

The WITNESS

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JUNE 29, 1944



CHURCH OF ST. MARK
IN ST. LOUIS IS A
CHURCH OF FUTURE . . .

THE CHURCH OF THE FUTURE

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from Sep-
tember through June, inclusive, with the ex-
ception of the first week of January, and semi-
monthly during July and August by the Episco-
pal Church Publishing Co., on behalf of the
Church Publishing Association, Inc. Samuel
Thorne, *president*; Mrs. Henry Hill Pierce,
treasurer; Charles A. Houston, *secretary*.

★

The subscription price is \$3.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we bill quarterly at 5c a copy.
Entered as Second Class Matter, March 6,
1939, at the Post Office at Chicago, Illinois,
under the act of March 3, 1879.

JUNE 29, 1944

VOL. XXVII

NO. 51

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Circulation Office: 6140 Cottage Grove Ave., Chicago 37, Illinois

Church Post-War Construction Will Run Into Millions

*Survey Reveals That Plans Have Been Drawn
In all Parts of the Country for New Churches*

By W. B. Spofford

New York: — Many millions of dollars will be spent by parishes for new churches, parish houses, rectories and reconditioning of present plants as soon as the war is over. This is revealed by the replies to letters sent to the bishops of the Church's ninety-three dioceses and missionary districts. There is not a diocese so far heard from that does not have plans for construction, ranging from million dollar churches and cathedrals to \$10,000 plants in small towns and villages. In many instances the money is already in hand, invested generally in war bonds, to be used just as soon as men and materials can be released for peace-time construction.

The survey has not yet been completed. We therefore present the facts so far received, with a second story to follow in the issue of July 27th which also is to be devoted to The Church of the Future.

A parish in Wilmington, Delaware, is planning the construction of a new \$75,000 church as a memorial to the late Bishop Cook, with \$50,000 of the amount on hand; in the diocese elsewhere plans have been drawn for the building of three new parish houses; three rectories, with four others to be renovated and re-decorated; while two churches are to be renovated.

Bishop Manning of New York reports that "There are many after-the-war building plans in mind in our parishes but they depend, naturally, upon future developments which are not now in shape for public announcement." It is considered certain however that one of the main building developments in the diocese will be further construction of the Cathedral of St. John the Divine.

In Detroit, according to Bishop Creighton, there are plans for the construction of three new churches and two parish houses, with another

parish having plans for the enlargement of the church to care adequately for a rapidly increasing congregation. The combined cost of these new plans will run into several hundred thousand dollars. The Bishop also reports of two other parishes that are to build new churches and concludes by saying: "I am sure that other parishes in this diocese are looking forward to expansion and rebuilding but their plans have not come before me."

Bishop Sherrill of Massachusetts writes "that a number of parishes had already had plans drawn up by architects on the hope that after the war they may proceed with the building of necessary parish houses, and in some cases new churches and in others enlargement of the present churches. I am inclined to believe that there will be a tremendous move in this direction in the post-war years."

In the neighboring diocese of Western Massachusetts there are also many plans for building, according to Bishop W. A. Lawrence. One new church at least will be built and three others enlarged. There are plans drawn also for the construction of three parish houses and one rectory within the diocese.

In the southwest, in the district of New Mexico and Southwest Texas, one parish is to spend \$100,000 for the enlargement of the church and for a new rectory, while three other parishes are to build churches and a fourth is to build a parish house. In Texas, Bishop Quin lists construction that totals \$914,000 and says that in some instances the need is so great right now that they are seeking priorities to proceed with the jobs. Presumably there are other buildings planned for the Bishop concludes with "This is all I can remember." In the District of North Texas Bishop Seaman reports of

plans for one new church and for two rectories.

Bishop Ingley in Colorado states that one parish in Denver is to move to a new location and build an entirely new plant consisting of church, parish house and rectory. Another Denver congregation is to build a new church, while outside the city two parishes are to build churches and three are to have new parish houses.

In Oklahoma Bishop Casady reports of one parish that is to build, just as soon as possible after the war, a church "which will be an exceptionally beautiful and useable structure." He also states that it will be completed with practically no indebtedness. Another city parish that has doubled in membership in recent



Playing of the modern Deagan Tubular Bell Carillon is not dependent upon a musician. By the automatic player the carillon may be set to start at any time, play a program of predetermined length and shut itself off

years is to enlarge both the church and parish house, while elsewhere in the diocese four new churches will be built and at least three parish houses. He concludes by saying that "probably more will be effected at an early date after the war."

In the far west Bishop Stevens, reporting for Los Angeles, states that "six parishes and six missions are waiting anxiously for the war to cease in order that they may begin on new parish houses for which money is entirely or partly raised.

Several more are working towards new buildings. A number are considering the erection of rectories." There are at present 400,000 people in San Diego, with the Bishop stating that its church facilities were built for a city one quarter that size. He also says that Los Angeles needs many more churches, and concludes his report by stating that the Church's work with Negroes is expanding, that the city now has a Negro population of 120,000 and that in a few years it will be 200,000.

Returning to the east, Bishop Peabody states that in the diocese of Central New York there are three parishes that are to build. In Maine Bishop Loring states: "There are certainly after-the-war building plans here with already money in sight to do the work." And from the diocese we learn of one country parish that is to construct a new \$50,000 church, while a city parish has launched a long range expansion program that will run into many thousands of dollars. Still another parish plans to build a new church and turn the present church into a parish house.

Albany reports that plans are made in a number of parishes for new construction, and lists several on which priorities were obtained for construction that is now underway. Newark has two major parishes that are to build elaborate plants immediately following the war. One of these already has the necessary funds raised and invested in war bonds; the other has raised a part of the money and is now seeking the rest. Suffragan Bishop Ludlow also reports that "some other parishes have talked about new building but I am not sure they have gone beyond that stage as yet." In the diocese of Bethlehem very little building so far has been planned, though Bishop Sterrett does report that two mission churches are to be built.

Bishop Hart, reporting for the diocese of Pennsylvania, says that "we have extensive plans for building new churches and rearranging our work in localities where there has been a complete shift of population."

In the mid-west, Bishop Whittemore of Western Michigan lists parishes, both in cities and smaller towns, that are to build churches, parish houses, and in at least one instance also a rectory. In Kansas a new church is to be built as soon as possible in a large residential area near Kansas City, while in one of the towns of the diocese funds are now being raised for a church. In

western Kansas (Salina) two parish houses are to be built, one of sizable proportions, one church at least will go up and one rectory. In Southern Ohio one of the largest parishes of the diocese has plans for a brand new plant that will cost several hundred thousand dollars; and likewise in the diocese of Indianapolis one of the parishes has elaborate plans for a new plant. In the diocese of Quincy, Bishop Essex states that one new church will be built while one of the larger parishes will make major repairs.

Finally in the south, and we again point out that this is but a partial

such details. Meanwhile another general account of plans will appear in our second Church of the Future Number of July 27th.

