

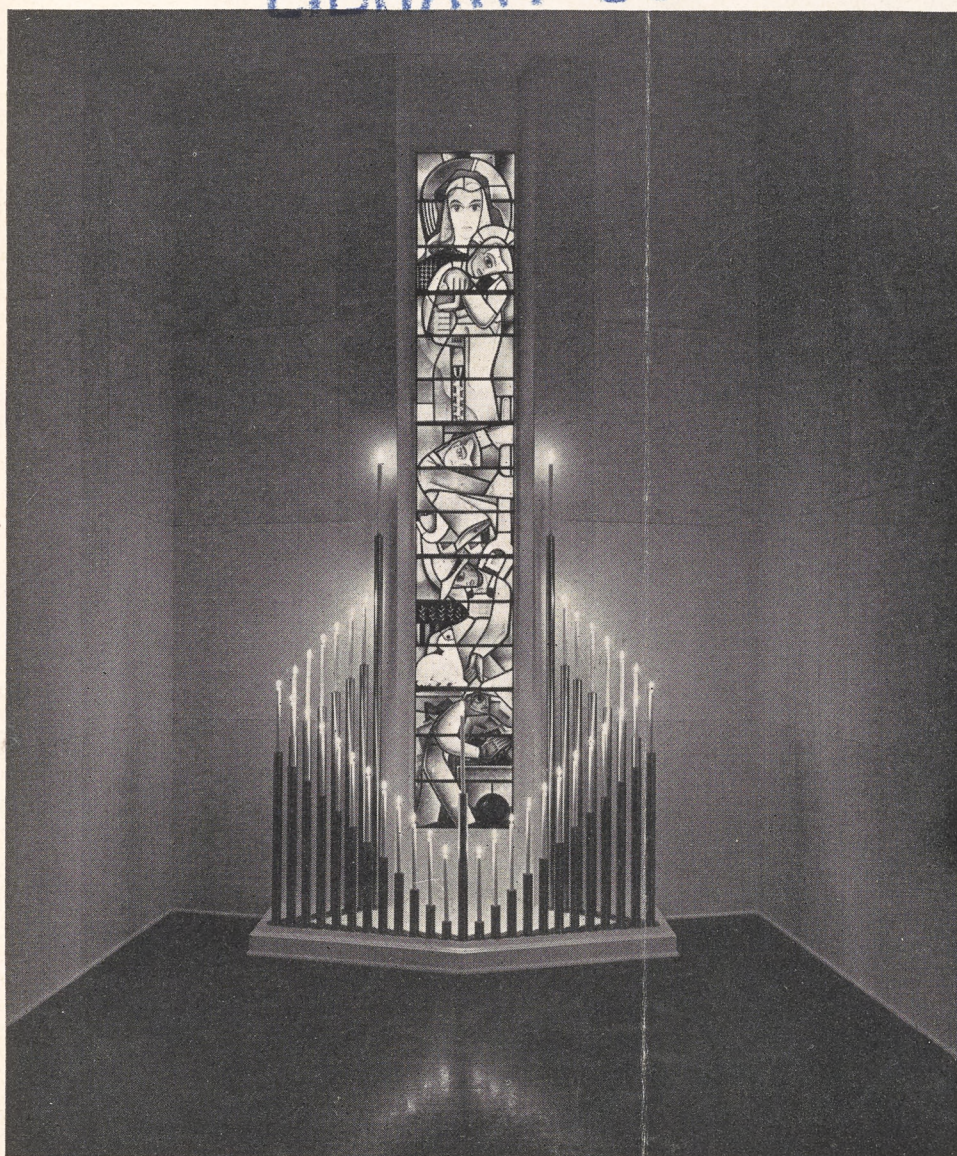
The WITNESS

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OCTOBER 25, 1945

CHAPEL OF CHRIST
THE WORKER
(Story on page four)



THE CHURCH OF THE FUTURE



A BELL FOR G.I. JOE

*An inspiration for those who fought
...a living memorial to those who fell*

AT LAST the angry guns are still... and G. I. Joe is coming home.

But the ageless song of the bells, which steeled him with spiritual courage unconquerable, will not be silenced.

For the Liberty Carillons from which this soul-stirring music welled and swelled have a peacetime duty to perform.

Already they are being recruited to serve as living, audible memorials to those who fought and fell that the long-awaited promise of "Peace on earth, good will to man" might have glorious and lasting fulfillment.

IT WAS four years ago that the Liberty Carillon was cast in the mold of wartime urgency.

A mighty army then was in the making, and a morale-building force was needed to help convert men of peace into battle battalions, dedicated to a righteous cause.

Only the reminiscent peal of great bells, which have rung for centuries over ancient cathedrals, could provide that spiritual inspiration, but the belfries of the Army and Navy chapels were too small to house them.

So science was called upon to create an au-

thentic means of mass communication that would help fire the hearts and souls of our servicemen with religious and patriotic fervor.

And a miracle was wrought—the Liberty Carillon was perfected with all the fidelity of tone, the mighty volume and majestic resonance of bells of great tonnage.

These were the miracle bells that called G. I. Joe to prayer... put resolution in his step as he boarded the gray troopship... echoed in his heart on the crimson beaches of Anzio and Normandy and in the embattled foxholes on Iwo Jima and Okinawa.

TODAY, and for untold years to come, the Liberty Carillon can add audible beauty to memorial buildings, parks and playgrounds of enduring worth and inspiration.

In addition, these miracle bells can help to perpetuate the peace so dearly won.

They can turn church belfries into watch towers... serve as ringing reminders of the inviolate trust we must keep with those who died that freedom might live... keep us ever mindful of our pledge to root out all seeds of future tyranny and oppression.

The compactness, the modest cost and other factors that make the Liberty Carillon the ideal memorial are set forth in our illustrated brochure, "The Heart of a Bell." In requesting a copy, kindly use your personal letterhead

"They have fanned the fires of freedom in the midnight of their souls"

LIBERTY Carillons

INCORPORATED

551 Fifth Avenue, New York, N. Y.



Chaplain (Major) Robert S. Hall at the console of Fort Hamilton's Liberty Carillon, which is typical of those heard by millions of servicemen in the camps and by radio on far fighting fronts.

Pointers for That New Church You Plan on Building

*Billions to Be Spent on Church Building
Projects in Next Few Years Survey Says*

By Sara Dill

New York:—H u n d r e d s of churches which have held off making improvements and constructing new buildings during the depression and war years are now beginning to take action to make their post war building plans a reality.

From \$1,750,000,000 to \$2,000,000,000 will be spent in church building projects within the first five post war years, according to a recent survey by the Tile Council of America. Right now as much as six hundred million dollars' worth of church building projects are in various stages of planning. In the last years of building inactivity, shifts in the population have left more than 700 permanent communities without church building facilities.

As the center of the life of the church the church building should be wisely and carefully planned. E. M. Conover, director of the interdenominational bureau of architecture makes the following suggestions to churches planning building or improvement projects.

1. The congregation should be united in a deep conviction of the need for such a program of building.
2. A survey of the field: population study, comity considerations, etc. should be made.
3. A future program of worship, education, fellowship, and service should be laid out and the plans for the church building and equipment built around these plans.
4. The best possible financial program and policy for the particular congregation should be organized.
5. The limit of building debt to be allowed at any time should be fixed by congregational vote.
6. Architectural service should be investigated and expert advice sought before definite action is taken.
7. The church should give the

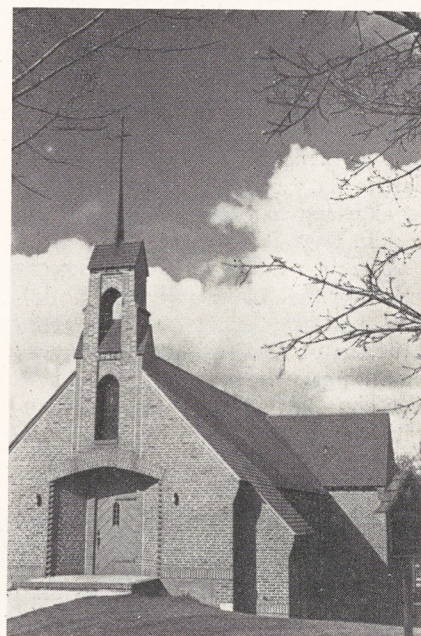
architects sufficient time to study its particular problems.

Conover predicts that the new church buildings will provide for more effective services of public worship, greater use of liturgy, more appreciation of good religious art, and a highly developed program of Christian education, including church school periods on week days and summer vacation school sessions.

