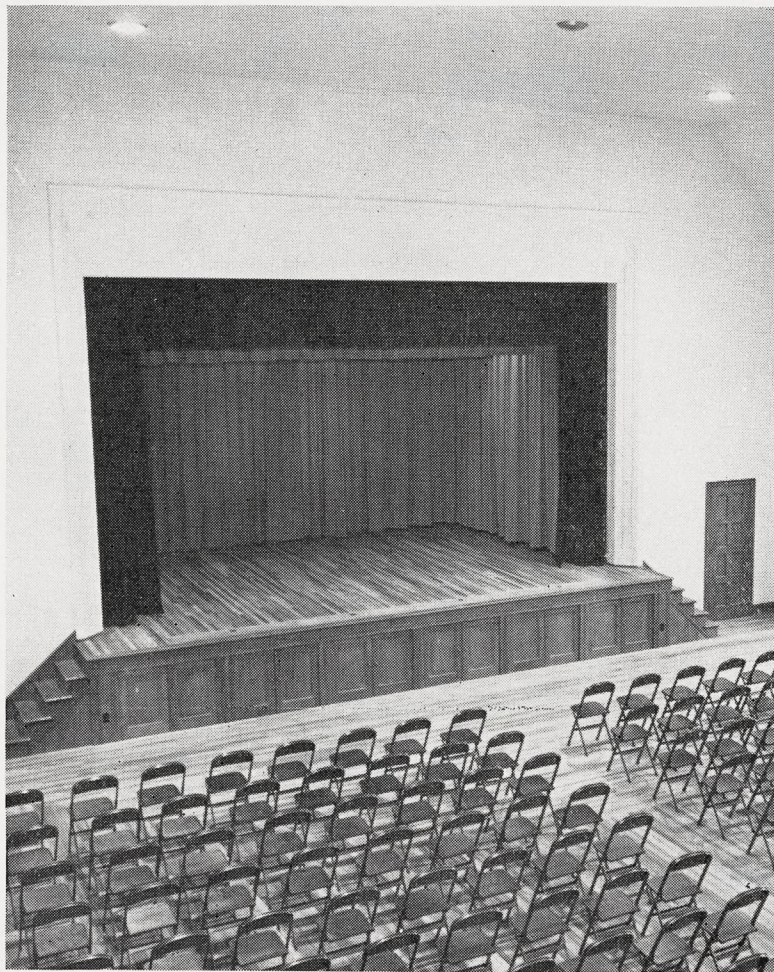


November 16, 1939  
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# THE WITNESS



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## THE MEETING OF THE BISHOPS



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## CLERGY NOTES

BROOKE, W. C., rector of St. Paul's Parish, Weston, West Virginia, has announced his acceptance of a call to be rector of Trinity Church, Staunton, Virginia, effective December 1st.

BUMSTEAD, W. F., rector of Christ Church, Delaware City, Delaware, has accepted a call to be rector of St. John's Church, Westfield, Pennsylvania. He took charge on November 15th.

CONE, L. H., for the past five years rector of St. Mary's Church, Detroit, Mich., has announced his resignation, effective Nov. 15th, to accept a call to Trinity Church, Monroe, Mich.

GILLIES, H. H., rector of St. James' Church, Mansfield, Pa., and Archdeacon of Wellsboro, died suddenly on October 28th.

GREENWOOD, WESTWELL, has become the vicar of St. James' Church, Black Mountain, North Carolina, priest in charge of Trinity Chapel, Haw Creek, N. C., and assumes the duties of visiting chaplain at Oteen, N. C.

SCAIFE, L. L., assistant minister of St. Thomas' Church, New York, was married October 19th to Miss Eleanor Morris Carnochan, daughter of Gouveneur Morris Carnochan.

SCULL, G. E., priest in charge of Christ Church, Guilford, New York, died suddenly on October 22nd, after conducting his full program of Sunday services. The Rev. Mr. Scull was 52 years of age.

SUTCLIFFE, E. D., retired priest, died on October 12th at his home in Poughkeepsie, New York, at the age of 89.

TYLER, SAMUEL, who has been rector of St. Paul's American Church in Rome, Italy, for the past five years, has returned to this country and is serving as assistant minister at Christ Church, Cambridge, Mass.

WALLER, O. M., assistant pastor of St. Augustine's Church, Brooklyn, New York, died on October 12th at his home. The Rev. Mr. Waller was 71 years of age.

WOOTON, R. B., a non-parochial minister of the diocese of Central New York, died at Rochester on October 26th at the age of 56. Bishop Reinheimer of Rochester officiated at the burial service on the 28th of October.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
CLIFFORD L. STANLEY  
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## THE CHRISTIAN AND WAR

*By*

J. S. DITCHBURN

*Student Pastor at Louisiana State University*

OUR Christianity is being put to the severest tests these days. We will agree no doubt that the law of love is the great law. It is completely binding on all Christians, in all situations. It is binding in times of war as at all other times. It is superior to all other obligations. But the gospel does not set limits on the ways in which love may be expressed.

In the World War of 1914-1918 I had the privilege of knowing men in the front line who exemplified this law with as great perfection as any people I have ever known. Three of them, Morris Machell who was blown to pieces by a shell, Jack Hatelly who died beside his field gun, and Maurice Wilkes, my dearest pal, who was killed in action, approached closer to sainthood than any other people I have ever known. These men were university graduates in their early twenties. They were not swept away by any hysteria for war, because they loathed it. They loathed every hour of it, every minute of it, every phase of it. And they harbored no hate for their enemies. Actually they loved their enemies. But their larger love for all of mankind drove them to try to defeat their enemies—if necessary to destroy them. For them it was a revolting, disgusting job, but it was placed on them by the obligations of love. That is a tragic paradox, but it requires no very great penetration to understand it. When I think of men like Wilkes and Machell and Hatelly, and there were many like them on both sides, I cannot believe that followers of Jesus Christ cannot participate in a war. Especially is this so when I consider what they suffered and why.