FELLOWSHIP STATES OBJECTIVES

Cambridge:—The Episcopal Evangelical Fellowship has released through its president, the Rev. Gardiner M. Day, its immediate objectives. (WITNESS, June 8, for story of its recent conference.) Under the head of worship the fellow agrees 1, that the Holy Communion is the primary and characteristic act of Christian



The beautiful altar of Emmanuel Church, Cleveland, recently executed by John W. Winterich and Associates. The frontal has the coat of arms of the Twelve Apostles carved in wood. The church was redecorated and refurnished throughout by this firm

report to be concluded later, Bishop Clingman reports that one parish is to build a \$175,000 church, while two small churches are also to be built. In Georgia plans are under way for the construction of three new churches. Bishop Phillips of Southwestern Virginia states that there are no major projects planned at the moment "but there are a number of small projects that we expect to put through when conditions are right." Bishop Abbott of Lexington states that two new churches will be built as soon as possible, while Bishop Walker of Atlanta reports of three building projects.

Reports are still coming in from diocesan authorities and as soon as completed a detailed report will be mimeographed and sent to a limited number of people who may desire

worship, but the morning and evening offices are services of prayer, praise and preaching worthy to be the principal service of the day; 2, the Holy Communion is full and complete only when the faithful communicate; 3, fasting before Holy Communion is a permissible but non-obligatory discipline; 4, Holy Communion may be administered by intinction; 5, the exclusion of any adult baptized Christian from the Communion is not required by the rubric at the end of the confirmation service.

In regard to legislation the Fellowship agrees: 1, to strive toward organic union with the Presbyterian Church; 2, the adoption of a revised marriage canon; 3, legalizing of intinction as a permissive use; 4, the revision of the Prayer Book.

England Will Have Churches That Serve Community

Plans Are Made to Build Plants That Serve The Many and Varied Needs of All the People

By Edward D. Mills

London:—It is generally agreed in England that we need a new type of building and a new technique. In the middle ages the Church was the center of the community; all worship, work and recreation were based on the ideals it held. The brotherhood of man within the Fatherhood of God — this is the vision we must seek to recapture and our greatest opportunity is to be found in the new housing estates which cry out for some form of guided community life. We must therefore revise our ideas concerning the type of buildings to be erected on the estates. At the heart of the new buildings should be the place of worship, seating not more than 500 worshippers. Surrounding this sanctuary we must provide clubrooms where people can meet to learn to know each other, with comfort equal to that provided in the palatial pub. A clinic is necessary where mothers and children can receive attention and advice, and rooms should be provided where people can do the things that interest them most — produce a play, make a new dining room suite or repair the children's boots. A place of quiet must be found where people can read or where confidential talks can take place, where the minister can get to know his people and help when they need him most. These rooms would be available for class-meetings, and a chapel or prayer room should always be open for those who wish to think or pray in its peaceful atmosphere.

The building would be a true home of the people, and to such a place the dwellers on a housing estate would come; for there they would find the personal fellowship they have lost and need most. Such a centre would be a true community centre, where every part of a man's life would be catered for — body, mind and spirit; and where his personal participation would help to build the kind of world he desires most.

The buildings should be of architectural value to the community, not as mock-classic monuments but as ex-

amples of contemporary design which are far too few in Methodist circuits.

In 1928 the London County Council began the building of the St. Helier Estate at Morden, which now consists of over 9,000 houses. It covers over 325 acres, of which 120 acres are preserved as playing fields and open spaces.

The Methodist Church is fortunate in owning a fine site in the centre, and some years ago part of a central hall was built, which was to have formed eventually the Sunday school block in the final layout. With the development of the new idea for new areas, coupled with the enthusiasm of the Rev. Reginald Smith, the minister in charge, and the interest of the London mission committee, the community church has been designed.

The heart of the scheme is the church, capable of seating about 500 people, with meeting rooms and ministers' rooms adjoining. The church is approached by a covered way from the main road, and a spacious foyer forms the entrance.

The chapel, which is approached from the side road by a covered way, is planned so that it can be open at all times for meditation and prayer. The institute block, attached at right angles to the church unit, is comprised of a communal restaurant with kitchens, etc., on the ground floor, and can be used for social functions. Also on the ground floor are clubrooms for use by scouts and guides, or for the other youth activities.

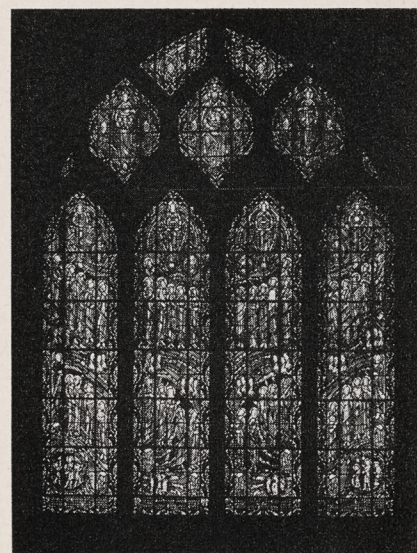
The first floor consists of a library-quiet room and a large clubroom capable of being used for indoor games, meetings and socials. On this floor is situated the flat designed for a full-time warden in charge of the youth work of the centre. The top floor is in the form of a dormitory hostel, for boys working near the estate needing low-cost accommodation in good surroundings and a Christian atmosphere — a greatly needed facility on most housing estates. This is composed of a dormi-

tory with cubicle-bedrooms, a lounge, bathrooms, and showers.

The ground-floor restaurant opens on to a terrace facing the internal garden. The first and top floors both open on the covered sun-balconies, as also do the classrooms in the church block. This enables the rooms to be extended out-of-doors whenever weather permits, an amenity which is only lately becoming fully appreciated in this country. It is intended that the existing buildings, connected by a covered way to the new ones, will be used for gymnasium, play production and youth day continuation classes.

The buildings have been conceived as a contemporary unit, using modern materials, concrete, glass and plastics, with light and airy rooms, large windows, and simple, clean lines that should attract the people of St. Helier who already have a modern cinema, modern flats and a modern railway station.

This will be an all-purpose church, able to play its part in the board



A memorial window in the Church of Our Saviour, Brookline, Mass., from the studios of Charles J. Connick

of education's service of youth schemes during the week, and at all times presenting the Christian witness to people who need fellowship but would not go to the orthodox type of Church premises. The cost of the scheme will not be more than the central hall that might have been built on the estate ten years ago, but the value will be incalculable in terms of £ s. d. — it will give the people of the estate a focal point which will have Christ and His Kingdom as its very heart.

