT IS, HOWEVER, the personnel of such an organization that stands the real test, and it is in this that Mr. Onderdonk has been most fortunate. With the aid and assistance of Mr. Campbell, his associate of over twenty-five years, he has built up around him

a faculty of carefully-chosen and well-tried men, who are aptly fitted to undertake the instruction and training of growing boys. It is here that the responsibility of a school lies, and it is here that Saint James, by an individual and studied analysis of each boy, undertakes to carry out her program in a spirit of progress and achievement. The unsurpassed worth of a close contact between masters and boys within an atmosphere of home life has been only too well proven by her success.

And so it has been that Saint James, the mother of church boarding schools, founded on the English type, in America, under the guidance of Dr. William Augustus Muhlenberg and his assistant, the Rev. J. B. Kerfoot, has stood the tests of her years, and advances toward the centennial anniversary of her founding.

Today Saint James stands for all that her founders intended and for much more of which they never dreamed. The Saint James School of today is a growth, the gradual outcome of the influence and the toil of ninety years. Things that are, in other schools, matters of rules and regulations, are with her traditional. The honor system is observed because there has never been any other. Her boys are gentlemen because of their constant contact with refining influences which they imbibe as naturally as her pure mountain air. Her ideal has ever been, Christian Manliness, as based on strength of mind, body and character; and this ideal she proposes to maintain.

Just Souls

By

C. RUSSELL MOODEY

IF YOU wish to get a real conception of the psychology of man today regarding matrimony just lay the engagement and wedding ring side by side and study the two. The engagement ring has its large beautiful diamond—its platinum setting, and possibly many smaller stones tucked in its filigreed appointments. One would think that the wedding ring led into the engagement. But the fact is the flash and show of the engagement ring leads into the simple yet beautiful ring that designates the estate of matrimony. Sound reflection proves the logic of this fact. When mutual love is first discovered it is usually in the hands of impulses. And impulses cater to display and the filigreed mentality. They demand flash and show simply because they are impulses with the tendency toward immaturity. But the value and the beauty of the wedding ring is its utter simplicity. As this ring is eternal so may the love of the man and wife be in the days together. The engagement ring is the symbol of a promise. The wedding ring is the symbol of a vow and covenant made.

There is a move on foot today away from any spiritual interpretation of wedlock. People think that matrimony is nothing more than a commercial venture.

Judging from the frequent divorces one might believe this. But with the increasing barnyard morality one ought to see the foolishness of such attitudes. Back to God we must go for our basis of respect and decency and permanence. No matrimonial agreement can go on the rocks if the Christ is in the heart of it. Maturity signifies reverence and continuous recognition of the spiritual sharing in the covenant. With Christ happiness and success are guaranteed. Those whom God hath joined together no man can possibly put asunder! The engagement ring may glitter and look pretty. But the simple, eternal wedding ring is the symbol of maturity, and indicative of love and peace in mutual consecration.



SCHOOLS

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DEVOTIONAL BOOKS THAT ARE WORTH YOUR ATTENTION

Reviewed by GARDINER M. DAY

Not only is it difficult for the Christian to actually take the time each day to linger in the presence of God, but it is also difficult to find devotional books which really stretch the imagination and lift the mind to new visions. So many devotional books consist in Bible quotation and comment and the latter is often superfluous. *Living Creatively* by Kirby Page (Farrar & Rinehart) represents a distinctly new type of devotional book and one which ought to be of great help to many people.

Kirby Page has found in his own experience ten paths to the abundant life, ten ways of learning to live creatively. These paths might well be named ten roads to the spirit of God, although in only one is the Deity specifically mentioned. The ten paths are those of 1. Relieving human misery; 2. Transforming unjust social systems; 3. Gaining vision and serenity through silence; 4. Seeking beauty; 5. Cultivating friendship and fellowship; 6. Recovering strength through penitence; 7. Exploring great biographies; 8. Following the Noblest Personality; 9. Cooperating Creatively with God; and 10. Being willing to run risks and accept penalties.

