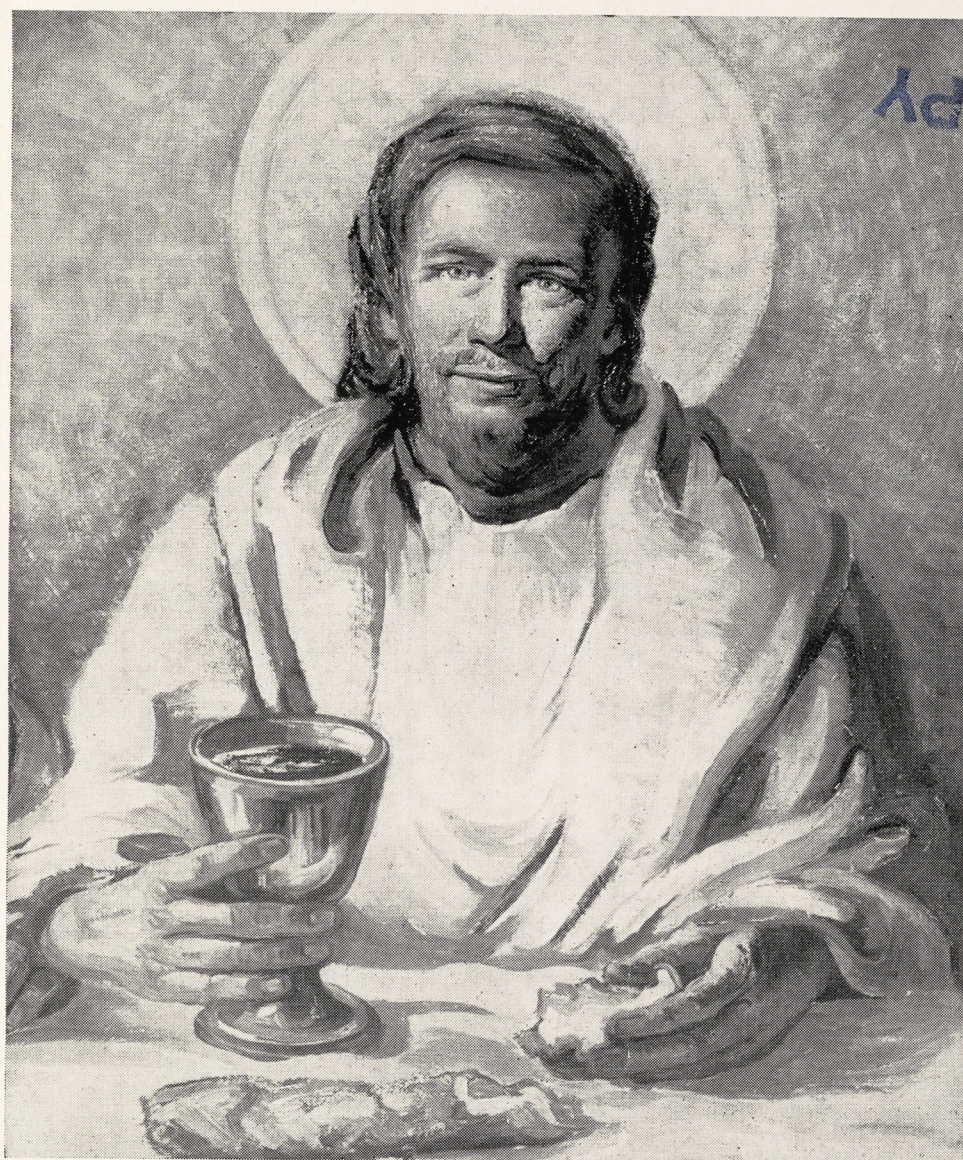


The WITNESS

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OCTOBER 31, 1946

THE CHRIST OF
UPPER ROOM BY
JEAN TREADWELL

CHURCH OF THE FUTURE

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK

Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A. M. and 4:30 P. M.
Thursdays and Holy Days: Holy Communion 11:45 A. M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 A. M.; Morning Service and Sermon, 11 A. M.
Thursdays and Holy Days: Holy Communion, 11 A. M.

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NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paul T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A. M.; 8 P. M.
Daily: 12:05.
Thursdays: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
3 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

THE WITNESS

For Christ and His Church

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OCTOBER 31, 1946

Vol. XXIX

No. 48

CLERGY NOTES

AIKEN, WARWICK, formerly of Trinity, Pass Christian, Miss., is now rector of Christ Church, Vicksburg, Miss.

BESSETTE, THEODORE A., formerly in charge of St. James', Kemmerer, Wyoming, has accepted the rectorship of the Ascension, Salida, Colo.

BURT, JOHN H., former navy chaplain, is now chaplain of Episcopal students at the University of Michigan.

DeCAMP, B. C., JR., formerly vicar of Christ Church, Harlan, Ky., is now curate at St. Paul's, Oakland, Calif.

EMERSON, JAMES, formerly of the Epiphany, Tunica, Miss., is now rector of the Resurrection, Starkville, Miss.

HARGATE, ARTHUR W., formerly rector at Coshocton, Ohio, is now the rector of St. Timothy's, Massillon, Ohio.

KANAGA, MILTON S., archdeacon of the district of San Joaquin, is now rector of Trinity, Coshocton, Ohio.

LANDOLT, FRANK J., was ordained deacon on October 26 at St. Andrew's, Plainfield, N. J., by Bishop Gardner.

MILLER, EDWARD O., assistant at Christ Church, Cincinnati, O., has accepted the rectorship of St. George's, New York, effective December 1.

MURRAY, FREDERIC R., formerly rector at Branford, Conn., became the rector of St. Paul's, Elkins Park, Pa., on October 28th.

PARKE, JOHN H., formerly assistant at St. James, Greenfield, Mass., is now rector of St. John's, Worcester, Mass.

PARSONS, DONALD J., curate at Immanuel, Wilmington, Del., was ordained priest there on October 6th by Bishop McKinstry.

VEAZIE, H. P., formerly rector of St. Francis' Church, San Francisco, has retired from the active ministry because of illness.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH Cambridge

REV. GARDINER M. DAY, Rector
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services: 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

TRINITY CHURCH Miami

Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services 8, 9:30, 11 A. M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH Montecito and Bay Place OAKLAND, CALIFORNIA

Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH Corner Church and Davis Streets ELMIRA, N. Y.

Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M. Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH Texas Avenue and Cotton Street SHREVEPORT, LA.

Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

CHRIST CHURCH

Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A. M.—Holy Communion.
9:30 and 11 A. M.—Church School.
11 A. M.—Morning Service and Sermon.
6 P. M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion, 10 A. M.

GRACE CHURCH

105 Main Street, Orange, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon.
(Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kroman, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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New Architectural Ideas Are Adopted By Churches

Trends in New Church Construction Show Need for Buildings That Are Worshipful

By W. B. Spofford

New York:—Among churches in America there is a growing realization of the need for a building that is churchly without and worshipful within if information compiled by the interdenominational bureau of architecture of the Federal Council of Churches is any criteria. Every church building project or improvement should in some way, according to the bureau, show a distinct advance in the religious life of churchmen so they can render more effective service to a community. At the same time the experts in new trends of church architecture warn of over-expansion in planning new projects.

Several denominations, it has been pointed out, are spending many millions of dollars in building plans, but these are said to be modest in comparison with the need. Of the 252,000 churches in America, more than 40,000 are one-room structures. The physical equipment for religious education has been pronounced less than 10 per cent as efficient as that provided by the public schools.

The growing realization of the worship needs of a congregation has produced the conclusion that a church is more than a building. It should be a convincing symbol of the truth and the vital faith at its foundation. Good acoustics, comfortable seats, adequate ventilation and heating are some requirements.

These are to the good, but, says the bureau, the church must help people in their prayer life, in the use of the sacraments of the church so that there will be created a place for reverence, a place where the groping, insecure, unchurched person can find peace and rest.

Church design outside and inside should have proper proportions, color, and decoration, just as if it was preaching a sermon about these ideals. If this is done, based upon past testimony where Christianity has grown, it is entirely probable that a

religious revival can be considered approaching.