Many church plans include provisions for social and recreational activities, as an integral part of the total church plant. Conover points out that there is a strong tendency to link recreational work with Christian education, on the ground that religious character can be effectively developed through supervised play and recreation and because church members increasingly find their social and community life within their congregations.

The new church building will have air conditioning, acoustical correction and the best mechanical equipment. Many include provisions for the use of sound pictures in religious education as well as for recreation. Conover suggests as minimum recreational equipment a general purpose social hall with clear floor area and a high ceiling, equipped with stage for dramatics and pageantry and a kitchen. Such a hall will be available for all types of indoor games and recreation. Added to this will be boys' and girls' club rooms, a church parlor, and rooms for floor and table games. In larger churches, there will be bowling alleys, and in some cases a second hall for athletic games, releasing the first social hall for church suppers, entertainments, motion pictures.

The tile council survey indicates a trend among the new church building plans in larger cities to construct separate units for the church proper,



St. Mark's Church at Moscow, Idaho is an attractive new church



For Christ and His Church

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the Sunday School, and the chapel. The religious education building, they predict, will be two or even three stories high and will have ample class rooms, large assembly rooms and space for church offices. The church proper will be used for worship and the chapel for weddings and funerals.

Gothic, Georgian, Tudor, and Colonial architecture will continue popular in Protestant churches, the study indicates, with Spanish influence evident in the southwest and California. Colonial architecture can be expected to grow in favor in the middle west, it pointed out.

A survey made by THE WITNESS indicates that many millions of dollars will be spent for the construction of new Episcopal Churches in all parts of the country. Where new churches are not planned, renovation and improvements are to be made. This information is contained in replies to a questionnaire sent to diocesan authorities throughout the country. There is not a diocese that does not have plans for construction, ranging from the building of small rectories and parish houses to million dollar cathedrals and churches.

THE PICTURE ON THE COVER

Dayton, Ohio:—One of the finest exhibitions of religious art yet shown in this country was the one held at the Art Institute in this city. Exhibited there was the *Chapel of Christ the Worker*, which is our cover picture in this Church of the Future Number. The chapel was designed by Barry Byrne, New York architect, and the stained glass was designed and executed by Emil Frei of St. Louis, whose glass is in St. Mark's Church in that city. From that exhibit, also presented elsewhere in this number, is the famous *Last Supper* by Walter Hומרé of Lausanne, Switzerland.

GREAT VALLEY CHURCH RESTORED

Paoli, Pa.:—St. Peter's in the Great Valley had a special service on October 7th to celebrate the completion of the major part of its restoration program. The address was given by Owen J. Roberts, former Supreme Court justice and the service was conducted by the rector, the Rev. J. Jarden Guenther. St. Peter's was founded about 1700 by the Rev. Evan Evans of the Society for the Propagation of the Gospel

of the Church of England. A log cabin was the first place of worship with the present church built in 1744. St. Peter's was one of the five original parishes admitted at the first convention of the diocese of Pennsylvania in 1785.

The church was "modernized" in 1900. The picture shown in this number will give readers some idea of the beauty of the present restoration. The parish incidentally is more than a colonial shrine. It has become an active parish under Mr. Guenther, with an ever increasing congregation, a good church school and a parish house that is the center of social life in the community.



A view of the altar and altar rail which was recently installed in Emmanuel Church, Cleveland, the work of John W. Winterich and Associates

YOUTH FOR CHRIST CONDEMNED

Chicago (RNS):—Efforts of the Youth for Christ movement, which has been denounced for having fascist leanings, was condemned last week by a number of clergymen here for trying to establish a segregated Negro department. Asserting that the proposal runs contrary to the trend toward interracial religious cooperation, the protesting group voiced its opposition to "segregated religion" and a "religious movement which so far has not shown concern with the social and economic ills of our society. We wonder why, if the Youth for Christ sincerely wants the participation of Negro youth, they are not invited to the city-wide rallies instead of to special south side rallies on the

same evening? Surely Christ would have no part in this latest effort which mocks his name and his principles."

DETROIT CHURCHES PLAN BUILDING

Detroit (RNS):—Nearly 60 Detroit churches are set for a postwar building program which will involve a total expenditure of about \$3,000,000, according to a survey made by the Detroit Council of Churches. Most of this will be spent for new buildings, including churches, educational units, and recreational facilities, according to the survey.

The survey revealed that 15 congregations have initiated projects for the construction of churches, educational units and recreational equipment. The estimated cost of the projects is \$1,335,000. Nineteen churches are planning erection of education buildings, most of them with community recreational facilities. According to council figures, their total cost will exceed \$1,150,000.

CONSCIENTIOUS OBJECTORS TO BE RELEASED

Washington:—On the basis of age and service performed about 400 conscientious objectors are to be released by January 1. Those in public service camps who are 38, regardless of length of service, will be released within sixty days.

A Sexton Presents His Ideas On a Modern Church

*Suggests That Those Who Design Churches
Would Learn Much By Sweeping Under Pews*

By Leslie Hamilton Ball
Sexton of a Church in Denver, Colorado

Denver, Colo.:—Here's an angle of the ecclesiastical architecture question which may possibly have suffered from involuntary neglect.

The viewpoint to which I refer is that of the sexton. Having done this kind of work for my living over a period of years I feel entitled to be heard. There seems to be a tendency in all trades for the book-trained experts to rather disastrously at times override the man of mere practical experience. But apart from this the paying customers are apt to get a disproportionate percentage of the breaks in the matter of design.

In fact it would, I believe, be a wholesome innovation for the white-collar men to be obliged to spend a portion of their pre-graduate time working in the same surroundings which they are learning to plan for others to have the care of. They should be able to say they had sampled in person the sensations, sorrows and sensibilities of the sweeper caste!

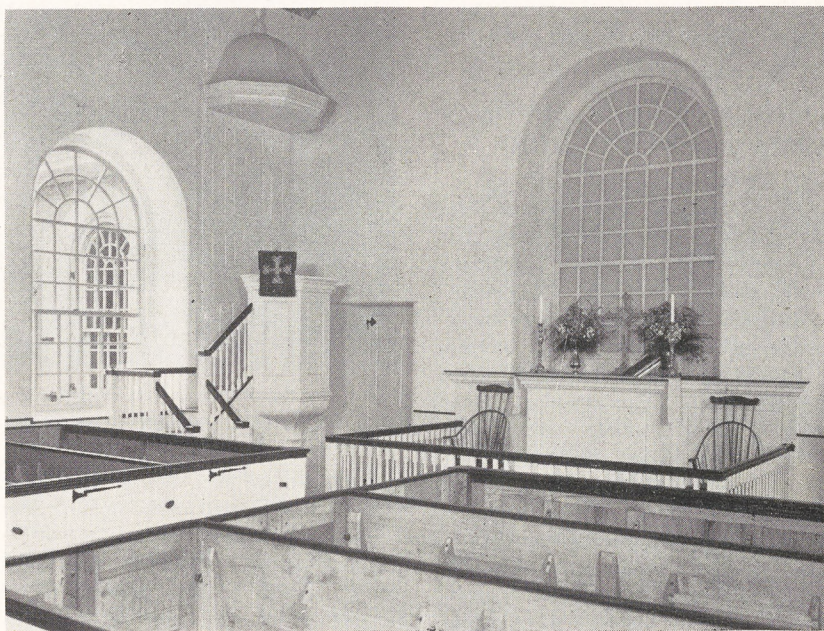
It's bad enough of course that seats should be either torturous to sit in, or too comfortable for properly sustained attention to sermons. But when one considers the long drawn-out repetitious soul-deading monotony of a year of sweeping under low immovable pews, one naturally wonders if there is no better discoverable plan. Add to this that the hundreds of kneeling pads in a large church have to be dusted every week, and the dust recollected from the varied corners to which it has been driven and it seems that electric "outlets" at convenient intervals would perhaps be as pleasing to the Lord of the (eventually) "blessed" poor as some of the more obvious architectural advantages.

Again, to be obliged to even once thoroughly clean up under the choir seats, removing paper and peanut shells or other boyish residue, and at the same time sweeping the carpeted central aisle and polishing the woodwork ought to be a truly inspiring experience to the inventive genius of an artist-soul.

Then there are heating problems.

The lofty ceilings which are so uplifting to the sensuous souls of many worshippers are too often the set-up for painful problems in thermodynamics (if that is the word) complicated by perfectionist complexes in those who feel that a sexton was designed by Deity in the form of a convenient combination of laboring Hercules and the miracle-working minion of Aladdin's lamp! Why can not architects really try to conserve fuel and also comfort values, and the Sunday labors of the sexton?

