

The WITNESS

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JULY 27, 1944



NEW YORK'S TRINITY
A HISTORIC CHURCH
IN MODERN SETTING

THE CHURCH OF THE FUTURE

The WITNESS

For Christ and His Church

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JULY 27, 1944
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Creative Thinking on the Creed

with a
Confirmation Class

By the
Rev. William Grime, M.A.
St. Paul's Church, Great Neck, N.Y.

Foreword
by
Dr. Adelaide Teague Case

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By V. S. AZARIAH

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A Further Report On Post-War Church Construction

*Survey Reveals that Plans Have Been Drawn
In All Parts of the Country for New Churches*

By Lois Remmers

New York:—Still the construction plans roll in! Here is the second summary of replies to our nationwide survey of post-war church building plans, now complete and highly gratifying. (See WITNESS, June 29th.) If the scores of plans and projects which we have been receiving for the past several weeks materialize, and from the tone of the Bishops' letters we cannot doubt it, church-going America, after the war, will be more comfortably and graciously housed than ever before in its history.

Bishop Goodwin of Virginia writes of plans for the construction of at least two new church buildings in his diocese; three others, he states, will improve and make additions to the existing structures.

From Connecticut comes the re-

port of a proposed parish house for one of the larger parishes, at an estimated cost of \$100,000. Says our Connecticut correspondent: "We have learnt from the clergy that plans for extensive repairs and improvements to church property following the war is wide-spread. Many of the parishes are raising funds for these projects at the present time."

From Arizona come some of the most enthusiastic and extensive plans we have received in the survey. Bishop Mitchell writes of an impressive number of proposed parish and community houses among Arizona's Indians, Spanish-speaking peoples, and in areas which have expanded or become congested because of the existence of war industries. The Bishop reports also of plans for a church hospital for disabled war veterans, and of proposed new missions in the Phoenix area, in whose surrounding counties lives about one-third of Arizona's population. Says Bishop Mitchell: "We should have two, and probably three, strong congregations . . . which ought to be self-supporting almost from the beginning. In one location some of the up-and-coming young business men are talking about a very expensive plant."

In Texas Church officers have systematized their post-war building plans to the extent of establishing a special commission to "advise and counsel the parishes and missions of the diocese on construction of new churches, parish houses and any other items that affect the architecture of the churches in this diocese." The commission will be by no means idle, since its chairman reports plans for the construction of eight new churches, five new parish houses, and two enlargements, the total amount involved to be approximate-

ly \$350,000. In addition, a number of the churches plan to improve their grounds and landscaping.

Bishop Lewis reports the following from the diocese of Nevada: A parish in Reno plans a church and parish house, the site for which is already purchased, and substantial sums in war bonds ready. A Las Vegas parish will construct a parish house and community center, while in Hawthorne, the next project is to be a new parish house or vicarage. Writes Bishop Lewis: "The district has just purchased a new lake shore site at Lake Tahoe and plans are being drawn for a rustic chapel to accommodate at least 100 people. . . . The chapel will be followed by a mess hall and kitchen to accommodate larger numbers than our present buildings permit." It is possible that, in this instance, foundations will be laid and construction begun as early as this summer.

In the diocese of South Florida,



Of unusual design is the Lutheran Cathedral in Copenhagen, Denmark. There have been reports that it has been destroyed by the Nazis but they have never been confirmed.

according to information sent us by Bishop Wing, post-war church building will be tremendous. Plans have been evolved for the construction of thirteen new churches and nine parish houses, making South Florida by far the most ambitious diocese on our list.

From Great Falls, Montana, comes the following statement from the rector of one of its large parishes: "Five years ago a building fund was started to build a parish house that

Please Notice

* * *

From this date all mail is to be addressed to

THE WITNESS
135 Liberty Street
New York 6, N. Y.

Due to war conditions we have had difficulty in securing and cutting stencils. The subscription office has therefore been moved to New York to insure better service to readers. New subscriptions and renewals are therefore to be sent to the address above, even though the Publication office remains in Chicago.

In regard to vacation address changes, due to the stencil difficulty, we urge you to arrange to have someone forward the paper from your permanent address. If this is not convenient send a postal giving your vacation address and we will mail an extra copy during the period you are away. *Permanent* address changes should of course be sent to the New York office, and please give the old as well as the new address.

will be equipped to take care of a large Sunday School and in addition provide club facilities for young adults who come to Great Falls in large numbers to start their business careers. . . . This parish operates on a pay-as-you-go basis and contemplates building only what it can pay for, so the proposed parish house will be built a unit at a time."

From West Virginia, Bishop Strider writes that two parishes hope to build new church buildings, while five or six chapels will undoubtedly have to be built for the diocese's growing missions. Says the Bishop: "The most definite and perhaps the most appealing plan upon which we are working at present is the erection of a conference center for the diocese as a memorial to Bishop and Mrs. George W. Peterkin, the first bishop of the diocese and his wife. . . . It may be that these plans will be greatly expanded when the war is over."

Bishop Rhea writes of the great need in the missionary district of Idaho for Church community centers for social purposes. Plans for six such social halls are in progress, and in two of the parishes, plans have been made for the construction of a combined church and parish house. For one of the latter projects a building fund of \$2,000 is now on hand, to be increased locally.

From the missionary district of Spokane come the following plans: Three of the parishes will build new churches; three will make additions to the present structures; one, a large parish in Spokane, will build a new unit; and a church school in Walla Walla will construct a new dormitory and class-room unit.

Bishop Porter writes of the diocese of Sacramento's extensive post-war building plans: A parish in Sacramento has started accumulation of a fund for the construction of a parish house, to be built as soon after the war as materials and labor can be secured. One parish already has two-thirds of the necessary money for the erection of a new church. A parish in Marysville will build a new rectory as soon as building conditions permit, while another small parish plans to enlarge. A parish near Sacramento plans to build a Community Sunday School, for which the site has already been purchased. Two more parishes plan enlargements, and, writes Bishop Porter: "There are many other much-needed buildings at various points."

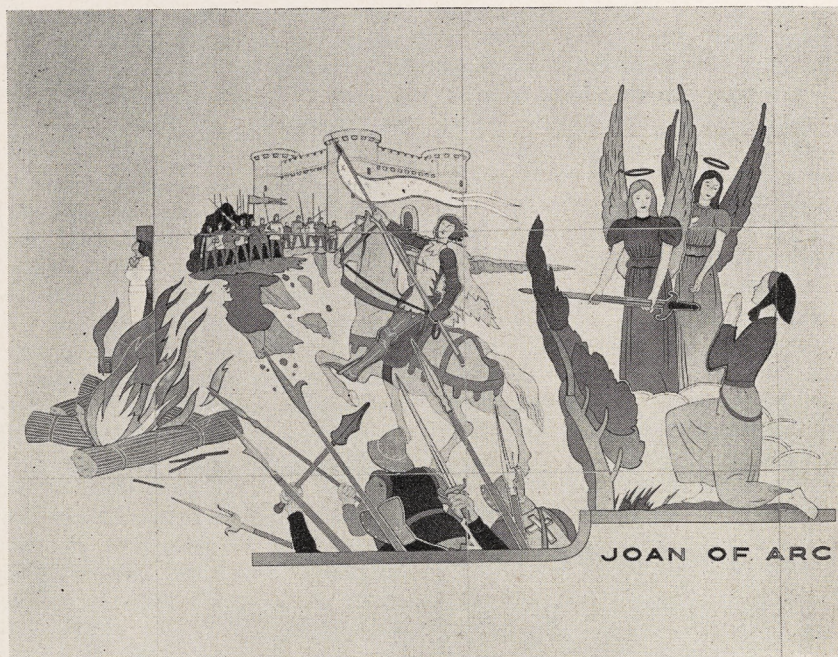
The missionary district of Eastern Oregon reports plans for two com-

bined church and parish houses at an estimated cost of \$5,000 each, while another parish will build a new \$15,000 rectory.