The first hundred pages of the book is divided into brief sections in which the author gives an introduction to the use of each of the paths. The last two hundred pages are filled with inspirational quotations of both prose and poetry each falling under one of the above mentioned ten topics. The tremendous diversity of the quotations may be readily seen by mentioning the first three: 1. A passage from Paul de Kruiff's story of the victorious battle against yellow fever as told in *Microbe Hunters* under relieving human misery; 2. "Fired at Forty" from Stuart Chase's *The Nemesis of American Business* under transforming unjust systems; and 3. "Thank Offerings" quoted from Tagore's *Gitanjali* under gaining vision and serenity through silence. The volume is a veritable mine of beautiful and telling quotations. I recommend the volume to anyone who wants a devotional book which will stimulate his conscience and stretch his imagination. A man using this book ought to rise from his knees awakened anew to the unChristian phases of the world in which we live and determined to fight them both more zealously and more intelligently. The book is so indexed that it could well

NOTICE

THE next issue of THE WITNESS will be that of September first, thus omitting the issue of August 25th. Subscription renewal dates will of course be moved forward one week. The reason for omitting the issue is a very simple one. It is my responsibility to edit each issue of the paper. Therefore the only way for me to get a vacation is to leave out a number. For one week I am going to climb New Hampshire mountains, paddle a canoe and lie in the sun. I hope that our readers will consider this a sufficient reason and will grant me this indulgence. Thanks.

W. B. SPOFFORD,
Managing Editor.

be used as material for a High School class in religion.

Another book which ought to prove a help to the devotional hour is Bishop George C. Stewart's *The Face of Christ* (Morehouse) a series of noonday Holy Week addresses delivered last Lent in the Garrick Theater in Chicago. In his delightful style Dr. Stewart writes of the radiance and the resoluteness, the compassion and the majesty, and the suffering and the glory which is revealed in the personality of Our Lord. It is a small volume of only 78 pages.

I dare say the clergyman in our church today who has not read at least one book by the late Bishop Charles Gore is a very rare specimen. Hence a little biographical sketch, *Charles Gore* (Morehouse) by Gordon Crosse will be widely welcomed. In slightly more than one hundred pages the author has given an outline of the great Churchman's life, an outline which is all too brief to bring much satisfaction to his friends. A glimpse of the wealth of material upon which Mr. Crosse could draw is evidenced by the following about Dr. Gore when he was about to leave Westminster for Worcester: "True the bishop-designate had become the greatest spiritual force in the Church. But in the eyes of many he was all that a Bishop ought not to be. He was head of a community of 'monks'; he was a ritualist; he was a Christian Socialist; and he 'didn't believe the Bible.'" A good sample is this book, but it is to be hoped that it will be followed soon by a life and letters which will give a great deal more extensive picture of the man's mind and personality.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Many of you, presumably, will visit Chicago another year to attend the World's Fair. All of the places that you will want to see will not be located at the fair grounds on the water front. Way over on the northwest side is little St. Stephen's Church; a little frame building at the end of a tiny road. I spend last Sunday there with the clergyman in charge, the Rev. Irwin St. John Tucker. He took charge of this mission five years ago and today it is one of the show places of the city.

It all happened in a rather strange way. Both Mr. Tucker and his gifted wife were frequent contributors to "The Hit or Miss Column" which appears in one of the Chicago newspapers, each of them contributing their poetry. Keith Preston was the conductor of this column. He died rather suddenly and some of those contributing regularly felt that it would be nice to have a memorial service. They were invited to hold it in little St. Stephen's. The service was attended of course by the literary people of the city and several of them brought with them original poems that they had written and presented them to the church. They were framed, these autographed verses, and hung on the walls of the church. There were artists there too. One of them suggested that there should be a service each year for them as well as for poets. At this service, just as the poets had given their verse, so they presented their paintings. Other groups—many of them—asked that they might have services. For five years this has been going on so that today the little frame building is literally filled with paintings, sculpture, poems—contributed by famous people.

The church yard is equally famous. When Mr. Tucker went there it was a dumping ground for tin cans. Today it is a Garden of Memory, with flowers, plants, shrubs, trees, dedicated to the memory of loved ones. Great stately trees dedicated to the memory of Walt Whitman, Longfellow, Edison, Peter Lutkin, Marguerite Wilkinson, Baby Lindbergh. There are shrubs and flowers planted by members of the little congregation and dedicated to the memory of some one they wish to honor. As a result the dump has been transformed into a Garden of Memory.

There is nothing imposing here. One might walk right past the little church without even realizing that it is there. Nevertheless today it is

a shrine, visited each week by scores of people, as the register at the door of the church, filled with hundreds of names of people from all parts of the country gives simple testimony. So if you are to visit Chicago save a half day to see St. Stephen's.

