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CHICAGO, ILL., SEPTEMBER 8, 1932



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THE WITNESS

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Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6143 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 INDULGED in special pleading on this page in the last two numbers quite aware that it is hardly the place for it. We promise that this shall be the last. There are two seasons of the year when we are anxious to bring articles that we are to feature to the attention of our readers, particularly the clergy; just before the Lenten season and at this season when the fall work of parishes is again putting on a full head of steam. It is no secret certainly that all the weeklies of the Church are having a difficult time maintaining themselves. Advertising revenue, meager even in good times, has fallen off materially. There are various reasons for this, none of which need be dealt with here. That circulation figures should also drop is a bit more difficult to understand. It is generally conceded by authorities in journalism that the Episcopal Church maintains the best weeklies in the religious field. That but a comparatively few out of the hundreds of thousands of cultured people who make up the membership of the Church are regular readers of a Church paper is therefore not due to any low standard of journalism. The reason is doubtless that given by Bishop Johnson in the foreword of his new book, "The Story of the Church" where he writes that "In theory we are an Episcopal Church having a world wide mission. In practice we are very much of a Congregational Church, chiefly interested in parochial affairs." The news presented in the weeklies of necessity has to be of more than local interest and for this very reason is not of particular interest to those concerned merely about the happenings within their own parishes. It is desirable, we believe, to widen the vision of our Church people. And we are convinced, we hope impartially, that the weeklies of the Church are an effective means of doing this.

Commencing in the issue of September 22nd we are to start two new features; a series of articles by Bishop Johnson on "What I Believe and Why," and a series of Bible Lessons presented each week through the next year by the Rev. Irwin St. John Tucker. We hope that a great nationwide Bible Class is to be built around these lessons, with Church people all over the country following them carefully each week and seeking, at the end of the series, the certificate which will be presented to each one passing a written examination. In addition to these articles we will present the regular features; editorial comment on this page; Bishop Wilson's articles; the "Cheerful Confidences" by Dr.

Atwater; the brief editorials by Mr. Moodey; stories for boys and girls by Eveleen Harrison and at least one contributed article each week. In addition there will be the news of national interest, presented by a staff of over fifty correspondents through the managing editor.

We are now pleading with rectors particularly to bring the paper to the attention of their people. The Bundle Plan, experience has proven, is the most effective method of doing this. A bundle of ten or more copies will be sent each week. These can be sold each Sunday at the Church door, with a boy or girl in charge preferably. If not then have them placed on a literature table, with a sign which we will send upon request, asking people to drop five cents in a box for a copy. We charge three cents for a copy, billing each quarter. In addition to selling copies through the Bundle Plan we hope rectors will arrange to have an individual, or a parish organization, solicit annual subscriptions upon which we allow a liberal commission of 33%. Clergymen are to receive from us this week an announcement of our feature articles for the fall and winter, together with the offer of Bishop Johnson's "The Story of the Church" and the new book, "The Christian Way Out" to all who order a bundle of ten copies for a period of three months. Knowing the costs of publishing the books and of producing THE WITNESS each week we can assure you that this is a generous offer. But we are not pleading with you to take advantage of a bargain. Rather we urge you to use the weeklies—this one or some other—to widen the vision of your people; also support the weeklies in order that these journals, vital to the life of the Church in the opinion of our authoritative General Convention, may continue to exist.

APPARENTLY THERE ARE many Britishers who believe that the American public is gullible enough to turn out in droves to listen to any Englishman who seeks to fatten his purse by taking to our lecture platform. The latest to announce that he plans to visit America for lectures is the Rev. Harold Francis Davidson, the clergyman of the English Church who was recently found guilty of misconduct by an ecclesiastical court. It is his plan, according to a press report, to tour the United States, accompanied by one or more of his lady friends, in order to raise funds with which to finance his appeal to another court. It is probably impossible for any Church authority on the other

side to prevent his coming if he takes it into his head to do so. But we would like to pass the word on to the Reverend gentleman that, in spite of appearances to the contrary on more than one occasion, we doubt if he could pick up enough cash over here to pay his fare, travelling Tourist Third.

JUST HOW FAR churches should go in raising funds for depleted coffers is raised by a report that the department of justice is campaigning against lotteries conducted by fraternal orders and churches. Their first gun indictments have been brought against a number of prominent individuals and a large American corporation, charging them with having been parties to lotteries for fraternal orders. The Christian Century editorially questions whether churches have been guilty of such practices and challenges the government to produce the facts. That there are churches who have used the mails to raise funds in this way may well be questioned. Nevertheless there can be no doubt that questionable methods are frequently used by parishes at bazaars and fairs. On any summer day in a fair sized American city one can find church fairs, with elaborately decorated booths setting forth spinning roulette wheels. Poker, red dog, black jack—we are not in a position to condemn any of these games. But we believe they should be confined to the sanctity of the home if they must be played for stakes; certainly not brought into the parish house or church yard. As a matter of fact the bazaar system of raising church funds might well be questioned. For Mrs. Jones and Mrs. Smith each to make a freewill offering of a dol-

lar has greater merit spiritually than for Mrs. Jones and Mrs. Smith to swap cakes in the parish house, with the church gaining two dollars by the transaction. And we rather imagine that Mrs. Jones and Mrs. Smith might be so persuaded if the matter was quietly presented to them. After all swapping food and buying kewpie dolls is a rather cheap way to support your church.