In the diocese of Utah, one parish plans the construction of a new parish house; one will renovate and beautify its present structure; one will add a new wing to the original building; and in Salt Lake City, a church hospital will add another unit to its nurses home.

From the diocese of Arkansas come plans for the construction of two new parish houses, and in North Dakota, two new churches will be built, at an estimated cost of \$50,000 each.

The above information is of a general nature, but a detailed account has been compiled which, when mimeographed, will be sent to those entitled to the detailed report.



Many churches and parish houses of the future will decorate walls with glass murals done in colors and now manufactured in quantity and therefore comparatively inexpensive

RUSSIAN PATRIARCH SENDS GREETINGS

New York:—In reply to his wire of felicitation sent in commemoration of the third anniversary of the Fascist invasion of the Soviet Union, Bishop Tucker has received the following wire from the Metropolitan of the Russian Orthodox Church: "Deeply touched by your greetings and your prayers. Russian Orthodox Church mutually praying for God's blessing on valiant Allied Army of fraternal people." The cable is signed "Alexis Metropolitan of Leningrad and Novogorod locum tenens of the Patriarchal throne."

OVER EIGHT MILLION IN WAR BONDS

New York, N. Y.:—Subscriptions to the fifth war loan in the amount of \$1,445,000 have been made by The Church Pension Fund and its affiliates. This brings the total purchases of these organizations of the Church in the various war loan bonds up to \$8,630,000.

RESPECT FOR RELIGION IN RUSSIA

Botoshani, Rumania (Wireless to RNS):—The Russian occupation of northern Rumania has in no way affected religious practices of the Greek Orthodox churches, and, at the same time, has resulted in a factual, though non-legal, removal of restrictions on Jewish worship, visiting correspondents were told by religious authorities and local resi-

dents. During their stay in Botoshani, principal town of this region, correspondents visited the 200-year-old Agafton convent nearby, witnessing brief services in an ancient chapel decorated by peasant artists of long ago. Red Army officers stood hat in hand beside the correspondents. It was obvious that the Russian commanders are at pains to demonstrate respect for the religious beliefs of the population. A curious, but characteristic, note was that Red Army camps near the convent used ancient Slavonic church lettering to indicate their name and even printed their slogans in this intricate alphabet.

THE WITNESS — July 27, 1944

Better Work with Army Urged By Missouri Clergymen

*Work Being Done Not Sufficient to Touch
Majority of Men and Women, They Declare*

Reported by W. B. Spofford

St. Louis:—Four clergymen of the diocese of Missouri last week issued an open letter dealing with the work being done with men and women in the armed forces. In a sentence they declare that the distribution of a few pamphlets, Prayer Books, Testaments and crosses is not good enough. The Roman Church, they maintain, is using every modern method in forwarding the cause of their faith among those in the services. They end their appeal, addressed to the army and navy commission, with definite suggestions as to how Protestant Christianity can do a better job.

The four clergymen issuing the letter are the Rev. Clifford Stanley, rector of St. Peter's, St. Louis; the Rev. Charles D. Kean, rector of Grace Church, Kirkwood; the Rev. James M. Lichliter, rector of Emmanuel Church, Webster Grove; the Rev. J. Francis Sant, rector of the Church of St. Michael and St. George, St. Louis.

First stating that their parishes have contributed regularly and in substantial amounts to the work of the commission, and then praising the commission for its "magnificent service," the letter then states that "without casting any discredit upon what is being done we still believe that an opportunity for greater service is being forfeited."

"With remarkable effectiveness," they continue, "the Roman Catholic Church is using every modern mechanism — publicity, political pressure, and aggressive missionary techniques — to forward the cause of Roman Catholicism. Their chaplains have the backing of a highly organized and militant hierarchy to press their claims, and to supply them with every kind of resource for the prosecution of their work. As a consequence, Roman Catholic chaplains receive privileges which the isolated Protestant chaplain cannot obtain so easily, and are given far more consideration and public recognition."

"America is largely a Protestant country. From Protestant America millions of young men have been

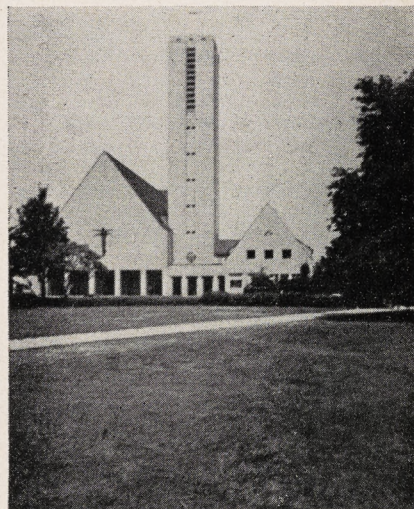
drawn, at the most formative period of their lives to live under the peculiar conditions and abnormal circumstances of military service—and not for months, but for years. The techniques which proved somewhat helpful during World War I, when the average man was in the service for only about eighteen months, no longer suffice. It is our contention that the Protestant Churches are not giving their chaplains the tools with which to work most effectively in the type of situation in which they and their men now find themselves. The material being supplied to them—Prayer Books, New Testaments, war crosses, and pamphlets—while helpful no doubt to those who already have some appreciation of religious values, is not sufficient to touch the great majority with convincing power.

"Because of the nature and size of the military program, a chaplain can reach only a small fraction of the men in service on a personal basis. It is generally true that his contacts are limited either to those who have strong religious backgrounds and already value the resources which the churches have to offer, or to those who, seriously troubled by some problem of maladjustment, seek him out for help and counsel. Not only are the rank and file left largely untouched, but there are many small military and naval units (such as the crews of submarines and escort vessels, special patrols, and like), which are for long periods of time without the services of any but a visiting chaplain. When the army college program was in force a year ago, for example, contact with a chaplain was limited in many cases to a one-day visit every three months by an itinerant supervisory officer."

With stress on the fact that it is merely a first step toward a better job, the letter then proposes that two series of movie shorts, with top Hollywood professionals, be produced and sponsored by Protestant Churches. One would deal with the resources of religion in meeting personal problems: loneliness, fear,

what to do with "liberty," standards for a Christian home, etc. The second they suggest should deal with what the war is all about; the four freedoms, international brotherhood, etc. This is the quick and effective method of teaching in the army and ought to be used by the churches, according to the Missouri parsons. Yet the only film now available for Protestant chaplains is one issued by the Moody Bible Institute, a fundamentalist school, and therefore highly questionable in content for most Protestants.

They conclude their letter by expressing the hope "that the commission will take immediate and effective action, in co-operation with other Protestant bodies, in this and other regards to modernize and make more effective its work in supporting the chaplains and the cause of Protestant Christianity in the armed forces."



Just outside Berlin, Germany, is this modern church which was presided over by Martin Niemöller until he was imprisoned by the Nazis in the summer of 1937

MIGRANT WORKERS HAVE MINISTER

New York (RNS):—In what is described as the first experiment of its kind by the Congregational Christian Churches, the Rev. David Burgess, newly-ordained minister, has been appointed to serve migrant farm workers. Traveling by trailer, the Congregational pastor will follow the streams of migration from the South to harvest areas in Michigan, New Jersey, Missouri, Florida, and Arizona. His activities will include the holding of church services, organizing Sunday schools, and other types of ministry.