But in spite of their high motivation were these

men “trying to cast out Satan with Satan”? We have heard much of this idea lately. The use of force is the use of Satan’s weapon and therefore can do no good, but rather accomplishes only evil. True Christians, we are told, are those who rely on their pious enthusiasms and their own willingness to suffer. They must surrender the use of force to others; it will of course be to the un-Christian, the brutal and the ruthless.

This is of course a modern manifestation of an ancient heresy that matter is evil. It is an attempt to define the Kingdom of God by divorcing the spirit of man from the material world. A better definition of the Kingdom of God is to say that it is “Force motivated by love.” The spirit of man is superior to material things. But it is so because it can manipulate material things. The spirit of man must continue to mould the material world so that it becomes the best possible dwelling place for man. That is its function in a material world. It cannot desert this process at its most crucial point, which is war.

WE ARE also hearing a great deal of the argument that it is useless to fight for justice or even democracy by using force, “the Devil’s weapon.” But surely this argument is not based on history, or else the Devil made a great mistake when he loaned his weapon for the wresting of the Magna Carta from King John or for the winning of the independence of America. The American Revolution brought the blessings of a free America and at the same time it taught the British the value of justice and democracy in their colonial policies. On what other basis, in fact, than that of force have justice and democ-



racy ever been founded? We must come to see that it is not the weapons which are the devils, but the motives.

We often hear it claimed, too, these days that participation in war under any conditions is clearly condemned by the spirit of Jesus. That is not substantiated by the New Testament. There is no plain condemnation of those who take part in war in the teachings of Jesus. A situation such as was faced by Wilkes, Machell, and Hately is simply not mentioned in the teachings of our Lord. The command to love is crystal clear, but the question of the method of the manifestation of Love is left to the intelligence and experience of those who are followers.

Jesus said, "He that fleeth to the sword shall perish by the sword." I believe Hately, Wilkes, and Machell understood that. If they did, it adds to the pathos of their fate. But it does not bring on them any condemnation.

Nor did Paul, who left many a rule for Christian conduct, ever forbid service in the Roman army.

The crowning tragedy of war, of course, is that good men equally sincere, equally Christian, perish on both sides. So also do innocent and defenseless non-combatants. That is because, God help us, we are living in a trial-and-error world. The road of progress is paved with the myriad mistakes of sincere people.

All this does not mean a glorification of war. War, the result of sin, is loathsome and abominable. The knowledge of war now going on in the world fills good people with a kind of helpless rage in which indeed it is very hard to think or pray one's way through to a clear position. To me certain things have become clear. I owe a duty to God through my conscience which is above my duty to the state or any other duty. I shall never, therefore, take part in a war unless to me it becomes a duty before God. I would accept prison or the firing squad before that.

But I would sanction and use force as a last resort in the pursuit of the following: the protection of the innocent and weak from brutal attack; the defense of the mind and spirit of man against subversive education; the establishment of a peace system for the world, a peace system which must be founded on force—, force motivated by love. If I act sincerely I may be destroyed, but God will use my destruction as a paving stone toward His kingdom.

## *Let's Know*

By

BISHOP WILSON

SWINE

**J**EWES are not supposed to eat pork. Why? "And the swine is unclean unto you: ye shall not eat of their flesh." Such is the provision in the books of Leviticus and Deuteronomy. In Isaiah swine's flesh and other "abominable things" are condemned as repulsive to Hebrew sensibilities. In the 80th Psalm the wild boar is mentioned as an enemy of Israel. In the parable of the Prodigal Son the wayward youth is described as having sunk to the depth of degradation when he was reduced to tending swine. Doubtless there is a similar significance in the Gospel story of the man of Gadara whose unclean spirit left him and departed into a herd of swine. One of the great evils held against the Hellenizing Jews in the time of the Maccabees was that they endeavored to tempt their brethren to eat swine. And this old prohibition still prevails among the Jews of our own day.

The detestation of this particular animal is not peculiar to the Jews. It seems to have prevailed among all the Semitic peoples and others of eastern races. The Egyptians considered the pig altogether loathsome. A swineherd was not allowed to enter an Egyptian temple and he was not permitted to intermarry with non-swine people. The Mohammedans are as rigorous against eating pork as the Jews—which is probably due to Moslem borrowings from the Old Testament as well as to a generally similar racial background. The Greeks and Romans, of course, felt no such scruples.

When, in the second century before Christ, Antiochus Epiphanes, the Syrian king, was attempting to crush the Jews, he inflicted his supreme insult upon them by sacrificing a pig on the altar of incense in Jerusalem. This is probably the "abomination of desolation" referred to in the book of Daniel.

Well—what was the reason for all this violent feeling about an article of food? Several reasons have been advanced, no one of which may offer a complete answer but all of which may be contributing factors to the strong dislike. It has been suggested that the prohibition of pork was a sanitary measure—that it was an unhealthy food in warm countries and was therefore forbidden for the better health of the people.

It has also been suggested that it twines in with the primitive idea that people tended to become



like the animals which they took for food. It was not an uncommon notion that the characteristics of an animal would enter into the people who devoured it. Swine were considered low and dirty creatures and people did not want to look like them or act like them. Therefore they refrained from using them for food.

A third suggestion is that the pig was originally sacred to the Semitic race and was therefore declared "tabu." One of the old classical writers

said that "the Jews did not use swine's flesh because it was sacred inasmuch as by turning up the earth with its snout it taught men the art of ploughing."

To all of which may be added the interesting fact that the worst name a person can be called in the German language is "swine." Someday we may expect a new Nazi decree which will purge the German tongue of its Hebrew elements and inculcate a standard of purely Aryan profanity.

## THE DEMANDS OF JUSTICE

By

HEWLETT JOHNSON

*The Dean of Canterbury Cathedral*

THE change from private to public ownership and control has become morally necessary. That, and that alone, will remove what is at present a grave injustice, as the following argument helps to show.

Man has achieved his present position of almost limitless production by giving up his independence and working in a team.

Only by team-work do we really advance. But every time we enter a team we sacrifice independence: we lean on others. It was so in Alpine climbing. No man conquers the higher mountains alone: in a team even Everest is threatened.