* * *

St. Katharine's Graduate Wins Scholarship

Miss Rachel Lacy, who graduated last June from St. Katharine's School, Davenport, Iowa, has been awarded the Wellesley College mid-west scholarship. It means that she earned the highest examination average among all the applicants from the middle west. She was an honor student at St. Katharine's. Miss Lacy is the daughter of Mr. and Mrs. Frank R. Lacy of Dubuque, Iowa, where Mr. Lacy is a vestryman of St. John's Church.

* * *

Memorial Chapel for St. James School

Henry Onderdonk in the year 1903 took his wife and together they reorganized St. James School, one of the finest of our Church boarding schools. It was no easy undertaking to do this as you may judge from the article by Bishop McDowell in this number. It was a wreck at the time but through their efforts it was made one of the most beautiful and famous of our schools. At one time there were memorials to both Henry Onderdonk and his wife, but they were destroyed by fire. So at the commencement this year the class of 1932 announced to the present headmaster, A. H. Onderdonk, son, that it was their purpose to start out that day to raise sufficient funds to build a lasting memorial in the nature of a Colonial Chapel. It came as a surprise to the present headmaster, the boys having been successful somehow or other in keeping it from him until the announcement. The plans have been made and the chapel is said to be a building of unusual beauty.

* * *

New York Auxiliary Presents Gift to Japan

The Woman's Auxiliary of the diocese of New York has a missions committee with a number of sub-committees on different fields. The sub-committee for Japan, Mrs. Frederick M. Pedersen, chairman, has recently completed a gift intended for the building fund of St. John's Church, Utsunomiya, and sent a check for it to Bishop McKim as part of his celebration of his eightieth birthday, in July. The congregation at Utsunomiya, where the Rev. J. K. Ban is priest in charge, has for the past twenty-five years held its serv-

ices in the kindergarten building, rearranged every Sunday to serve as a church. They too have been raising money for the new church and now find that, in spite of recent hard times, they have on hand more than the amount they pledged.

* * *

Make Pilgrimage To Pennsylvania Church

Churchmen from Christ Church, Williamsport, and from Montoursville and Muncy made their annual pilgrimage recently to the Church of the Good Shepherd, in Upper Fairfield Township, Pa., where worship was conducted in the quaint little church on top of the hill. The church, erected 57 years ago through the efforts of the Rev. John Henry Hopkins, then rector of Christ Church, Williamsport, has become an historic spot. Canon Hiram R. Bennett, Rector of Christ Church, preached a sermon, and the service was read by the Rev. Samuel Sayre, rector of St. Mary's Church, Williamsport.

* * *

The Typesetter Didn't Have His Mind on His Work

An error in the new Prayer Book, curiously appropriate to the times, has been reported by the Custodian. In the Latin heading to section 11 of Psalm 119, *defecit* appears as *deficit*.

* * *

Memorial Tablets For New York Parish

Two new bronze tablets have been erected on the walls of Holyrood Church, New York, by the vestry, in memory of George Burt Heath and Clara Settle Jameson, respectively, "faithful friends of Holyrood Church." These tablets, designed and executed by the J. & R. Lamb Studios, was elaborated with a border of palm branches. It is the idea of the vestry to place such tablets from time to time in memory of benefactors of the Church.

* * *

Chicago Parish Seeks Large Fund

As evidence of its belief that prosperity is coming back, the Church of the Ascension, Chicago, has announced plans for a campaign to raise \$75,000 in commemoration of the seventy-fifth anniversary of its founding and the fiftieth anniversary of the laying of the cornerstone of the present church. The campaign is said to be one of the most unique launched in Chicago.

The pledges sought are to be undated as to fulfillment, each being left entirely to the individual. On this basis, the invitation to participate calls for pledges of from four to ten times the amount pa-

rishioners might give at this time.

"We need \$75,000 to free our property from debt and rehabilitate our endowment fund," says the Rev. Wm. B. Stoskopf, rector, in his letter to his parishioners. "Can this amount be raised this year of depression? I do not believe so and if I did, I would not ask it from you whose contributions would mean a sacrifice of from four to ten times what you might give under normal conditions. I am turning to you to raise this amount as a pledge contingent upon the return of prosperous times."

"Are you an optimist? Then certainly you can afford to be generous in looking toward a future increase which you believe will come. Are you a pessimist? Very well then, the signing of this pledge will cost you not one cent if prosperity does not return."

Formal celebration of the double anniversary will take place early in October.