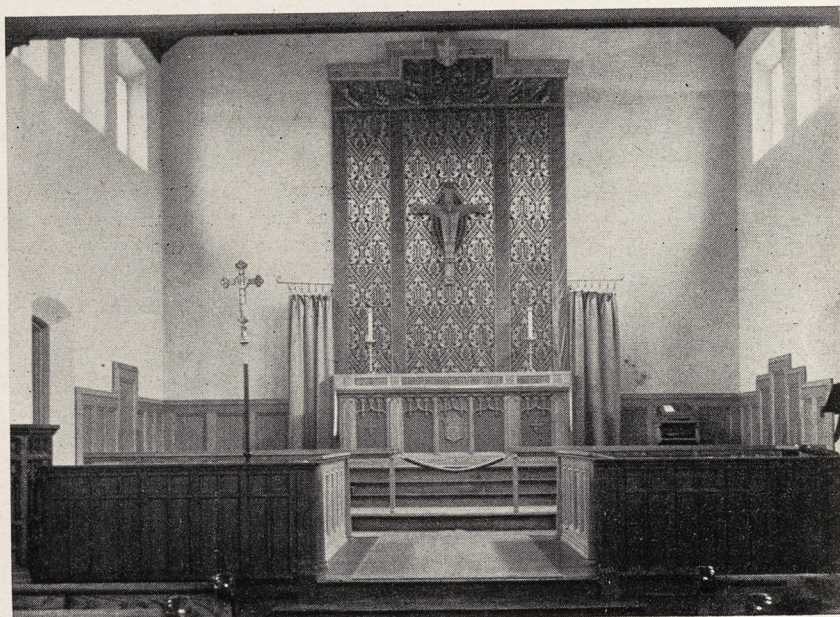
For Men and Women of the Armed Forces

Archbishop of York told the York diocesan conference that the cooperation of Soviet Union, the United States, and Britain is the "chief hope for the future peace of the world." Said that mankind has allowed for the last time one or two nations to plunge the entire world into war, and that "if these three peoples—the United States, Russia, and Britain—stood together, determined to stop any future outbreak of war, the peace of the world would be secure. In every possible way we must cultivate good understanding and cooperation between the Allies, and differences of internal policy should not stand in the way of this." Said that the small nations, as they recover, should enter the coalition, but for some time to come, the job will be largely up to the three Allies. . . . Any New Yorkers in the overseas audience? Because this one's for you, and for anyone else interested in preserving democracy. In spite of public indignation and a lot of pressure applied by such organizations as the citizen's non-partisan committee (CLID cooperating), under the leadership of playwright Moss Hart, Governor Dewey turned down the federal ballot for the New York men and women overseas. Insists the state voting law is good enough, even though, under it, only 10% of the state's service men and women have been able to get their hands on a ballot. Seems the soldier must send for an application, fill it out, send it back, get his ballot, fill it out, and pray it makes the deadline. . . . Chaplain Robert C. Clingman tells the army and navy commission that where he is located "one cigarette or a packet of matches will buy a wife any time, but we ordinarily settle for a guide to the next village or some cocoanut milk." Described a royal feast natives fed soldiers, consisting of roast snails, breadfruit and wild boar, and mangoes for dessert. What, no Salerno butter cookies? . . . Ira Reid, executive director of the Southern regional council, says race prejudice is old-fashioned. Declared at Fisk University Institute on Race Relations that such appeals "are no longer effective, either north or south, because the public is embarrassed to appear in a position of supporting Nazi doctrines of racial superiority." Liston Pope, professor at Yale, said Church must pull out of its rut and organize pressure groups, because education, while necessary, won't solve racial problems by itself "except over a long, slow pull. Edwin R. Embree, president of the Julius Rosenwald Fund, pointed to Soviet Union as an example of wiping out race and religious discrimination, and said that the U. S. and Russia can keep the peace of the world if they work together. . . . In reply to his cable sent in commemoration of the third anniversary of the Fascist invasion of the Soviet Union, Presiding Bishop Tucker received a cable from the Metropolitan of the Russian Orthodox Church: "Deeply touched by your greetings and your prayers, Russian Orthodox Church mutually praying for God's blessing on valiant Allied Army of fraternal people." The cable is signed "Alexis Metropolitan of Leningrad and Novgorod locum tenens of the Patriarchal Throne."

page six

COORDINATE WORK FOR NISEI

New York (RNS):—A resettlement council through which Japanese-Americans will aid the efforts of the war relocation authority, Church groups, and other agencies has been formed here. The council represents the first organized attempt among Nisei groups to help their own people. Participating are the Japanese-American committee for democracy, Japanese Christian institute, Japanese Christian association, Japanese Methodist Church, Japanese Buddhist Church, young people's Christian federation of New York, and the arts council of Japanese-Americans for Democracy. The council will coordinate the work of Japanese-American groups now working independently, promote greater effort on the part of resettled Nisei in behalf of others still in government camps, and will sponsor activities to facilitate the rehabilitation of Japanese-Americans into community life.



Choir stalls, altar and reredos that combine richness with simplicity

MISSIONARY SOCIETY TAKEN OVER

Washington, D. C.:—From Norway it is reported that the Nazis have taken over the Norwegian mission society, an agency which for years has maintained mission fields in China, Madagascar, and Africa. An important reason for this action is undoubtedly the fact that the society is believed to have about 5,000,000 kroner in its treasury, accumulated because it has been impossible, since the invasion of Norway, to send funds outside the country. Dean Kor-

nelius of Stavanger Cathedral, president of the society, has been exiled to Lillehammer, and replaced by H. I. B. Kvasnes, once a member of the society's board, but removed for cooperation with the Nazis. It is predicted that this affair will stir up a storm of protest throughout Norway comparable to that which followed the arrests of Bishop Eivind Borggrav and Professor Ole Hallesby.

SEMINARY INSTRUCTOR IS DEAD

Alexandria, Va.:—Mrs. Arthur B. Rudd, for over a decade instructor of reading and speech at the Virginia Theological Seminary here, died suddenly late in the evening of July 1st. Mrs. Rudd was the widow of the late Arthur B. Rudd, for several years rector in Elmira, N. Y., subsequently canon of the Washington Cathedral and rector in Rockville, Md.

UNITY SOUGHT BY RABBIS

New York (RNS):—Creation of a permanent commission to cooperate with other faiths on projects of common interest was approved here at the annual convention of the Rabbinical Council of America. Attending the five-day session were 285 rabbis from many parts of the U. S. and Canada. The conference endorsed a resolution favoring a permanent council of nations for post-war reconstruction, prevention of future wars, and punishment of war criminals.

EDITORIALS

True Religious Art

TRUE sacred art is something more than the external decoration or embellishment of religion. When it becomes merely decorative, it is in decline, and so is the religion it embellishes. True religious art is organic, and springs out of the life, the thought and devotion of the faith it enshrines. It does not copy from extraneous sources, but creates, drawing its inspiration from within. Hence the encouragement that American church architecture and art afford at the present time. Adverse critics tell us that religion is losing its hold on the common life of our people; but we know better—it is still vital and alive, and gives promise of a greater and better “age of faith,” which we believe is already dawning. Not only is it still alive, and still creative, but its deep and characteristic realism demands a simpler, stronger, more genuine expression. This does not mean bare walls and absence of decoration; but it does mean rugged strength, and an attention to structural fact that insists upon knowing and believing what is actually true, what is indispensable for sound belief and honest practice, and can be grasped and lived by every day. No, we are not materialists—we are realists, and the faith we profess is to us the revelation of what is ultimately and forever fact, not idle fancy, not wishful dreaming. That is what the modern tendency in church architecture insists upon saying, to all who have eyes to see and ears to hear its message.