Do I hear the mocking merriment



St. Peter's Church in Great Valley, near Paoli, Pa., has recently been restored to the way it was in 1744 the year in which the present church was built

of "lesser breeds without the Law"? Well why not endeavor to find a way to beat the rap?

And how about plumbing and lighting? A lavatory, where people go for personal cleanliness—and janitors have to clean up after them—surely should be lighted without a trace of "religious" dimness? Are not sanitation and stinginess sworn enemies?

To conclude my diatribe with a really glaring instance of short-sightedness. I know a church where the big air-conditioning fan is set so close to a brick outer wall that

it is a physical impossibility to fill the oil-cups on one end of the fan axle. True, it still runs. But some day!

CHURCH MUSIC COMMISSION

Gloucester, Va.:—The diocese of Virginia now has a commission on church music with the Rev. Reginald W. Eastman, rector here, as chairman. It plans to give choirs information about small organs suitable for church use, lists of anthems and hymns best suited for small choirs. A conference for organists, choir directors and interested clergy also is planned.

PHILIPPINE CHURCHES PROMOTE UNITY

Manila:—The first meeting of the Philippine federation of evangelical churches since the Japanese occupation four years ago has met here

with plans made to promote religious education throughout the islands. The meeting also approved a report by the committee on Church unity suggesting a vigorous educational program to promote organic unity of the Churches. Dr. E. K. Higdon, executive secretary of the Philippine committee of the Foreign Missions Conference of North America, who has just made an extended tour, reported large damage to churches but stressed that the urgent needs were clothing, medicine, food and shelter—something perhaps for those in charge of the Re-

construction and Advance Fund of the Episcopal Church with its stress on buildings, to take into consideration.

MEAD-AIKEN BILL OPPOSED

Chicago (RNS):—Opposition to the Mead-Aiken Bill, which would provide public funds for private and parochial schools, was expressed here by the board of trustees of the International Council of Religious Education.

"The International Council looks with disfavor upon the proposals in this bill," declared Roy G. Ross, general secretary. "It believes that, in taking this stand, it represents the general conviction of its constituent agencies against the appropriation of public funds for sectarian education."

A cooperative agency of 40 denominations and 183 state, city and provincial councils of churches and religious education, the International Council represents 90 per cent of American Protestantism.

CATHOLIC BISHOP OPPOSES GERMAN SCOUT GROUP

Frankfort on the Main, Germany (RNS):—Roman Catholic Bishop Albert Stohr, who was charged by the German bishops with reorganizing the Catholic youth movement, has expressed opposition to any mixed youth movement such as the boy scouts in which Catholics are members with Protestant, Jews, Socialists, Communists, etc. He termed a boy scout movement as "foreign to our traditions."

Speaking of such mixed groups, he said "We had that system in the pre-Hitler free youth groups. We found that these principles as applied to Germany led to a weakening of the spiritual content of the youth movement. Only the lowest common denominator of all groups could be used. It was mixing wine with water. We desire for our youth a firmer religious and ideological foundation."

"Our aim," the bishop said, "is to rescue the substance of what Christian civilization is left in Germany against anti-Christian tendencies."

MORE PSYCHIATRISTS ARE NEEDED

Barrington, R. I.:—The small number of physicians who are trained to handle mental and nervous cases is one major difficulty confronting this country in treatment

of mental ailments of returning veterans, Dr. Arthur H. Ruggles, superintendent of Butler Hospital pointed out at the first fall meeting of the Woman's Auxiliary of St. John's Church recently.

Out of the 167,000 doctors in practice in the United States there are only 4000 qualified psychiatrists, he pointed out. Many of the existing out-patient departments in hospitals are quite inadequate. "I hope that we won't stand for shabby treatment for veterans of this war. Treatment should be easily available. Service-

Francis Fisher, Archbishop of Canterbury announced at a joint meeting here of the upper and lower houses of the convocation of Canterbury. The Archbishop declared that the subject was one "about which denominational differences are quite irrelevant and cooperative investigation especially suitable."

MANY SERVICEMEN WANT TO ENTER MINISTRY

Washington (RNS):—Questionnaires with names of young men who want to enter the ministry, are com-



An attractive, modern Sunday school hall. Notice the exciting and inexpensive glass murals, closets, files, proper seats for the children

men should be seen for at least one hour and the treatment should last at least 30 minutes."

Dr. Ruggles predicted that economic chaos would result in a trebling of the number of hospital entrance applications. "Human ills are often forgotten or neglected as long as one is kept busy," he said. "Veterans' problems in many instances have been overemphasized and they are no greater than problems of everyday life."

BOMB'S IMPLICATIONS TO BE STUDIED

London (RNS):—Can nations control atomic energy for beneficial uses or is it to be the "last and worst destroyer of civilized life."

A committee of experts to study this question and other moral and spiritual implications of the atomic bomb has been created by the British Council of Churches. Dr. Geoffrey

ing in at the rate of 100 a week, the general commission on army and navy chaplains reported here. As of September 28, the commission had received the names of 3,789 young men interested in preparing for the ministry. Of those who expressed a preference in denomination 225 wanted to go into the Episcopal Church.

CHURCH COOPERATION URGED BY BENES

Prague (wireless to RNS):—President Eduard Benes of Czechoslovakia urged a conference of young people here to "follow ecumenical aims." "We are unable to say when the churches, especially the Protestant, will be united but you must never forget this: your goal won't come tomorrow or the day after but a process that goes on constantly must reach its goal."

THE WITNESS — October 25, 1945

Churches to Live and Work in

A PROFESSOR of architecture in one of our leading universities bemoans the newer trend in church buildings because it is based upon the utilitarian forms of our industrial and commercial age. He is a romanticist. He wants churches to look like pictures out of old books full of tales of knights-errant and gargoyles. He forgets that the medieval stone-mason was just as utilitarian in his manner of construction as the modern builder in steel, cement and plastics; that his artistic imagination adorned and beautified his structure with symbols and emblems which, however real to him, are for the modern man but wistful sentiment and make-believe.

The modern home, school and office are a delight to live and work in. We should not wish to abandon them for the gloomy, drafty and pretentious buildings of even a century ago, however sentimental their associations. We like the simplicity, the straightforwardness, the sunlit cheerfulness, the conveniences and utility which newer designs and techniques have achieved. And many of them strike us with their beauty because they are healthy in appearance and true to their purpose. As Ruskin said in the *Stones of Venice*, "We require from buildings, as from men, two kinds of goodness: first, doing their practical duty well; then that they be graceful and pleasing in doing it."

God forbid that our church buildings should ever become merely graceful and pleasing. The tremendous awe which the Gothic expressed must never be lost. Yet the new realization that the Church is the body of Christ also must have its effect on our churches. They are the homes and workshop of God's family. In them is set the pattern of life for the men and women who are trained to serve their own generation. So many of our churches, placed along side the clean and

sturdy buildings of modern life, are long, dreary halls which separate people instead of bringing them together as one body. Against the dynamic conflicts and possible vistas of plenty and fellowship which a scientific age has brought us, too many churches cloister faith and vision behind outworn facades in a dim religious light of mystification and fantasy.

"QUOTES"

THE Churches' innate, necessary conservatism in matters of faith has led to a blind traditionalism, an over-reliance on accepted convention in many of their outward forms, certainly in their use of the arts. The vital contemporary artist has wisely preferred not to accept such patronage if it means acceptance of such discipline. In fact it is hard to be moderate in commenting on the degradation of official religious art in the past hundred years, its neo- or pseudo-architectural styles, the cheapest of commercial illustration, which it allowed to masquerade as religious painting, the tawdriness of even its liturgical crafts. On his part the artist has not always benefited today, and in the recent past, from his non-social individualism. Untrammelled independence has sometimes led to dissipation of energy, dearth of imaginative inspiration, or plain lack of direction. Now when the cynicism of a material civilization threatens Church and artist both with extinction there is reason in plenty for their making common cause. The logic of the present and the precedent of the past argue to the same end. And here are indications that such an alliance is not only possible but is actually being formed.

—Eloise Spaeth.

The Gothic church expressed the aspiration and spiritual energy of the age of stone in vernacular forms of its own epoch. Can we not also dare to employ the heroic struggles of the age of steel towards the end of drawing together the scattered children of God in architecture "understanded of the people"?