* * *

Fewer Marriages in Diocese of Chicago

The number of marriages performed by clergy of Chicago during the last year declined approximately ten per cent, according to statistics compiled by the Rev. Gerald G. Moore, secretary of the diocesan convention. Christ church, Waukegan, led parishes in the number of weddings with 49. Among city churches, St. Chrysostom's stands first with 45; then St. James with 43; St. Paul's, third, with 30. Christ church, Winnetka, and St. Luke's, Evanston, were among parishes recording marked declines in marriages during the year.

* * *

Famed Missionaries Return to Alaska

Dr. and Mrs. Grafton Burke are sailing from Seattle on the *Queen* August 18, returning from furlough to the Hudson Stuck Hospital at Fort Yukon, Alaska. Part of their furlough was spent in Europe the doctor studying in Vienna and London. They returned in fine condition, looking younger than ever, and left New York on August 5 for the West.

Four others accompany them to Fort Yukon. Wyatt Brown, Jr., whose father, the Bishop of Harrisburg, is an old college friend of Dr. Burke, goes in as a volunteer for a year. He and another young volunteer, Mr. Whittlesy, will carry on club work among the young people in Fort Yukon, with social service and other activities which in the absence of a clergyman are more than the doctor can carry single-headed. Two nurses are going in, Miss Lillian Tift, a new appointee filling a vacancy, and Miss Addie Gavel, re-

turning from furlough; also Miss Sargent, a former Alaskan resident, employed in the field as general worker in the hospital, helping with the house-keeping and especially with the children; sometimes the hospital will have a dozen children not well enough to leave but able to carry on school work under her direction. Dr. and Mrs. Burke have been working in Alaska for twenty-five years.

* * *

Pennsylvania Rector Called to Massachusetts

The Rev. T. Frederick Cooper, rector of the Atonement, Carnegie, Pa., has been called to the rectorship of St. Philip's, Easthampton, Mass., and takes up his duties there the first of September. He is among the younger clergy of the diocese of Pittsburgh, and has done excellent work during his three years in Carnegie. Among other things it was largely through his leadership that a new church has been built.

* * *

Death of the Wife Of Bishop Mann

Nellie G. K. Mann, wife of the Bishop of Pittsburgh, died at her home in Pittsburgh on August first.

* * *

Fine Young People's Conference in Mississippi

The young people of the diocese of Mississippi had a great conference this year, according to reports. It was held at Camp Bratton-Green located at Castalian Springs. There were over one hundred in attendance which is a record.

* * *

Fine Work Done by Chicago Shelter for Women

In less than a year since its establishment, the Cathedral Shelter for Women, Chicago, has shown its value and usefulness, according to a report from Miss Ruth B. Gibson, manager. The report shows that since the Shelter was opened on Oct. 22, 1931, 606 individuals have been cared for, constituting 11,018 night's lodging and 32,817 meals.

The Woman's Shelter is one of

the emergency relief stations of Chicago and receives funds from the Governor's Relief Commission. It consists of three ten-room houses which adjoin each other. It has accommodations for fifty-eight women. The women admitted to it must register with one of the case-working agencies. Whenever possible, they are placed in positions suited to them. Clothing is given freely to enable them to make a presentable appearance. Medical care is provided through the Women's and Children's hospital. The Woman's Shelter is an outgrowth of the great work being done by the Cathedral

Shelter under guidance of the Rev. David E. Gibson.

* * *

Florida Concludes Summer Camps

The series of four diocesan camps and conferences of the diocese of Florida have now come to a close. The Young People's Service League, the adult and the junior camps for both girls and boys, have been smaller in attendance than in former years, but perhaps this was to be expected during these "hard times". In spite of this fact Bishop Juhan and the directors of the several Conferences are enthusiastic over the



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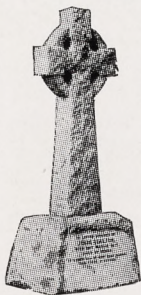
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* * *

Philadelphia Rector Dies After Long Illness

The Rev. Leslie Fenton Potter, rector of St. Marks, Frankford, Philadelphia, for the past eleven years died on July 15th. Two years ago he was critically ill following several operations. Upon being supposedly restored to health he resumed his work.

* * *

Bishop Green Holds Gospel Mission

At Carrollton, Mississippi, is a tabernacle in which a series of meetings are held each August, with Presbyterians, Baptists, Methodists and our Church each taking a turn. This year our mission was conducted by Bishop Green. The building, seating about 1200, was filled at each service.

* * *

Rural Conference Held at Vicksburg

The annual conference for rural church workers held at Vicksburg, Mississippi, was well attended this year, with speakers who were experts in their various fields.