ROBERT STANKE, resident of Louisville, Kentucky, doesn't know too much about higher criticism but he is a serious Christian doing his best to live up to the light God has given him. Born of German parents in a part of Russia that is now Poland he is a citizen of no country. So he applied to this land of his adoption for citizenship. He was asked if he would bear arms in case of war. He replied that he would do acts of mercy but not bear arms. Said he; "I would not take up arms at no time and in no war, because the dear Lord Jesus saved me from sin and His word tells me not to kill nor fight with carnal weapons, and therefore, according to my conviction, I would never take up arms at no time in no country and in no place, entirely trusting the dear Lord Jesus for my protection." Edward J. Kennedy, immigration inspector, told Mr. Stanke he could not approve him for citizenship in view of the United States Supreme Court decision in the MacIntosh-Bland cases. United States Judge Charles I. Dawson expressed his sorrow but said that it would be impossible to admit him to citizenship. "Sweet land of liberty — may freedom ring."

FOLLOWING THROUGH

An Editorial by
BISHOP JOHNSON

WE HAVE discussed the habits which make a good golf player. Some people may ask why we connect religion with golf. Well from a scriptural standpoint we can quote St. Paul who evidently attended the Corinthian games and in them saw a parable of the Christian life. "So fight I not as one that beateth the air." Now fighting in these games was a most irreligious affair. Men fought with brass knuckles instead of with soft boxing gloves. When one was hit he was badly gouged, and yet St. Paul was able to see beneath the combat that which applied to the warfare of a Christian. If one were to "beat the air" he would undoubtedly become the recipient of some terrific scars. The powers of evil would punish severely anyone who fought without adequate defense mechanism. It was important that Christians should know the technique of their vocation, and that technique could be compared to the rules of boxing.

In the same way the game of golf resembles the

game of life. This does not mean that a good golfer is necessarily a good Christian. He is apt to be quite otherwise. Many Christians make golf a substitute for worship, inadvertently declaring that it is more important to knock about a golf ball than it is to worship God.

But the rules of sportsmanship are similar in all games. A good sportsman is one who meticulously observes the rules of the game that he is playing. A Christian who substitutes golf for worship is as poor a sportsman in the great game of life as is the golfer who substitutes a good lie for a bad one. As a fighter he is beating the air and deceiving himself. He may be playing the game of golf according to the rules but he is not playing the game of life in a sportsman-like fashion. He is not "so running that he may obtain".

THERE are three cardinal rules of golf with which the golfer is familiar. The strange thing is that

he has to be told them over and over again. They seem so simple and yet are really quite difficult. It ought to be easy to keep your eye on the ball. It ought to be easy to keep your head down, but its very simplicity seems to defeat its attainment. We are so anxious to complete the play before it is finished. Our curiosity gets the best of our commonsense. Our overconfidence causes us to fizzle our shot.

Now there is another rule that is not so simple. It requires some practice. It is called "following through". It is not enough merely to hit the ball with brute strength. The perfection of the shot consists in form, rhythm and the thoroughness of the stroke. It is one of the exasperating things about golf that a slender stripling will send the ball two hundred and fifty yards straight down the course, while the village blacksmith, if he hits the ball at all, will send it about a hundred yards into the rough.

Why this discrepancy? It is to be found in what one might call technique. I wonder that it does not occur to more people that if golf and bridge and business and professions have technique that religion, which is the most difficult of all games, has even more need of it. We have said that the technique of a stroke in golf depends upon three things, form, rhythm and following through.

NOW in religion it is quite common to hear someone say that form is a bad thing. They want to worship God in any old way which usually means that they do not worship him at all. Form is merely the expressing of a habit. Of course there are good and bad habits in any game, but it is silly to deprecate good form because bad form is common and to advocate that therefore we should not try to have any form at all.

The Bishop of Derry once described life as "transforming conscious effort into unconscious habit." If you are learning to play the piano it is at first a conscious effort to hit each key, but a real musician, who has form, strikes the keys without conscious effort. He really isn't a musician if he doesn't. Our habits determine our permanent character.

Prayer at first is a conscious effort to seek God. Prayer can become a habit of the soul by which all that one does is orientated to the presence of God. That is form but it can be acquired only by conscious effort. There are no people who deceive themselves more than those who think that prayer is a casual reference to God when we are in trouble or need. Prayer is not teasing God for things.

As I once told a congregation in Colorado, if you are going to go into the mountains instead of worshipping God on the Lord's Day, go, but don't lie about it. Don't say that you are going there to worship God, because I predict that if you mention God at all on the trip it will be when your automobile is out of order, and that isn't worship.

Then there is rhythm which means that you should add beauty to form. Formal worship has a tendency to be mechanical unless it is surrounded by beauty.

That is why we add color, music and ritual in our worship. To one who is accustomed to a colorful service life seems drab without it. And worship is more than just talking to God. It is not that religion without beauty is vicious. It is rather that it is dull and colorless.

BUT the stroke is not complete unless one follows through. This means that you hit the ball in such a way that the club pushes the ball along instead of merely smacking it. At least that is the way it seems.

To form and rhythm in religion one needs to add persistence which is a way of following through. Religion is or ought to be a continuous process rather than an occasional spasmodic effort. So many people worship God in a succession of spasmodic efforts. There is no thoroughness or throughness in the process.

Professor Eddington in his "Nature of the Physical World" says that "the quest of the absolute is the best way to understand the relative appearances of the physical world." I think the same thing is true in religion. It is only as we seek God Who is the absolute that the relative appearances of life have any meaning or end in any adequate purpose.

You are doing one of two things in your life; you are either orientating yourself to God as a habit of your life or you are trying to orientate everything in the world to yourself. In the latter event I fail to see how you can follow through to any ultimate purpose.