For the Record

A NOTICE has been sent to subscribers of *The Christian Century* informing them that there is a strike in the Chicago printing industry and that the next number of that weekly will be mailed on the resumption of union printing operations. The notice states that the strike affects "all publications printed in union shops in the Chicago area, except only the daily newspapers."

By implication this means that any magazine printed in Chicago at the present time is printed in a non-union shop. Since THE WITNESS is printed in Chicago we want our readers to have the matter straight

without in any way implying any criticism of the labor policy of *The Christian Century* since we know that they contract the work and therefore have little if any control over such matters. However THE WITNESS is printed now, as it has been for over twenty-five years, by the Clarke-McElroy Publishing Company. It has always been, and is now, a one hundred per cent union shop.

All Sufferers and All Saints

ALL SAINTS DAY falls on a Thursday this year. In churches scattered throughout the world, handfuls of people will gather to hear of "a great multitude which no man could number"; on some continents (even on ours, at places) some will take comfort from the words "Blessed are ye, when men shall revile you and persecute you." With so great a cloud of witnesses this globe-scattered remnant will celebrate the eucharist in a devotional manner, and that will be that . . . While outside the holy places, busy swarms of humanity seek their survival caught in a net of bewildering inventions which blind most of them to the fact that men have ever become blessed. A yawning gulf separates All Saints Day and the Every Day which surrounds and ignores it. Can this gulf be bridged? The earnest Christian answers with an everlasting Yea! He believes that whole company of heaven is there—yes, here—interpenetrating all things visible with that fourth-or-many-dimensional world of all

things invisible. Across the apparent gulf, the Christian sees mankind's urgent physical needs and senses its need of the spirit. All Saints and all suffering people are not in separate, uncommunicating compartments of the universe! All saints and all sufferers are in God's hand, and the saints most surely have concern for the sufferers. The saints are at the side of those who are fighting exploitation, tyranny and prejudice, for their Lord is there. We have no right, then, to separate our economic-political application of the faith from what we weakly call "our belief in the future life." All Saints triumphant recognize no such separation. We can profitably listen to them on All Saints Day. For, as T. S. Eliot says in his *Four Quartets*, ". . . what the dead had no speech for, when living, they can tell you, being dead: the communication of the dead is tongued with fire beyond the language of the living." May they not have as much to say about atomic energy and living standards as they have said about the dark night of the soul?

The Church of the Future

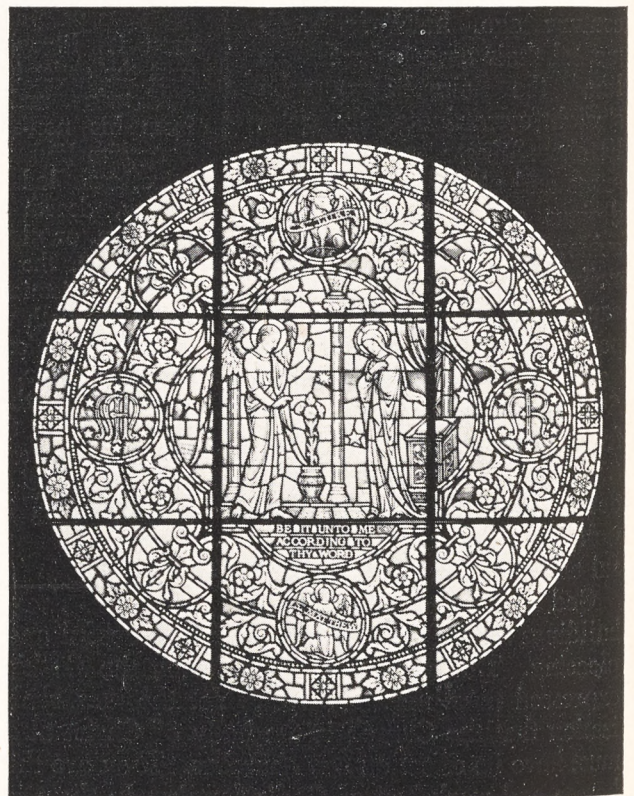
by Thaddeus Clapp

Rector of St. Mark's, Worcester, Massachusetts

WHEN Max Reinhardt wanted to produce an atmosphere of religiosity to support the mood he was creating in his great production of *The Miracle*, he went to great lengths to turn the theatre into a pseudo-gothic cathedral. While a few people confused the resulting emotional effects with religion, most people were aware that the very beautiful atmosphere, and the nostalgia thus produced, was a *tour de force* of romanticism. Never for a moment did most of them believe they were undergoing a living and valid religious experience.

It is one of the anomalies of modern culture that the same people who correctly understood what happened to them when they saw *The Miracle* are completely taken in by the similar experience they undergo when they step from a modern street into a large gothic church. This is of course only to say that much of what passes for religion today is not religion at all, but a certain type of feeling which is essentially the same as the feeling produced when one suddenly hears a popular song that was current in one's youth and that calls up memories and ideas accompanied by feeling states from the past.

I say essentially the same feelings are produced, because both stimuli, the jazz song and the gothic church, make memories and associations. That they are not identical is due to the jazz recalling



A stained glass window recently installed in the chapel at Chatham Hall, Church school for girls. It was designed by Howard G. Wilbert and executed by the Pittsburgh Stained Glass Studio

memories of first hand experience, while the gothic, even if it does recall experiences in various churches, also recalls historical experiences known only through reading, in other words, experiences that are essentially literary.

Now there is nothing wrong in using psychological aids to worship, nor is there anything wrong in enriching the content of worship with history and tradition provided it is understood and not confused with worship, but one cannot help but wonder if the Church today can risk the luxury of evoked nostalgia, and it is the latter, not the former, that our church buildings most often produce. We are too prone to shirk building a new age of faith to dare rest in memories of a past age of faith.

I have conducted several funerals in "funeral homes" where the organist has played Sullivan's *The Lost Chord* as a prelude because it sounds "religious," and have known people who thought that the love song *The Rosary* was deeply religious. For some reason, both tunes, and on a higher cultural level, The Good Friday music from Parsifal, make them think of religion. This is our real danger. Today too many people think they are religious when they think of religion, and this is why the Church can hardly afford to build in a style that is reminiscent of a past faith.

In a non-Christian culture people will grab at any straw that helps them avoid the central implications of Christianity.

All this is by way of introduction to the church building of the future, and the buildings of the future, some of them at least, will be built in the next few years.

WHAT, then, will the church building of the future be like? Probably a large number of the buildings we are planning will be like the ones built before the war, and some few may be what we call lunatic fringe buildings, but it is legitimate to hope, so here is my hope.

First: the church building will be a real meeting house where the Church can meet in convenient comfort.

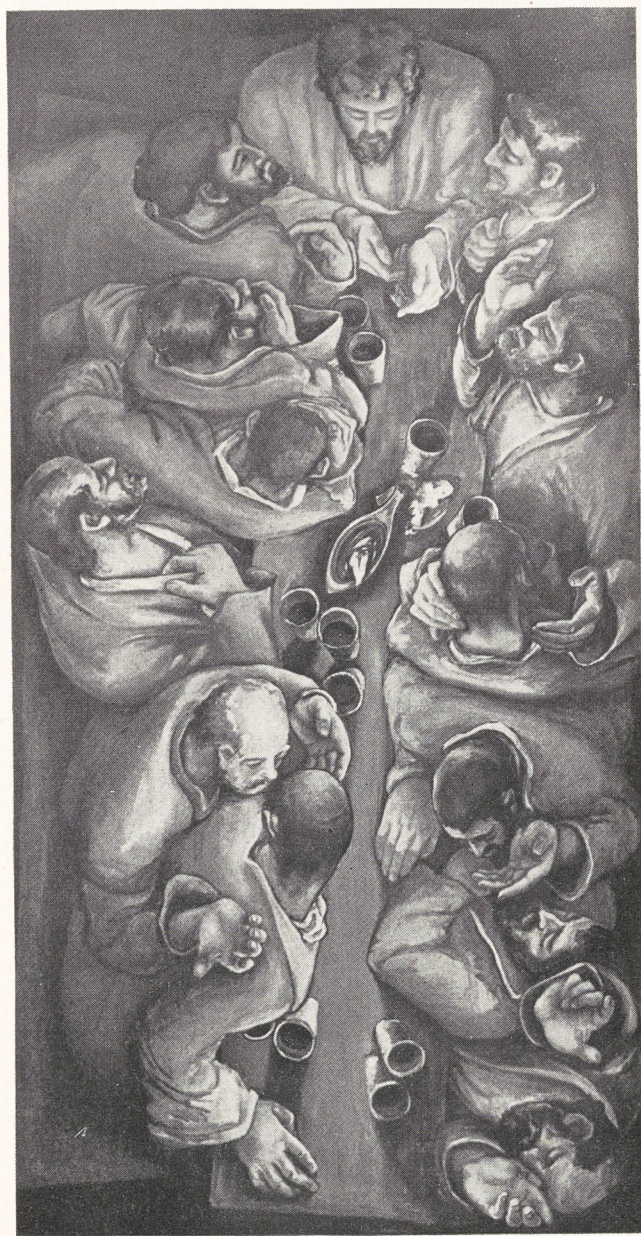
Next: the meeting house will be so designed as to make clear to every one that it is the house of the Church, and that the Church is a living thing, more interested in spreading the faith we have received than in thinking about the ages of faith that are passed. This implies the use of a contemporary design, or style, and contemporary techniques.