* * *

Japanese Bishops Issue a Pastoral

The House of Bishops of the Japanese Church for the first time has issued a pastoral letter, signed by the eleven bishops of the Church of whom two are Japanese, four English, one Canadian and four American. It rejoices that the Church "combines freedom of intellectual enquiry with strict and passionate adherence to the fundamental truths of historic Christianity. We affirm our deepest conviction that in matters of faith, orders, worship and intention we are in the true Apostolic Succession: that that Succession has never been broken and that in all spiritual essentials we possess and represent the mind of Christ and His Apostles." The pastoral urges unity among all Christians and the deepening of fellowship and understanding. In regard to social questions they say: "We hold that the teachings of Christ rightly understood, on the relationship of man to man and class to class, are the supreme social teachings for all time. It is a regrettable fact that in the past many of those who are Christians in name have not followed these social teachings of Christ. If man had obeyed His teaching, many of the occasions and reasons for the present social confusion, unrest and evil would not have arisen.

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the Gospel, to show how these ought to be applied to life, to encourage people in carrying them out, and to lead men to an ideal state of society. No Christian can today be indifferent to social questions. Social reform in the main is the business of the state. The Church's work is to supply the spirit to carry out reform with love and justice."

* * *

Bishop Visits an Invaded City

The Chinese city of Changsha, up the river beyond Hankow, will be remembered as the place which just two years ago was invaded, terrorized, looted and burned by Communists. They thoroughly looted our church and burned out the girls' school. Bishop Gilman now writes of a recent visit there:

"It was a pleasure to see our granite church standing, as of old, the only church visible from the street within the old city of Changsha. It is built on the Gothic plan, best adapted for the close city streets. The Chinese style of building is beautiful in its adaptation to the Christian Church, but to be really effective it requires a long approach.

"I had been told that seventeen separate fires had been required to consume the building of the Trinity School for girls, and it was really amazing to see how the brick and concrete walls stood erect and true from the ground up to the peak of the gable. Mr. Tyng (the Rev. Walworth Tyng, foreign missionary at Changsha) has been assured by the architect that practically none of the masonry will need replacement. It is indeed a joy to know that this building will soon be restored to its former usefulness, and that if the Communists should return in greater fury, they would find that not only are the Church walls made of granite, but that the roof beams turned into stone!

"Since my last visit to Changsha, the Sun Yat-sen asphalt-paved broad avenue has been completed, and not a sign of the destruction of two years ago could I see. Electric clocks have been placed in various parts of the city. As we went through the busy streets, we were amazed at the quantity of all kinds of goods—silks, satins, woolen clothing, hardware, notions. One would think it would take years to dispose of all these goods. Their abundance showed that there were courageous merchants who knew that this capital and commercial center supplied a great population who, through the wealth of their production, would be enabled to take away all these things."

Bishop Gilman attended a three-day convocation of Hunan province here at Changsha, at which all the clergy except himself and Mr. Tyng were Chinese. They brought reports of vigorous and encouraging work, including, of course, some difficulties.

* * *

Missionaries Hold Service in New York

Liberia and Alaska were united in the service in the chapel of Church Missions House Friday noon, August 5, when there were present Miss Winifred Olivia Moore, a nurse, sailing that day for Liberia, and Dr. and Mrs. Grafton Burke, returning to Fort Yukon. Next to Miss Moore sat Miss Margaretta Ridgley, missionary of longest service—twenty-eight years in Liberia. Dr. and Mrs. John Chapman were also present. With their forty years service in Alaska, and the Burkes' twenty-five, more than a century and a half of missionary work was represented in the chapel.

* * *

New Mission Started in Hawaii

Yet another new mission has started in Hawaii. At a place called Keaukaha, near Hilo, a Hawaiian lay reader, Joseph Koomoa, under the direction of the Rev. H. H. Corey of the Church of the Holy Apostles, Hilo, has begun services for a group which so far is composed entirely of Hawaiians. There is much need for constructive Christian work in that area. Mr. Koomoa is assisted by two other lay readers from the same parish. Bishop Littell, when he made his first visit, found about 125 persons present, including a number of young people.

* * *

Erect Building for Medical Work

A number of the old men of Sagada, in the Philippine Islands, and the presidents and councillors of surrounding villages came to the

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mission a few weeks ago to offer their services in connection with the erection of the new building for medical work. They said they had come many times in the past to ask that a doctor be sent to them, and now that Dr. Jenkins is hard at work among them, they want to do all in their power to help. They promised free labor in carrying lumber from the sawmill and collecting stones for the buildings. These are not small items; carrying the lumber alone will save the mission about 1,500 pesos or \$750.