Keep your eye on the ball!
Don't look up prematurely!
Follow through!

So run that you may obtain.

The Witness Fund

IN THESE days of unemployment particularly there are many people, desirous of THE WITNESS, many of whom have had it since it started sixteen years ago, who feel compelled to discontinue their subscriptions. It is obviously impossible for the paper to bear the burden of continuing these subscriptions. We therefore appeal to readers who are able to do so to add a bit to their checks when renewing their own subscriptions and thus make it possible for us to continue to send these old friends their paper each week.

We acknowledge with many thanks the following donations to THE WITNESS FUND:

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TEA TIME AT ST. MARY'S SCHOOL

ST. MARY'S SCHOOL

By

MRS. CLINTON A. McLANE

Principal

THE vital purpose of Saint Mary's School is to combine and coordinate the most valuable characteristics of a church school with those of a progressive school. Established in 1886 in Concord, New Hampshire, by Bishop Niles, it perpetuates the tradition inspired by his vision and derives fresh impulse from the significant results of modern educational practice.

If a church school is worthy of the name, it means a deepened spiritual life. Religious study and training are of importance to a child only as they are actually related to his everyday activity and enrich his whole personality.

Progressive education certainly recognizes this fact though the term embraces countless other ideas and objects. Perhaps its most distinctive aim is the guidance of a child so that he will adequately adjust himself to whatever problems and environment he may eventually encounter. This implies, of course, nothing less than emotional, as well as mental and physical, development of self. To accomplish this end, it is desirable that the child's education, in the real sense of the word, start at an early age and be a continuous

unified process so that coherence and effectiveness will result. At Saint Mary's this is possible because of the nursery-school which boys and girls enter at the age of two. Here they learn to work and play happily together, to form correct mental and physical habits and to develop their powers of sense perception and creative expression. From the nursery-school to the kindergarten is a natural step, after which the girls enter, successively, the lower and upper schools, where they are prepared for any college recognized by the college entrance examination board, or where they follow a more general course covering a wider range of subjects.

THE physical aspect of the school is decidedly attractive, comprising as it does four separate buildings in a spacious setting, of which the principal residence is occupied by the principal and the younger children who are under her especial care. Its natural, informal atmosphere is that of a delightful home, not of an institution; it contains the main living rooms, library and dining room. The fully-equipped gymnasium is in a separate extension. Alumnae House,



AN AFTERNOON OF WINTER SPORTS

one of two other residences, was presented to the school by its former students, and provides a guest room for their own use and excellent facilities for practice work in connection with the household arts course. The school house, planned and furnished according to the newest, most approved design, has various departmental class rooms, a large sunny study hall, a well-equipped science laboratory, a music room and studio.

The school program has been prepared to meet the actual needs of the pupils. Administered by the principal and a carefully selected faculty, it is adapted to human as well as academic requirements. Devoid of mechanical and meaningless detail, the schedule thus produces interest rather than inertia. The fundamental purpose of the curricula is to teach the girls to study intelligently and to think independently. Originality, initiative and self-discipline are encouraged, for the attainment of mental maturity is considered an achievement more valuable than the mere passing of an examination. As all classes are small, individual attention, as well as the conference method, is possible. The courses are correlated in such a way that they cease to be dissociated subjects, and become part of a living, organic whole. For instance, the girls studying child psychology have the opportunity for practice in the nursery-school, where direct contact and experience with little children enable them to test and apply the theories they have learned.

Extra-curriculum activities involve the question of the wisest use of leisure,—a question especially insistent under contemporary conditions. Both indoors and outdoors, the pupils occupy themselves with wholesome recreation which calls into play their creative abilities and enlists their sustained enthusiasm, implying both imagination and definite constructive effort.

They discover for themselves new interests of permanent appeal, and capture the thrill of hitherto unexplored delights which have a lasting value.

IN THE field of sports—played for the intrinsic satisfaction each affords, not for the sake of rivalry and competition—the scope is unusually wide. It includes riding, swimming in an indoor pool, cricket, riflery and mountain climbing, and the school grounds have tennis, Badminton and croquet courts, as well as space for other games. All sports are, of course, carefully supervised. A large tract of land has recently been secured, several miles out in the country, and here the girls in learning to know nature at its loveliest find unexpected sources of happiness. Here too they enjoy all kinds of winter sports, followed by tea or supper which they prepare in the “Wee Little House”, a small red cottage on the property, that they have transformed into a club house.

There are other expeditions, however, no less enjoyable than those to Beech Hill, though undertaken for different reasons. Sometimes these entail a trip to Boston, whose unequalled advantages in the way of plays, concerts, exhibitions and lectures supplement those nearby. Interesting also are the visits of personal investigation made in order to gain practical knowledge not to be secured from books. The pupils learn how a legislature, court, bank, library, printing-press and other typical organizations really work, by seeing them in action, and therefore acquire a clearer comprehension of the functions and institutions which effect civic life.

Saint Mary's School recognizes also the values inherent in social experience, and their essential influence in the development of character. For no individual can express or fulfil his personality who ignores the

opportunity for friendship and social contact, or who is unresponsive to human needs. And at a time like the present, when the fabric of society and the strongholds of civilization seem to be crumbling, it is more than ever necessary that children should be fortified by the armor of light which only education in mental balance, emotional control and spiritual integration can give.

Let's Know

By
BISHOP WILSON

ANCIENT GUNMEN

WE WHO read the newspapers with their daily accounts of the activities of racketeers and gunmen, may sometimes be led to believe that such persons are the fruits of modern American civilization. They are really a very ancient institution.