Those who are inexperienced in building should, of course, consult the students of church architecture if money and time are to be saved. A church need not be large to be beautiful, and a small church can by its purity of line and proportion equal the taste of a larger building.

A note of caution is sounded by the bureau which reveals that it is



Christ Church, Middletown, New Jersey, founded in 1702, attracts many visitors because of its attractive simplicity and historic interest. Legend has it that Captain Kidd buried part of his booty in the walls of this little church. Certain it is that associates of the noted pirate were benefactors of the church

inadvisable for churches to engage in the construction and management of commercial and income-producing buildings of any kind. With sensible planning it is never necessary for a church to become debt-involved so that its message will be compromised. Then, too, the art of church design has fallen low, and such a design presents therefore a complicated and difficult problem to the architect. He must provide a place for worship, a school, rooms for fellowship, service and often recreation.

There is little evidence that extreme, modernistic designs will be widely accepted for churchmen want stability and permanence. Without departing, therefore, from excellent

designs that call out human responses of reverence, worship and devotion, the competent architect can create designs that are not alien to our time and place.

The bureau would also caution congregations in the use of new materials. They suggest that other agencies should be allowed to experiment, and point out that most of them employ only fireproof materials in their exterior construction.

In recent years there has been a decided trend towards what may be called a liturgically correct church. The pulpit on a platform with a choir facing the congregation are less in favor than formerly, according to the bureau's survey. The newer churches have the divided chancel with the altar table as the central focus for the congregation. Even the terms altar, reredos, dossal, nave, and chancel are becoming familiar among American Protestant denominations. Increased appreciation and utilization of religious art has accompanied the movement.

Religious education is now viewed as an experience of growth in Christian living as contrasted with the former idea of purely imparting knowledge. The work now calls for rooms to be used both Sundays and weekdays for all age groups. One of the favored additions, it is pointed out, is a worship center which may well be a chapel since training in worship is now considered important by most denominations. This chapel may be kept open during the day for use.

The small church needs a fellowship hall. Whether it needs a gymnasium presents a debatable issue. The bureau points out that the tendency in most communities seems to be toward less institutional equipment in churches and the bringing together of all service activities on a community-wide basis. The church can and must scrutinize such activities and lend its support where the project seems good for the welfare of the whole.

The heavy debts that have hampered the churches in America are a warning to all congregations. Modern methods of planning make possible the erection of a building by units or by sections attractive in themselves, as financial resources permit. Financial campaigns are

now being conducted on a short-term basis, but since several months are required in the development of architectural plans, some churches plan to raise funds over a two-year period at the minimum with the expectation that at the end of the drive estimates of cost will be ready and progress can be made in construction. But since building costs at present are too high for wise investment, the bureau suggests that churches should give attention to preparing plans and be ready to build if the cost becomes reasonable.

The question is poised as to whether such plans should go forward when there is so much rehabilitation needed in foreign mission fields which is providing active projects in money raising on the part of several denominations. The answer, thinks the bureau, will be found in much heart searching and as a result a proper balance may be found.

ROMANISTS JOIN OUR CHURCH

BY FRANCIS S. NORTH

Priest of the Diocese of Long Island

Brooklyn, N. Y.:—On October 13th, at Christ Church, Brooklyn, the Venerable A. Edward Saunders presented to Bishop James DeWolfe twenty-six Spanish-speaking Americans. Some were to be confirmed but the majority were received into the Episcopal Church, since they had already been baptized and confirmed in the Roman Catholic Church. Essential parts of the rite were read in Spanish by the Rev. Guy H. Frazer and the Bishop's address was translated sentence by sentence by Mr. Angel Fernandez.

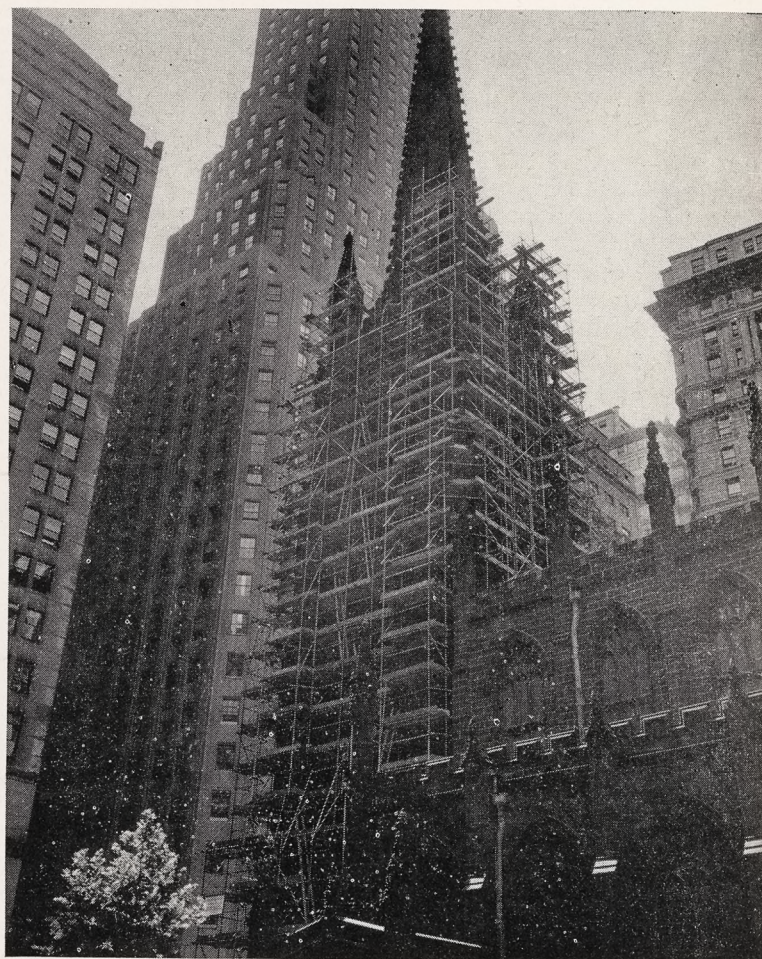
The reception of this congregation of former Roman Catholics into the Episcopal Church may prove to be a historic occasion. Behind it lies an interesting story. Most Spanish-speaking Americans and Puerto Ricans are now in a religious dilemma. On the one hand they want the Church and the only Church that most of them know is the Roman. So they feel that they must go there for baptisms, communions and the other Church ministrations.

On the other hand they are bitterly opposed to the clerical fascism of the Romanists. In the words of Mr. Fernandez, the pastor of this congregation, they object "because of the high authority the clergy of the Roman Church claim to have over the Romanists; because of the pretense of the Roman Church that she is the only one having authority

from God to grant salvation to the people; and because they have found that the Roman Church has put Jesus in the last place rather than first in the worship of the Church—but especially because of the autocracy of the Romanist clergy. There is no proper sacramental teaching in the Roman Church. Teaching about our Lord is largely limited to Holy Week. The Romanists are Mariola-

posed to the way in which the Roman Church is dealing with Franco, the dictator of Spain. He points out that the Mexican government has never had diplomatic relations with the Franco regime.

In the last general election in Puerto Rico, the Protestants, Communists, Masons, Odd Fellows and others opposed the Romanist religious teaching in the public schools.



Trinity Church, one of the landmarks of New York, with one of the towering office buildings of the world's greatest financial district for a background. Captain Kidd, who figures in the history of Christ Church, Middletown, pictured on page three, was a pew holder at Trinity, sharing the pew with the sheriff of Manhattan Island

trists rather than Christians. Most of the year they do not worship God but men and women, the saints."

Mr. Fernandez recalls his early school days as a young child in a Roman school of Puerto Rico. The road to the cemetery passed the school. Whenever a funeral went by, they would all kneel and pray for the soul of the departed. After every such prayer the sister would say, "That is for him if he is a Catholic—but if not, let him go to hell."