CHURCH OF ST. MARK IN ST. LOUIS

St. Louis:—St. Mark's Church, pictured on the cover and an interior view elsewhere in this number, is probably the most modern Episcopal Church in the country, with many declaring it to be the most beautiful. It was built several years ago when the Rev. Charles Wilson, now the rector at Kirksville, Mo., was the rector of the parish. Wilson is a young, progressive parson who believed in the application of Christian principles to social and economic life and he had much to do with the basic scheme of the design, and even more to do with the progressive symbolism of the windows which were made by Emil Frei. Also the bishop of the diocese, William Scarlett, stood squarely back of the rector when some people objected to the design as being too modern. The architects were Nagel and Dunn of St. Louis. Mr. Nagel is at present the acting director of the art museum in the city. His father, who was a member of President Taft's cabinet, was a leader in the activities of Christ Church Cathedral and the unusual Moses-Lincoln window in St. Mark's, filled with strong comment on race relations, is in memory of the elder Nagel.

Shortly after this Church was built the late Dean William P. Ladd devoted a column in his Prayer Book Interleaves, then appearing regularly in *THE WITNESS* to the church. This will now be found in the volume by the same name that was published by the Oxford University Press. It is reprinted in this number since it is appropriate for a number devoted to the Church of the Future, particularly because of its references to St. Mark's. The present rector is the Rev. Raymond E. Maxwell, likewise a young and progressive clergyman, who writes us that there is so much interest in the church that there is hardly a week that he does not get requests for pictures and descriptive literature from rectors, college students, writers.

OUTLINES JOB OF PRESS

New York (RNS):—A call to newspapers to guide a spiritual revival after the war through a Christian approach to peace-time problems was sounded in an address to the provincial newspaper editors of Great Britain in London recently. The speaker was Henry Martin, editor-in-chief of the Press Association, who

contends that after the war, but preferably now, the press, as a key industry, must determine its attitude toward religion, "whether it is to be cooperative, just benevolent, indecisive, aloof, or even hostile." Expressing the belief that a spiritual revival is most likely to follow the conflict, the speaker declared that "people today are more interested in God as distinct from goodness than

ments, and that it can once again be woven into . . . a whole philosophy of progress whereby the future can be ensured as well as the present saved."

MINISTERS COMBAT RACE PREJUDICE

Orange, Calif.:—Ministers here have united in protesting an effort being made in the state by an organ-



The prayer desk and other exquisite wood carving is in Christ Church, Chicago, and was done by Ossit Church Furniture Company

they have ever been. A moral religion alone is being found insufficient. We have seen in the Axis countries how low-level idealism has degenerated into idolism." Mr. Martin asserted that "journalism can discuss the religious aspect of public affairs and the public aspect of religious affairs both at home and abroad. Journalism can show that religion is not a bolt-hole or side-show, but that Christianity is a fighting faith from which this nation has derived its most precious ele-

ization called the Native Sons of the Golden West to prevent Japanese-Americans from ever again being able to own land in California. In a letter to newspapers, signed by ten ministers of this city, including the Rev. Edward E. Hailwood, rector of Trinity Church, an appeal is made to "thinking citizens not to yield to the somewhat natural impulse and spirit of war days, but to defer decision until the days of peace which will afford time for more mature deliberation."

EDITORIALS

Church of the Future

THE slogan "Full production in peace as well as in war" is widely and sincerely proclaimed by those far-seeing Americans who think and plan for a post-war United States which will emerge in sharp contrast to the confused, disorderly nation that evolved from the war of 1917-18. Full production with full employment; full production for freedom from fear and insecurity; full production for national prosperity and abundance for all; full production for democracy. What are the steps we must take in order to insure achievement of this goal, the realization of which is so vital to the security and well-being of the American people?

Briefly, they are these: first, a plan. A plan for the expansion and reconversion of American industry, to put men and women to work and to create the tools and materials necessary for the achievement of the second step in maintaining the all-important full production. Second, we must build. We must build a modern, less hazardous, more extensive system of highways to further unite this vast nation. We must build thousands of new, convenient, modern schools which will aid in the full realization of that principle which is basic to a true and virile democracy—free public education for all. We must clear away America's slums and tenements, replacing them with decent and modern dwelling places. We must build hospitals, medical centers, clinics; we must build playgrounds and free public recreation centers. We must build libraries. We must build churches.

Millions of words have been written in elaboration of this, and to that constantly flowing stream THE WITNESS adds this number, the purpose of which is to contribute to the blueprint for after-the-war church construction. The number was planned as an extra page issue. We had everything ready when we learned that the paper for extra pages would not be available. We therefore are splitting the articles, news stories and illustrations and running them in two regular size numbers. A second Church of the Future number will therefore follow with our number for July 27th.

Building for the Spirit

AS IT is obvious that clothes express the personality of the wearer, it is also true that they have a decided effect on the personality. Ask any woman what a new hat does to her spirit! If this holds true for the individual, isn't it likewise a psychological fact for any group of individuals or for an organization? Do not the outward garments of the Church—the buildings in which it houses its spirit—have such a reciprocal relationship?

Here is something important to be kept in mind when construction starts again after the war. There is much to be said for the erection of churches "whose facades suggest today."

If the Church is to be a living thing it certainly ought to reflect in its outward appearance the genius of the times in which it exists. When it fails to do so people unconsciously put it down as a nostalgic relic of the past and hence not very important in the modern scene.

In ages gone before, the situation was very different. The Romanesque sprang from the Roman basilica, and in turn gave place to the Gothic, arising out of the trials and errors of the Romanesque. These structures were of their day and of a part of the life of the people they served. It is not without significance that in ecclesiastical architecture, as a rule, we are given to copying, to looking back.

There is little original spirit, but an imitativeness, sometimes spurious, which betrays the hold of the dead hand of the past.

Might not the powerful simplicity of modern architecture with its chaste severity suggest the august dignity and purity of fundamental Christianity? It could even help us to free ourselves from some of the rococo fussiness that cluttered up the mind of the Church before the Reformation, and which still survives in many places. In an age of steel we can have stronger structures than ever; flying buttresses and view-obscuring pillars are no longer necessary. When we use them we are indulging in a kind of falsification that is also anachronistic and leaves the modern cold.

Religious buildings at one time dominated the town; that was when the Church was powerful. Now

"QUOTES"

WORSHIP is an art which requires the help of many other arts like architecture, music and elocution. These arts can be cultivated even in churches with small resources. Modern Gothic buildings are of course a handicap. They and their furnishings almost always have the mark of the fortuitous and the ready-made. A revival of simple, honest church architecture would be a spiritual blessing. Beauty is essential to worship but it must be beauty with a purpose, beauty which makes for edification and Christian living.

—WILLIAM P. LADD
Late Dean of Berkeley

they have, for the most part, taken a minor place while the architecture of commerce and industry holds our attention. All these new materials and devices—cement, plastics, glass blocks, lighting and acoustics—offer interesting possibilities for both beauty and comfort. But more than that they present to the Church an opportunity to renew its spirit and to proclaim that it is abreast with and serving the times.