Long ago, man was entirely independent, sowing his own fields, hunting his own food, making his own clothes. His output was small.

In combination his stride lengthened. No longer clothing and feeding himself in isolation from others, he associates with his fellows, specializes his tasks, and by his teamwork increases his productive power enormously. He grows richer.

At each stage he loses something of his independence, but the gain exceeds the loss.

Association in production provided many new possibilities of wealth. Learning and science became possible, and immense power lay ready to man's hand. Power which multiplied man's muscles a thousandfold; power which produced the machine and drove it. Power which could dispense with all but a portion of men to operate it. Machines self-driving, self-controlling.

And poor man, whose willingness, as a whole, to submit to this team method of production, found himself pushed on one side, driven away from the land he had given up, and away from the machines, whose very existence was made pos-

sible by the team work of the whole community.

Multitudes of men are suffering, therefore, in their unemployment, a grave, even though it is a hidden, injustice.

Torn from the soil, lured into association, specialized in their tasks, they are left helpless unless admitted to a fair share in the fruits which fall into the laps of the owners of the community-produced machine, and of the land made valuable by the teamwork of the community.

This point is so important morally, and I as a minister am so deeply concerned with moral justice, that I must make the position clearer by a simple illustration.

When man tilled his own acre, leaving others to sow and reap and weave, he remained a craftsman and earned his keep. He had, however, lost his power to stand alone. Justice at least demanded that he should share equitably in the increased output.

When the machine came, enabling man to produce vastly more, it robbed him of his craftsman's skill. The machine, however, is the result of men working together, and of the corporate enterprise we call science. It is the offspring of the community, and a great part of the resulting increase is the property of the whole community and of each individual who makes up the community.

When, at last, man makes not even a shoe, but only the twentieth part of a shoe; and when yet again, the machine makes the whole shoe, with scarcely a touch from man, then indeed man is in a sorry plight. The teamwork and its product the machine, giving birth to it, has robbed him of his independence, his craft, and his very main-



tenance, without giving him anything in return.

That is the culminating point of injustice.

It is the culminating point of absurdity, too.

For though millions of boots pour from manless machines, they seek in vain for wearers. Idle men lack money to buy shoes. And the idle men multiply ominously. The unemployed today with their dependants could join hands and reach right round the coastline of England.

Injustice and folly have stalled the machine.

Justice and wisdom therefore demand that the

community should finally own and control the machine and plan production to meet the needs of men.

Justice and wisdom also might reasonably demand that those who for so long have been permitted by the community to assume an absolute right over the machine should be treated with due consideration. There are of course ways and means by which the transfer from private to public ownership can be justly made.

*Next week: Alternatives Before Us.*

## THE BIBLE AND MODERN LIFE

*By*

IVAN LEE HOLT

*Professor at the University of Chicago*

HOW many times in these distressing days one can open the Bible to read the admonition or the command of a contemporary! Perhaps the one who wrote the words lived 2,500 years ago; but he knew life so well that he speaks to men and women of all generations. The more we study the Bible the more clearly we realize that it comes out of life's experiences. We have had the idea that God spoke its messages to men who had withdrawn and who sat alone to hear the divine voice. But we know now that the men who wrote the books of the Bible lived through trying situations in which they had to have God's help; their words are the words of those who have suffered and struggled, the words of those who have sought and found God in their moments of temptation and defeat as well as in their hours of triumph and victory. We do not minimize divine inspiration when we so clearly recognize human need and human aspiration.

The Hebrews who gave us the Old Testament lived in a continuous depression. Sometimes poverty and want were due to a devastating war, sometimes to a destructive famine, sometimes to a greedy king, but the people faced a depression in every generation. As we have sought a spiritual support for people in these days of distress we may have come across the words of a psalmist who insists that his soul takes courage through the presence of One who can do more than the increase of corn and of new wine. The psalmist is saying that more is needed than the return of prosperity when people have lost their morale; the morale is restored when men see the face of God, and are sure that He is with them in their struggles.

We are concerned about the motive in our economic enterprises and an adequate return to labor for its share in the production of wealth. We turn to read a parable of Jesus about the hiring of laborers. A man was seeking to gather his grapes, and he went in the early morning to the market place to hire men to work in his vineyard. He contracted with men to work for him and sent them into his vineyard. Later on he returned to the market place to hire more men. He came finally when the day was almost over and asked men standing about, "Why are you not at work?" They answered, "We can find no jobs." Then he hired them, and when the day was over he paid these last as much as he paid those who had worked all day.

We have never understood such an economic system in America. We believe that every man should get what he earns—every laboring man. Jesus seems to teach in that parable that every man should get what he needs. The last laborer to go to work had as large a family dependent on him as the first man who went to work, and was entitled to a comfortable standard of living. Those words "Unto this last" suggest an economic system which we are striving to work out in our new economic and social security legislation.

WHEN the Jews came back from the Babylonian captivity the leaders were concerned about the intermarriage with other peoples and the consequent racial mixtures. Strict were the laws which forbade the marriage of Jews with those who were not Jews. Against the harshness and pride of such legislation some one wrote the lovely story of Ruth. It shows there was mixed



blood in the veins of David, an ancestor whom they loved and respected. Was not Moabite blood in his veins? It is one of the ironies of history that the Jewish people in Germany are the victims of a similar racial pride. It must be granted of course that the situation in postexilic Palestine is not the same as that in modern Germany, but in Germany there is a harsh determination to preserve a pure Aryan strain. Jesus dealt with this problem when He talked with a woman of Samaria at Jacob's well, and also when He made the Samaritan the good neighbor who did more for a man in need than even the religious leaders of the Jews.

Against that narrow nationalism which is the curse of our day the Book of Jonah makes a vigorous protest. Jonah does not worship a God who cared for Assyrians. But God cares for the Assyrians; He is not the special and private Deity of the Palestinian Jews, He is the God of the world. A political leader of Japan has said that Japan does not want a world religion; Japan wants a Japanese religion. So it is with every land which thinks first and last of its own interests. Jesus set Himself against the self-satisfaction and self-complacency of a Jewish nationalism in religion. That is surely one of the reasons for His death. To those who looked forward to a Jewish heaven He said, "Many shall come from the east and the west, and sit down with Abraham, Isaac, and Jacob in the kingdom of God."