According to Mr. Fernandez ninety-five per cent of the Puerto Ricans and the Spanish-Americans are op-

The Roman Church promulgated a bishops' pastoral letter to the leaders of the political parties, saying that the Roman Church would not give its backing to any candidate who did not publicly declare himself in favor of this Romanist teaching in the state schools. The Popular Party alone took up this challenge, with the result that it defeated the Independent, Republican and Liberal Parties throughout the island. It was the first time that any one party had carried all seven electoral districts. Thus did the Puerto Ricans

(Continued on page 17)

London's Churches Rise Again With Careful Planning

*Population Shifts Carefully Considered
In Plan of Rebuilding Blitzed Churches*

By George Gretton

British Writer and Broadcaster

London:—The Bishop of London has recently announced a comprehensive plan to rebuild or restore hundreds of blitzed churches in his diocese. Of 701 churches in the London area, 91 were totally destroyed by enemy action during the war. A further 533 were more or less heavily damaged. Thus, only about one London church in ten escaped the fury of the air bombardment.

Some of these have been repaired, but the reconstruction plan which has been worked out involves the huge task of completely rebuilding fifty bombed churches and repairing or restoring about 500 more. This is a costly undertaking: the repairs to St. Paul's Cathedral alone, which was hit by one relatively small bomb, will cost \$400,000.

The damaged churches include some of the finest architectural monuments of London. The loveliest of all, to my mind, was St. Clement Danes, at the entrance to Fleet Street. It was originally built from designs by Wren a few years after the great fire of London, and in 1719 the great English baroque architect, Gibbs, added the tall, slender tower which gave it its graceful proportions.

Dr. Johnson was one of many famous and devout Englishmen who worshipped there, and the site is compact of British history. The name Clement Danes preserves the tradition of the burial place of Canute's son, Harold Hare-foot, and other Danes. Next to it stands St. Mary-le-Strand, completely designed by Gibbs. St. Thomas á Becket was once the rector of the parish. Today both churches are gutted shells.

The historical associations of these and a dozen other blitzed churches in London must appeal deeply to all the British peoples throughout the world, but they are not the primary purpose of the reconstruction plan. The function of the churches is to focus and minister to the religious life of the community, and it is with this in mind that the churches are to be rebuilt. Indeed the plan goes beyond the scope of architectural reconstruction. It provides for the training of clergy-

men and for the modernization of Church schools, together with a general reorganization of sites to bring the parishes into line with the changed needs of the London of today.

Even before the war big changes in the distribution of population were going on. The total population of the London diocese increased be-

communities grew up in outer London round what had been villages with one or two churches.

An attempt was made to deal with this problem by creating a new diocese in northwest London and by a plan to build 45 new churches. Before the project was half completed the war came and the German Luftwaffe began to play havoc with the church buildings in the whole area.

The new plan aims to build 40 new churches, as well as restoring a big proportion of the blitzed ones. The new churches will be distributed according to the present-day needs of London's people, and a number of destroyed churches will not be rebuilt, so that the total result will be a pattern which will give every

*The East Window
at Trinity
Church, Branford,
Connecticut,
illustrates the
three Persons
of the Trinity.
It is the work of
Len R. Howard
of Kent,
Connecticut*



tween the two wars by not far short of one million, but the population of the central districts—more and more given over to offices and business premises—was falling. There was a movement into London from the provinces and simultaneously a movement out of central London towards the suburbs. Thus, great new

10,000 people access to a church and to the religious life it provides.

At the same time the schools in the London area controlled by the Church of England will be reorganized. Between 30 and 40 will be handed over to the state, in order that the remaining 170 can be effectively modernized and main-

tained. Under the new education act the state meets half the cost of building for the schools run by the various religious communities, of which the Church of England is the biggest, and the rest is borne by the religious body, which has discretion in the selection of teachers and in the curriculum. The latter can thus be linked directly with the life and functions of the parish church.

During the war, the number of clergymen becoming ordained was very small, so that there is also a shortage of personnel in the churches. This will be remedied, since no fewer than 4,000 ex-servicemen have offered themselves for the ministry. The training of those who are selected will necessitate considerable funds.

The comprehensive London church plan will, of course, be mainly financed by payments due from the war damage commission and by the sale of sites of blitzed churches which are not being rebuilt, but additional sums will be required. The Bishop of London hopes to raise these by an appeal for 750,000 pounds (\$3,000,000) by voluntary contribution.

Perhaps the most dangerous aftermath of war is the possible disintegration of moral values. Families are broken up—particularly was this the case in the United Kingdom, where, apart from the mobilization of between five and six million in the forces, millions were evacuated, factories were dispersed, and two million additional women were brought into industry. Normal life is thus interrupted, men are set to work on destruction instead of creating, and the faith and values of simple people are undermined by the suffering and gratuitous devastation they see. At such a time, the Christian ideas and standards for which the British peoples went to war might well be sacrificed, and the evil powers of Naziism might achieve a posthumous triumph. Victory at such a price would be defeat, for "what shall it profit a man if he gain the whole world and lose his soul."

It is to prevent such a catastrophe that the Church in London is preparing for a physical and spiritual renewal. Side by side with the important minority religious communities of non-Conformists and Catholics, it is putting its house in order. By so doing it can fortify the moral leadership which is being demanded of the British peoples more urgently today than ever in history.

ST. GEORGE'S HAS NEW RECTOR

New York:—The Rev. Edward O. Miller, assistant at Christ Church, Cincinnati, is the new rector of St. George's, New York, succeeding the Rev. Elmore McKee who is now doing relief work for the Quakers in Germany. Mr. Miller was graduated from Harvard in 1937 and from the General Seminary in 1941. Mr. Charles C. Burlingham, senior warden of St. George's, had this comment to make:

"It was a sort of poetical justice

tivity, all motivated by religion.

"We of St. George's count ourselves fortunate to have found a young minister of unusual ability, of the greatest promise, whose training and experience seem to have fitted him to lead St. George's.

"Our old church has been here on Stuyvesant Square one hundred years and means to stay here. With the building of Stuyvesant Town, Peter Cooper Village and other housing projects, 50,000 new people will move into this neighborhood—many of them Protestants. The



Zion Church at Brimfield, Illinois, has been restored as a simple but beautiful rural church after being out of use for fifty years. Most of the work was done by members of the congregation and the total cost was extremely low

that the new rector should come from Christ Church, Cincinnati, for forty-seven years ago St. George's gave Christ Church two young men who were assistants at St. George's under Dr. Rainsford, Alexis W. Stein and Frank H. Nelson. Stein became rector of Christ Church in 1899 and Nelson his assistant. Ill health compelled Stein to resign within a year or two and Nelson became rector and built up Christ Church to what it is now under the Rev. Nelson Burroughs, present Rector, and Mr. Miller. The two churches are alike; both are liberal and independent; both are downtown churches which have refused to move as their neighborhoods changed; both are what are known as institutional churches, with many forms of social and community ac-

Catholics have a new chapel on 14th Street and here we are at 16th Street. It is no flowery bed of ease to which we have invited Mr. Miller, but he is young and strong, with courage and sympathy. We pledge him loyal and continuing support and that means more than attending church on Sunday and contributing to its support. We must not ask him to carry the whole load."

CONFERENCE IN ARKANSAS

Pine Bluff, Ark.:—The fall conference of the clergy of the diocese of Arkansas was held at Trinity Church here October 23-25. Matters coming out of General Convention, together with diocesan programs, were discussed.

EDITORIALS

Church of the Future

THE central purpose of the Church does not change from age to age. It always assembles in definite places to worship God and goes out from those places to preach the good news that it may bring more and more people into the unity of the Body of Christ. The purpose of the Church does not change but the methods and the emphases which it uses to convert the world do change. These changes largely reflect the situation the Church faces as the world about it changes.

The Church has always had to use the art of building because like everything else the Church needs shelter, and at least from the time it ceased to be considered a subversive organization it has built public buildings that have met its practical requirements and have reflected very subtly its attitudes and emphases. It has used architecture for shelter but also for indirect teaching.

The early Christian basilica with its sumptuous decoration reflected the then new public nature of the Church and the development of a public worship, but in the central position given to the altar it retained the old sense of family worship in which all gathered around one table, which was found in the old house of God.

Gothic architecture was a development out of the old basilican form that came about through an attempt to solve two practical problems, to have a well-lighted building and to have a fireproof roof. Using stone and the arch principle of construction, the architects of the middle ages developed a style of building which in the superb logic of its revealed structure, and in its dramatization of the exquisite stability, achieved by a balance of thrust and counter thrust, satisfies and excites us in exactly the same way that we are moved by George Washington Bridge or the Pulaski Skyway.