Finally: the building will have straightforward decoration, and a dramatic emphasis that avoids leading people into side issues.

Translated into concrete terms what do these three hopes mean?

As a good meeting house, the building will fulfill the standards set for such buildings in regard to light, ventilation, heat, acoustics and cleanliness. Also it will be open and cheerful and not too expensive to build and maintain.

As an expression of contemporary life it will



The painting of the Last Supper by Walter Howeré which was shown at the exhibition of Religious Art of Today at the Dayton Art Institute

be so designed as not to offer escapes from reality into wonder at archaic structural methods and the inclusion of elements, the ambulatory, the chevet, etc., that ceased to be functional long ago. Nor will it express its closeness to modern life by including scenes from modern life depicted in thirteenth century style glass or in carved grotesques, but rather by its clean functionalism. As such it will be neither quaint nor "olde" nor deliberately

picturesque. In other words, it will be what we call "modern."

Above all it will be planned in such a way that the altar will once more become the focal center of the building. It will not be hidden by a reredos or a roodscreen, or shut away from the people by a rail or by choir stalls. The altar itself will be a table, not a tomb, and as the focal center of the building will express the unity of the Church in the eucharistic worship. This means that the side altars and shrines will be suppressed, and pieces of furniture will be out of sight when not in use.

In decoration our church buildings should be as contemporary in feeling as in their plan and general design. Windows and paintings will not provide a series of puzzles, through the use of involved heraldic symbols, to be worked by the congregations during dull sermons. St. Ambrose will be labeled St. Ambrose in letters, not by means of a mitre, beehive, and book, in a quaint but involved heraldic still life. The mother of Jesus will not be portrayed as a medieval queen with a crown on her head for the edification of people in a twentieth century democracy, nor will the conquest of evil be depicted by St. George, historically a highly dubious personage at best, but by Frederick Dennison Maurice or Archbishop Temple or, best of all, by the cleansing of the Temple. Let us also hope that these subjects will be in a contemporary style and not be reduced to paintings in the manner of Italian Primitives.

There is room in our church buildings for the use of painting and sculpture to present history, and to commemorate the heroes of the Church. Certainly the tradition of the Church is enshrined in the liturgy and set forth in the propers of the seasons and the saints. Can we not bring out its truly contemporary reference by the art forms we use? Can't we really express the centrality of the eucharist as sacrifice and joyful banquet in contemporary terms? Can't we bring the past into the present instead of trying to retreat into the past? Is the Lord's supper a memorial of a meal once held or is it a continuous process of living communion? Can't we express that in our buildings?

If we build in the so-called modern style, future Christians will laugh at our buildings and pull them down to rebuild them in their own way. Why not? The history of taste is full of such incidents. Romanesque, Gothic, Renaissance and Baroque, each have been laughed at in turn by creative men who preferred the living style of their day to museum pieces. That is healthy, for in the history of culture, vitality has always found expression in new art forms, and sickness in revivals of past styles. Are we sick? Do we live only on memories, or can we still act and create?

page ten

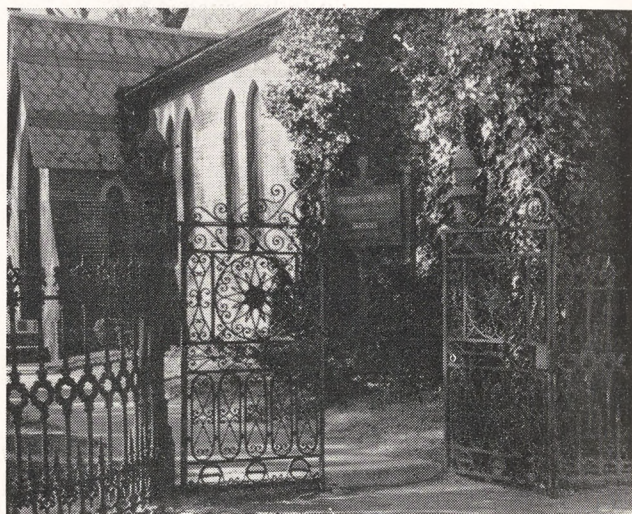
Eye-Beams and Brick Walls

By

CHARLES C. WILSON

Director of Grace Hill House, St. Louis

A TRULY modern Church should be a record of man's effort to make God real and alive for this present age. It will seek to use the rich traditions of historic Christianity but it will always attempt to express them in ways that have real, concrete and specific meaning for our own times. In other words, it should be a contemporary Church, reaching out into the past for inspiration



Attractive church yard and iron gates at Christ Church, Milford, Delaware

and experience and looking forward into the future with a hope and a vision; not a dogma.

The spirit of its builders will be as old as art and religion themselves. They will go back to the meanings of past traditions and seek to express the ancient truths in a language understandable to modern man. They will sift the vital from the dead; the important from the irrelevant and check all that they do in terms of the needs of their contemporaries. They will not be imitators of the external forms of the past for to do so marks the decadence that confuses the outward expressions of art and religious culture with its true inner meaning. They will understand the significance of a majestic Gothic Cathedral and the spirit which created the Parthenon and the Pyramids, the Tudor Towers and the warm Georgian Chapel. And in the same spirit that produced these great classical monuments, all of which were truly modern in their day, they will seek to interpret for today the truths that are abiding.