* * *

Building Church at Boulder City

Work has been progressing on the church at Boulder City, Nevada, the construction site of the great Hoover Dam. The substantial city here,

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government-built and government-controlled, which has sprung up out of the sage and cactus to house the several thousand workers on this national project, presents a national liability and an emergency need for the Church. The government provided land for the church, cleared it and blasted an excavation. The basement of the church is already in use and the corner stone was laid by Bishop Jenkins in June.

* * *

Ordinations Held in Japan

According to the Canons of the Japanese Church (Nippon Seikokwai) all candidates for Holy Orders must serve at least one year as catechists before they are ordained deacons. Three deacons and one priest were ordained in the diocese of North Tokyo this summer. All were graduates of St. Paul's College and the Central Theological College, Tokyo. Two of the deacons continue serving the churches where they worked as catechists, one comes to the General Theological Seminary for postgraduate study, and the priest is to assist the Rev. James Chappell who is in charge of five missions in the North Tokyo diocese.

* * *

Church Reaches Students in Philippines

What the Church in the United States knows as "student work" is an important part of missionary activity in Baguio and Sagada, Philippine Islands, for many young people from the primary schools in distant missions come to Baguio to attend the Trinidad Industrial School or to Sagada for their high school course. Our clergy have it on their conscience to keep these children in touch with their church while they are in what is to them the distracting life of a large city. There are over a hundred Church girls and boys at Trinidad and about thirty-five in the Sagada high school.

* * *

Wear Clothes When Attending Church

A missionary writes from Sagada complaining gently that all the picturesque local color is to be found in the out-stations. "Here in Sagada," he says, "the people are more sophisticated. Almost everybody wears clothes at the Sunday services." At every week-end service there are at least 150 people but "it doesn't seem worth writing about when it is an every-day experience."

* * *

If He's Gone Let Him Go

For some years before Dr. Fritz Ronnefeldt went to St. Timothy's

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Hospital in Liberia, he worked on a German palm-oil plantation on one of the coastal islands of Portuguese Guinea among natives untouched by civilization. The first time he had occasion to give an anesthetic, he was assisted by an engineer from a freighter then in the harbor, who administered so much ether that the patient, a young native, did not wake up when he was expected to.

Dr. Ronnefeldt persuaded another native to speak to the sleeping patient in his own language, which the young man was loath to do. He believed the patient was dead, and if you attempt to call back a man who has died, he may really come and make trouble. So they said. He was prevailed upon, however, and finally addressed the sleeping man in what the doctor afterwards learned was a magic incantation. The patient at once woke up and had a rapid and normal convalescence. The doctor's reputation was established from that moment, when it was seen that he could kill a man and restore him to life.

Another belief, however, complicated matters somewhat, namely, that when old men die, they return as children, but when young men die, they come back as women, unless the witch-doctors perform certain elaborate and costly ceremonies at their graves. The result, for the doctor, was that he found it almost impossible to persuade young men who needed some serious operation to submit to an anesthetic. If it could not be done with local anesthesia, they endured it without any, without a whimper, rather than risk being turned into women.

* * *

Chinese Professor Becomes a Christian

One of the six Chinese who were baptized at Hsiakwan on Whitsunday is a professor in the national university at that place. He had spent six years in America, at Cornell and Iowa State University, and was first interested in Christianity by some Christian Oriental students at a Christmas house-party at Taylor Hall, Racine (which has been succeeded by Brent House, Chicago). He also attended the Episcopal Church at Ames for about a year. In recent years he has been in despair over the evils he saw around him in China, and two years ago he said to the Rev. John Magee of Hsiakwan, "Christians have something to give them hope when everything is utterly hopeless." He read and studied and talked with Mr. Magee, and tried to find reality in prayer, and at last reached the point where he could become whole-heartedly a Christian.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer, 5 P. M.

Calvary Church New York

Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin New York

46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (High Mass).
Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

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.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m.
Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.,
Litt. D.
Sundays: 8 and 11 A. M.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner

Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8).
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights

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

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

ST. ANNE'S IN THE FIELDS Pointe-au-Pic

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Rev. Franklin Joiner, Chaplain
Sundays: 8, 11 and 6.
Daily: 8 A. M.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M.
Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
July and August
Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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