Josephus, the eminent Jewish historian, gives a graphic account of the events leading up to the Jewish insurrection of 66 A. D. It was the period when the notorious Herod family dominated the affairs of Palestine and the Jews suffered severe suppression under the Roman emperors. Certain bold spirits decided that violence was the only alternative. They were known as the "Sicarii" because of the short, curved dagger which they wielded very effectively. Partly they were patriotic zealots and partly they were ordinary gunmen—using daggers instead of automatics. They would mix into crowds, with their weapons concealed in their robes, and having spotted their victim would quietly insert the dagger in a vital spot. Then they would conceal the weapon again in the folds of their garments and howl vigorously with the rest of the agitated mourners. At first it was political enemies who were dispatched but presently the method was found to be very effectual in settling personal feuds. Finally the dagger-men turned professional and were ready to hire themselves out as simple killers for a price. The populace was terrorized, never knowing who would be the next recipient of a secret and deadly thrust.

The Roman governors had their hands full putting these assassins out of the way. Occasionally the governors found them useful. For instance, Felix had difficulty persuading the High Priest Jonathan to do what he wanted to have done. Finally, he appealed to these bands of murderers to get Jonathan out of the picture. They came up to Jerusalem to a religious festival, mingled in the crowd and at a convenient moment did away with the High Priest.

Agitators took advantage of the situation and sometimes organized the dagger-men for their own purpose. On one occasion an Egyptian Jew came to Palestine and declared himself a prophet. He collected a number of assassins on the Mount of Olives and told them that he could make the walls of Jerusalem

collapse at his command. The governor sent troops out after them, killed about four hundred and captured a couple of hundred more. The Egyptian himself escaped and, according to another account, went out into the wilderness and gathered a very large following for a time. It was not long after the Mount of Olives incident that St. Paul was set upon by unfriendly Jews as he was preaching in the Holy City and a Roman officer rescued him from the mob. When St. Paul tried to explain to the officer, the Roman asked—"art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" (Acts 21:38).

One, Eleazor, organized the dagger-men at the time of the insurrection of 66 A. D. and spread terror in all directions. Roman troops pursued them and they were obliged to take refuge in the fortress of Masada, on the Dead Sea, where they withstood a long siege. When the Romans were finally on the point of capturing the fortress, the dagger-men massacred each other in a kind of wholesale suicide pact, so that when the captors won the fortress they found only dead captives inside.

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NEW FELLOWSHIP IS DESCRIBED BY MR. A. J. RUSSELL

Reviewed by GARDINER M. DAY

In *For Sinners Only* Mr. A. J. Russell gives the history of the First Century Christian Fellowship (known to many either as the Oxford Groups or the Buchman Movement) of which he has recently become a member. The book has not yet been published in this country, but many copies of the English edition of Hodder and Stoughton (\$1.50) have been imported. As the Fellowship in this country has been especially influential in several Episcopal parishes in the East, it will be of interest to THE WITNESS readers.

The book is written in a most delightfully snappy style and contains the best survey of the work of the Fellowship between two covers we have seen—indeed the jacket carries a special note that it is "The Book of the Oxford Groups." The first five chapters give a splendid summary of the principles of the group, while the rest of the book tells of various conversions and house-parties, and individual and group experiences beginning with the conversion of the founder of the movement, Frank Buchman, and concluding with a description of a recent house-party in Geneva. Most of the story is told in conversational form as Mr. Russell learned it from members of the group.

A study of the principles of the group as elucidated by Mr. Russell will show that they are essentially old Christian principles descending through many generations from the First Century Christians, as one might suspect from the title of the fellowship. A summary of these principles might read something like this. We believe that all men are sons of God but they do not realize it because sin separates them from His spirit. Hence the first thing for a man to do is to eradicate sin. This he can only do through confession. Confession is best to another Christian individual as well as God for it insures release and restitution and gives added check against repetition. This done, the next step is *complete* surrender or dedication of one's life to the will of God. Through prayer the consecrated individual then endeavors daily to discover the will of God for him. As Christ directed His disciples to go out and teach all nations, in like manner the convert usually finds that the will of God is for him to go out and witness, that is to share his experience with his neighbor in order that he too may know God through Jesus Christ. Hence whatever he does after his sur-

render he believes to be on the guidance of God or it is sin. This guidance the good convert checks with other members of the group in an effort to prevent the substitution of his own will for that of God. In this way membership in the fellowship means a severe discipline for one's personal living and the added inspiration and help which comes from working with a Christian group.

A few of the chapter titles give a good idea of the contents of the book beyond many elucidations of the above principles: "Guidance at work," "Bill Pickle," "The First House-Party," "What Sin Is," and "The Calvary Miracle." The last named is the story of the work of The Rev. Samuel Shoemaker, in creating a strong religious life in Calvary Church, New York and thereby naturally making it the fountain head of the movement in this country.

It is difficult to lay aside this book and realize that it is written about people in the twentieth century so little mention is made of any of the great social issues of our day—upon the treatment of which the very progress of our Christian civilized life depends.

So far as the characters mentioned in the book are concerned, if they feel that a Christian today has any obligation in regard to: the relief of the terrific human misery of the present time, the ten million unemployed, the problem of world peace, the ethics of our industrial and social order, the continual denial of civil liberties in this country and the negro question also in our own country, a reader will not find more than a passing mention of it and these very rare. I cannot but feel that if this group is to be a vital power in this century, as their forbears were in the first, they must recognize that they live in a different age and pitch in to the great social battle for a more just and equitable order of society—which battle is the great challenge of our country.