To express the "spiritual" in concrete physical

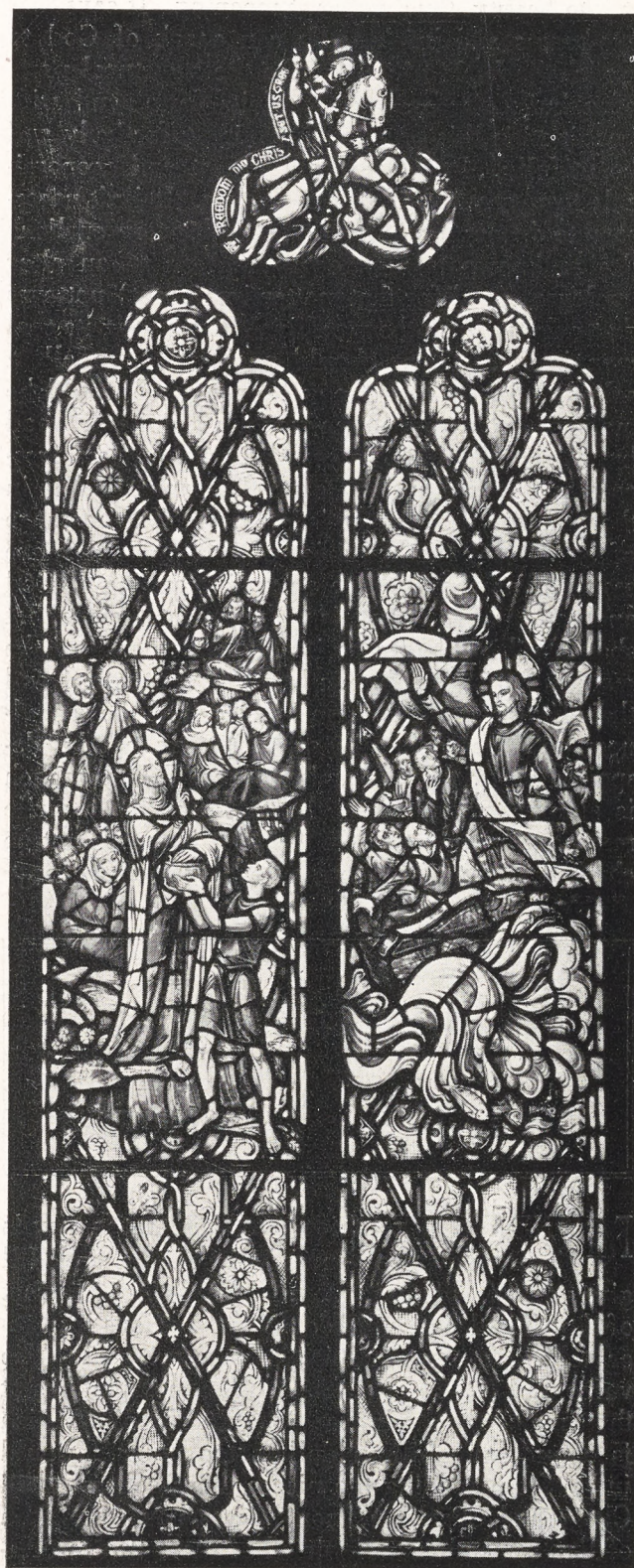
THE WITNESS — October 25, 1945

terms is one of the oldest and most constant drives of religious man. Creatures of the senses we have an abiding hunger to translate that which is beyond our sensual perception,—the eternal—into those forms that are real; which we can understand and enjoy. A Church building, honestly conceived, is such an effort. The word modern as it is commonly understood (i.e. as something new or different) is not the best term to apply, nor is "The Church of the Future" too apt. All honest expressions of religion have been modern and no building should try to dictate to the future a pattern no longer usable. Such pretension is ridiculous, particularly in the face of the atomic revolution which none of us can begin to comprehend. We can say nothing to the future that is dogmatic: at best we can only leave a record of that which has honest meaning and value for us today. The trouble with many of us in the Church is that we seem to be so afraid of dying that we cling with drugged allegiance to the old forms and attempt to make our children obey the same rules in the vain hope of finding an immortality within ourselves or within that which we know. Such an immortality does not exist and to think we have it is a lack of faith. It gets bombed out in every generation and all that we can say of life is that it is subject to change without notice!

BUT the struggle to make the eternal real is always with us. And the greatest joy in the world is to construct some symbol, however crude, some definite piece of work created out of the materials at our side, that will somehow remind us of God. We therefore, must live in this day; we begin with what we know, with the facts of everyday existence and if we are fortunate enough to discover some part of their meaning we will begin to know God. The facts that we must deal with are these: reconversion, rationing, atomic energy, strikes, price controls, politics, and many more. The materials at our side are steel and oil, aluminum and pewter, brick walls and super stratospheric liners. Let the Church once begin realistically to deal with these facts and to use these materials and modern men will begin to understand us. It is a little stupid of us to think that we can appeal to honest men who live in this stream-lined world by building churches with imitative flying buttresses that serve no purpose. We can no longer get by with gold-plated Chi Rho's and those horrible Alleluias that appear on frontals that hang like little bibs from fake and overdecorated altars in letters that only an archeologist could read. How can we expect a man to feel the meaning of Alleluia in an archaic atmosphere that suggests to most men the effeminate and the weak. Of course the ladies

guild are proud of their needle work but the average man is discouragingly unimpressed.

The functional approach to church architecture has been too little understood and appreciated. The functional style is not modernistic in the sense that



Depicting the Four Freedoms this nave window was recently installed at St. Paul's, Canton, Ohio, in memory of an airman killed in action. It was designed and executed by the Rambusch Craftsmen

it seeks to be different or bizarre in a shallow effort to make an impression. Functionalism is the honest use of materials in a simple forthright manner in the belief that these materials themselves can reveal truth in a beautiful form. It is an attempt to take the rough material of our lives and shape it into beauty, thus giving it meaning. It says that eye-beams and brick walls can speak of God to modern men. It tries to make the structural parts of a building the essence of its form, and with imagination this can be done very effectively and beautifully. It is also both honest and economical; two essential Christian virtues. It isn't necessary to decorate a church wall with every curlicue design known to man or to tack on to an altar irrelevant (and for that matter irreverent) patterns that only confuse the worshipper by hiding its real meaning. An altar should possess, above all, a solemn austere and strong character. It could be made of stainless steel or marble; granite or wood but it should never be covered with endless frescoes and covers until its central meaning is lost in the ambiguity of an artist's mind. The message of an altar is that sacrifice of self and death are essential prerequisites to an undersanding of God and you just can't say this with opulent designs that shout to high heaven with false pride. Let the materials with which men build their factories and their homes speak to them in church of the sacredness of sweat and toil, and let them not be despoiled by bric-a-brac and old lace. This approach is simply trying to say that religion has a virile message for modern men and that it should not be cloaked in the pious conventionalities of the past.

Talking It Over

By
W. B. SPOFFORD

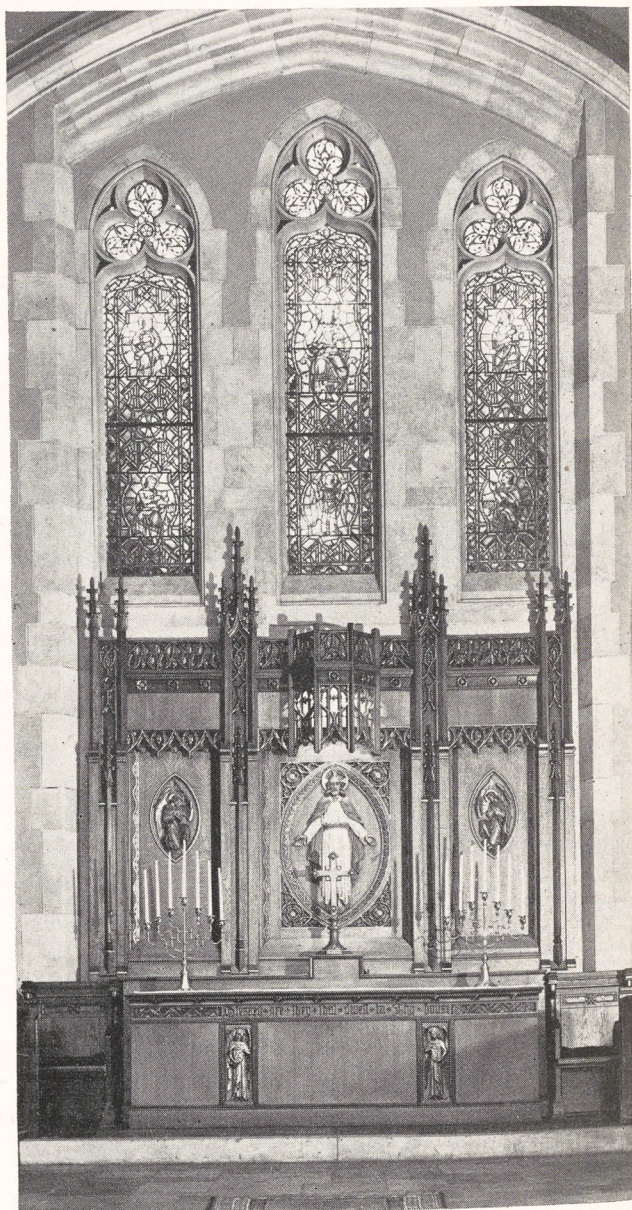
MY NEWSPAPER friends tell me that money is news. So since I must be brief this week I'll give you a few figures from the Statistical Abstract of the United States, based, so my studious informer tells me, upon official census material. The value of 173,754 churches of all denominations at the time of the study was \$3,411,875,457. Which is about three billion dollars too much I would judge from reading the pieces this week by Thad Clapp and Charlie Wilson. Gives you some idea of the tremendous task ahead of these two reformers. The value of 5,715 Episcopal churches was \$266,400,447.

The expenditures for one year of 188,766

churches was \$518,953,571, with 6,117 Episcopal churches spending the tidy sum of \$29,288,532.

Break these figures down and the average value of all churches is \$19,636, while the average value of Episcopal churches is \$46,614. The average annual expenditures of all churches is \$2,749, while the average expenditures of Episcopal churches is \$4,788.

Pretty all this up in a nice loose-leaf book with gold edges and pretty charts and graphs in four colors and I presume a good commercial advertising man could do something with it. Anyhow I hand the information to you as a possible subject for meditation in your quiet time.



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THE WITNESS — October 25, 1945

Stress Need for New Churches In the United States

*Conference on Architecture Is Told That
Six Hundred Million Makes Mere Beginning*

Edited by Sara Dill

New York:—That the large volume of church construction planned in the United States is an indication of American selfishness and thoughtlessness, in view of the ruination of churches in Europe, was denied at a conference on church architecture here.