Ex Occidente Lux

By WILLIAM P. LADD

Late Dean of Berkeley Divinity School

IN ALMOST every American town of any size there stands a large church for which 'St. Obsoletus' would be a fitting name. It was built in the prosperous years of the last century, in what was then an excellent residential section. Now the tides of population have turned elsewhere. On a Sunday morning there are few worshippers. Things are kept going by the devotion of a few of the older people, and by an endowment. The great structure is something worse than an anachronism; it is a grave problem for the parish, the rector, and the diocese.

But St. Obsoletus is not simply the by-product of economic conditions which could not have been foreseen. It was a mistake from the beginning. Psychoanalysis might have revealed the fact that some of the many thousands of dollars which went into its stone and mortar, stained-glass windows, expensive brass fixtures, and carved reredos were given less for the glory of God and the extension of his kingdom than for parish self-glorification. And the building committee was the victim of that XIX century delusion which prevailed throughout the Anglican world that churches to be truly Christian (and in accordance with the Prayer Book) had to be done after the Gothic manner.

But is not Gothic the Christian architecture *par excellence*? Certainly, as it was practised in the XIII, XIV, and XV centuries. A medieval Gothic cathedral is a great creative achievement in which we Christians may well glory as we do in a Ravenna mosaic, a Botticelli madonna, or a Bach chorale. But XIX century Gothic was something fundamentally different. It was not a creation but a copy. It did not express the soul of either the XIII century or the XIX century. It was only make-believe. In England it was almost a racket. If anyone thinks this is over-severe, let him read such a book as Sir Kenneth Clark's *Gothic Revival*.

Well, the mass delusion which gave us the Gothic St. Obsoletus is understandable. But what is hard to understand, and is exceedingly tragic is that we American Episcopalians should still want to go on spending our good money in putting up

Gothic churches and cathedrals. In spite of demonstrations such as that of Sir Kenneth Clark, in spite of the fact that thousands of beautiful churches, both Roman Catholic and Protestant, are being built in the modern style on the continent of Europe and even in the Church of England, we continue happy under the rule and shadow of this dead hand.

But lo! from the west comes a ray of sunlight. People from Missouri want to be shown, so we say. Now they are showing us, to judge by the Church of St. Mark, St. Louis, of which illustrations are given here. Perhaps we are at last coming to an era of common sense in church building.

A church like St. Mark's has many advantages. (1) It is modern. It seems to say that the Church has a message for today. (2) It is simple, straight-



The Church of St. Mark, pictured on the cover, has an equally beautiful interior. The unusual windows were made by Emil Frei with the aid of the Rev. Charles Wilson, then the rector, who suggested the symbolism. The pews are a new design made by the American Seating Company

forward, honest. Those are Christian virtues; they can be expressed in stones as well as in sermons. (3) It does not waste money. Gothic is notoriously a money-absorbing style. (4) It will wear well—as practical, plain things are apt to do. Not in a long time will St. Mark's have to be renamed St. Obsoletus.

—from his column *Prayer Book Interleaves* originally published in THE WITNESS and now contained in a book of the same title published by Oxford University Press.

The Church of the Future

by Thaddeus Clapp

Former Director of the Art Project
of the WPA in Boston

"Maturer optics don't delight
Themselves in dim religious light"

wrote an early nineteenth century poet in proper protest against romantic mediaevalism which, in architecture and general atmosphere, was threatening to engulf the Church of England. He fought a losing battle, however, for, under the Cambridge-Camden Society and the Gothic Revivalists, Milton's storied windows have cast a very dim light indeed. The result is that today in America the term "Episcopal Church" almost automatically conjures up a building that might, by a stretch of the imagination, conceivably be found in fifteenth century England.

What is true of architecture is also true of our services, for as plan conditions and limits use, the two are closely related. Already our interest in Mediaeval architecture has led to usages appropriated from the mediaeval Church, even by our lowest parishes, that undercut much of our teaching. The famous sermon by the Dean of Carlisle, published in 1844 and entitled *The Restoration of Churches is the Restoration of Popery*, proved prophetic. Historically mediaevalism in architecture preceded mediaevalism in ceremonial and theology in the romantic movement.

Three factors will, in all probability, control the type of church buildings we shall have in the future: materials, financial resources and doctrinal emphasis.

Every sign indicates that building practice, and hence architectural style, will undergo a revolutionary change after the war, and the stage is now set for the wide-spread acceptance of what is called the "Modern Style." The preaching of the functionalists, the supporters of this style, has prepared the way. The decisive factor, however, is the rapid development of plastics and other new materials, many of them applicable to architecture, which has been tremendously stimulated by the war. In addition, new methods of production and of assembly make it probable that prefabricated buildings will at last become generally available. This means the further standardization of the parts of a building. It also means a radical change in construction techniques that will soon make contemporary methods as antiquated as the stone on stone method became after the invention of the steel frame. Moreover this will mean an increase

of the cost of traditional methods as the requisite skills become increasingly rare.

The second condition is less certain than the first, but might well be the determining factor in the acceptance of a rational contemporary architecture by the Church. Whether we like it or not, and regardless of what administration may be in the White House, it is certain that our present high taxes will be even higher after the war and (ignoring the possibility of a serious depression, which would probably stop all church construction) incomes, now inflated by the war boom, will certainly be considerably lower. This may very



One of the most modern of American Churches is the Church of SS. Peter and Paul at Pierre, S. D., Barry Bayne, architect. The church was furnished by Manitowoc Church Furniture Company

well mean, that money for gothic vaulting, stained glass, a very expensive form of decoration, and carved reredoses will not be forthcoming. It is even possible that many a parish will find the strain of heating and repairing a large Romanesque or Gothic building greater than its budget can afford, as such buildings are notoriously inefficient in this respect, and involve an unnecessarily large part of the parish expenses in maintenance alone. Buildings in the "Modern Style" are even now less expensive to build and much more efficient to maintain.

While the Roman Church has already taken advantage of the new style, it remains to be seen whether our Church will do so without being forced to, or will continue in a tradition that becomes increasingly an irrelevant backwater as far as any vital expression of contemporary culture is concerned. Is Gothic architecture an article of the faith? Augustus Welby Pugin and John Mason Neale did their best to make it so. Perhaps they succeeded. The use of new materials, and of new methods of construction growing out of them, will give our churches lightness and cleanness of line, and simple dignity and order. In addition, efficient sacristies, proper lighting, ventilation and acoustics, as well as unbroken lines of vision are other possibilities of the modern style, but all of these features, while desirable, will not basically alter our buildings. Such alteration will come only through a change in ground plan.

The architectural plan of a building is determined by the use to which a building is put, except in extravagant examples of what Veblen called conspicuous consumption, and use in turn is determined by the ideology that motivates it. Only advanced schizophrenics are capable of a sustained separation of idea and practice. Thus we arrive at the third factor which, it is to be hoped, will further revolutionize our church building.

IT IS safe to say that all Christians, even though they may disagree as to methodology, hope and pray that the century following the war will be, in very truth, the century of the common man, and we might do well to consider whether or not we express this essentially Christian hope in our Church buildings and the emphasis of our services.