Worship

IT IS surprising how few people appreciate the value and purpose of objective worship. To many people, worship means listening to a sermon, generally of an introspective character; or sometimes, merely a lecture on world conditions, politics, economics, sociology or what have you.

Now, a serious analysis of one's sins, failures, personal life, responsibility, etc., is undoubtedly of

value occasionally. We all need to take stock of ourselves, and the Church wisely commends it in Lent and Advent especially. Also, we certainly need to set our thoughts on corporate problems to be reminded of our place in society; our responsibilities and duties to others around us. This is merely a process of education. As we read and learn from our own experience and that of others, it is progressive process.

Neither of these, however, is the principal task of the Church, and it is a serious misconception of worship to put the subjective in first place. Our worship is objective; its purpose is to turn our thoughts to God, to practice and cultivate in us the habit of looking to the Father of all for guidance and power. The more we think of God and feel our dependence upon Him, and the less we think of ourselves and our own ability, the more apt we are to come into the stature of the perfect man. To be able to join with Angels and Archangels in saying, “Holy, Holy, Holy,” will do more for us creatures here below, than any amount of introspection or self-examination.

Worship is our sincere acknowledgment of the “worthship” of God.

Important Change

WE CALL your attention to the announcement on page three of this number. For some months we have been having difficulty with our subscription files, due to the difficulty in the securing and cutting of stencils. Henceforth therefore the subscription office as well as the editorial office is to be in New York where arrangements have been made to give prompt service on new subscriptions and renewals. We also ask that you act on the suggestion about vacation address changes if it is at all possible for you to do so. Since THE WITNESS is published only every other week during July and August it will avoid confusion if you can arrange to have your regular copy forwarded from your home address. If this is not convenient send a postal to the New York office giving your vacation

“QUOTES”

TOMORROW'S church will be modernistic in design. It will combine utility with beauty. The main entrance is on the side street so that drivers may drop their passengers and proceed directly to parking areas. The nave of the church in a community of 70,000, seats 400 with an overflow seating provided for 100. A dropped panel in the ceiling allows for soft indirect lighting. A chapel for fifty persons with an electric organ and choir stall is provided for small services and church school activities. Most of the offices are on the main floor in a one-story wing connecting the church and the church school. The pastor's offices and study are on the second floor above the board room, or library, which may be used as a family room before and after weddings, baptisms or funerals. The edifice as a whole will have pleasing and restful proportions, attributes for an enduring architecture to house an enduring institution.

—Lorimer Rich,
New York architect.

address and we will forward an extra copy the weeks you are away. *Permanent* address changes of course should be sent to the New York office, giving both the old and the new addresses.

THE WITNESS continues to be published and mailed in Chicago by the Clarke-McElroy Publishing Company which has given us efficient service for over twenty-five years. We recently had experts in the field of magazine publishing go over recent numbers of THE WITNESS in order to suggest possible changes in format and make-up. Their report was: "It is a good job as it is: leave it alone." It is to the care and skill of this publishing house that largely belongs the credit.

The Church of the Future

by Alexander E. Hoyle

of the Firm of Cram & Ferguson

TWICE, since the fall of the Roman Empire, the whole civilized world has been visited by acute and simultaneous catastrophe—once in the middle of the fourteenth century, and once in the days in which we live. These visitations are not identical—ours is universal war and revolution; the other was the Black Death, the great plague which, coming out of the East by way of the Levant and Italy, reached England in 1350. By the time it was over, with its lesser recurrences and attendant famines, twenty-five million people were dead in Europe, an enormous number considering the small population of those days; in England it is estimated that three quarters of the whole population had perished.

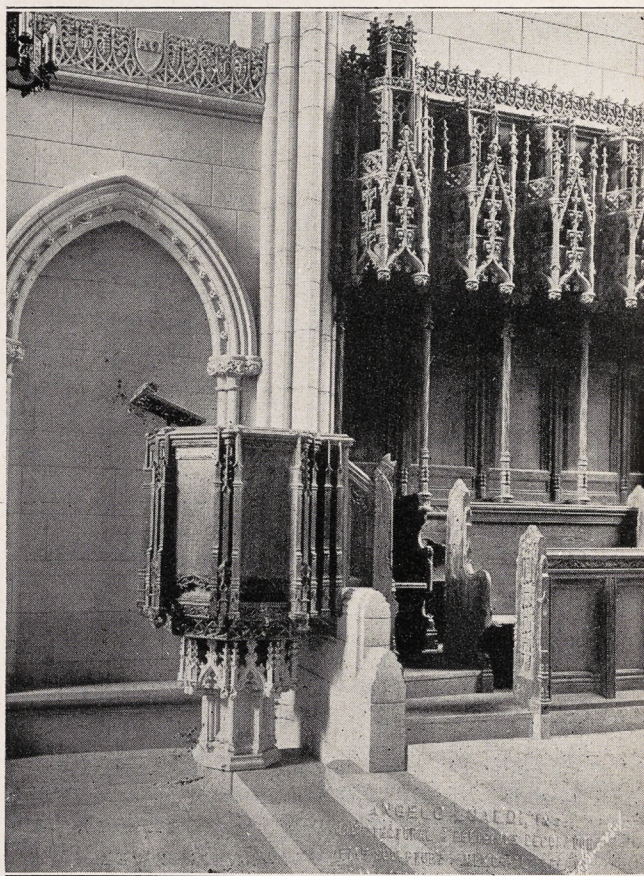
It has often been said that the arts, and especially architecture, are the truest and most impartial historians of their times, and we find one record of the Black Death in a new style of building in mediaeval England, where we still can read it. When the plague was over, most of the master-builders and masons were dead, and with them perished, not only the ability to produce the elaborate Gothic detail of "Decorated" days, but even the taste for these elaborations. As a result, the simpler style of the newly rebuilt Gloucester Cathedral spread over all England because it was easier to design and construct, and gave an opportunity for the vast spaces of stained glass which the new taste demanded. To the England of 1375, the style of Gloucester seemed simple, "streamlined" and modern; catastrophe and social change spread it all over England. As usual, any upheaval of this sort hastened change everywhere.

We too have our plague of universal war, and

Good New Books

IT IS with satisfaction that we report that the August selection of the Religious Book Club is the new volume, *Can We Believe in Immortality?* by Frederick C. Grant, chairman of THE WITNESS editorial board. This is the third volume of Dr. Grant's chosen by the club, and the third in three successive months written by Episcopalians and published by the Cloister Press, managed by Episcopalians. The other two titles were *The Christian Way in a Modern World* by Professor Norman Pittenger of the General Seminary faculty and *How to Read and Enjoy the Bible* by the Rev. Maurice Clarke.

we cannot doubt that it will leave its own deep impress on our architecture as well as on ourselves and on everything we do. Even with the best of synthetic crystals we cannot expect to see very far into this future, for we are part of its storm, and are whirled about in a revolution which



The pulpit and choir stalls in this Episcopal Church are noted for their delicate woodcarving

has yet to run its course. The architecture of our immediate time, whether of churches or of secular buildings, will not be of a piece; such consistent building is always the expression of an integrated culture which, for the present, is not ours. Nevertheless, if we do peer into the future, we must first consider how far it is likely that the Episcopal Church will abandon the historic styles of the past and whole-heartedly adopt what we know as "modern" architecture.