LAYMEN MEET IN CALIFORNIA

The fifth annual lay conference for the men of the diocese of California was held over the Labor Day weekend at Menlo Park. Among the speakers were Bishop Parsons; Mr. R. H. Braden of Trinity, San Francisco; Mr. F. M. Lee, treasurer of the diocese; Mr. Theodore Dredge; Mr. Winthrop Martin of the Advent, San Francisco; Mr. M. E. Hopkins of Ross and the Rev. David Covell, general secretary of the National Council. On Sunday evening the Rev. Lindley Miller of Berkeley gave them a show of motion pictures. There was a lively bit of discussion following each of the excellent addresses.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of my favorite pastimes being that of crabbing others for taking long vacations perhaps I should pass on to you this story which was handed me by a friend the other day. A well-known pastor of Toledo had in his congregation a woman of positive conviction and determination—a valuable person in many ways and yet a thorn in the flesh on occasions. As vacation time approached she one day said to him in the presence of a considerable group of his people: "There is no reason for a minister to take a whole month of vacation. The devil never takes a vacation."

"Certainly not," replied the minister. "That's why he's a devil. I'd be one too if I didn't."

And he got two months instead of one.

* * *

What Two Women Accomplished

A few weeks ago we announced our intention of presenting here bits about hidden saints; folks whose witness for God and humanity has gone unsung. Over in Philadelphia, in a laboring mans neighborhood there is St. George's Mission, in charge of the Rev. Arnold H. Hord. The last report in the diocesan journal shows this mission to have a membership of 353 communicants, a Sunday school of about 200, an annual budget of \$5,000 and a property value of \$25,000. This mission owes its existence and its usefulness to the devoted service of a young public school teacher, Miss Katherine C. Coulter. Twenty-five years ago the authorities of the diocese decided to transfer St. George's Church to a better location. However the Rev. A. J. Arkin, in charge, was unwilling to have the old church tumble into ruins from lack of use. So he asked Miss Coulter if she would not take charge of a Sunday school there. She accepted the task, reluctantly at first, for the field was anything but promising, surrounded for the most part by empty lots and small truck farms. However she accepted the task in the spirit of a faithful missionary. Love for the people of the neighborhood, mostly extremely poor, became her passion and she devoted herself to improving their lot. Her Sunday school grew. Then she organized a young people's society. She visited in the homes on Sundays and evenings. Finally the church was reopened for services on Sunday mornings, with Miss Coulter as organist and with a layreader taking the services. Many were brought

to baptism and the confirmation classes were large, due chiefly to her visits. Eventually the authorities of the diocese, recognizing the growth, placed a clergyman in charge of this mission, brought back to vigorous life through the devotion of one woman. She is still teaching in the Sunday school and 'tis said that there is no one more loved in the neighborhood than Miss Coulter. Meanwhile her sister, Leah, with whom she lives, should come in for her share of the praise, for she has been the one to polish the pots and kettles at home, thus making her sister's work for the church possible. Martha and Mary, both equally deserving of praise.

* * *

Rector's Disappearance Brings Probe of Church

Investigation of the condition of Grace Church, Mobile, Alabama, and of the Seamen's Church Institute in that city is under way following the disappearance last week of the Rev. Rupert C. Witt, rector of the parish and chaplain of the Institute. No trace of Mr. Witt has been found up to the end of the week after six days absence. Bishop McDowell, who carried on the investigation, later reported that the finances of both institutions were in perfect order. There have been numerous rumors concerning the disappearance but none to which the police would give credence, except possibly amnesia. He has been carrying a very heavy load, with a great deal of anxiety and worry over the many seamen who are out of work.

* * *

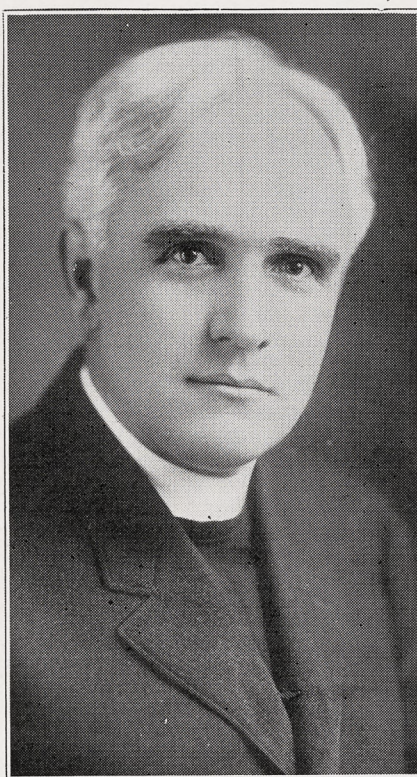
Church School Teachers Meet in Chicago

Mr. Leon C. Palmer is a headliner at a conference of Christ school workers, being held this week in Chicago. The first session is being held at Grace Church, Oak Park, with a special children's service, conducted by the rector of the parish, the Rev. Harold Holt, being a feature. A second conference is to be held at St. Luke's, Dixon, on September 17th when the Rev. Daniel McGregor of the Western Theological Seminary is to be the principal speaker and the Rev. Charles L. Street, headmaster of St. Alban's School, the chaplain. These fall conferences have been successful in past years with about 300 workers registering for the sessions.

* * *

Prominent Vestryman of Nashville Dies

Mr. Joseph A. Gray, son of the late Bishop Gray of Southern Florida, and brother of Bishop Campbell Gray of Northern Indiana, died suddenly on August 18th at his home in Nashville, Tennessee. For many



DEAN POWELL
Returns to His Seminary

years he was a vestryman and active worker in Christ Church. Bishop Gailor conducted the funeral.