What is a church building for? All of us agree that it exists primarily to shelter the Church, or the faithful, those who through baptism have been grafted as members into that Body of which Christ is the head, as we come together to hear the word of God and to gather around His Table, to offer "ourselves, our souls and bodies" "from each according to his ability" and to receive from that Table "Each according to his need," in a communion that is a divine socialism.

We would naturally expect a certain emphasis in our buildings, the result of ground plan, disposition of parts and ornament, that would make this clear. Usually the pulpit and lecturn are so placed that they do emphasize this, but the font, the center and symbol of our entrance into the Church, is often relegated to obscurity or lacks all dignity. The altar fares even worse. Usually placed as a focal center in the church and emphasized by ornament, windows and reredoses, it is actually obscured by these embellishments, and is further obscured by becoming a shelf for the display of candlesticks and vases of flowers. Too



Three of a series of sixteen tower windows in St. Paul's Cathedral, Detroit, designed and executed by Henry Lee Willet

often we have, in very truth, turned what the prayerbook of 1549 referred to as "Goddess borde" into a side board. Not content with that, we have built "Gothic Churches" with deep choirs that have to be filled with choir stalls, not necessarily the best seatings for musical effect, and have further separated the people from the Holy Table, not only by altar rails, but also by rood screens or parapets. The use of stalls between the altar and the people is not really in our parish tradition, having been introduced by followers of the Oxford Movement, and being rare as late as 1882. Furthermore such an arrangement implies that the choir which performs the choir office, the great work of praise of the Church, is a semi-clerical choir, while our doctrinal position supposes that the choir for the offices is the congregation, not monks or canons regular. The result of this emphasis is only too obvious in many of our churches, where our people hear Morning Prayer, just as many Romans hear Mass. No wonder the Dean

of Carlisle was upset. Most of our lowest parishes are as guilty of sacerdotalist emphasis liturgically as our most advanced "Catholic parishes."

People learn by eye, atmosphere, and habit, as much as by verbal instruction, a fact recognized by all radical propagandists and advertising men, and many a believer in the "Priesthood of All Believers" denies this doctrine by the plan of his church and the type of service he is forced to conduct in it. No wonder the balance of aloofness that comes with any stylized corporate act, and exquisite intimacy that comes from the communion of man to man and man to God, the very core of the liturgy, is lost in the disorder that comes from our desperate attempts to give a popular appeal to our services. Worship can be helped or hindered by ceremonial and this in turn is largely conditional by the space in which it is performed. Part of our difficulty arises from our ignorance of the relationship of plan, ceremonial and doctrine. We are often frightened by the word ceremonial, but, whether we like it or not, as long as we have a liturgy we are committed to ceremonial. The question is what kind shall we have. Shall we undermine our teaching or augment it? If the answer is the latter we had best consider architecture in relation to it.

A radical investigation of our present habits and future possibilities should convince us that our churches can be rational, clean and lovely, and not necessarily expensive. Above all the type of drastic replanning, exemplified in the projected Cathedral for Coventry, can help restore to our services a tradition that is both ancient and progressive, and make our churches vital expressions of our Christian hope and belief in the Communion of Saints and the Brotherhood of Man.

Power of Hatred

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

IN ONE of the prayers we have been using occurs the phrase, "deliver them and us from the power of hatred." Few of us realize the tremendous flood of hatred damned up in the world today. Too few also realize the power of hatred and the fact that the dam will burst and that awful destructive force will be let loose as a flood to destroy everything before it. In a measure, it is confined by war and the necessities of conflict, but that will not last long.

Hatred is a destructive spirit, destroying all co-operation between men and groups of men. It destroys governments, commerce, trust, good will;

it is the very antithesis of the Holy Spirit in the world. It is a spirit at war with the spirit of God. It cannot be conquered in this world by organization, education or force. Nothing but the Spirit of God, as it was evidenced by Jesus, at work in the hearts of individual men and women, can eventually defeat the power of hatred.

Well may we pray, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

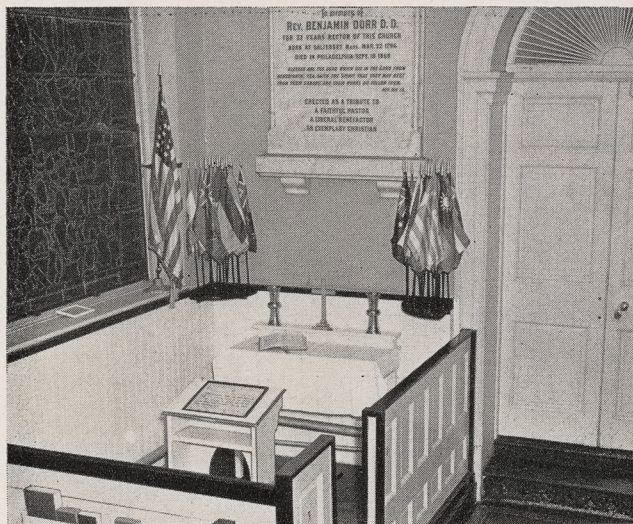
One Body, One Altar

By

MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

A CARDINAL principle of good church architecture, bequeathed to us by the early Church, is that in any church-home of faithful people there should be but one Holy Table, or Altar, and that Table placed to such advantage that it gives a unity of design and purpose to the whole edifice. For



The United Nations Chapel in historic Christ Church, Philadelphia, is a beautiful example of colonial architecture

that Table represents, functionally and symbolically, the corporate unity of the family of God, the mystical Body of Christ. Upon it and about it is celebrated their Holy Communion, wherein they hear one Word, confess one faith, offer the praise and memorial of one oblation "once offered" for the whole one world, and present themselves one living sacrifice in one holy fellowship, "very members incorporate."

Yet how often do we enter a church today, at some time other than the chief service on Sundays, to find this central Table of the fellowship of the Body bare and cold, perhaps inaccessible, even hard to recognize as a table, lost as it is in a vast ornamental end wall. To discover a sign of life we turn to some votive light, some flower, some

warmth of human prayer nestled in nooks and corners. Then we realize there are many altars in this church, set up for special groups and special intentions, or just for mere decoration. All this, too, is symbolic. The Sunday Eucharist at the "high" altar is an outer cloak of unity covering several separate congregations who worship at separate altars, though in the same building. How did this happen?

It all started when the church was built. It was thought that only an edifice modelled after a medieval Gothic cathedral could convey the atmosphere conducive to worship. Even though the parish had no body of clerks or monks to sing the daily offices in choir before the high altar, it followed faithfully the medieval pattern and built a deep choir between the altar and the nave, and thus shut out effectively from many of the congregation any view of the Holy Table. Provision was made for several side chapels and altars, even though the parish had never had more than two clergy, neither of whom said a daily private mass. Actually the parish started with only the one high altar. But the clergy soon found that weekday celebrations and the early Sunday morning celebration lacked the intimacy of fellowship of Holy Communion, and it was impossible to hear the responses of the people to the prayers of the liturgy when the altar was so distant from them. So they decided to raise up an altar in a side chapel. It never occurred to them to have the small congregation come up and sit in the deep monastic choir; or better still, that they might have put the altar at the entrance of the choir from the very beginning. Then, too, the side chapel was handy for small weddings, especially for those couples who thought of marriage in church as just a family affair or neighborhood social event, or who wanted only some sort of religious backdrop for the ceremony. And the officiating clergyman did not care to insist that Holy Matrimony, with its official recognition in the Church's authorized liturgy, was something that concerned the whole Body because it signifies unto us "the mystical union that is betwixt Christ and his Church."