We can first of all say that the Church will not agree with one of the principles which some modernists profess. Their most extreme proponents, and especially the youngest, would break completely with the past. They say that no standards of taste or judgment which have obtained in the past are competent as a basis of criticism of a purely "functional" work. To take only one implication of such a position, this amounts to saying that beauty does not exist in any way that can be identified as a common element in its varying manifestations in the past. Insofar as this is a fundamental postulate of the Modernists, the Church can never agree with them. As Mr. Cram put it, "The present era is technological, experimental and individualistic, and what it offers as art naturally partakes of these qualities. 'Modernism,' in its ugliness as well as in its other qualities—perhaps here more than elsewhere—quite accurately expresses the spirit of the age. We do not find fault with it on this score, but because it does not discriminate between the new things that need new expression, the things that are perhaps evanescent, almost accidental, and the old things that are eternal and are alien to these new days."

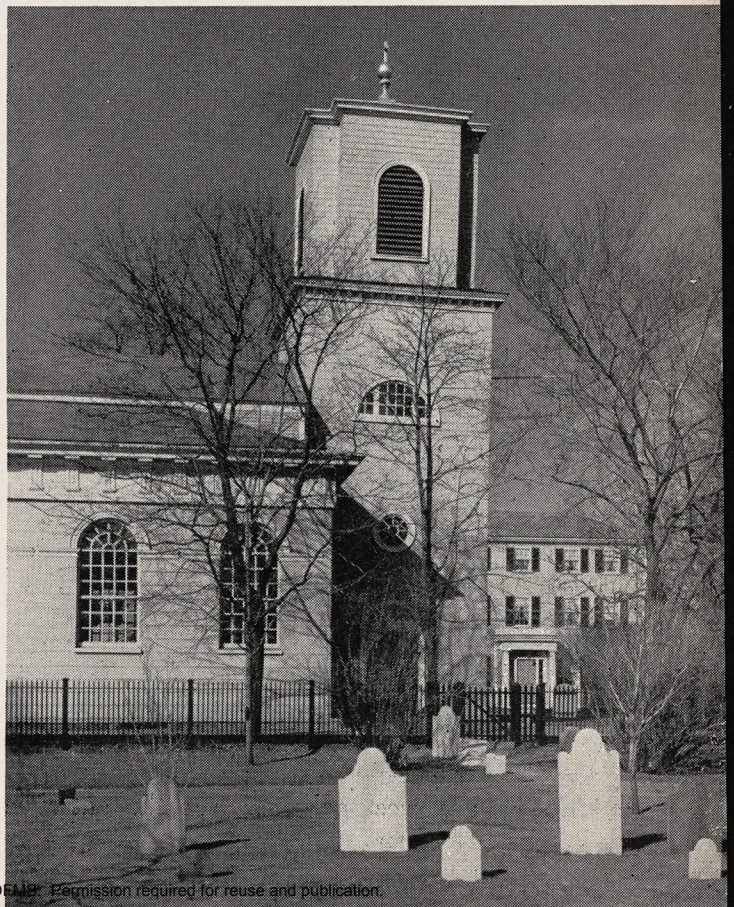
All this applies not at all to details, but to the general standards of beauty in design which have obtained in other days. These must be operative in the future as in the past; the deep and unchanging things for which the Church stands will be expressed in new ways, and with new emphases, but will not and cannot have an expression in terms of architecture which is different in a fundamental way from that of the past. What the differences in detail may prove to be is not so important; each age has its own vocabulary, although the grammar remains the same. We have left behind the dogmatism of critics like Ruskin, who, as some scoffers once said, wrote as if eternal salvation might turn on the literal copying of a window jamb. This subjection to precedent was strong in the early days of the Gothic revival both in England and in the Episcopal Church here; it served its purpose during the dark ages of the nineteenth century, when it maintained a standard of sorts amid the artistic desolation all about.

The problems of detail will be solved in the

spirit of their time, and will be a solution in other modes than those known to the artists and artisans of the past. The problems and difficulties of individual craftsmanship and hand work in a machine age have been debated ever since the days of William Morris, and the plight of the artist craftsman has not improved since his day. The arts and crafts movement was an attempt to provide opportunity for the individual attainment which has been the mark of beautiful objects ever since the dawn of civilization, but this attempt has, in the large, seemed continuously less successful. Not that many beautiful things have not been produced, but the objects themselves, and even the desire for them, have seemed more and more alien to a machine-made world. Fewer and fewer are the craftsmen who can produce the old individualized beauty, fewer wood carvers like Kirchmayer, ironworkers like Yellin, or silversmiths like Germer. It may well be that a future time will hardly understand what we enjoy in their work, and will find a new satisfaction in mechanical techniques at which we can hardly guess.

AS TO the form of the new churches which will be built, it is probably safe to say that the Episcopal Church, like the western liturgical churches generally, will continue to prefer a long nave instead of a church on a square plan. This is the most obvious difference between the churches of the Near East and western Europe; it was a

One of the most beautiful of American Colonial churches is historic Christ Church in Cambridge, Massachusetts



choice made in very early days. The square plan, with a central dome, is still usual in the Orthodox churches of the East, while the long nave, with or without aisles, has always been characteristic of western Europe and the newer countries, like our own, which inherit the western tradition. Twice there have been spectacular attempts to break away from this tradition, but in both cases they failed. When the old basilica of St. Peter in Rome was rebuilt in Renaissance times, Bramante and Michelangelo began to build a square church centering in a great dome, but their successors added a long nave. Likewise, Sir Christopher Wren designed a new St. Paul's in London on a square plan with a central dome, but in the end he was compelled to add the long nave and choir which English tradition demanded. Trinity Church in Boston is another work by a great architect, on an almost square plan, which is not likely to be used as precedent for future buildings for Episcopal congregations. The new cathedral of Liverpool is completely traditional in its general proportions.

Another question of interest to architects concerns music. This has several aspects. A chancel choir, between the sanctuary and the nave, is almost taken for granted in Episcopal churches; nevertheless this arrangement gives rise to difficulties which are too seldom solved in church plans. Worse than the problem of proper circulation to and from the communion rail is the trouble with the organ console. With the increase in the size of the instruments which pious donors have been only too ready to provide, the consoles became so large that any really satisfactory placing of them in chancel choirs is wholly impossible; one has only to remember the pits in which they lurk or the galleries on which they perch, to see the proof, notwithstanding a belief on the part of building committees that anything can be done with mirrors. In many cases the choir master cannot really see his choir, or direct them as he would like to do without making himself conspicuous.

The question of the radio comes in here. In pre-radio days, the church organ, except in the largest cities, provided the one means of music making which was better than the local band, and it was natural that people should wish this music as good (and as loud) as possible, even though all sense of proportion between the instrument and the church was forgotten. Now radio has provided every individual with the means of hearing the best music, rendered in a way beyond the imagination of most local organists, and it is to be hoped that the overgrown church organ may disappear along with the repetitious and sugary music which went with it.

Even if the console is not gigantic, the organ and choir in a west gallery, over the entrance

to the church, has advantages. This is musically effective, and the choir is out of sight during the service, which is all to the good. It is a pity that there is so much prejudice against this arrangement which is condemned on the most opposite grounds—that it is “too like a meeting-house”, or “too Roman Catholic.” Another scheme which has hardly been used at all in Episcopal churches, is the placing of the choir behind the altar, with the console in the center, hidden by the reredos. This requires some extra space in the eastern limit of the church, but is ideal so far as the control of a large choir is concerned—the choristers can all look directly at the choir master, who can wave his arms about without the congregation's being the wiser. An incidental advantage is that the altar is brought forward towards the congregation, and the communion rail can be made longer and more accessible. Altogether, the possibilities of this general arrangement, especially in large churches, should have more consideration.