Replying to "certain allegations" in this regard, Elbert M. Conover, director of the interdenominational bureau of architecture, stressed that in proportion to the total need of Protestant churches in America the \$600,000,000 proposed investment in new buildings is "a very small amount."

"Rather than being accused of self centered selfishness," he asserted, "the churches that are raising funds, often with sacrificial effort, to do more effective work in this country, are to be commended for their advanced steps."

Dr. Conover stressed the need of rehabilitated and modernized American churches, to get Sunday school classes out of dark cellar rooms, to provide recreational centers under religious leadership, and to help establish churches in the hundreds of new industrial communities which are now wholly unchurched.

Asked to approve an appeal to churches to contribute 10 per cent of their building funds for reconstruction of ruined churches in Europe, the conference referred the matter to a committee for further consideration. The question was raised as to whether such aid should be given state-supported churches in Europe.

Robert Rogers Dies

Brooklyn, N. Y.:—The Rev. Robert Rogers, for forty-five years the rector of the Good Shepherd here, died on October 17th in his 78th year. He retired from the active ministry just a year ago.

Trained for Industrial Towns

New York (RNS):—The Presbyterian institute of industrial relations has opened its 1945-46 season at the Labor Temple here, with six one month courses planned to

train ministers and other religious leaders for work in industrial communities.

In addition a session will be held at McCormick Theological Seminary in Chicago from Feb. 4-8, and at San Francisco Theological Seminary at San Anselmo, Calif, July 8-August 2.

The institute is open to ministers, theological students, mission workers, teachers, and laymen engaged in or preparing for work in city and industrial fields.

Erie Clergy Confer

Erie, Pa.:—The clergy of the diocese of Erie held their annual fall conference at St. Barnabas' House by the Lake, North East, Pa., October 4 and 5 with Bishop Wroth in charge.

Urge Peace by Law

New York:—Presiding Bishop Henry St. George Tucker joined with Owen J. Roberts, Claude Pepper, Albert Einstein, Dorothy Canfield Fisher, Thomas Mann and others in a letter to the press urging "peace by law," and asserting that the San Francisco Charter must be made to work to avoid another war.

Larger Pensions

London (wireless to RNS):—An interim scheme of supplementary pensions for the retired clergy of the Church of England is expected to be adopted when the Church assembly meets in November. The pensions board is prepared to raise 250,000 pounds to help increase the income of present pensioners to 250 pounds a year.

Return Bells

Antwerp (wireless to RNS):—Return of 727 church bells stolen from Belgium by the Nazis was marked by special ceremonies here in which religious and government officials took part.

Forums Held

New York:—A series of eight monthly forums to acquaint the people of the community with their overseas and continental neighbors are

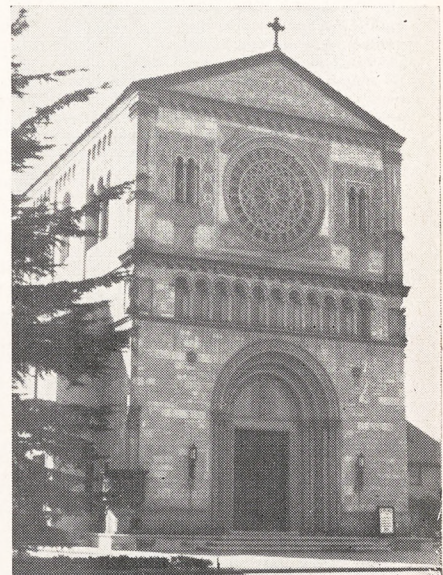
being held in the auditorium of St. Christopher's House in New York.

The series was introduced Oct. 8 by the Rev. James A. Paul, vicar of the church of the Holy Trinity. The first meeting was held in China with Dr. Hung-ti Chu, former commissioner of the Nationalist party for Yunnan province, student and author, speaking.

Philippine Chapel

Philippine Islands:—Built by Seabees almost entirely of materials obtainable on the island in the Philippines where it is located, the Calobian Chapel is the center of religious life for the men of the 42nd naval construction battalion.

The palm thatch roof woven by neighboring native women is supported by coconut logs. The bam-



St. John's in Los Angeles is one of the most beautiful churches in the country

boo for trim was cut in the nearby jungle. Above the altar is a natural rose window in which a bamboo cross is silhouetted against the blue Pacific sky and waving palms outside. Beneath the window is a mural depicting Christ on a Pacific Island with worshipping natives and Seabees.

The bell in the tower was forged from a piece of 12 inch. The battalion chaplain, Lt. (j.g.) John H. Burt, formerly Canon of Christ Church Cathedral, St. Louis, designed the chapel.

Church Attendance

Washington (RNS):—The low for church attendance is during the second and third years of membership, a survey taken here by the department of research and planning



"DR. JOHN EWING"—The two decades after the election of Dr. John Ewing, minister of the First Presbyterian Church and Provost of the College of Philadelphia, as President of the Fund in 1767, were most difficult. The Revolutionary War brought depreciated currency and the uncertainty of the entire economic structure. The Presbyterian Ministers' Fund emerged triumphantly from every other era of war financing in the history of America.



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of the Washington Federation of Churches points out.

According to the survey, among those persons who move from one city to another and transfer their church membership to their local neighborhood church, 75 per cent attend church regularly during the first year. From the first to the third year, the percentage drops to 37, and from the tenth year it rises to 51 per cent.

Presbyterians Ask Union

Wilmington, N. C. (RNS):—Laymen of the First Presbyterian church here have called on laymen's groups of Presbyterian bodies throughout the nation to take the lead in promoting union of all branches of the Presbyterian and Reformed churches.

"We believe sincerely that the general assembly of our church should lead in the movement towards uniting all branches of the Presbyterian and Reformed churches in the United States," the group declared in a statement. "The history of our separate branches and their doctrinal standards show that we are one in spirit and that we are striving for a common goal. We are convinced that our service to the Lord would be more effective in unity than in the present diversity of effort."

Buffalo Religious School

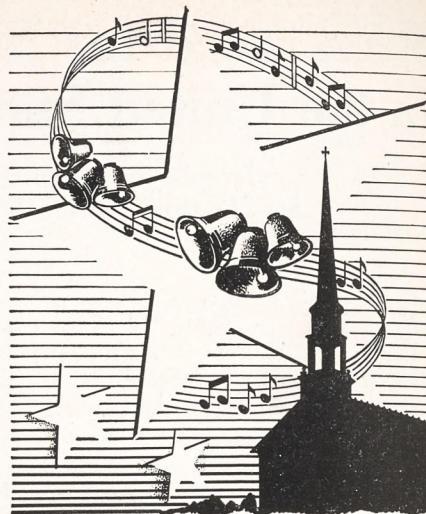
Buffalo:—A diocesan school of religion is being held every Monday night in October. Speakers include the Rev. John D. Mears of the Philippines, the Rev. V. Claude Pickens of Hankow, China; the Rev. Tollie Caution, secretary of Negro work and Mrs. W. T. Heath of Trinity Church.

Bishops Safe

London (RNS):—Three Anglican bishops in former Japanese-occupied Far Eastern dioceses have been found safe and will leave for England toward the end of October. They are Leonard Wilson, of the Singapore diocese; Thomas Arnold Scott, presiding bishop of North China; and Francis S. Hollis, of Labuan and Sarawak. All three reported "rough treatment" at the hands of the Japanese. Bishop Scott was released from the Weishien camp, where he was forced to work as a carpenter.

Bishop Not Arrested

Rome, (RNS):—British occupation authorities in Carinthia, Austria, have refused to place Bishop Gregory Rozman of the Ljubljana diocese



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THE WITNESS — October 25, 1945

in Yugoslavia under arrest as a war criminal, according to reports reaching the Vatican. Demand for his arrest was reportedly made by Marshal Josip Tito of Yugoslavia.

Bishop Rozman left Ljubljana in company with numerous priests who are said to have been actively associated with the Catholic white guard movement organized in Yugoslavia against the Communists.

Women Hear Bishop

Newark:—Some 365 women from every district of the diocese of Newark filled the diocesan house, Newark, to hear the Rt. Rev. Henry St. George Tucker, Presiding Bishop and recent president of the Federal Council of Churches, speak on "Missionary Opportunities in the Post War World" at the recent October meeting of the diocesan Woman's Auxiliary.

C. O. Committee

New York (RNS):—The national committee on conscientious objectors plans to close its New York office on Oct. 31, and its Washington office on Dec. 31. The closings are due to post-war curtailment in the work of aiding CO's to secure their rights under the law.