We are concerned about a new strategy for Protestantism. We want to find a place for Christianity in our changed world. We pick up the Bible and read again the message of those who sought to make Jesus of Nazareth the Saviour of the Greco-Roman world. The letters of Paul are written to citizens of a larger world than Palestine. I like to think of the Gospel of St. John as a series of sermons in which a preacher is seeking to convince his hearers that Jesus is the Son of God and the Saviour of men. He thinks of basic human needs—the need for bread and water and light and life. Jesus is Saviour because He is the satisfaction of human needs. He is the Water of Life, the Bread of Life, the Light of the World, the Eternal Life. Whatever man has to have, that Jesus is.

Men today are in need. Were we as able interpreters of Jesus as was the preacher John of Ephesus, we could convince men that He can meet every individual's need. A Bible that comes out of life's needs can reach life's needs; life thus ministers to life.

## *Sappiness*

SOMEBODY slopped over and the following appeared under "News of the Rural Parishes," in a Church paper recently:

"As an example of the appeal which the Episcopal Church has for people in important positions in life, it may be noted that Dr. Van Zandt, Superintendent of a great State Hospital, may be seen in his pew in the Little Church in Branchville, regularly every Sunday morning."

Now Dr. Van Zandt was a decent chap, doing a good job for a modest salary, and he rather envied the local Branchville physicians, who made larger incomes in private practice and were not obliged to kowtow to a politically-appointed Board of Trustees. It made him feel cheap to be pointed out as a great man and he had never once thought that he was conferring a favor on God and all the parishioners when he went to Church.

After that article appeared, he was very seldom seen in his pew in the Little Church in Branchville. The Episcopal Church is intended to be a sensible "He Man" organization. There should be no place in it for "Sappiness."—THE CHURCH-MOUSE.

## *Money Raising*

OLOF GATES directed and organized the campaign for the new Parish House of the Pro-Cathedral of the Nativity, Bethlehem, Pennsylvania, during March, 1939.

We welcome inquiries and the privilege of meeting with Vestries that contemplate a campaign to raise funds for new buildings, for repairs, for debts or for operating needs.

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MONEY RAISING SINCE 1919





## BETHLEHEM CATHEDRAL BUILDS

A FINE new \$100,000 Parish House was formally dedicated at the Pro-Cathedral Church of the Nativity, Bethlehem, Penna., on November 10th. There was open house and tea in the afternoon with representatives of all parish organizations acting as hosts and hostesses, and in the evening there were formal exercises of dedication, with brief addresses by Bishop Sterrett, Dean Roscoe T. Foust, Senior Warden Quincy Bent, former dean Wilmot Gateson and others. A letter of congratulations from the President of the United States, who appointed Dean Foust to his former position as chaplain at West Point, was read. On Sunday, November 12, the young people of the parish were at home to young people's groups of all the churches in Bethlehem, ending with a Peace Service attended by fully 500 young people who listened to a stirring address by the Rev. Barnett Eby, Presbyterian minister.

Early on the morning of August 30, 1938, a fire of unknown origin destroyed the parish house of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa., thus bringing to a close a long period of growth and expansion in which the 45 year old parish house had played so important a part. It had housed with increasing difficulty a Church School which

reached the peak enrollment of about 500 children, and served as best it could the many other demands made upon it by a parish which had grown by 500 communicants during the past ten years. Many changes and alterations had recently been made, but the facilities provided still remained inadequate. This was felt most strongly, of course, in the

Church School, which was trying to adopt modern educational methods in a building which could not be modernized.

The fire changed all that. At first the parish was stunned when it realized the extent of its loss,—and the more so because the fire had not chosen a year of prosperity in which to break out. Soon, however, everyone realized that here was an opportunity for expansion and re-building in such a way as to provide adequately for present and future needs in all departments of the parish's life, but especially that of the Church School. Now waste space could be eliminated, individual, sound-proof class rooms could be provided, and they should be equipped and furnished,—not down to the level of an ordinary secular school class room, but up to the level of a fine home. The finished class rooms therefore have rich-colored carpeting on all floors and the best of oak chairs and desks finished to match the oak trim of the rooms. Religious education will receive the honor and respect it deserves. No more classes in basement and bowling alley. The new Parish House also contains a small chapel for week-day celebrations of the Holy Communion as well as a children's chapel large enough for the



ROSCOE T. FOUST  
*Dean and Rector at Bethlehem*

(Continued on page 14)



## HOUSE OF BISHOPS HOLDS A MEETING IN SAINT LOUIS

Reported by W. B. SPOFFORD

Reports, addresses and sermons rather than action characterized the meeting of the House of Bishops, meeting in the beautiful Bishop Tuttle Hall of Christ Church Cathedral, St Louis, November 8th and 9th. The action, which could have been crowded into an hour meeting, can be disposed of in a paragraph. The request of Bishop Hayward Ablewhite of Northern Michigan for deposition was acted upon when the Presiding Bishop was directed to depose him within one week "for misconduct or irregularity." Bishop Page, retired Bishop of Michigan, is to take Episcopal supervision of the diocese through the convention of the diocese of Western Michigan next spring. The resignations of Bishop Page as bishop of Michigan and Bishop Fox as bishop of Montana were favorably acted upon. The Rev. Athalicio T. Pithan, native of Brazil, was elected suffragan bishop of Southern Brazil, with most of the excitement over this event coming over the difficulty of finding anyone able to pronounce his first name. No bishop could, but the Rev. Charles L. Pardee, secretary of the House, was able to spell it and made a feeble effort at pronunciation. Dr. Pardee resigned as secretary after serving since 1922. The Rev. John Fitzgerald of Brooklyn, who has served as assistant for a number of years, was elected to the office.