Another interesting question is the long range effect which the radio and the movies are likely to have on people generally, church goers as well as others. These mechanical means of entertainment require little or nothing of their audience, no creative participation, such as one assumes of a congregation who go to church to say their prayers



A baptismal font of marble, the beauty of which is due largely to its simplicity

THE WITNESS — July 27, 1944

and not for entertainment. This prolonged and nearly universal psychological conditioning by radio and the movies may be an important factor in any future approach to the problems of public worship.

The design of stained glass is another dangerous rock, which will probably continue to be littered with shipwrecks. There is not only the intrinsic difficulty in the art, but even an irrational element, some demon, perhaps, which causes windows by the same artist to differ very greatly in quality. It is time, too, that we realize that windows were made to light churches; stained glass can be effective without producing an interior so pitch dark that it is dangerous to be at large in it without artificial light.

There will be many novelties and changes in the mechanical apparatus involved in future build-

ings, churches as well as others. In particular, we are to expect quite revolutionary methods of heating, and perhaps of lighting, which at present are often very bad, partly because most lighting engineers are trained in theatrical and display work, and have no notion of the values in a church interior which the lighting arrangements are supposed to enhance. The present methods of sound amplification and acoustical correction will be much improved; at present these often lead to war between the choir-master and the preacher, since an interior "corrected" to suit a speaker is usually too "dead" for music. But all these problems will be solved in time—all we have to remember about the church building of the future is that it must still be the House of God, and that "you cannot restore great art in connection with religion until you have put religion back upon its throne."

Steer a Straight Course

by Charles Nagel Jr.

Acting Director of the City Art Museum
of St. Louis

WHY is it that in church buildings it is so seldom possible to steer a straight course between the extremes of tradition and of modernity? The conflict of archaeology against the trend of the times is not new, as many seem to think, and it is probable that, could the sponsors of religious edifices of the medieval and renaissance periods hear our bickering of today, it might have for them an all too familiar ring. The panorama of art and history is now spread before us to an extent never before known, yet our sense of true perspective in surveying the scene seems as generally lacking as if we lived in the so-called dark ages. One contribution our times could well make to this impasse, as tiresome as it is repetitive. We could bring to bear upon the resolution of this conflict the good humor, tolerance and nimbleness of spirit of the truly creative scholar, and out of this might rise a magnificent style so far not approached by the authoritarians whether traditional or neoteric. It would be good to be able to forget forever the allergy to change of the traditionalists and the shrill cries of compromise of those of the advanced school when any common ground is sought.

Why must we forever be presented with such a barren choice? On the one hand there is the traditionalist playing his game of let's pretend we are

in the Middle Ages or in the heyday of Sir Christopher. All concessions to present day advances in building construction, in the mechanical trades

—THE SANCTUARY—

FOR THE CHILDREN OF EUROPE

OUR FATHER, Who seest all things in heaven and earth, and holdest Thy creation in the bounds of Thy never-failing love, we lift anxious hearts this day to Thee in behalf of the Children of Europe. We seek Thy succor for young lives hurt and marred, made old before their time; for young souls uprooted and torn in the upheaval of total war. For the orphaned ones we pray, that in Thy comfort Thou mayest lead them by the hand. For the starving, as for those who wander from door to door and sleep in mangers, we pray, remembering Thine only Son Who was born a Babe in a manger. For all of these, we beseech Thine aid and protection. We pray that we may never be blind to their need, in the name of Him Who said, "Suffer the little children to come unto me," the same Thy Son our Lord Jesus Christ. Amen.

—The Rev. Laurence Mills, Grace Church,
Providence, R. I.

Conducted by W. M. Weber.

and in transportation, all shifting of entourage indicative of the modern world must be acknowledged indirectly, as something for which to apologize rather than to celebrate.

On the other hand we have those who believe with considerable justice that truly modern building is best designed in terms of its physical needs, but with the heaviest emphasis on functional expression of materials. This should bring them very close in spirit to the medievalists. But a preoccupation with the kind of thing that has been described by one of our distinguished older architects as "certain acrobatic possibilities of steel and concrete" is too often the end result to the exclusion of a warmth of feeling and devotional atmosphere so important to any successful church design.

Could not the architect, whose chief interest is the expression of the functional ideal, recognize that when the Church is his client a certain feeling for tradition and sentiment is just as much a part of the function of that building as any structural consideration? One of the glories of our Church has been its willingness to adapt itself gradually to constantly changing conditions. It has thereby kept its feeling of kinship with the past and its meaning for our own day. In the same way it does not seem necessary to cast aside all we have inherited in natural substance or even architectural forms, simply because we welcome, as indeed we should, methods and materials recently devised. But we might well bring these gifts of our own time to the Church with the same reverence with which were brought the ancients gifts of gold and frankincense and myrrh.

MODERN church design should never be reduced to lifeless variations of an ancient theme or to mere convenient arrangement of space for sitting, standing, kneeling and singing. It must have qualities which will urge our thoughts and prayers to range the future and the past, and which will bring our present day world into harmony with as mighty a challenge from the past as "In the beginning was the Word, and the Word was with God, and the Word was God."

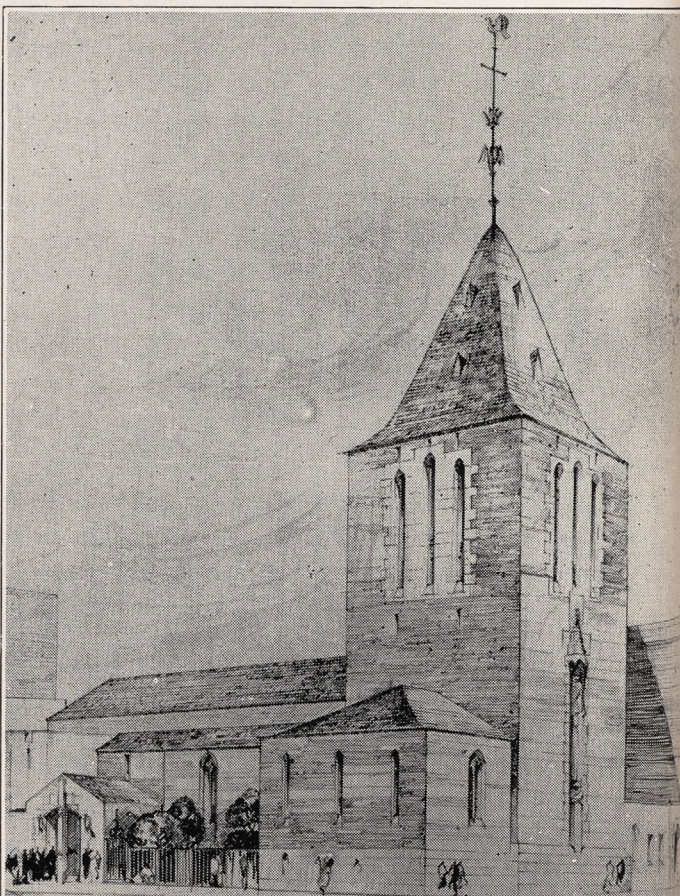
Such things have occasionally been accomplished. Anyone who has studied Liverpool Cathedral knows instantly that it could never have happened in the medieval period, nor is it merely a brilliant and scholarly reconstruction in stone of that period, such as have too often occurred in the 19th and, alas, the 20th century. It is

Gothic in spirit and yet it has had added to its design something of the sum total of what has come into being since Gothic times, and it is therefore fairly to be considered an expression of its own generation, as are few contemporary creations in the Gothic style.