* * *

A Message From An Honest Reporter

It isn't every correspondent that takes the trouble to inform you that there is nothing going on of interest, but such a message was received from our faithful operative in the diocese of Georgia. Then she adds as an after thought that at Fitzgerald the guild and the auxiliary are meeting regularly throughout the summer. This act may not be particularly exciting. Nevertheless if anything out of the ordinary constitutes news then this bit of information should receive a large head.

* * *

Faculty Changes at Pacific Seminary

A number of changes have been made at the Church Divinity School of the Pacific, Berkeley, California, which opened its fortieth year on August 15th. Beginning with the present semester a department of supervised pastoral practice has been established under the direction of the Rev. Schuyler Pratt. The course is to include special lectures by a number of experts, including Bishop Stevens of Los Angeles, Bishop Rowe of Alaska, Bishop Parsons of California, Bishop Mitchell of Arizona, Bishop Sanford of San Joaquin, Bishop Jenkins of Nevada, Bishop

Sumner of Oregon and Bishop Cross of Olympia. And just to prevent the boys from getting the idea that the Church is composed entirely of bishops it is likely that a priest or two will be run in for a talk or so. The Rev. Charles W. Lowry, a graduate of the Cambridge Seminary who has just completed two years of study at Oxford, has been added to the faculty as a lecturer in theology. In addition he is to have charge of student work at the University of California. Dean Powell, after a year abroad, was welcomed back to the school. He is now the oldest seminary dean in years of service in the church.

* * *

Rector to Study Music in New York

Due certainly to some extent to the fact that he has an attractive young wife who was once on the stage, there was a lengthy piece sent over the wires the other day by the Associated Press in regard to the Rev. Henry Scott Rubel of Berwyn, Illinois. You see the story gave the news gatherers a chance to run her picture, an adornment to any newspaper. It seems that the young rector got himself somehow or other a year's leave of absence in order to study music in New York. He is to be accompanied, naturally, by his wife who was before her marriage a member of a vaudeville team, billed on Broadway as the Deuel Sisters. There has been considerable dancing in the Berwyn parish since the arrival there of the young couple. Mrs. Rubel, having a fondness for it since she had done it professionally, started in by organizing a dancing class of the youngsters. But it wasn't long before the mothers were on the scene and for all I know the fathers the tidy sum of \$3,000 by giving too. Anyhow the rector's wife raised dancing lessons to the parishioners, all of which was used to pay the debts on the church. And lest you get the idea from this that this was a rector's wife's parish it should be added that the Rev. Mr. Rubel has done a grand piece of work in Berwyn, the parish under his direction having grown both spiritually and numerically.

* * *

White Plains Rector Dies From Drowning

The Rev. Frank H. Simmonds, rector of Grace Church, White Plains, New York, died from drowning while on his summer vacation in Maine. The accident occurred on August 28th. He is reported to have left a group of friends to go to a beach for a sun bath. Several hours later his bathing suit was found on the sand and later his body was washed up by the tide. A verdict of

accidental death was returned by the coroner. A native of England Mr. Simmonds served several parishes in eastern dioceses before going to White Plains in 1914.

* * *

Churches Exempt Of Electrical Tax

The organ may continue to be filled with air by electricity without paying anything to the federal government in the way of a tax for the power used. According to article 41, regulation 42 of the revenue act for 1932 churches, charitable and educational institutions are exempt from the 3% tax on electrical energy. In order to avail your church or institution of this exemption send to the company the numbers of your bills which come under the above classification and they will send you forms for you to fill out. I should add that I am supplied with this information by the alert treasurer of the diocese of California, Mr. Fred-eric M. Lee.

* * *

Bishops to Be Heard On the Air

The department of publicity of the National Council, with the endorsement of the Presiding Bishop, has completed arrangements for a series of eight nation-wide broadcasts, under the general title, The Episcopal Church of the Air, which will begin on September 11, and continue at intervals until May 7, 1933. The series will be inaugurated from Boston by Bishop Sherrill of Massachusetts. A peak of interest will be reached on Christmas Day, which falls on Sunday this year, when a message appropriate to this season will be delivered by the Presiding Bishop. The time problem has proved somewhat difficult owing to the fact that in many sections the daylight saving schedule will still be in effect on September 11 when the radio series is inaugurated. Bishop Sherrill will broadcast from Boston at nine A. M. Eastern Standard Time, but subsequent broadcasts will take place at ten A. M. Eastern Standard Time. Conflict with morning services which begin at ten-thirty will be avoided as far as possible by having the address conclude not later than ten twenty. The following is the schedule of broadcasts:

September 11, Bishop Sherrill;
October 23, Bishop Page; November 27, Bishop Woodcock; December 25, The Presiding Bishop; January 29, Bishop Ivins; March 5, Bishop Creighton; April 9, Bishop Darst; May 7, Bishop Mann.

* * *

Fine Conference at Lake Tahoe

The first ordination to the priesthood in Nevada in sixteen years

was a highlight of the fourth annual summer school at Lake Tahoe, held under the joint auspices of Nevada and Sacramento. In addition to this service, when the Rev. Robert B. Echols was ordained, there were two services of confirmation. Among those on the faculty of the school were Bishop Cross of Olympia, Bishop Shayler of Nebraska and Bishop Jenkins of Nevada. A course on the work of the National Council was given by the Rev. David Covell,

general secretary. Present at the school were representatives from China, Hawaii, Liberia, New York, New Jersey, Pennsylvania, Ohio, Nebraska, Olympia, Oregon, California, Los Angeles, Sacramento and Nevada.