Maybe I'd better make it two paragraphs . . . Bishop Quin of Texas presented a report for the committee on unemployed clergy. He stated

that a canvass of the situation revealed that there were 241 clergy unemployed, divided into different groups; physical disability; private income and therefore did not want to work; traits of character which made them unfit for the ministry; no work available or recently ordained and had not yet landed a job. Bishop Quin wanted action that would bring aid to those needing it and offered several resolutions looking toward that end. But aside from passing a resolution which stated that the Church owes no man a living the House did nothing. "We are exactly where we were twelve years ago," were the final words on the subject by the Texas bishop, after the House had disposed of the entire matter by referring it back to the dioceses. The House went on record as favoring the passage of an act of Congress to "secure for all organized churches the right of individual members to register for non-combatant service in the eventuality of the United States being drawn into war," and it was announced that Bishop Scarlett of Missouri, together with leaders of other churches, would confer with President Roosevelt and Attorney General Murphy on November 9th. That's all for action.

Now for talk: Bishop Parsons of California spoke at a dinner meeting, urging his 500 listeners to foster Christian ideals; to make their lives count in achieving peace, "not a peace which merely prevents our boys from being killed, or a peace which puts profits in our bank accounts, but a peace which will permit us to put aside our heresy of isolation and try to work out from the present situation a kind of law and government in the world under which men may live in freedom and

happiness." Bishop Parsons was also the speaker at a dinner meeting, attended by about sixty, of the Church League for Industrial Democracy of which he is president.

Bishop Oldham of Albany pleaded for peace and Bishop Creighton of Michigan pleaded for greater missionary support, at a service held in the cathedral on the evening of the 8th. The Cross against the Swastika and the Hammer and Sickle characterized Bishop Oldham's impassioned address, while Erie's Bishop Ward struck a militant note by offering a resolution which would put the Bishops on record as favoring "supplying the other great democracies with all that they need that we can give." The resolution was referred to committee and never came out.

Bishop Paul Jones pleaded for greater interest in the work of the committee for German Refugees and declared that "the most effective and Christian way to express our condemnation of the brutality and violence of the German government is by extending to the utmost our sympathetic and generous help to the victims of that brutality." Bishop Tucker and Bishop Hobson spoke on the work of the Forward Movement. The Presiding Bishop also reported on the work of the National Council and stated that "every cent of the budget of \$2,325,000 is needed and that the increase of \$292,425 in expectancies must be secured" if the present work is to go on. The House okeyed this address by passing a resolution which promised to back up the staff at headquarters.

The meeting ended with the issuing of the Bishops' Pastoral which contained an attack upon war as "rationally unjustifiable, morally indefensible and religiously irreconcilable," but went on to qualify this stern indictment by declaring that "there are times when peaceful expedients having failed we are inescapably involved in war and we sympathize with all those whose consciences impel them to participate in armed conflict." Acquisitiveness and greed are the seeds of war, calling for the Christianization of the world, with the collapse of civilization the alternative. The Pastoral, which according to canon law is required to be read in all churches, was composed by a committee consisting of Bishop Stewart of Chicago, Bishop Creighton of Michigan, Bishop Ivins of Milwaukee and Bishop McElwain of Minnesota.

A few highlights: Host Bishop Scarlett, Bishop Fred Goodwin and Bishop Paul Jones were the only

(Continued on page 14)



THE KINDERGARTEN ROOM  
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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It's a hard job to make a producers cooperative work. The Rev. David Colony, rector of St. Luke's, Philadelphia, has a group of unemployed hosiery workers in his parish and being a man of imagination and enterprise he started a cooperative. After getting over the bumps of the first few months it developed into a successful enterprise, with about seventy-five workers pulling together in the venture. Others seeing their success came to Colony to ask him to get other shops started so that today there are two other hosiery mills, a carpet factory and another making towels. These five shops are managed by two Episcopal parsons, elected of course by the workers, Colony and the Rev. William Sharp, rector of St. Paul's. On November 6th however Colony resigned, charging that the workers had refused to pay a commission to an agent in New York who had obtained for them an order for several pairs of silk stockings. Knowing both Colony and Sharp as a pair of practical, devout and unselfish Christians I have every reason to believe that the difficulty will be straightened out after they each make a speech to the boys and girls. But it is nevertheless true, as I reminded them a couple of weeks ago when I inspected one of their mills, more cooperative ventures go on the rocks because of prosperity than because of adversity. Man is by nature sinful and will be extremely selfish if given half a chance. Nobody knows this better than these two parsons which convinces me that they will come through this situation with colors flying.

\* \* \*

### Western New York to Offer Course

The diocese of Western New York is offering a course on the "Use of Mental Hygiene in Pastoral Work" at the diocesan house in Buffalo for twelve weeks. The course is being given by Dr. Samuel W. Hartwell of the University of Buffalo in the School of Medicine. The Rev. Sigfrid W. Sundin is chairman of the entire program.

\* \* \*

### Practically New Altar

The altar in St. Andrew's Church, New Paltz, New York, received many improvements on Sunday, November 5th, through donations made by Mr. Benjamin O. Davis, a member of the vestry. Two brass three-branch office candle-sticks and a dark green velure dossal were given

to the church by Mr. Davis. As memorial gifts he presented the church with two brass altar vases and two brass Eucharistic candle-sticks. He also donated three brass alms basins in memory of his mother. The Rev. St. Clair Vannix, minister-in-charge, dedicated all these gifts and memorials at the early Eucharist service on the 5th.

\* \* \*

### Bishop's Son Gets White Plains Parish

The Rev. William Theodotus Capers, Jr., rector of St. Stephen's Church, Terre Haute, Indiana, has accepted a call to become rector of St. Bartholomew's Church in White Plains, New York. He will assume his duties on January 1st of the new year. Mr. Capers is the son of Bishop Capers of West Texas and the grandson of General Ellison Capers, the late "Soldier-Bishop" of South Carolina. Mr. Capers will succeed the Rev. Harold H. Donegan, who resigned last Spring to go to St. John's Church, West Hartford, Conn.