The next altar was set up for the benefit of some of the more advanced "Catholic" members of the Body as a place of repose for the reserved Sacrament. It would have been too offensive to the Protestant majority to reserve it at the "high" altar. So our Lord was made present at one altar, and, by implication, absent at another; and one altar taught one truth about the Blessed Sacrament and another altar another. Then came the children's altar — never intended to be used for any celebration of Holy Eucharist, just for sentiment and some simple instruction. Yet it left the chil-

dren without any strong sense of belonging to the family Table, which is our earnest of the Kingdom of Heaven. And our Lord said about children: "Of such is the Kingdom of Heaven!" Finally, the parish erected another altar two years ago as a war shrine, somehow overlooking the fact that sacrifice is the principal teaching and association of the "high" altar. What will become of the war shrine altar when the war is over? Will it be torn down? No, it will be made into a memorial altar, separate and distinct from the Table of Memorial where we are commanded "in his holy Gospel . . . to continue, a perpetual memory of that his precious death and sacrifice,"—in whose death all that is offered up for the redeeming of mankind is "swallowed up in victory."

When are we going to stop multiplying altars and restore the inner unity of parish life about the one Holy Table of the Lord? It will probably be when we make our church buildings functional symbols of our witness to the one Body of Christ in one Holy Communion. Before we can do this, we must rid ourselves of the obsession with imitating Gothic cathedrals.



A stained glass window design on the theme of the Four Evangelists done in the studios of Giannini & Hilgart

Congress of Applied Religion Is to Meet in Detroit

*Sharecropper and Store Front Preachers
Will Make the Affair Unique in America*

Edited by Lois Remmers

Detroit:—St. Paul's Cathedral and vestry house, Detroit, Mich., will be the scene of a conference, to be held July 22, 23, 24, called The People's Congress of Applied Religion. Composed of self-supporting farm and factory preachers, on whose initiative the details and outline of the Congress were conceived; full time pastors and church laymen; labor leaders and union members; youth and students, the Congress meets to discuss its mutual and respective responsibilities in the present world crisis and to affirm its position of the issues affecting the establishment of a peoples' world founded upon the principles of economic justice, political equality, racial brotherhood and religious freedom.

The Congress proposes to take collectively an affirmative stand on the following issues relative to the establishment of such a world: I. For a peoples' world, founded in fact and practice, upon the principles of economic justice, racial brotherhood, religious freedom and political equality. II. For the utter defeat of all Fascist forces, that the peoples of the earth may be free to establish such a world of justice and brotherhood. III. Against the illusions of pacifism, nationalism, appeasement until the forces which give rise to conflict are destroyed. IV. For racial equality, without which there can never be, in fact, a peoples' world of freedom and good will in practice. V. Against anti-Semitism, a vice employed to divide the people and to defeat their efforts toward the establishment of a peoples' world. VI. Against the poll tax, a violation of political equality and a weapon used by seven southern states to deny the people a voice in their present government. VII. For the organizing of all workers into labor unions, the basic instrument of the people for economic justice and political freedom. VIII. For whole hearted support of the principles and conditions set forth at Teheran that the hungry, enslaved, and sick peoples of the world may be clothed, fed, freed, housed and healed. IX. For a dynamic religious program which ac-

tively identifies itself with the peoples of the world in their fight against arrogance and oppression."

Among the speakers to be present at the congress are: James Luther Adams, a Unitarian, and professor at Meadville Theological School; Max Yergan, director of the Council on African Affairs; the Rev. Joseph Fletcher, Dean of the graduate school of applied religion at the Episcopal Theological School, Cambridge; Howard Selsam, director of the Jefferson School for Democracy, New York; Alva W. Taylor, treasurer of the Southern Conference of Human Welfare; Carey McWilliams, author of *Brothers Under the Skin*.

Promote Church Unity

Cleveland:—A cooperative program to promote unity was outlined at a joint session of the unity commissions of the diocese of Ohio and the Presbytery of Cleveland held here last week. An exchange of pulpits between clergymen of the two Churches is planned for October 29th. There will also be joint meetings of official boards and similar meetings for youth and women's groups.

Tuckers Honored

Alexandria:—The Presiding Bishop, as chairman of the trustees, conferred degrees on two relatives at the commencement of the Virginia Seminary. The Rev. Francis Bland Tucker, his brother who is the rector of St. John's, Georgetown, received a doctorate, and his nephew, Joseph B. Tucker, received the degree of bachelor in divinity.

Russian Salute

New York:—Three Episcopalians were on the program at a meeting held last evening, June 28th, at the First Presbyterian Church here, sponsored by the Greenwich Village committee of American-Soviet Friendship. Suffragan Bishop Larned of Long Island, the Rev. Guy E. Shieler and the Rev. William H. Melish all paid their tributes to our ally. The speaker of the evening was Newspaperman Leland Stowe.

Building Plans

★As originally planned this Church of the Future number was to be one of extra pages. We were notified however, that paper for the extra size would not be available. Articles, news stories and illustrations have therefore been divided for two regular size numbers. The second Church of the Future edition will be our issue of July 27th and will feature, among other things, articles by Alexander E. Hoyle of the firm of Cram & Ferguson, and Mr. Charles Nagel of the firm of Nagel & Dunn, architects of the Church of St. Mark, illustrated on the cover. We would also take this opportunity to remind readers that, as in former years, THE WITNESS will be issued every other week during July and August. The next number will therefore be that for July 13th.

Church in New Guinea

London:—The Rt. Rev. Philip Strong, Bishop of New Guinea, and his Diocesan chaplain, the Rev. J. D. Bodger, recently arrived in Great Britain, spoke in London a short time ago, describing the Japanese invasion of New Guinea and its effect on the work of the Church in his diocese. Both the Bishop and Mr. Bodger spoke highly of the service rendered to the Allied cause by the Papuan natives, in the face of the destruction of several stations and the murder by the Japanese of nine missionaries, four of whom were women. The Bishop looks forward now to the task of reconstruction, his diocese being free from the enemy; he hopes for support from a wider public in view of the interest and importance now attached to New Guinea.