* * *

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Albany, celebrated the 139th anniversary of its founding on August 25th. The building, a beautiful example of colonial architecture, remains as originally constructed and contains many interesting memorials. The preacher at the anniversary service was Bishop Longley of Iowa.

* * *

Brotherhood Chapter In British Honduras

A chapter of the Brotherhood of St. Andrew has been organized at Belize, British Honduras, the first to be chartered in the country.

* * *

New Rector for Minneapolis Parish

The Rev. Gordon E. Brant, a graduate of the University of Minnesota and of the Seabury Divinity School, ordained last June, has become the rector of All Saints', Minneapolis, Minnesota.

* * *

Racial Work Carried On in California

In and near San Francisco there are at least eight racial groups cared for by the Church: Two Chinese missions, in San Francisco and Oakland, each with flourishing day and night schools in addition to their Church work, and a third Church school for Chinese children in Palo Alto; a Japanese mission in San Francisco with a good Church school and five other organizations, and a group of about fifty Christian Japanese in San Mateo; two Negro missions, in San Francisco and Oakland, and a group of about forty Assyrians in San Francisco. These are all under Archdeacon Porter's comprehensive wing and each general group is in charge of a priest of its own race.

* * *

There Is a New Garage In Delaware

Earlier in the summer the Rev. H. Percy Silver, rector of the Incarnation, New York, went to Laurel, Delaware, to address a graduating class. A visitor at the rectory he discovered that there was a parish automobile but no garage to keep it in. As a result the "Silver Garage" today adorns the yard in back of the rectory.

* * *

Moving a Church Across the Mountains

On a recent trip through his district Bishop Jenkins of Nevada visited the mining town of Belmont where the first church in Nevada, built by Bishop Whitaker, still stands as mute witness of the prosperity that once existed there. Today but one family remains in the community. Bishop Jenkins now plans to tear down this church, have it carried across the mountains and reassemble it in the substantial gold min-


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ing community which has sprung up at Round Mountain. A deaconess will be placed in charge with spiritual ministrations given by the Rev. H. L. Lawrence. A grammar and high school are located there and other amenities of civilization, but there is no church or religious organization of any kind. Round Mountain is one hundred miles from the nearest railroad and is entirely shut off from the outside world part of the winter.

* * *

Synod of the Northwest To Meet in Wyoming

Bishop Perry, presiding bishop, is to conduct a quiet day for the bishops of the province of the Northwest on the opening day of the synod, to be held at Casper, Wyoming, September 27th and 28th. He is also to preach at the opening service and will give an address at the synod banquet. Miss Mabel Lee Cooper, representing the department of religious education, will speak on the importance of school work; there will be a report on the survey of Negro work in the province by the Rev. H. E. Rahaming of Denver; Bishops Schmuck, Bartlett and Kemerer will speak on loyalty to the Church Program; Dean Woodruff of Sioux Falls will address the synod on young people's work, with Bishops Perry, Keeler and Ingley the speakers at the final session.

* * *

That Job of Canning Still Goes On

That job of canning fruits and vegetables under the "Friendly Farms" program of the diocese of Chicago is steadily gaining momentum. Twice each week a group of churchwomen gather for the job at St. James' community house, while out in Riverside, at St. Paul's, another group gather for the same purpose. The idea, in case you are not familiar with it, is that farmers donate fruits and vegetables, making their pledges to the church in this way. These are then canned and stored away to be distributed when the snow flies and the wind howls, through social service institutions in Chicago.

* * *

Brotherhood Conference Presents Findings

Members of the Brotherhood of St. Andrew held an international conference in Japan from July 27th to August 11th, with a large number attending from the United States. There was delegates present also from China and Canada, with the Japanese of course well represented. In dealing with evangelism the findings committee presented several methods of reaching people; with newspaper evangelism heading the list. Then they felt that group

meetings in private homes was a valuable method, particularly in rural districts. Next there is the personal evangelism, and the reaching of people through the various social agencies of the Church. "The committee feels, however, that the crux of the matter is not to be found in methods but in men. The object of evangelism is to bring the non-Christian to the feet of Christ. This, we feel, can only be accomplished by the action of personality upon personality. The man who has been touched by Christ is after all the best means of bringing another to know that touch."

Dealing with the subject of education the conference stressed the need of maintaining high standards for Church institutions, and expressed the opinion that the faculty for such institutions should be composed exclusively of persons of outstanding Christian character. They also expressed the opinion that the chief purpose of such educational institutions was the training of leaders in the Christian movement.

On the subject of social service the conference stated that:

"The gravity of social problems now facing the world makes it impossible for the Church and its members to side step this question. There is a moral and ethical phase to the social and economic situation that confronts us and where moral and ethical considerations are at stake the way of our Lord must be sought and followed if we be loyal to Him. We believe and affirm that the spirit of Jesus offers a solution to the sickness of society even as it does the sickness of the individual soul. We make an earnest plea for a closer partnership between social study and scholarship and prayerful seeking of the mind of Christ."

* * *

Former Rectors to Join in Streator Mission

What is called an "Old Time Mission" is being planned by Christ Church, Streator, Illinois, the Rev. Norman B. Quigg, rector. The special feature of the program will be that former rectors of the parish will conduct the services. The Rev. L. W. Applegate, Hobart, Ind., who built Christ Church, the Rev. James E. Foster, Gary, and the Rev. T. W. McLean, Chicago, are among those expected to return to their former parish for the mission, which opens Sept. 26 and closes with a parish party on Sept. 30.

* * *

More About That Gulf Storm

Later information about the recent gulf storm informs us that it caused the complete destruction of four of our Texas missions. St.