Similarly, certain churches have been built more recently which are a tribute in another fashion to our own age since they are in their way an expression of new materials and construction with, however, a devotional feeling sympathetic to the inherited memories from the past.

A careful consideration of man himself, made "in God's image", is a clue to all this. Primarily he thinks and looks ahead and moves triumphantly forward. Yet he has, too, the gift of memory; he is equipped to look aloft, below or even over his shoulder, and he can on occasion step back or to one side. Such deviations from the general forward trend should not be confused with man's primary gifts, but neither are they matters for apology, since they may well enable him to move forward with a better grace or even avoid a fall or misdirection. As Madame Chiang Kai-Shek

The most recent Episcopal Church to be built in New York is the Epiphany which is thoroughly modern in design



said in her recent visit to the United States: "We live in the present, we dream of the future, but we learn eternal truths from the past."

We will need all our arts and all our skills to produce the Church of the Future and to fill the extraordinary variety and multiplicity of its needs with beauty, orderliness and decency within the limitations of budgets that are not apt in the immediate future to become larger in proportion to the demands of the individual project.

Signifying Nothing

By

GORDON C. GRAHAM

SUMMER conferences and their absence give a grim note of war to the current scene. Rarely do the quavering voices of the sunset services rise to disturb the tranquility of woods and lake. "Food for thought," "The feeling of the group" and the inevitable "challenge" are in danger of becoming forgotten phrases. Being "in conference" has become just another monopoly of big business. Something must be done about this, for after all, what are



we fighting for?

* * *

Suggested invasion slogan: "On to Paris from the East!"

* * *

The First Church of the Future number (June 29), in my opinion, was an excellent piece of work. The job of the Church is to worship and it is the only thing really that the modern state cannot do. In this regard, a godless government is better for religion than one which sets up itself as the national deity. The present task of the Church, therefore, is to make religion real and surely the primary need is to have a building that expresses contemporary living rather than bygone days. Directness and simplicity too, are marks of reality. One of their main functions is to purge our worship from subjective sentimentalism, which if not done soon, will drown us in our own tears.

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Going My Way, starring the Rev'd Bing Crosby, is banned in the province of Quebec, on the ground that it lays bare to the vulgar gaze a little clerical humanity. There may be other objections to this kind of film but it is hard to conceive of the state of mind that considers that the clergy must always be done in whitewash, rather than technicolor.

* * *

Mr. Wendell Willkie tried gallantly to liberalize the Republican Party and got the rapid rush for his efforts. President Roosevelt has worked similarly in the Democratic Party, but in the interests of that unity which is necessary for the war effort he has had to give in and take a lot of abuse. The fact is, that the present party lines are unreal. Actually we have the Southern Democrats plus the Midwestern Republicans versus the People, and they will control whoever is elected president. This situation reveals the ugly fact of who *really* is the government. While Mr. Roosevelt, in such realistic company as that of Mr. Stalin, is indulging in a little appeasement, Mr. Dewey has completely sold out. We hope that the people will not be too dumb to see the distinction as November draws near.

One of the most beautiful small-town churches in the country is Calvary Church at Fletcher, N. C.



Archbishop of York for Peace Through the Big Three

*Declares that Soviet Union, United States
And Britain Have Power to Stop Aggression*

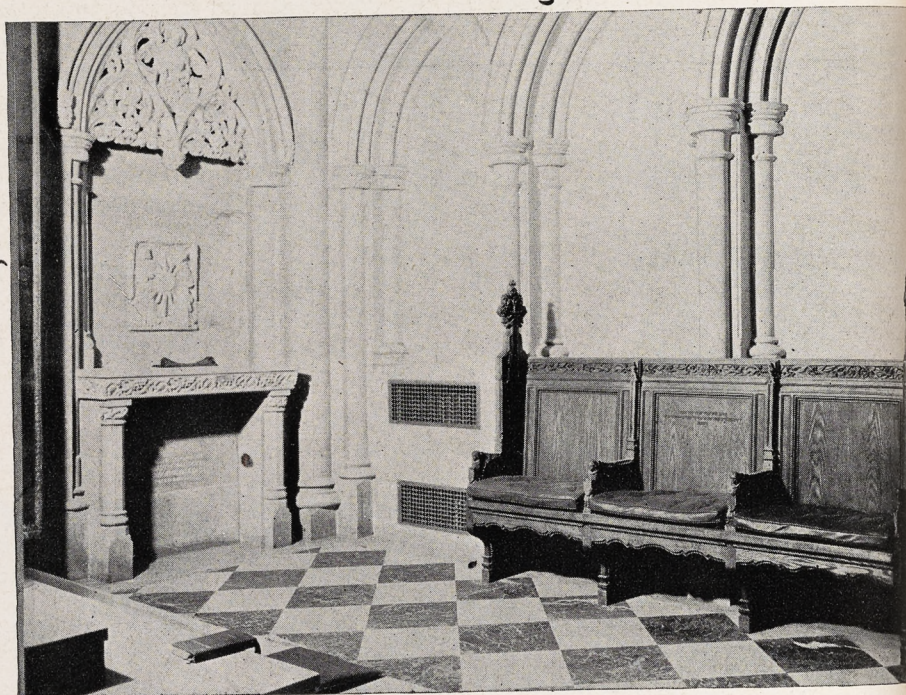
Edited by Lois Remmers

L o n d o n :—The cooperation of Russia, the United States, and Britain is the "chief hope for the future peace of the world," according to the Archbishop of York, Dr. Cyril Garbett. Speaking to the York diocesan conference on June 27, the Archbishop, in his presidential address, stated: "There is a strong and growing conviction that no nation must ever again be allowed to plunge mankind into war. It is true that this was the resolve at the end of the last war. Why did we then so lamentably fail in our efforts to banish war? The answer is clear—the peace-loving nations put their trust in the sentiment of reasonableness and self-interest. They felt if they talked sufficiently about the evils of war, and passed a sufficient number of peace pledges, the demon of war would be exorcised. But this attitude was all the time encouraging the aggressor nations to arm without hindrance and to assume that the democracies would submit to any injustice rather than defend themselves.

"The chief hope for the future peace of the world is that the three great Allies winning the war should continue in the closest cooperation when Germany and Japan are conquered. I have had the privilege in the last nine months of paying short visits to Russia and the United States; I came away from Russia profoundly impressed with the immense resources and determination of that country, and was equally impressed with the resources, vitality and energy of the people of the United States. If these three peoples—the United States, Russia and ourselves—stood together, determined to stop any future outbreak of war, the peace of the world would be secure. In every possible way we must cultivate good understanding and cooperation between the Allies, and differences of internal policy should not stand in the way of this.

"I am not suggesting that the world for all time should be controlled by the three Allies—this would be as undesirable as it would be impractical. As they recover, other nations—especially China,

France, and our gallant allies among the smaller nations—should take their place with us. We should do all in our power to hasten this day. Eventually all nations should take, each according to its power, some responsibility for the preservation of peace. But for some time to come the three great Allies will alone have the resources to do this effectively."