Religious Journalism

Atlanta, Ga. (RNS):—A course in religious journalism has been added to the summer session of the Candler School of Theology at Emory University here, designed "to acquaint students with the elements of news and radio-writing, copy and picture editing, feature and special articles, religious broadcasting, and advertising and public relations." In commenting on the introductory course, the Virginia Methodist Advocate, official organ of the Virginia Conference of the Methodist Church, observes: "We should like to say that in our opinion the subject deserves far more consideration than a brief summer course. A full year's study could well be devoted to elementary journalism."

William S. Slack Is Dead

New Orleans:—The Rev. William S. Slack, for many years the recorder of ordinations to the national Church and until a few years ago the rector of St. James', Alexandria, La., died on June 16th. He attended eight General Conventions as a deputy from his diocese and was a member of the committee on canons of the House of Deputies from 1931 through 1937.

Urges Cooperatives

Fort Valley, Ga. (RNS):—Mobilization of Georgia's 500,000 Negro Baptists in a program to improve the lives of both whites and Negroes in the state was urged here by Benjamin F. Hubert, executive director of the Association for Negro country life. The Negro leader spoke before the state convention of Georgia Colored deacons of the Baptist Church, and reminded them that they have "what amounts to a controlling monopoly of Negro religious life in the south. 'The Negro church,' he said, 'in its position to interpret the ideals and needs of Negroes, occupies a strategic position in a world whose society stands at a crucial crossroads as a result of the war.'" Dr. Hubert specifically urged that the church take the lead in stimulating cooperative farming, cooperative marketing of farm products, and inducing the people to own the land they farm.

Suppress Churches

Geneva (wireless to RNS):—Nazi anti-religious measures in Alsace-Lorraine have brought Church life to a virtual standstill according to latest reports here. The Nazis have refrained from open attacks on the churches but interfere with services through restrictive legislation and the expulsion of priests and pastors. Seminaries also have been closed.

Statue Turned Very Black

Boston:—A chaplain encountered in North Africa a church wherein was "a big statue of the Virgin Mary depicted as a very black lady." He also writes the army and navy commission that he met a "slow-speaking Frenchman who told a story about a good and pious lady from Lyons who gave the chapel with the statue and one night the statue mysteriously and miraculously turned black." He related how, in one of those heavily bombed places, "the other Protestant chaplain and I have had the fun of converting a small stone building into a nice chapel. Some green pool table felt which we procured made

a lovely dossal and P-T boat mahogany was used to construct a fine altar, cross and candlesticks. Attendance at service has been good. At my 6:30 celebration there seem to be more Lutherans, Methodists and Baptists than Episcopalians. And so far they have been rather constant in attendance. The cards are down over here and eternal values are much in the minds of men."

Community Survey

Burlington, Va. (RNS):—Episcopalian, Congregational, Seventh Day Adventist, Unitarian, Baptist, and Methodist church representatives will form the Burlington Church Council, now in the process of organization. A leadership training school, a community vacation school, and an annual survey of the community to locate families and children without church affiliation are among initial projects planned.

Chimes Available

New York:—The science of electronics now makes it possible for all churches, even small ones, to have chimes and even carillons, as readers will see from several advertisements in this number. The firm of J. C. Deagan in Chicago has for a number of years offered a carillon that may be played from records, entirely mechanically. Schulmerich Electronics, Inc. is another firm that offers, or will as soon as production for civilian use is allowed, the many aids to worship made possible by the rapid development of electronics. The firm of Riggs & Jeffreys, makers of the well-known Rangerecords from their studio chimes, are now planning to add organ, instrumental and vocal records suitable for church use. It is probable that this firm will also make records of religious music suitable for home use as well.

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Church and Labor

Grand Rapids, Mich. (RNS):—“Contemporary society is largely determined by its small groups, and if the denomination is interested in the good society it must make contact with these groups according to the particular strategy for which each calls.” So declared the Rev. Douglas Horton, secretary of the general council of the Congregational-Christian Churches, who called upon his denomination to pioneer in a specialized ministry to occupational groups. Horton stated that the Church’s failure to reach such groups has been especially evident in its relations to labor. He cited his experience on a national preaching mission a few years ago when attempts to arrange meetings with labor leaders proved fruitless because neither ministers nor laymen knew how to get hold of labor groups and bring them together. Quoting Pope Leo XIII’s remark, “The greatest scandal of the 19th century is that the Church has lost the working classes,” Horton urged his denomination to “take orderly measures to bring the Christian idea to the working groups of the modern working world.” To put his proposal into operation, he suggested a biennial national assembly of groups of bankers and financial men, operators of factories, labor, teachers, homemakers, and others “to address themselves both to questions of the life of the Church within and to the secular questions in which the Church has a concern.”

Bells Ring Again

*London (Wireless to RNS):—*London’s famous Bow Bells in Cheap-side have been heard for the first time since the Church of St. Mary-le-Bow of nursery rhyme fame was almost destroyed in an air raid three years ago. A new miniature church has been erected on the old site and the music of the bells is provided by gramophone records. All twelve bells were destroyed when the church was bombed, and only its scarred walls left standing.

Important Job

Visalia, Calif.:—In Tulare County, California, committees have been appointed, consisting of workers, employers, and a representative of the general public, for the purpose of aiding in the administration of farm wage ceilings under a wartime project of the federal war food administration, whose aim is to con-

trol inflation through stabilizing wage rates, food production costs and food prices. The committees have been in operation on the raisin, the cotton, and the Valencia orange picking orders, and in all cases, the Rev. Duncan G. Porteous, rector of St. Paul’s Church, Visalia, has been selected to represent the general public. In explanation of his appoint-

ment, W. E. Gilfillan of the agricultural extension service, Visalia, said: . . . “workers and employer representatives are interested parties not always unbiased in their decisions. Mr. Porteous was selected . . . to see that neither the work nor the employer representatives get undue advantages in the administration of the wage ceiling.”



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The Rev. Kermit Castellanos, Rector

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Padre Killed

New York (RNS):—Killed in the early hours of D-Day, Derrick Lovell Williams, a Commando chaplain in the royal marines, was the first British padre to lose his life in Normandy, according to British Information Services. During the blitz, while curate of Christ Church, Stepney, East London, which was burned out, Mr. Williams spent every night putting out fires, rescuing people, and comforting the bereaved. Before becoming a padre, he was with the intelligence corps, and on enlisting, insisted that he be allowed to go through the ranks, in order to become acquainted with the men.

Primate Arrested

London (Wireless to RNS):—Metropolitan Damolkinos, Archbishop of Athens and Primate of all Greece, has been placed under house arrest in what is believed to be an attempt by German occupation authorities to crush the influence of the Church in the Greek resistance movement. The Archbishop has not only protested the execution of hostages in retaliation for acts of sabotage by Greek patriots, but on one occasion offered to let the Nazi authorities take his life and those of his clergy in an attempt to save his people from

the hostage system. The Greek prelate has been hated by the Nazis since he refused in November, 1942, to swear in the puppet regime of Premier Logothetopoulos in Athens, and authorities were forced to call in a clergyman of lesser rank to perform the ceremony. He is also linked to the refusal of 600 Orthodox priests last summer to announce anti-Semitic decrees in their churches. The response of Greek clergymen to an order by the German commander to promulgate new anti-Jewish regulations was to preach sermons exhorting their congregations to treat Jews with greater kindness and consideration.