When we compare a mediaeval church to a modern building why do we refer to a bridge instead of an American Gothic church? It is because we know unconsciously that modern Gothic is not logical or exciting. Steel, reinforced concrete, the cantilever principle of construction, to name only a few of our advances, have made the

traditional methods of building anachronistic. We do not respond to modern Gothic as beautiful in itself. To quote Thomas Aquinas, we do not see in it "the glory of form shining through matter." We respond to it sentimentally. We escape from the modern world into a church building that recalls the middle ages where we are not faced by the atomic bomb. Esoteric symbolism keeps our minds off the problems of our day. Pretty little side altars, the result of the cult of relics and of traffic in requiem and votive masses, takes part of our attention away from the urgent demand made on us by one altar that reminds us that we human

beings are all one family and that all of us must be gathered around one table at one feast. Screens and choirstalls help relieve us of the message of the altar which in its remoteness reflects the days when the clergy claimed to be the Church and the people were relieved by the clergy of their obligation to carry on the work of the Church.

Can't we face the demands made on us by the presence of the altar to solve the problems of our age? Some of those problems came from the science and techniques that make modern architecture possible. Modern architecture reminds us of our age and our problems. Can't

we face them when we come into our church buildings? Must we always be just a "congregation here present" to have something done for us? Can't we be "servants, whose faith and devotion are known unto thee and who here stand around" (the altar)?

Let's make it clear in our buildings that we are servants and let's face the modern world.

Discriminate November 5

WE IN these United States have been most profuse of late in our zeal to have free elections held in certain countries in Europe, but without asking how free an election can be, anywhere, even here at home on Tuesday, November 5th, 1946. The question certainly arises for all progressively minded Americans this coming Election Day. True, we have a choice, but only a very limited one, because it is made between two political parties that really are of the same fundamental nature, between

"QUOTES"

WHILE it would be too much to say that a wave of church building would cause a religious revival, it is a fact that great eras of growth in Christianity have been characterized by extensive church building. It may well be that the next great religious revival will be stimulated through the eye rather than the ear. A traveling loan library of religious art might do much to deepen religious feeling and to cultivate esthetic appreciation.

—Information Service of the
Federal Council of Churches

which there is nothing much deeper than which gang of lawyers will run what way, for whom, at how much.

Political candidates, however, are people and some are more honest and more consecrated than others. These progressives, of whatever parties, deserve our votes as Christians in order that as sound and progressive a Congress as possible may be elected to fight the unholy coalition of big business Republicans and race-minded Democrats and to put spinal fortitude into a very weak President. Progressivism, even as reaction, does cross party lines and we must vote accordingly.

The recent Conference of Progressives in Chicago made this non-partisan approach to politics a fundamental plank in its platform. We are glad to see that this conference is now being set up on a permanent basis with plans to make it, in the words of Philip Murray, "the most powerful liberal agency ever brought together in the history of this country."

In calling for a return to the foreign and domestic policies laid down by men like President Roosevelt, Wendell Willkie and Henry A. Wallace, the Conference said "The real danger to America today rests in the power of our native fascists, reactionaries, isolationists, cartellists" and stated that a country like ours need never be afraid of any other nation or group if we make our economy work and act internationally according to our public commitments.

The findings maintained that the real issues before the country were being hidden behind a concerted drive in the American press on false issues to disconcert and frighten the people. It is the meat shortage, it is the rising dairy costs, and the policies of the huge milk industry; it is the N.A.M.'s constant and concerted attacks upon the O.P.A., labor and the legal right of collective bargaining. The conference pointed out that the "Red scare" and the "Russian imperialist bogie" are fine things to occupy people's minds lest they question huge military expenditures, the support of fascist-minded governments in Greece, China and Spain and the lack of national action on the many lynchings that have occurred during the past year.

We wish it well and hope that through its activity it will soon give the United States really free elections in which voters can make a choice between progressives and reactionaries and not have to shop around for good men and women for whom to vote.

But until that happy day arrives, we urge all Church people to vote for those sincere candidates who honestly believe that all persons should have a full life and have it more abundantly. In finding out who these persons are, we ask that you ignore the campaign speeches and promises and look at the past voting records and past histories of the candidates, paying especial attention to whom their friends are and with which social strata they associate in the off-years.

Art and the Modern Church

by Grace Treadwell

Vice Chairman of National Association
of Women Artists

"Art should go deeper than the expression of self, or the objectivity of surface. God-centered art has ever been a powerful force in the Christian community. We need it today to deepen the quality of our worship."

THIS is a reprint from a folder which advertised the Christmas festival at St. George's Church, New York, 1945. The decorative scheme of the bazaar was a community exhibition in which the work of gifted children, amateurs, and well known professionals made a colorful background for sales booths. It was fun. Lots of new people came because of it. Several races participated. At the same festival, an excellent exhibition of the best women artists in New York was hung in another part of the building. This, too, was a great attraction.

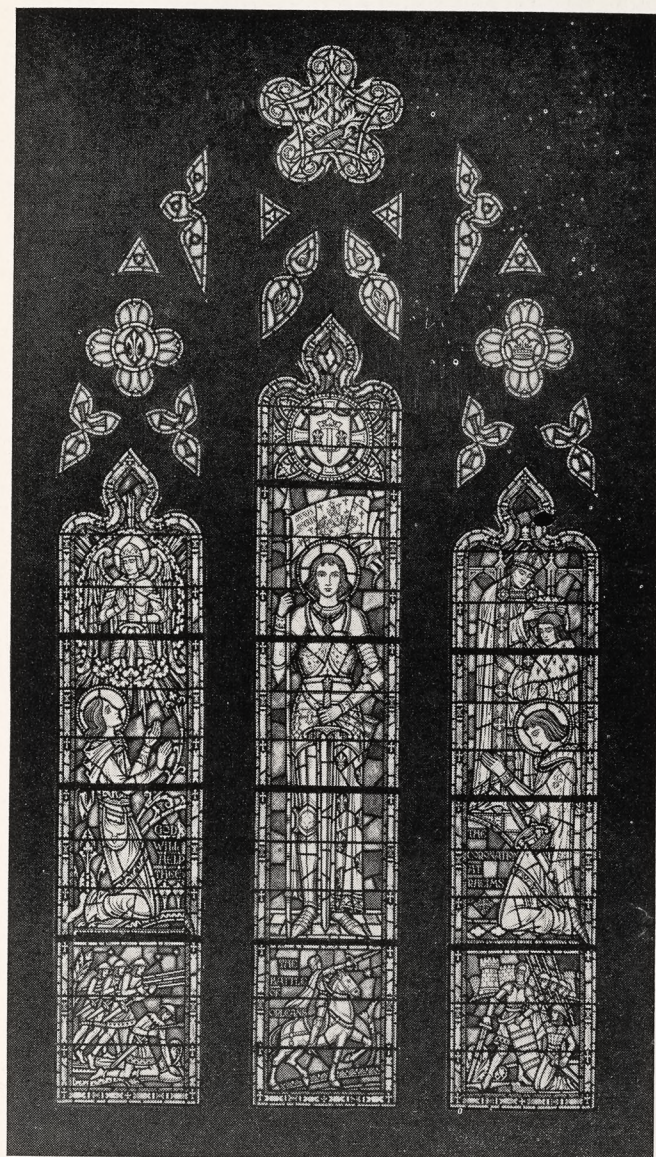
page eight

Since this affair a series of excellent exhibitions have been hung. One entirely by members of the National Academy was particularly successful. Several other churches have undertaken exhibitions and more are inquiring how they may be obtained. St. John's in Greenwich Village is allowing the Village Art Center to use its parish house for regular exhibitions.