\* \* \*

### Youth Speaks on Religion

The December issue of McCall's magazine has a very interesting article and one that should provoke a lot of thought. It is an account of a Forum conducted by Archibald MacLeish, Librarian of Congress, last summer in which twenty-eight young Americans expressed their views on the place of "Religion in a Democracy." Perhaps you may get some idea of how the younger generation thinks and their opinions on the subject of religion from reading it.

\* \* \*

### Item on the Conference

The youngest bishop in term of service lost his overcoat and hat in the hotel dining room at St. Louis, where he was attending the conference of younger bishops, prior to the opening of the House of Bishops. Bishop Randall, suffragan of Chicago, breakfasting on his arrival in St. Louis, found both his hat and coat gone when he was ready to depart. The loss was reported to the hotel management, a search was organized, and the lost articles recovered—they were being worn quite unconsciously by no less a person than the Presiding Bishop, highest ranking official of the House.

\* \* \*

### New Executive Director for College Work Group

The appointment of Charles Edward Thomas of Indianapolis, Indiana, to be executive director of the Church Society for College Work, was announced by the Rev. W. Brooke Stabler, president of the

society, at Philadelphia on November 12th. Mr. Thomas has been assistant general secretary of the Sigma Nu fraternity for the past ten years. During that time he has visited more than 300 universities and colleges all over the country and has become well acquainted with the problems of our undergraduates.

\* \* \*

### National Fraternity Observes Anniversary

On All Saints' night, Pi Alpha Fraternity observed its eighth anniversary, having been founded by the Rev. Arthur G. W. Pfaffko, rector of the Church of The Transfiguration, Blue Ridge Summit, Pennsylvania, on that night in 1931. Since that time, Pi Alpha has become the first and only national Greek letter Christian fraternity in the Church. The fraternity now has forty-two chapters throughout the country, most of which were founded during the last three years. The founder, the Rev. Arthur G. W. Pfaffko, is the national president of the fraternity.

\* \* \*

### Washington Cathedral Meeting in Providence

Bishop Freeman is to address a large group of Church people in Providence, R. I., on November 21st to tell them about Washington Cathedral. A similar meeting, together with a theatre benefit, was sponsored in New York City the week before by a large group of socially prominent Episcopalians.

\* \* \*

### Tribute to Frank Nelson

The trustees of the Church Pension Fund at their meeting on October 31st, recorded with deep sorrow the death of their fellow Trustee, the Rev. Frank H. Nelson of Cincinnati, trustee since 1921. "From the beginning of his trusteeship," the resolution reads, "he was actuated by a high sense of responsibility." The trustees express not only their deep sense of loss but also their grateful appreciation for the services he rendered to the Fund.

\* \* \*

### Catholic Warns Against Holy War

Speaking at a national meeting of Roman Catholics in Cincinnati on November 6th, the Rev. E. L. Curran, Roman priest, warned all Catholics to beware of allowing themselves to be persuaded that the present war is a holy one. He declared that the only reason that France and England were not allies of Russia today is because the Soviet Union would not have them. It is a timely warning, and I shall be interested in what Dr. Curran has to say a year hence. His superior in Rome was successful in



making a holy war out of the war in Spain, and as I read the papers he seeks now to unite Germany, England and France in a "holy" war against the "godless atheism of the East." When that propaganda gets going in full force you will find many Americans, including a vast majority of Catholics, climbing on the bandwagon and demanding that the United States get into the war on the side of God.

\* \* \*

#### **Mrs. Barrett P. Tyler Dies Suddenly**

Mrs. Barrett P. Tyler, wife of the Rev. Barrett P. Tyler, died suddenly at Rhinebeck, N. Y., on October 30th. The funeral service was held on All Saints Day and was conducted by her son, the Rev. Barrett Langdon Tyler.

\* \* \*

#### **Loren W. Batten Has a Birthday**

The Rev. Loren W. Batten, formerly a professor at General and now living in retirement at Swarthmore, Pa., observes his 80th birthday tomorrow, November 17th. Retirement is perhaps not quite the word for Rector J. Jarden Guenther writes, "Dr. Batten plays nine holes of golf nearly every day and drives his new car with the abandon of youth."

\* \* \*

#### **Hartford Plans Weekly Community Service**

Christ Church Cathedral, Hartford, Connecticut, in cooperation with other Christian churches of the city, is planning a weekly community service with prayers for Divine guidance in these troubled times and for greater understanding among the nations of the world.

\* \* \*

#### **Massachusetts Auxiliary Holds Anniversary Service**

Bishop Lawrence of Western Massachusetts was the celebrant and Bishop Sherrill of Massachusetts the preacher on November 15th when the Massachusetts branch of the Woman's Auxiliary held its 62nd anniversary service in the Cathedral Church of St. Paul in Boston. Bishop Bartlett of Idaho and Miss Elise G.

Dexter, recently returned from China, spoke at an afternoon session in the cathedral crypt. Miss Eva D. Corey, president of the diocesan Woman's Auxiliary, presided at the gathering.

\* \* \*

#### **Dean Gray Elected Chairman of Conference**

Dean Walter H. Gray of Christ Church Cathedral, Hartford, Connecticut, was recently elected chairman of the newly formed Interfaith Conference of Protestants, Roman Catholics, and Jews of metropolitan Hartford. A mass meeting of the religious of the community is being planned for New Year's Eve by this group as a witness to a common belief in the things of the spirit in the midst of the materialism of today.

\* \* \*

#### **Bishop Randall Given Degree**

A doctor of divinity degree was conferred upon Suffragan Bishop Randall of Chicago at the matriculation service of Seabury-Western Theological Seminary on November 16th. Bishop Stewart was the speaker at the service. Two other clergy of the diocese of Chicago were similarly honored by Nashotah Seminary recently. The degrees were conferred on the Rev. E. S. White, rector of the Church of the Redeemer, and the Rev. G. C. Story, rector of the Church of the Mediator, Chicago.