Adopt Organization Articles

New York (RNS):—The American committee for the World Council of Churches adopted articles of organization at its June meeting here, thus placing that body officially under control of the 28 denominations in the U. S. that have voted to become members of the World Council. The Rev. Douglas Horton, secretary of the general council of the Congregational-Christian Churches, was elected chairman, which until now has functioned unofficially. Authorization of a youth secretary to direct ecumenical education and activity among

the country's Christian youth was among the first steps taken by the re-established committee; a standing youth committee of five members was also approved to counsel with the American committee on its youth relations, and to serve in an advisory capacity to the youth secretary. The committee intends to work primarily through the United Christian youth movement as the already established interdenominational agency through which to reach the youth of the churches.

Prayer Book Propaganda

Boston:—A chaplain writes to the army and navy commission that soldiers like the Prayer Book. More than a half million copies of the book issued for soldiers and sailors have been distributed through the commission. The chaplain writes: "They turned out to be about the only useful item of religious propaganda I found and I am more than grateful that the Episcopal Church is on the ball in this area. So much of the Protestant pamphlet material is useless. USO kits are dull and lack the clean cut answers to vital questions asked by men. A lot of the stuff is unattractively presented and far too wordy and involved for the average sailor."

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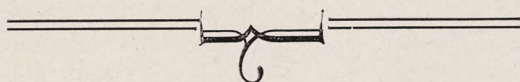
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Music School

Cleveland, O.:—T. Tertius Noble,
Bishop Beverley D. Tucker, the Rev.
Frederick B. Atkinson of Cincinnati,
and Walter Blodgett of Cleveland
will head the faculty at the summer
conference on church music at Camp
Wa-Li-Ro, the Ohio diocesan choir
school at Put-in-Bay, from July 10th
to 14th.

They Also Serve

Pinehurst, N. C. (RNS):—Forty
conscientious objectors here have vol-
unteered for a two-month pneumonia
research experiment conducted by the
office of the surgeon general with the
cooperation of the American Friends
service committee. The C.O.'s are in
"solitary confinement" at Holly Inn,
a resort hotel, and will not be per-
mitted visitors or outdoor recreation
while undergoing infection tests.

No Election

Trenton:—Seven ballots failed to
elect a suffragan at a special conven-
tion of New Jersey held June 24.
Votes were cast for a number with
Archdeacon Banyard leading. Others
to receive votes were Taggart Steele
of Philadelphia and Cornelius Trow-
bridge of Brooklyn. Bishop Gardner
did not indicate when he would call
another convention.

Seek Large Fund

New York: Protestant Churches in
America will seek \$2,670,000 for
united overseas relief and recon-
struction during 1944-45, or nearly
50% more than last year. The agen-
cy is the church committee on over-
seas relief.

Pension Fund Gains

New York:—The annual report of
the Church Pension Fund shows that
assets have increased \$1,358,126
during the past year to a total of
\$37,629,423.

Dulles Campaigns

Chicago:—John Foster Dulles,
chairman of the Federal Council's
commission for a just and durable
peace, is attending the Republican
convention seeking to swing isola-
tionist delegates to the position of
the commission which seeks the crea-
tion of an international organization.
Rumor has it that Mr. Dulles is one
of Mr. Dewey's chief advisors and
would likely be secretary of state
should Mr. Dewey be elected in the
fall.

School Gives Degrees

Lawrenceville, Va.:—At the an-
nual commencement of St. Paul's
Polytechnic Institute degrees were

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granted for the first time as a result of the accrediting of the Institute by the state board of education as a standard four year college offering B.S. degrees in elementary education, home economics, business administration, and secretarial science. Dr. William H. Gray, Jr., a graduate of St. Paul's High School, now president of Florida Normal and Industrial Institute, St. Augustine, Florida, was the commencement speaker. Dr. Gray delivered an address on *Democracy at the Crossroads*, in which he discussed fully the uncertain status of the world and democracy. He spoke at length on the position of the Negro in this country, of the injustices he must suffer, despite his long record of loyalty and service, and of the enormous task facing those who are now preparing themselves for leadership in the post-war world where the four freedoms must be established in the hearts and souls of men. The Negro, said Dr. Gray, must recognize facts so that he may correct evils, such as great illiteracy, that exist in his race. He must at the same time be proud of his race and his culture, for in no other way can he give real service.

Support Bond Drive

Durand, Mich. (RNS): — Eight churches have united to sponsor the fifth war loan drive in this community. The sponsoring churches are the Free Methodist, Baptist, St. John's Episcopal, Nazarene, Methodist, St. Mary's Catholic, Congregational, and Christian Science. The churches decided to conduct the drive after pastors proposed the move to their congregations and received wholehearted support. Under the proposed plan, the village will be divided into districts with ten members from each church assigned to each district for thorough canvass of Durand's 3,000 residents.

Fight Disease

Toronto, Ont. (RNS): — Heads of Anglican, Baptist, Presbyterian, and United Churches have allied themselves with the efforts of health authorities in a Dominion-wide campaign against venereal disease. The drive was endorsed in a statement signed by Archbishop Derwyn T. Owen, primate of the Church of England in Canada; the Rt. Rev. H. Beverly Ketchen, moderator, Presbyterian General Assembly; the Rt. Rev. J. R. P. Sclater, moderator, United Church of Canada; and H. H. Bingham, general secretary, Baptist Convention of Ontario-Quebec.

THE WITNESS — June 29, 1944

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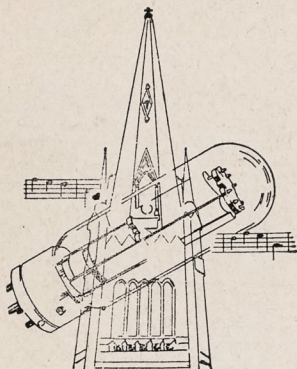


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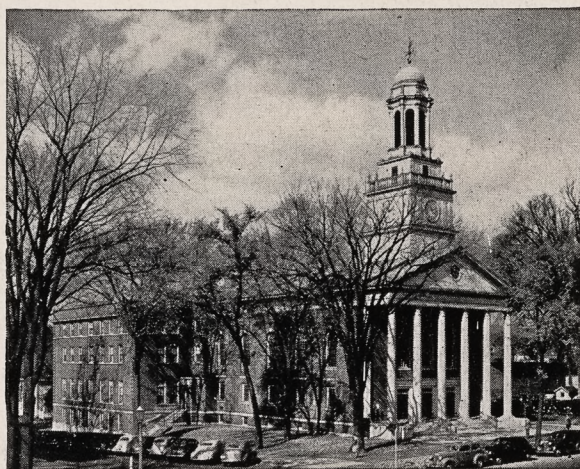
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