With the discontinuance of these special offices, functions of the committee will be handled by the American civil liberties union until all objectors are released from prison, army, and civilian service.

During the next few months, the committee will seek to expedite paroles of the 3,000 objectors in prison, three-fourths of whom are Jehovah's Witnesses, and releases from civilian public service. Other work will include pressing for army review of court martial convictions in cases where claims of conscience were raised.

Marital Counseling

Albany, N. Y. (RNS):—Marital counseling courses should be taught in Protestant seminaries, and also at conferences or institutes sponsored by state councils of churches, in the opinion of Mrs. Grace Sloane Overton, author and lecturer on family

problems. Mrs. Overton spoke at three seminars on "The Church and family life" at Watertown, Massena and Saranac Lake in connection with the annual area conventions of the New York State Council of Churches.

Calling for a "healthy attitude toward sex," Mrs. Overton urged the "dropping of prudery" by churches and church members in their attitude toward the question.

Wilbur T. Clemens, general secretary of the state council, said he

hoped to arrange institutes on marital problems "when we get time," and added that "probably this should have been done 25 or even 100 years ago as this question is one of paramount importance and should be faced unflinchingly by the Church."

Churchman Killed

New York:—Among Igorot church leaders in the Philippines no name has been so widely known as that of Hilary Clapp, whose recent



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death at the hands of Filipino guerrillas is reported in a letter just received from Bishop Norman S. Binsted in Manila. Bishop Binsted states in answer to the guerrilla accusation that Mr. Clapp was a collaborator with the Japanese, that he is sure Mr. Clapp died as a loyal citizen and faithful Christian.

In 1903 the Rev. Walter C. Clapp, visiting the Mountain Province with Bishop Charles H. Brent, noticed a singularly attractive and lively little Igorot boy named Pitapit, clad only in a loincloth and a fiber cap adorned with dog teeth and horsehair plumes. Walter Clapp became his godfather, baptized him as Hilary Clapp and later confirmed him. The young Igorot went to Easter School at Baguio, then to Bishop Brent's school, Trinity, at Port Hope, Ontario. Returning to the Philippines in order that he might not lose touch with his tribespeople he attended the University of the Philippines and its Medical School.

In 1924 he took charge of the Bontoc Government Hospital and became district health officer for the Mountain Province. In 1931 the governor general appointed Dr. Clapp to the Philippines Legislature as representative of the Mountain Province. In recent years he served as governor of that Province. During the war he continued to serve his people and the mission in any way he could.

Bishop Binsted now writes: "The saddest experience of this trip, my first return to the Mountain Province, was my meeting with Mrs. Hilary Clapp who had been definitely informed, the day before, that her husband had been killed. Her greatest grief was that he had been labelled as a collaborator. In my address to the congregation after the Service I told of my several meetings with Dr. Clapp during the occupation and said I knew that in all he did during

the war he had but one desire, to do the utmost in his power for the good of his people. I said that I was

sure that he died a loyal citizen of the Commonwealth and a faithful Christian."



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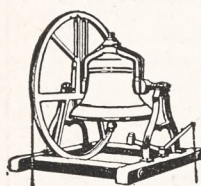
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Farewell Visit

Hood River, Ore.:—Prior to leaving to become suffragan bishop of Pennsylvania, Bishop Remington made a farewell visit to Hood River. The guild and vestry of St. Mark's Church presented him with a gift of \$100 for the Bishop and Florence Remington fund.

Combat Race Tension

Gary, Ind. (RNS):—As a result of the recent anti-Negro strike in Froebel high school, where white students protested the enrollment of Negroes, a new organization open to clergymen of all faiths was formed here.

The new group asserted that "the common approach of our entire community and its public institutions" must be the belief in and loyalty to "the basic Christian doctrine of brotherhood and equality of all men, regardless of race, creed, or national extraction."

Christian Service School

San Francisco (RNS):—Sponsored by the San Francisco Council of Churches, a school for Christian service opened in Trinity Church here on Oct. 8. Classes will be held on six Monday evenings until Nov. 12.

Young People's Church

Los Angeles (RNS):—As an answer to the complaint that "preachers don't seem to be able to preach sermons that have anything to do with a fellow's daily life," the Rev. Clarence W. Franz, former chaplain in the 81st "Wildcat" division has opened the Young People's Church of Hollywood, which he hopes will be the "kind of church that youth wants."

"Religion must be brought into focus with the personal and social needs of youth. There will be nothing 'sanctimonious' in our program at the Young People's Church," Mr. Franz declared.

Religious Probation

New Orleans (RNS):—A religious probation system, rather than jail terms, for war veterans arrested as first offenders for minor violations of the law was recommended here to Robert S. Maestri by Recorder Harold J. Moore for adoption by the commission council.

If the city approves the religious probation system, Recorder Moore said, veterans arrested for the first time for slight infractions of the law will be required to report one to four times a month to a committee representing their religious group.

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Birmingham Churches Build

Birmingham, Ala. (RNS): — Birmingham churches will spend more than a million dollars for improvements to present buildings and construction of new chapels, education buildings and other facilities, according to church leaders here.

Bonds purchased for this purpose will finance some of the projects, while building campaigns will be conducted to finance others. "Buy a brick" has been the slogan of one church and as the material has become more available their brick pile has grown.

Build in Louisiana

New Orleans: — The Church of Louisiana is going into the first year of peace with \$600,000 for new construction and improvements, the largest sum it has ever had at its command. A total of \$363,200 was recently raised by 27 congregations for needed additions to their home plants.

Plans Expansion

Grand Rapids, Mich.: — The American Seating Company, manufacturers of church seats have included in their post war expansion, plans for the purchase of extensive new manufacturing equipment, for the rearrangement of plant facilities and the erection of at least one new building. They plan an expanded line, including improvements on various products, as well as new ones. During the war the company manufactured wing spars and other assemblies for A-26 Invader attack bombers, pilot seats and packboards.

Wright Consecrated

Wilmington, N. C.: — Thomas H. Wright, former rector of St. Mark's, San Antonio, Texas, was consecrated bishop of the diocese of East Carolina on October 5 at St. James' Church here. The sermon was by Bishop Everett Jones of West Texas who was also the rector of St. Mark's before he was elected bishop. A large number of bishops took part in the colorful service and the crowd was so great that many were unable to get into the church.

Youth Meeting

Buffalo: — The young people of the diocese of Western New York held their fall diocesan convention at St. Simon's Church here recently. The Rev. Claude L. Perkins of Hankow, China spoke. Canon Merry of the Cathedral staff is the leader in the diocese.



*St. Columba's Episcopal Church, Detroit, Mich.
Architect: Lancelot Sukert, Detroit, Mich.*

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Our most recent campaign in the Episcopal field had for its purpose the raising of funds for a new Parish House for the historic Christ Church in Cambridge, Massachusetts. The accomplishments of this campaign are well described in the following letter from The Reverend Gardiner M. Day, Rector.

CHRIST CHURCH
CAMBRIDGE
A.D. 1759

THE REV. GARDINER M. DAY, Rector
ONE GARDEN STREET
CAMBRIDGE, MASS.

June 26, 1945

Ward, Wells & Dreshman
51st Floor RCA Building
30 Rockefeller Plaza
New York 20, New York
My dear Mr. Dreshman:

I want to express to you my very real appreciation of the splendid service rendered this parish by your firm in our fund-raising campaign for our new Parish House which has just closed. Not only through the splendid guidance of Mr. Streit and Mrs. Blair did we raise more than \$100,000 in pledges and gifts, but the campaign committee feels strongly that had we not had professional assistance, we would probably have raised scarcely half that sum. I believe that it is a remarkable feat for a parish to raise that sum of money without any outstandingly large gifts.

I also want to add the fact that the Vestry and I feel very keenly that the whole campaign was, from the point of view of the fellowship and life of the parish, a very valuable asset. The report dinners were not merely occasions for recording amounts received, but were real parish get-togethers. Ever so many people expressed not only appreciation of the fellowship of the dinners, but also of the visits of the workers in the homes. I believe that new spirit will be evident in our organizations when they come together in the fall, and I rather expect that there will be one or two new organizations as the result of the leadership and teamwork given by Mr. Streit and Mrs. Blair.

Last but not least, we appreciated very much your visit and the talk that you gave to the Special Gifts Committee. Any time that you are in this vicinity, you may know that you always have a warm welcome at Christ Church.

Very sincerely,

Gardiner M. Day

For further particulars, write for booklet entitled, "Church Financing."

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