To the St. George's gallery many art groups have come and many hundred people have seen the paintings. The parish life goes on about them. The children notice and are delighted. These exhibitions will be changed once a month and the idea is to invite a varied list of artists, not only those whose reputations are established, but gifted amateurs whose work is sensitive. The selection is made regardless of race or reputation, but no

THE WITNESS — October 31, 1946

work which is motivated by unworthy conceptions of art is included. Some fields of art which are incomprehensible to the uninitiate are also excluded because it is felt that the exhibitions should be understood and should uplift and help if they



The Joan-of-Arc Window in Washington Cathedral which was designed and made by Wilbur Herbert Burnham, designer and craftsman of stained and leaded glass. Mr. Burnham is a member of the Church's commission on Church architecture and the allied arts

are to be part of a church program. The church school is planning visual aids for 1946-1947 with slides of famous paintings; and photographs of the best church art will be used in their studies.

The idea behind this experiment has been studied and worked out over a period of years, and the progress recently is very gratifying. It has been apparent to artists for some time that art has ceased to hold an honored, or even a dignified position in the ordinary life of a parish. It is thought of as something remote from parish ac-

tivities, something expensive, to be purchased by well endowed churches for memorials and is looked for only in studios selling "church art" and where the artist remains anonymous, so that the work of art is not an expression of the religious thought of the parish it is painted for; it is not a shared experience between artist and congregation.

In the Anglo-Catholic churches the visual still holds an honored place, and the fact that they lay less stress on social service creates a more favorable atmosphere for art production. But even in the Anglo-Catholic churches, a good deal of the art is inferior and looks backwards in nostalgic imitation of fine early Gothic work. The virility of modern art is not lending its life-blood to vigorous religious painting. The easel paintings "about" religion frequently exhibited in galleries are seldom motivated by a serious church background based on prayer and humility.

In the low churches, activity of a social order has overlaid the state of mind conducive to art production. No one can paint and also do a proper social service job. Painting is a quiet, meditative and wholly absorbing work. It is intended to be used for the visual revelation of God in people or God in nature. It is intended to help people to feel more devout. Or it can be used for social reform, as Diego de Rivera uses it, or for propaganda as cartoonists use it. But its service is indirect and not objective in the same sense as a good deed involving direct contact with an individual.

The experience of artists wishing to be really included in parish life is revealing. To hold an honored place, they are, as things are now, required to live up to the high standards of active service and somehow be successful painters in their odd time! This is an impossible assignment and one to frustrate and bewilder any artist taking either art or religion seriously.

Music is accorded its full place as a serious contribution because it is part of the service and important in that way, but it is doubtful whether there is much comprehension of the temperament which produces creative religious music to be used by our choirs. Such comprehension would include other arts and then there would be no situation to improve.

There has been so much emphasis on humility as the basis for parish service, modest contribution based on self-oblivion, that it is difficult for church people not to condemn a profession which has to have an audience to complete itself. For this reason, artists appear arrogant to those accustomed to unobtrusive group contribution.

In the 14th to 16th Centuries of Renaissance splendor in Italy, artists were very much accepted in the churches. They expressed their thinking in

sculpture, holy vessels and murals intended for church decoration. The artists were valued in their church and were at the center of the thinking of the parish as the historians of its sermons and the narrators of Bible stories. Their work stimulated and intensified the degree of worship.

When the quality of decoration in the churches became over-ornate and decadent in spirit, it was distracting to holy thoughts, not because it was art, but because it was the wrong sort of art. The Reformation cut off the arts without a shilling of further patronage, whitewashed the glowing colors, and left music and architecture, the indispensables, to carry on alone. The best artists turned to other means of expression.

FOR several hundred years a revolution in painting has been taking place: the introduction of light, impressionism in new techniques, but most of all the introduction of self, self-expression, the importance of one's own impressions and emotions. If God enters into things at all, it is because the artist, like the pure in heart, has a certain capacity to visualize God, not as a person, but in the perception of his glory all about. Thus art always has an important contribution to make. It is always derivative of God, but seldom fully aware of the Christian implication. Christian art must have a human application, possibly through sensitive portraiture, or characterization in subject pictures, or in religious painting which understands the Gospels. The art for art's sake compulsion changes to an art for Christ's sake compulsion. There is nothing new in this idea except in what it does to the output of the artist. Since the reception of modern art is controlled by a complex system of galleries or groups who exhibit, it is important that the Church be ready to receive a type of art which would not fit into the mundane requirements of art galleries. Art designed especially for the churches should be the product of prayer, and it should have passed beyond a mere consciousness of self to a consciousness that the self is devoted to a religious purpose. It should not be produced for publicity or fame.

We could teach our children such a devotional attitude if our Sunday schools included a well thought out art program bearing this in mind. Such art instruction would bring out a child's spontaneous expression of what he was learning of religion. Instead, we show our Sunday school children third rate drawings, illustrations poorly characterizing the Bible stories, and effeminate versions of Christ which any boy would reject. Children are conditioned by such art and should only be shown the very best and instructed by professionals.

Modern instruction in art classes in day schools

develops only self-expression or the imitation of objects. It has not occurred to anyone that a religious art can never be produced unless the mood of self-expression has been disciplined to a religious motivation. When the tryptichs were being done for the army and navy during the war, it was evident that good craftsmanship was more available than religious thought. Though many were works of art, patriotism was the motivation. The conception was seldom a proper background for services. To do a religious painting, the artist needs to be in a condition of deep spiritual concentration. Prayer and meditation are necessary as well as a full understanding of the episode to be portrayed.

The detail from The Upper Room illustrated on the cover was done for St. Luke's English Gothic Church in Smethport, Pa., for the Reverend Rodney Cobb. When the wood panels of the altar-piece were set in place and joined, some plastering and some adjustments had to be made. The artist from New York spent a week in the life of the parish and was invited to join in the church supper and other activities of the moment. One evening, a little time was devoted to a detailed explanation of the altar-piece, by that time fully in place. We spoke of the Upper Room, of Peter and John and Andrew, and of Christ, of the symbols of each painted underneath in a band of Gothic tracery. When the talk was over, everyone voiced the same question: "Where is the original?" It was not possible to convince them that they had the original, that it was not a copy from some famous painting.

Here was the proof of the estrangement between the life of the Church and the creation of a work of art. To them the connection was simply impossible. Somebody who seemed quite normal in parish behavior would not produce a new visualization of Christ.

Having art exhibitions in our churches means that the Church takes the initiative in establishing the necessary relation between art and artists on the one hand and the congregation in general on the other. But this is only the beginning of what must be done. The next step is for the people to make an effort to comprehend the calibre of mind and spirit which creates good art.

It is time that our churches learned to accept artists with the full implication of their contribution, as they are including many other minorities, and all artists are minorities. There should be no effort to cure them of their basic function, which has to be service through art. With the desperate tension and the lack of time now to prepare the Church to meet increased demands, we need more and more vital Christians, not just nominal ones.

More imaginative ones would perhaps have some new solutions to offer. Certainly the creative minds can no longer be allowed to do no work in connection with church people. Church people should be versatile enough to find jobs for all. Separate goodness, kindness, sportsmanship are admirable, and artists work wonders among themselves in charitable connections. But the intellectuals need, somehow, to be re-integrated into the common cause. St. Exupery says the cathedral is composed of a proper relationship between the ornamentation and the bricks. Our artists tend at present to be more than a little remote. Many are afraid to be comprehensible lest they be considered old-fashioned. Psychology has taken the place of religious inspiration. Destructive analysis replaces beautiful constructive effort. It is smart to be hard and brittle and vulgar. The Church has a job to do and a new sort of conversion to help the good and discourage the bad, to accept what is offered in purity of spirit, and to try seriously to reclaim what is unregenerate.

If accepting good art to be shown in our churches can give confidence to artists, let us do what we can to make the first steps easier. Artists are the most generous people in the world: they give of themselves and need to be accepted. Refusal of this gift on the part of the Church is inconceivable and unforgivable, like a refusal by God. Therefore, we must remember that Christ knew when the gift was sincere. He accepted at once, without waiting for the giver to prove himself. Faith carried him strange gifts, like the precious ointment of Magdalene, seemingly useless. But he knew that with the security of accepted giving many people would stay and finally be able to measure the value of their original gift. The sensitive need no reminder if they find that any adjustment has to be made.

A Factory For Souls

by

MASSEY H. SHEPHERD, JR.