\* \* \*

#### **Florida Men's Clubs Hold Annual Convention**

The second annual convention of the League of Men's Clubs in the diocese of South Florida was held on Friday and Saturday, October 27th and 28th, at Trout Lake Camp, Avon Park, Florida. The "Bishop's Shield," awarded for the first time by Bishop Wing for club achievement, was awarded to Holy Cross Club in Miami with St. Andrew's

Club of Tampa receiving honorary mention. The convention adopted as their project for the year the raising

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of funds with which to build an infirmary for the diocesan camp at Trout Lake.

### Marriage Clinics Conducted in Detroit

Clinics on marriage, for high school students and for older men and women, were conducted in Detroit during the week of November 5th by the Rev. Gilbert Appelhof, Jr., formerly rector of St. Thomas' Church in Detroit. The high school students' clinic is said to be the first marriage clinic for children of high school age to be conducted in Detroit. Assisting Mr. Appelhof in the two clinics was a capable staff of psychiatrists, physicians, ministers, budget experts, and experts in various phases of marital relationship problems.

### Anniversary of Detroit Parish Observed

All Saints' Day, November 1st, marked the tenth anniversary of the founding of All Saints' Parish, Detroit, Michigan, and the occasion was observed at a home-coming dinner in the recently completed undercroft, the second unit of All Saints' group of buildings. Bishop Page of Michigan was the principal speaker.

### Bishop Page to Perform Offices

The standing committee of the diocese of Northern Michigan, headed by the Rev. Carl G. Ziegler, has invited Bishop Page of Michigan to "visit and perform Episcopal offices in the diocese from November 15, 1939, until the adjournment of the annual convention of 1940." Bishop Page

has accepted the invitation. The committee asked in particular that Bishop Page preside at the re-convening of the forty-fourth annual convention of the diocese on November 15th in Negaunee, Michigan.

### Eighty-first Anniversary Observed

The Very Rev. Leonard P. Hagger, Archdeacon of the diocese of Michigan, was the preacher at a service on Oct. 29 at St. Michael's and All Angels' Church, Cambridge, Michigan, commemorating the 81st anniversary of the parish. Closed for a number of years, this parish has recently been reopened under the direction of the Rev. Frank G. Ireland.

### Foreign "Isms" Scored by Darlington

Speaking at a special vesper service the Rev. Henry Darlington, rector of the Church of the Heavenly Rest, New York, urged re-dedication to the fundamentals of the Constitution and the Declaration of Independence and scored all foreign "isms" and all people attacking the American way. Decrying all persons now resident in the United States who seek to bring to this land the ideologies of Europe, Mr. Darlington attacked these ideologies as based upon half-formed opinions and perverted truth. "We are happy to welcome

the sufferers in our midst and offer them a haven for themselves—but not for their philosophies," was his declaration.

### Bishop Beecher Becomes Thirty-third Degree Mason

Bishop Beecher, missionary bishop of Western Nebraska, was one of five Nebraskans selected recently to receive the 33rd degree in Scottish Rite Masonry. The Bishop has been serving as Grand Chaplain of Masons in Nebraska for many years.

### Preaching Mission Is Great Success

A preaching mission which turned into a teaching mission was held in St. James' Church, Birmingham, Mich., from Oct. 25th to Nov. 1st by Bishop Johnson. The Rev. W. L. Forsyth, rector of St. James', said

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A Creche?  
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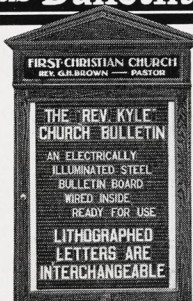
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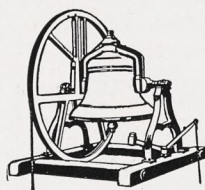
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the church was crowded every evening and indicated that the mission was a liberal education in religion and churchmanship.

\* \* \*

#### Niemoeller Is Excluded in Nazi Amnesty

The Rev. Martin Niemoeller was excluded from a general church amnesty issued in Germany on November 4th. Pardons were decreed for most churchmen serving sentences imposed before September 1st, but cases like Niemoeller's involving "heavy punishment" failed to benefit by the order.

\* \* \*

#### St. Andrew's Commemorates 110th Year with Service

The 110th anniversary of the founding of St. Andrew's Church, New York, was observed with a commemorative service on November 5th. The Rev. Elliott Darlington rector of the old, historic church, preached the sermon tracing the founding and growth of the parish.

\* \* \*

#### Largest Congregation in History of the Church

The largest congregation of Episcopalians ever assembled in the 150 years of the life of the Church heard the radio address of the Presiding Bishop on November 5th. Messages began pouring in to Bishop Tucker within thirty minutes after the broadcast, indicating excellent reception and a ready response to his appeal for neutrality in the European War and a more aggressive program for the Church.

\* \* \*

#### Harrisburg Presents Huge Teaching Mission

From November 5th to 15th, parishes in every section of the diocese of Harrisburg participated in a gigantic teaching mission on "The

Great Commission." The individual parochial missions were led by clergy from other parishes in the diocese, all of whom were trained for this leadership at a conference conducted last summer by Bishop Mitchell of Arkansas. Some thirty odd clergymen took part.

\* \* \*

#### Still Another War Declaration

Definitions of the Christian attitude toward war were drawn up by a group in an eastern diocese recently, the signers including a pacifist who was in the last war and lost his faith, two graduates of the Naval Academy at Annapolis, a headmaster of a Church school, a college professor, an officer in the Sons of the American Revolution, the rector of a large parish, together with representatives of youth, the Woman's Auxiliary, and labor.

With complete unanimity they denounced war as un-Christian, "because it denies the universal Fatherhood of God and the common brotherhood of man, sets the members of the family at enmity, and substitutes lesser loyalties for the supreme loyalty." The statement suggested that "we can best serve God's cause by trying to check any outgrowth of mass hatred or the spirit of vengeance, wherever they occur. We must seek out the truth in love, keep ourselves away from the subtle forces of propaganda which are even now playing upon us, and guard against being carried away by them."