Paul's, Freeport, St. John's, Brazoria, and the church at Hitchcock were totally destroyed. In addition the rectory at Freeport and the rectory and church at Angleton were about half destroyed. The damage was done by a driving rain and a wind storm that at times reached a velocity of seventy miles an hour. Every Church family suffered some damage to its physical property but fortunately none were numbered among the fifty persons killed. Plans have not as yet been announced by Bishop Quin as to the rebuilding of the missions. It is known however that no storm insurance was carried on any of the buildings.

* * *

The Steady Subscriber Who's Never In Arrear

We have a little verse on the back of the renewal subscription notice which some of you are doubtless familiar with, about the steady subscriber who pays in advance. It often inspires others to verse. One of these, this time from a Baptist who likes THE WITNESS, just came in which I pass on to you:

How dear to our heart is the steady subscriber,

Who pays on the dot, and is ne'er in arrear;

Who lays down the money and does it right gladly,

And casts all about him a halo of cheer.

He ne'er says: "I'll stop it; I can not afford it,

I'm getting more bills now than is my just meed."

Eut, "Always I'll send it; the Kingdom can use it;

I'm sure I can help, and relieve a sore need."

How welcome his check when it reaches our sanctuary!

It makes our pulse throb! the millennium draws near!

We outwardly thank him; we inwardly bless him—

The steady subscriber who's ne'er in arrear!

* * *

The Religion of the Presidents

This being a presidential year and everything I presume this is as good a time as any to pull out the old bit of copy about the religious affiliations of the various presidents. There were eight who were Episcopalians—nine if you count Thomas Jefferson, who was baptized in our Church. But he claimed no Church relationship. The eight were Washington, Madison, Monroe, Harrison, Tyler, Taylor, Pierce and Chester Arthur. The democratic candidate

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this year, Franklin Roosevelt, is an Episcopalian; is in fact the senior warden of St. James Church, Hyde Park, and a trustee of the Cathedral of St. John the Divine. There were six presidents who were Presbyterians; four were Methodists; four were Unitarians and two were Dutch Reform. Then there was one Baptist, one Disciple, one Congregationalist. President Hoover is a Quaker. And since we are mentioning candidates I presume it is only fair to state that Norman Thomas, Socialist Candidate, is a Presbyterian and until recently was a clergyman of that Church.

* * *

Ordinations in Texas

Bishop Quin of Texas recently ordained William H. Marmion to the diaconate, and the Rev. Orin G. Helvey and the Rev. Louis R. Goodrich to the priesthood. The services were held at Christ Church, Houston.

* * *

Bishop Taitt Returns From Japan Trip

Hale and hearty Bishop Taitt, who led the pilgrimage of members of the Brotherhood of St. Andrew to Japan, is home. He is outspoken in his praise of the far east. Japan has her problems with the depression, according to the Bishop, but not in the same proportions as the United States. On the whole signs of the depression were hardly noticeable over there. Prohibition also is not a problem in Japan and is not likely to be in Bishop Taitt's opinion. Japan will have temperance through education. He said that he failed to see a single person drunk on the streets. He brought back with him a prized relic in the form of an anti-Christian edict board, issued in 1638. It was presented to him for the Philadelphia Divinity School and is one of the few such boards remaining in existence. It declares: "So long as the sun continues to warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he dare to violate this command, shall pay for it with his head."

* * *

Dr. Robbins to Preach in Philadelphia

The Rev. Howard C. Robbins, professor at the General Seminary has added another church to the list of those he serves as special preacher. In addition to the Church of the Heavenly Rest and the Church of the Incarnation, New York, he has now accepted appointment as special preacher at Holy Trinity, Philadelphia. It is understood that he is

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Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalogue and information address
Faye Huntington Klyver, Ph.D., Dean

to preach there this coming winter each Sunday morning. The parish will be served also by the Rev. Floyd Tomkins Jr. who was the assistant to his father at the time of the latter's death some months ago.

* * *

Chicago Parish Has Junior Church

One of the most interesting projects in Chicago as a means of keeping up the interest in young people is at the Church of the Holy Spirit, Lake Forest, where the Rev. Herbert E. Prince, rector, some time ago inaugurated a "Junior Church." Under this plan, the older members of the Church School are organized as a congregation, with junior vestry, acolytes' guild, altar guild, etc. Each Sunday morning they have their separate service in the children's chapel, which is ideally equipped for the purpose. Mimeographed sheets provide the order of service which is varied from time to time. Mr. A. E. F. Anderson, student at the Western Theological Seminary and lay assistant in the parish, is in charge of the service. The attendance is carefully checked each Sunday by the secretary and follow-up is planned for those who are not present. Dr. Prince announces that the experiment has proved highly successful and that it has been a factor in providing confirmation candidates and a group of young people well schooled in the worship of the Church. Approximately eighty, about equally divided between boys and girls, are in the Junior Church.

* * *

The Boys too Attended That Early Morning Service

Some weeks ago I had a paragraph informing you that at Allair, New Jersey, there is a Boys Scout Camp and that a group of the executives got up very early in the morning, drove to Bradley Beach, miles away, and there attended a six o'clock communion service. Now I am informed that the boys of the Scout camp are a bit put out because I wrote "executives" when as a matter of fact most of the party consisted of the boys themselves. The other Sunday another large group, headed by a number of Churchmen who are in charge of the camp, again drove over to Bradley Beach for this early service.

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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, 10 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
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Communions, 8 and 9 (Daily 8.)
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Trinity Church, New York

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.

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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
Sundays: 8 and 9:30 A. M. Holy Communion. 11 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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