WHILE spending a pleasant and profitable week this summer at the Champlain conference of the diocese of Vermont, I made a wish of several years come true by visiting St. Mark's Roman Catholic Church in Burlington. In the August 1943 issue of *Liturgical Arts* I had read an account of this parish church and had taken a fancy to it from the pictures of its design and furnishing. Through the kindness of our rector of St. Paul's in Burlington, the Rev. Charles Martin, several of us at the conference were privileged in meeting the pastor of St. Mark's, Fr. William A. Tennien, who talked to us most engagingly of the germinal

ideas which lay behind the planning of his church. His architects were the local firm of Freeman, French, Freeman. They were not Roman Catholics, and, what is more, they had never designed a church before!

A few in our group thought the architects should never design a church again. They said St. Mark's looked like a factory. Maybe so. But somehow I have always thought that the Church was a kind of factory—for the repair of damaged souls no less than for the formation of bright, new, shiny ones. The verse of the psalmist came to mind:

Make me a clean heart, O God,
And renew a right spirit within me.

Now St. Mark's was clean and new, and there was about it, so it seemed to me, something decidedly



St. Mark's Roman Catholic Church at Burlington, Vermont, which is described by Professor Shepherd

right. With simple, unadorned dignity and directness it expresses what is essential in the Catholic faith of Christ, no more and no less, in terms of our own day and age.

The church is literally built up around the altar, a massive slab of green Vermont marble with a V-shaped base. It is a true table, and mass can be celebrated from either side. The candles and tabernacle required by Roman ceremonial law for the altar are deliberately low in scale so as not to obstruct the view of the priest when he celebrates mass facing the people—a custom which Fr. Tennien said was becoming increasingly favored by his people. From the tester in the ceiling inscribed with a Chi-Rho monogram is suspended a crucifix of lovely proportion and design, executed by Frank Feigeler. Whatever vantage point one takes in the interior the altar and pendent crucifix dominate the attention. Even the passer-by on the outside is attracted and invited by them, for they are all one sees through the doors. There is no mistaking what kind of a "factory" this building is.

It so happens that the floor plan of the church is cruciform, a feature not due to any studied sym-

(Continued on page 18)

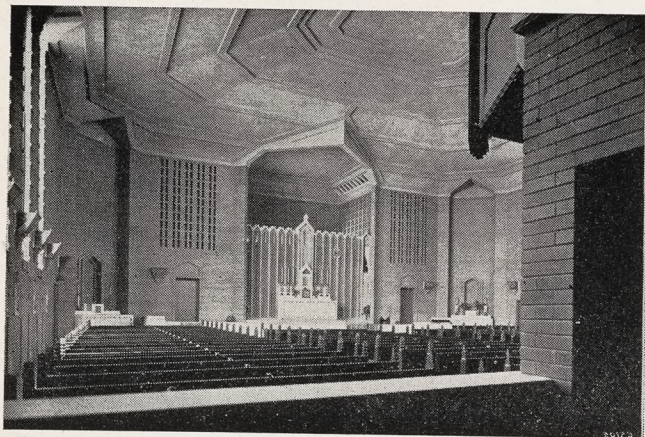
The Church of the Future

by **Alfonso Iannelli**

Chicago Architect and Artist

THE church of the future will be more adequate and more convenient for the people who use it. Plans based upon precedent which were a natural solution for a mediæval town do not fit the town or city of 1946. Openings for light were restricted by masonry sizes, and the span of the roof was also limited by the size and length of the rafters. Today, steel and reinforced concrete make possible wider spans so that the interior of the church can be kept free of columns and piers. A source of light adequate for the illumination of the building, seating arrangement planned for good visibility, proper acoustics, all combine to make the services held in the church more satisfying.

The nature of the materials, honestly recognized, is another factor that contributes to the character of the church. If steel structure is used it should reveal itself as such. Also great volumes of glass can be employed, and recognized as such, with or without metal frames. The creative artist's handling of these basic facts shapes the forms that result, and the harmonious relation of the different parts with the use of color, tend to produce something fresh and new.



St. Patrick's, Racine, Wisconsin, is an example of modern church architecture. Barry Byrne was the architect and Alfonso Iannelli the associate designer and sculptor

An example which has followed this premise is the Church of St. Patrick, Racine, Wisconsin, Barry Byrne, architect. In this structure, built in 1925, we find a good auditorium plan and an honest use of brick. The terra cotta coping and finials are treated sympathetically within the nature of terra cotta, and are harmonized with the brick walls. The terra cotta is kept in the natural clay which is similar in color to the brick. The coping is modeled with motifs suggesting illumi-

nation. The whole design achieves an aspiring quality. On the interior the walls are of the same buff brick. The reredos is also in brick with a light terra cotta capping—giving additional rising accent to the upper part, and the altar is of the same terra cotta. The ceiling is of plaster. From projecting reflectors at the walls about seven feet from the ground, light floods the ceiling, illuminating the whole interior. The stained glass windows comprise the prophets of the Old Testament and the New. The St. Patrick window is placed over the main entrance. The windows furnish the brilliance of color—reds, blues, and gold—in the church. Thus is achieved a simple housing with sufficient symbolic significance to make it a fitting house of worship in the best tradition.

THE chapel at Camp Parks, California, completed last year, Bruce Goff, C.C.M. architect, is another example of the frank recognition of the materials of which the chapel is built. It is a laminated wood truss structure with brick and glass. The glass areas are at the front and the rear. The light from the rear is sufficient to flood the interior, the vestibule is held low. The two brick pylons containing service equipment, are handled in a masterly manner in conjunction with the arc form of the chapel, to rest it and furnish a suitable place for the symbol of the cross. The interior has a rose-colored plaster wall. The reredos is of a golden-colored brick in a stratified horizontal motif, and the glass of the great area of the end of the chapel is of a blue color, giving an ethereal quality of light to the church. The lighting is obtained by a trough projecting from the wall flooding the whole area of the arc walls, creating an atmosphere of a majestic tunnel, quiet, meditative and conducive to worship.

Across the whole front of the chapel there is a pool of water with floating flower boxes. As you approach it you see the chapel reflected in the water—a very appropriate and delightful use of water—adding much to the symbolic character of this special building.

Out of consideration of a sensible plan that solves the seating problem with comfort, and a sympathetic use of materials of which the structure is built, with proper illumination and use of color dramatizing the structural forms, combined with a proper use of symbols, a living church will emerge that is fitting to our times.

Soviet-American Friendship Essential Says Council

*A New Formula for Tolerance is Presented
By Council for Consideration of Churches*

Edited by W. B. Spofford

New York:—The Federal Council of Churches declared here in a statement on Soviet-American relations that a "formula of tolerance" could prevent war with Russia, without compromise of basic convictions. The statement, submitted by the commission on a just and durable peace and adopted by the Council's executive committee, called for a "new way of international accommodation which will reckon with fundamental differences in outlook and practices."

"We are convinced," said the Council, "that a dynamic and fruitful peace can prevail in a world society where conflicts of faith are unavoidable."

The Council proposed a three-point platform in its "formula of tolerance" which, it said, is necessary to make the program workable:

(1) "The existence of conflicting beliefs must be considered as normal. People everywhere must recognize that differing beliefs and practices are normal in world society, now and in the future. Also, they must see that those who hold beliefs firmly will seek to propagate them without dilution or compromise."

(2) "All men must renounce the effort to spread abroad their way of life by methods of intolerance. The method of tolerance begins with recognition of the sacredness of the individual human personality. From that it follows that men should not be subjected to compulsion in matters of faith and reason."

"Individuals must be free to believe as their reason and conscience dictate. They must be permitted to propagate their faith by reason or emotional appeal and by the persuasion of good example."

"Governments, parties, and other organizations must refrain from imposing or promoting their own particular faith by means which involve violence or intimidation, legal privilege or legal disability, or fraud founded on concealment. It is that formula of tolerance which makes it possible to combine peace and diversity."

(3) "The United States must accept primary responsibility to se-

cure international acceptance of the method of tolerance. The American nation knows the method of tolerance. Our people have used that method—even though imperfectly—for 160 years. They know that it can work both for peace and progress. They have learned that they cannot disregard it with impunity. They are equipped by experience to explain, and by faith to persuade. The American people and their government ought to dedicate themselves to do that with all the urgency appropriate to the greatness of the cause."