\* \* \*

#### It Happened in Liberia

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ride back from the dump in the empty barrows. "No sooner were the laborers through their work than the school boys took possession and trundled and dumped each other the rest of the afternoon. Next day some of the boys actually wanted to work in place of the laborers."

\* \* \*

#### Japan Gets Largest American Plane

Announcement was recently made of the purchase in Oakland, California, of our country's largest transport plane for two million dollars. The plane is to be shipped immediately to Japan.

\* \* \*

#### New National Sorority Founded

Tau Delta Alpha Sorority, by instituting chapters in five dioceses, has the distinction of being the first national Greek letter Christian sorority in our Church. President of the sorority for the coming year is Miss Grace Wilson, Church of St. Michael and All Angels, Baltimore, Md. National headquarters for the organization are at Blue Ridge Summit, Pennsylvania.

#### HOUSE OF BISHOPS HOLDS A MEETING IN SAINT LOUIS

(Continued from page 9)

bishops who wore ties rather than clericals. The Bishop of Missouri did compromise a bit however—he took off his red tie and wore a black one. Bishop Carpenter of Alabama arrived with a tie but soon had a dog-collar around his neck and a pair of number fifteen shoes on his feet, holding up the 225 pounds of man in between. . . . Bishop Perry of Rhode Island alone smoked, or would have if someone had given him a match. 'Tis said that most of them smoked when the House was in executive session, which is perhaps the reason that they met so frequently behind closed doors. . . . The Rev. A. T. Pitham, first native Brazilian to be elected to the Episcopate, is a composer of poetry and is now writing a book on "Life after Death," which prompted a bishop to remark, "That would qualify him for a seat in this House if the title was reversed" . . . the great stress laid on retreats in the reports of officers of the Forward Movement brought this from a distinguished parson; "They ought to rename it the Retreating Forward Movement." Guess that's about all, except to say that I like Bishops . . . they are a genial, humble and real crowd and it's a lot of fun to mix with them for a couple of days. If any of the ninety-one (out of a possible 154) that attended this meeting have stuffing for their shirts I could find no evidence of it.

#### BETHLEHEM CATHEDRAL BUILDS

(Continued from page 8)

worship services of the kindergarten and primary departments. Full stage facilities are provided, with sound motion picture equipment, etc. The kitchen is on the same floor as the dining room and banquet hall, an improvement long desired.

To be sure of shaping the right objective for their efforts, expert advice was secured from those most skilled in judging the needs of particular parishes in the light of past achievements and future expecta-

tions. Upon these recommendations plans were made. The building must be fireproof from top to bottom! It should be built of steel, stone, and concrete. And what of the cost? When every possible saving was studied and made, it was apparent that the building could not be built and equipped for less than \$100,000! But the insurance recovery was only \$55,000. Obviously the building program could not proceed unless \$50,000 more was raised. It also became increasingly clear that this would be impossible without thorough organization and expert direction. Both

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Rev. Clifton Macon, D.D., Locum-tenens  
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.  
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A.M. on Thursdays and Holy Days.

### The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

### St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services  
8 A.M.—Holy Communion  
11 A.M.—Morning Service and Sermon  
4 P.M.—Evensong. Special Music.  
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
The Church is open daily for prayer.

### St. James Church, New York

Madison Avenue at 71st Street

The Rev. H. W. B. Donegan, Rector

8:00 A.M.—Holy Communion  
9:30 A.M.—Children's Service  
11:00 A.M.—Morning Service and Sermon  
8:00 P.M.—Choral Evensong and Sermon  
Holy Communion Wed. 8 A.M.; Thurs. 12 M.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.  
Weekdays: 8, 12:05.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

### Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

### St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday

School.

11:00 A.M.—Morning Service and Sermon.



were secured by engaging Olof Gates and Associates, and soon enthusiasm was running high. Early in the campaign \$50,000 was pledged, but by this time it had seemed wise to use some of the insurance money to pay off the long-standing parish debt of \$16,000, thus saving the interest! That was such a happy state that it was decided every effort should be made to stay in it. It meant, however, raising that much more money,—but it was done, and the final night of the campaign revealed pledges of nearly \$70,000. Within two years, then, from the time of the completion of the new Parish House, the parish will not only be splendidly equipped for ever better work in all departments, but will also be debt free,—and hopes to stay that way! The 80th anniversary of its founding will be celebrated in 1942 free from all encumbrances. The fire was a disaster transformed into a never-to-be-repeated opportunity for growth and expansion, and the whole parish responded loyally to the challenge.

No account of the recent history of Nativity parish would be complete without some mention of its intensified interest in the Church's responsibility toward the Episcopal students at Lehigh University and the other educational institutions of Bethlehem. They are some 300 strong—a parish in itself—and obviously too great a number for very close personal ministration by the Dean and Rector of the parish. For many years the Dean of the Cathedral was also chaplain to the University, but the growth of both parish and University was so rapid that for the past 8 years the positions have been separated. Two years ago, when Dean Foust first came to the parish from the United States Military Academy at West Point, the women of the church asked what they could do with the proceeds of their annual bazaar. It was suggested that they might like to pay the salary for one year of an additional clergyman to be chaplain to the Episcopal students at the University. Here was a missionary opportunity which so convincingly demonstrated its importance that an able chaplain was secured and almost immediately the number of students in contact with the various phases of the Church's life at Nativity increased. Now it is no unusual sight to see as many students in Church on Sunday morning as there are resident members of the parish present!

In days such as these, when the Christian Church finds its beliefs challenged on every side, and Christians are once again being forced to renounce their faith or die, it is heartening to hear of parishes which have counted it a time not to re-

treat or retrench, but to advance. This story is told with the hope that others may find encouragement to do likewise.

One clergyman of the diocese of Bethlehem jokingly remarked that what the Church as a whole needed was a good fire like the one that destroyed the Parish House at Nativity,

Bethlehem. Do we not now have just that condition in our world today? Many things wherein we once trusted are being consumed and destroyed. Now is the time for the Christian Church courageously to rebuild and make ready for the future,—for the future belongs to the Church if she will claim her own.

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