The Credence and Sedilia in St. James Church, New York City

Nazis Arrest Dean

Stockholm (Wireless to RNS):—American-born Dean Arne Fjellbu, one of the most persistent opponents of the Quisling regime in occupied Norway, has been arrested by German authorities in a raid on headquarters of the Norwegian missionary society in Oslo. Dean Fjellbu has been a prominent figure in the Church fight in Norway since 1941, when he was fined for having protested against the persecution of Jews. In February, 1942, he led a vigorous protest against the holding of a Nazi political service in Trondheim Cathedral, and was subsequently ousted from his post as dean. Attempting to carry on his religious work at Hvitsenchapel at Oslofjord,

he was later interned for a short period. In May, 1943, he was placed on the Nazi blacklist, with a recommendation that he be sent to forced labor in Germany "as soon as possible." A month later, he was banished to the northernmost part of Norway where, it was hoped, he would no longer continue to preach against the occupation regime. Until his present arrest, no news has been heard concerning him.

Race Problems

Nashville, Tenn. (RNS):—Racial prejudice has become an obsolete weapon both politically and economically, Ira DeA. Reid, executive director of the Southern Regional Council, asserted at an institute on race relations at Fisk University

here. Mr. Reid declared that such appeals "are no longer effective, either north or south, because the public is embarrassed to appear in a position of supporting Nazi doctrines of racial superiority." Liston Pope, assistant professor of social ethics at Yale, declared that methods of good will and education often adopted by the Church as its own peculiar approach will not solve the racial problems except over a long, slow pull. "Churches must organize their own pressure groups in changing human affairs for the interest of all people," he said. Declaring that the Soviet Union had wiped out race and religious discrimination as an advancement toward democracy, Edwin R. Embree, president of the



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Julius Rosenwald Fund, said that the U. S. and Russia can keep the peace of the world if they plan and work together on the post-war years. To combat the prejudices that people sometimes harbor in order to gain political, economic, or social prestige, Otto Klineberg, professor at Columbia University, suggested an approach through trade unions—"making all unions as liberal as the liberal ones are." He urged new laws, an educational program, and the enforcement of laws against discrimination as ways of helping to solve the problem of prejudice.

Church Unity

Cleveland, O.:—The commission on Church unity of the diocese of Ohio and of the Presbytery of Cleveland recently met in an all-day session. After meeting separately, the two groups, under the leadership of Bishop Beverly D. Tucker and the Rev. Philip Smead Bird, Presbyterian, met in a joint session, at which was sketched the background of the plans for organic unity of the two churches on a national basis. Bishop Tucker presented several concrete suggestions as to ways and means in which the Presbyterian and Episcopal Churches in the vicinity of Greater Cleveland might work together. Further meetings will be held to work out details and explore other areas in which cooperation may be carried on. Both commissions were unanimously agreed in their desire to work for the real and vital unity of the Churches which they represent.

Aid for Europe

New York:—A strong appeal to churches for an ecumenical approach to the problems of post-war relief and reconstruction in devastated Europe was voiced here by Rudolfo Olgiati of Geneva, Switzerland. Formerly secretary general of the child relief section of the Swiss Red Cross, Mr. Olgiati is visiting the U. S. on invitation of the American Friends service committee to study the question of post-war aid to stricken countries. Not only the churches, he emphasized, but all relief agencies, "must conduct their activities in a spirit of real cooperation, and not in national competition, if efforts to rehabilitate the downtrodden peoples of Europe are to prove successful. . . . It would make a discouraging impression, if the people see the democratic nations fighting each other, if various agencies are not able to agree. It would serve to bear

out what Hitler has repeatedly told them, that democracy is decadent, and a failure." Mr. Olgiati stressed his belief that in all countries, Germany included, "there are sound forces, good forces, conscious of their responsibility for reconstruction of their respective countries. The first thing for outside agencies to do is to find these forces and help them to rebuild. It would be most unfortunate if they were ignored."

Negro Appointed

New York:—The Youth Consultation Service of the Diocese of New York has announced the appointment of Mrs. Fannie Pitt Gross to its board of directors to represent Negro

interests in the diocese. Mrs. Gross served as field secretary of the Auxiliary from 1940 to 1944.

Cathedral Reopens

Seattle, Wash.:—Services are again being held in St. Mark's Cathedral, beginning July 1st. The building has been closed since 1940 when the Mercantile Commerce Bank and Trust Company of St. Louis foreclosed on a \$150,000 mortgage judgment. Since March, 1943 the army has had the use of the building for an anti-aircraft training school, with occasional Sunday morning services for the army and the public. Members of the parish have held their services in St. Barnabas Chapel.

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certainly does; most people prefer
a laxative that is *satisfactory* in
action, *thorough* in results. *Ques.*
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say the new *granulated* form is even
easier to take. Caution, use only
as directed.

page eighteen

BACKFIRE

THE REV. G. V. BARRY

Of the Witness Editorial Board

As reported in THE WITNESS of June 15,
meetings of the editorial board sometimes
are interesting. The dissenting member
who cast the "dogmatic and solitary vote"
(whatever a "dogmatic vote" may be!)
against the editorial, "Narrow Chaplains,"
wanted to be fairly sure of army regula-
tions (some of which he had forgotten
over the past 25 years) especially those
governing the duties of chaplains. He
therefore did some looking up.

Unquestionably, our chaplains are "re-
quired . . . to minister without discrimina-
tion or favor to those entrusted to . . .
(their) charge." The complaint of the
editorial, however, was much more specifi-
c; it dealt primarily with the fact that
"the Holy Communion has been refused"
(presumably by priests of this Church)
"to men who have not been confirmed."
This, argued the editorial, is an outra-
geous procedure. Such as are guilty of it
were dishonest in accepting commissions,
in connection with which they agreed to
abide by the rules and regulations of the
army. They "have carried their sectarian-
ism with them into the army."

The implication that the army requires
our chaplains to admit everyone to the
sacrament of Holy Communion, whether he
be Jew, Turk, Infidel or Heretic, or of
no religious persuasion whatever, simply
is false. Some chaplains do so, just as
some civilian clergy do, thereby departing,
individually, from the ancient and
universally accepted practice of the
Church. Army regulations have nothing
whatever to say on the point made in the
editorial. As a matter of fact, it is usual
for *most* chaplains drawn from the Epis-
copal Church to conduct two distinct ser-
vices; one, the Holy Communion, for
Churchmen; the other, of a more general
nature, for all who wish to attend. Many
chaplains complain that the first of these
services is poorly attended by the men
who supposedly have sat in the pews back
home, and attribute it to the poor training
given by civilian clergy.

Whatever may be the interpretation
placed upon the rubric at the end of the
Order of Confirmation, it is evident that
it was placed there for a purpose. So
long as it remains, all clergy, whether
chaplains or not, are bound to take proper
cognizance of it, and of its implications
regarding the Church's scheme of prepara-
tion for and admission to full member-
ship. The fact that some clergy choose
to disregard their ordination agreement
to uphold the doctrine, discipline and wor-
ship of the Church, does not, by a long
shot, make others "narrow."

ANSWER: We are informed by the
chaplain's office for the eastern district
that chaplains are expected to minister
to all. The majority of the WITNESS edi-
torial board adhere to the principle of
open communion both within and without
the armed forces as the historic position
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rubric at the end of the Confirmation
Service it refers only to admission to the
full and permanent privileges of a com-
municant. (See *The American Prayer Book*
by Bishop E. L. Parsons and the Rev.
Bayard Jones.)

NOTE: We regret that space limitations
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the many interesting letters that have been
received for *Backfire*. We will hope to
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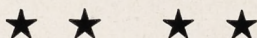
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An expansion program for a hospital.....	100,000
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