The Church body urged the United States to renounce for itself the use internationally of the method of intolerance.

"Our people generally consider the faith and institutions of Soviet Communism to contain grave evils," the Council said. "But they must recognize the right of others to believe what their reason and conscience may dictate, to reflect their belief in human institutions, and by fair means to propagate them. The American people must be resolved never to advance their own faith by forcibly crushing out such another faith."

At the same time, the Council called upon Communists to abandon their own methods of intolerance.

"It must equally be made clear," said the statement, "that persistence internationally by the Soviet government or the Soviet Communist Party in methods of intolerance, such as purge, coercion, deceitful infiltration, and false propaganda shielded by secrecy, will not in fact make their faith prevail and will jeopardize the peace."

The Council advocated that the United States eliminate from its national policy "certain prejudices and practices that unnecessarily create tension."

On the positive side, the Church group called for cooperation of the American and Russian peoples at the scientific, economic, cultural and religious levels, and cooperation of both governments in the "curative and creative tasks envisaged by the United Nations."

The Church body demanded an end to the armaments race, warning that if this race is continued "it probably will lead to the destruction of both countries."

A section of the Council's statement was devoted to an analysis of the points of difference and contact between Christianity and Communism. This section declared:

"Within the Soviet Union there are many people who share . . . Christian beliefs. Moreover, Communism as an economic program for social reconstruction has points of contact with the social message of Christianity as in its avowed concern for the underprivileged and its insistence on racial equality."

"However, Marxist Communism in its orthodox philosophy stands clearly opposed to Christianity. It is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality



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which is fundamental in Christianity.

"Such differences will never be removed by the compromise or surrender of faith by Christians. Also, Christians will not renounce, as to any part of the world, the right to go and preach the Gospel, teaching men to observe what Christ commanded. They will seek, everywhere, institutions and practices which reflect what they believe to be God's will for man.

"On the other hand, we cannot realistically anticipate that Soviet leadership will, at an early date, compromise its beliefs or institutions in such a way as to make them compatible with the Christian faith. Neither can we expect it to give up the right to propagate Communist beliefs in the world. Therefore, continuing tensions are unavoidable."

But, the Council added, despite these and other differences, peace is possible.

As to economic tensions, the Council asserted, "Neither state socialism nor free enterprise provides a perfect economic system; each can learn from the experience of the other.

"We cannot expect the proponents of either state socialism or free enterprise to abandon their beliefs. But they need not, on account

of their beliefs, hate or despise each other. Only blind fanaticism looks upon either system as perfect."

The occasion for tension will largely be removed, said the Council, if the democratic peoples will make their democratic institutions "so vigorous and life-giving that men everywhere will want them.

"A democratic people can, and should, retain antipathy to dictatorship," it added. "Their opposition, however, should not be sterile denunciation. The American people must make their democracy work. Racial intolerance, discrimination, and oppression are a standing negation of democracy and Christian morality. Only as we establish a good society at home can we expect that our society will have a spiritual appeal to the masses of mankind."

Asking Protestants to support its program on Soviet-American relations, the Council also urged a "united effort by all Americans of every faith."

Clear of Debt

Sunbury, Pa.—For the first time in 122 years of history, St. Matthew's, here, is out of debt, the last of its obligations having been paid recently. The final payment on a debt of \$5,500 was paid during the

The Uncommon Man

There's been too much talk about the Common Man, so much that the Uncommon Man has been forgotten. Destiny-determining issues are being muddled by Common Men who lack necessary, uncommon judgment, and courage.

Stalin has rightly said, "Communism and democracy cannot live permanently in the same world! Today Communism spreads confusion and threatens the stability of civilization. Moreover Pagan, 'mortal God stateism' (to borrow Paul Hutchinson's term) threatens spiritual ideals and Freedom in America. Too many people already address their prayers to Washington and have lost their sense of personal or community responsibility.

One of Spiritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravenchko (author of *I Chose Freedom*), that "One preacher is worth more to us than a dozen labor leaders." They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

More than 5,000 Uncommon Men, preachers of various denominations, are already making common cause with us and others are enlisting at the rate of 125 weekly. We need 10,000 by Easter, 1947! It will require courageous, vigorous action to save Freedom. Would YOU like to know what other pastors are doing about it? Like to receive our monthly bulletin, special tracts, and calls from representatives in your area? How many boiled-down reprints of Paul Hutchinson's *The New Leviathan* can we send you free for distribution in your parish?

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(Since 1934)

Los Angeles Chicago New York

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THE WITNESS — October 31, 1946

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eighteen months' rectorship of the Rev. George B. Armstrong.

Recent action of the vestry of St. Matthew's resulted in the sale of various parcels of real estate given in trust by the estate of the late Mary Greenough. Through legal action the trusts were abolished last year, and the properties became the absolute possession of the parish. The funds derived from the sale of the properties will be put in trust, to be known as the Mary Greenough Trust Fund, and the interest used for general church upkeep.

The proceeds of the sale of other properties will be used to reinforce the walls of the nave of the church, which have been sagging due to floods. It is also planned to redecorate the interior of the church, last painted more than forty years ago.

Money for Music

Harrisburg, Pa. (RNS):—Churches which do not appropriate sufficient funds for music were scored here by clergymen, choir directors, organists and other laymen attending a forum sponsored by the Harrisburg chapter of the American Guild of Organists. The forum also discussed the lack of qualified persons on church music committees. It was stated that frequently church music is out of harmony with theological beliefs because the music is not properly selected.

Use of the electrical organ was viewed by many as "the salvation of

the smaller church which cannot afford a pipe organ." At the same time the organists declared the two types of instruments cannot be compared as the small unit, though better than a piano, "is not a pipe organ." Use of a piano in church services was generally labeled as "undignified."

Attend Synagogue

Flint, Mich.:—Sunday school students from Methodist, Protestant Episcopal, and Congregational churches here filled the chapel of Temple Beth El to participate in the synagogue's Feast of the Tabernacles. Temple Beth El, one of this city's two Jewish congregations, developed the inter-faith program in 1945, and the repetition this year is being publicized nationally by the Union of American Hebrew Congregations.

The observance, which is in the nature of a harvest festival, was presided over by the rabbi, who explained the Old Testament ritual. At the close, the children filed to a booth where each received a sample of the harvest fruit.

Polish Church

Scranton, Pa.:—A resolution authorizing inter-communion with the Episcopal Church was adopted here by the Polish National Church of America at their synod. Copies of the document were ordered sent to the Presiding Bishop and to the Archbishop of Canterbury. Inter-



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communion between the Old Catholic Church of Europe, in which Bishop Francis Hodur, head of the Polish Church, was consecrated, and the Church of England was approved by a congress of the Old Catholics in 1931. Subsequently this inter-communion was approved by the Episcopal Church at the 1937 General Convention.

Praise for Russia

Atlantic City, N. J. (RNS):—A big stumbling block in the current peace negotiations is the "Anglo-Saxon sense of the white man's superiority," Mrs. Harper Sibley, of Rochester, N. Y., president of the United Council of Churchwomen and a leading Episcopalian said here.

Addressing educators representing 175 of the country's private schools at the national conference on religion in secondary education, Mrs. Sibley declared that this "superiority complex" was much the same as any Aryan superiority claimed by the Nazis. She said the United States was wrong when it placed hemispheric solidarity over an ideal and voted to admit Argentina to the United Nations.

"Subsequent events proved Russia was right in voting against the move," she said. "I covet my country that she'll be so great that she shall be the first country to admit that she's wrong."

She declared that the United States had been given an opportunity for world leadership and should frankly admit when mistakes are made.

The older generation was advised by another speaker, William Hubben, of George School, Pa., to consider the younger generation as adults and explain things so that youth might judge for itself.

A general indifference to, and lack of knowledge of, religion among soldiers was reported by Robert L. Curry, headmaster of Lenox School, Lenox, Mass., a former army chaplain.

Secular Education

Atlantic City, N. J.:—Stressing the vital need for a program of religious education in the schools, George A. Buttrick, pastor of the Madison Avenue Presbyterian church, New York, told the national conference on religion in secondary education meeting here that the "final issue of secular education was the bombing of Hiroshima."

"Secular education, in avoiding

religious indoctrination, is guilty of the most diabolical indoctrination of all, that of giving no religious faith at all," Buttrick told secondary school heads from all parts of the country.

"The faith of secular education will not bear scrutiny," he said. "State schools claim that they advocate living by facts and the objective mind, but the human mind is unable to disentangle the mind from the emotions.

"Man cannot know himself or the world that he lives in; he can only live by faith.

"The state schools chose to teach that Christ was an unworldly figure who died a tragic death, but is remote from the problems of the day. The secular theory of man is that he can live by facts and reason, but there is no magic in man that can transform facts into knowledge. The

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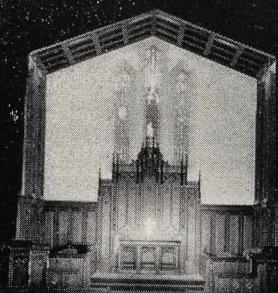
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final issue of secular education was the bombing of Hiroshima."

Director of Education

Little Rock, Ark.:—Mr. Maurice E. Hunt of Denver, Colo., has accepted the position of director of religious education at Christ Church here, it was announced last week by the Rev. W. P. Witsell, rector. He is well known in the parish since he was stationed at a nearby army camp for two years, where he served as a lay assistant to chaplains.

Mortgage Burning

Shamokin, Pa.:—A debt which reached \$34,000 in 1942 has been cleared at Trinity Church here and plans are now being made for a service of thanksgiving and mortgage burning. The present rector of the parish is the Rev. George B. Armstrong.

Freeman Memorial

Washington: — A memorial to Bishop James E. Freeman is to be dedicated at Washington Cathedral on this coming Sunday at a service at three in the afternoon.

Romanists Join Our Church

(Continued from page 4)

declare themselves against the political fascism of the Romanist hierarchy.

Mr. Fernandez' congregation comprises some of those who could no longer have dealings with the Roman Church. For several years they had religious services outside the Church, meeting in a store in the navy yard district of Brooklyn. After a fire they found themselves with no place to meet. The large denomination, with which they were affiliated, offered them \$34 in this emergency. A neighboring congregation of this denomination let them have one service in its building but absolutely forbade a second "because of the

condition of the building." Some of the members of the Spanish congregation are quite dark-skinned and this was a "white church."

Mr. Fernandez next approached Archdeacon Saunders of Brooklyn. He told him that the doors of Christ Church were wide open to him and his congregation. Remembering his past experiences, Mr. Fernandez

pointed out that there were a few Negroes among his people. Mr. Saunders declared that his Church was open for all Christians regardless of color and creed.

The first Spanish service was held in Christ Church on the feast of the Epiphany last. Mr. Fernandez is now a candidate for holy orders in the diocese of Long Island. His

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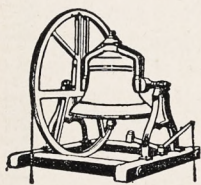
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A Factory for Souls

(Continued from page 11)

bolism but rather to a very practical purpose of getting the people as near to the sanctuary as possible. For the sanctuary is set in the square of the crossing, and the congregation is grouped in three wings of equal size (each wing seats 160 people). The fourth wing of the cross is reserved for the choir, side shrines and sacristy. Thus everyone can see and hear the mass without strain or discomfort. Fr. Tennien spoke of this arrangement rather winsomely when he said that his flock were disposed about him on three sides of the altar very much as he imagined the Indians grouped themselves about Champlain when he set up an altar in the woods of that region. I could not help recalling to mind the antique phrase in the Canon of the Mass which describes the people as "those who stand about" (*circumstantium*).

The only ornaments in the church outside the sanctuary are the "modernistic" stations of the cross, done in turquoise ceramic by Raymond Barger. This sculptor also did the terra cotta statues of Christ and the Virgin on the exterior. A worshipper in St. Mark's is not distracted or confused by extraneous symbols and decorations. His mind is fixed upon that pendent crucifix and the drama of its subject which unfolds in the liturgy celebrated upon the table beneath. "Jesus Christ and him crucified" is the one and only theme of this building—a theme very much at the heart and center of the apostolic gospel. And St. Mark's gets the theme across.

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THE WITNESS — October 31, 1946

BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

REV. LLOYD B. THOMAS
Rector at Hood River, Oregon

I believe a majority of the members of the Episcopal Church deplore the action on unity of General Convention, but whether with intelligent understanding of the report of the commission is an open question. For this, no doubt, we of the clergy are responsible. We have taken too much for granted that the rank and file of our membership are somewhat informed upon the process of negotiations and of the several statements which have been issued by the commission during these nine years. I have been remiss in presenting this important subject. This was brought home this past month, in presenting the issues before General Convention, by the interest and the inquiries aroused on this subject. Certainly, in my opinion, the subject is not going to be dropped now. The basic principles are going to be presented to the laity, and the plan for organic unity will be studied, even without the recommendation of General Convention. I dare say also that the Lambeth Conference will, of necessity, face this issue squarely. Let us hope that we can come to understand each other.

* * *

MRS. GEORGE TROWBRIDGE
Triennial Delegate of Pennsylvania

Many resolutions were passed during the Triennial. So many of these were passed unanimously and the nature of them was so liberal that I wondered whether the delegates were deaf to their implications or suffering from a siege that had brought a tic doloreaux to their vocal chords. A resolution barring the Auxiliary or any group thereof to endorse specific legislation or political candidate was presented. Twenty-three delegates spoke against this resolution:

QUOTE: 1. If this resolution goes through, my resignation as Christian social relations chairman of my Diocese (Mass.) goes through with it. If my women cannot put into action what we believe, I will have to find another group that can.

QUOTE: 2. In Georgia the backing of the Church of a specific political candidate becomes a necessity if we are to make democracy and Christianity survive.

The delegates rekindled my faith. They were not dozing. The resolution did not pass.

* * *

MR. F. E. JONES
Layman of New York City

There is no area on this earth where such a momentous conflict is going on as in China. It might very easily be the powder keg that will set off world war three. There will be those I presume who will be critical of your editorial "The Christian Gentleman" (WITNESS, Oct. 10), which is all the more reason why I should express my appreciation of it. Shouting "Reds" is a very simple and apparently a very effective propaganda device that we have seen a good deal of in recent years. But any who have read the excellent books by people, such as

Agnes Smedley, who have first hand information about the so-called communists in China, are fully aware that they come far closer to the ideals of democracy held by the vast majority of the American people than is the crowd in China headed by Chiang Kai-shek. As a matter of fact the word "Christian" today is being used by all sorts of individuals and forces today as a screen to cover up their fascist aims. THE WITNESS seems to be fully aware of this and some of us are grateful for your fine leadership.

* * *

MRS. ROGER W. SHAPLEIGH
Churchwoman of St. Louis

I feel constrained to write and say how much I regret the publication of the Spiritual Mobilization advertisements in THE WITNESS which has always stood for progress in Christian teaching. I have read a good deal of what Dr. Fifield has to say on this favorite subject of his and realize how reactionary he is, appealing as he does to that which is most unprogressive in the economic and social teaching of his time. Living as I do in California I know also how many of our people are also opposed to Dr. Fifield's point of view and influence.

ANSWER: It is the policy of THE WITNESS, as it is of most other religious publications, to keep our pages open to the expression of opinion. We stress, however, that such opinions do not necessarily express the point of view of our editors, as these advertisements of Spiritual Mobilization certainly do not. We have had a number of articles exposing the reactionary program of this organization and doubtless will present others.

* * *

REV. L. C. REED
Rector at Charlestown, N. H.

I wish to express my agreement with and approval of the most timely article by the Rev. David E. Holt on Sunday School Material. (WITNESS, October 17). It my opinion Mr. Holt had put his finger on a crying need in our Church. The most common criticism I receive from my teachers is that the material put out by our Church does not teach the Bible lessons enough. May this article be brought to those in position to remedy the condition as soon as possible.

* * *

REV. ELIOT WHITE
Clergyman of New York

Accept thanks and appreciation, in degree, for your editorial in the October 10th number on "The Christian Gentleman." This is a true witness for honor and righteousness and hits hard and in the right place as it should.

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