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The WITNESS

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AUGUST 6, 1942



RED BARBER AND
FAMILY AT THEIR
SCARSDALE HOME
(story on eleven)

SHOULD CHRISTIANS FIGHT ?

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, (also 9:15 Holy Days, and 10, Wednesdays) Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

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Daily: 12:30 except Mondays and Saturdays.

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

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Thursdays: 7:30 and 11 A.M.

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The Rector

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Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Miami

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Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

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Sundays: 8 and 11 A.M.

Noon Day Services, 12:10, except Mondays and Saturdays.

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Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.

Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

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Rev. Arthur Silver Payzant, M.A.

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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 Peoples' Meetings.

Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey

Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

EDITORIAL

One Thing at a Time

THERE are preachers who could learn from George Bernard Shaw who knows that things are more wisely done one at a time. Interviewed on July 26th, his 86th birthday, he told reporters, when asked if he considered likely a permanent British-American-Soviet partnership, "All three must extinguish Hitler first and foremost." In contrast there are prominent clergymen who are declaring from their pulpits that God, in His wisdom, is allowing two nations, Germany and Russia, to destroy each other because both have denied Him. Thus do they hit at that ally who, in the words of the President of the United States, "has done more fighting, bleeding and dying, and has made more sacrifices, than all the rest of the United Nations put together."

The important thing to know today is that if the Soviet Union falls, it is likely we will also. Instead of glibly talking about "the godless Russians" we had better be at the more important business of urging that second front.

Responsibility

We can't have democracy, here or anywhere, now or ever, without responsibility. The private citizen has got to say, and mean it: "I am America, I am the state; I must act in the way I believe all Americans must act, if America is to survive and prosper." There is no room for private interests, now, running at cross-purposes to the needs of the nation. That goes for rubber-saving and rubber-salvage; and for defense bonds and war-savings stamps; and for contingent fees; and for hoarding; and for war-profits, and wages, and hours of labor—and everything else we do or don't do, these days. People who try to get rich out of this war are in a class with saboteurs and fifth columnists, even traitors!

But how are we to bring this home to ourselves and others? Perhaps if we think of the men who died at Pearl Harbor, on Bataan, in the Coral Sea and beyond Midway—that may help. These men were not dying for glory, or for \$50 a month; they

died for America, for freedom, justice, peace, and honor. It is intolerable that while men are giving their lives for the freedom of the world, any of us here at home should be trying to get away with private advantages and profits.

But even this may not be enough to shame some of us into doing our duty. Somehow, a larger feeling of personal responsibility must be developed. If history teaches anything, one lesson is clear. As T. R. Glover put it into his book, *The Influence of Christ in the Ancient World*, "The thing that

above all ruined ancient society was the increasing withdrawal of responsibility from the individual. . . . Men are made great by great responsibilities. . . . The decline of character in the (Roman) Empire . . . was brought about inevitably by the government seeing to it that ordinary people had nothing to do outside the market. The Christian religion changed all that. . . . Responsibility, a free initiative, the sense of the future, these are the things that make character; and they were of the very fabric of the Christian life." The lesson is plain, and written across those five centuries of history. It is a lesson for today. Here is one of the tasks of the Church right now—to develop in the individual on the widest national scale, a sense of responsibility. Modern man has lost it, in large

"QUOTES"

THE DEMOCRATIC theory of government and of life in a democracy opposes one-man rule, and holds to the belief that the individual controls his government through active participation in the processes of political democratic government, but bows to the will of the majority, freely expressed. The motivating force of a theory of a democratic way of life is still a belief that as individuals we live cooperatively and that our own success, to be real, must contribute to the success of others.

—ELEANOR ROOSEVELT

measure. But it must be revived—before it is too late.

A Vital Missionary Task

In the Inland Sea of Japan lies an island called Miyajima, so holy that on it no man may die or be born. Landing at a pretty little town set in a fold of hills, one may climb to the pines on the western hill and in springtime look to the pagoda on the eastern hill across a foam of cherry blossoms. Only people with imagination could have planned such beauty.

Or watch the traditional tea ceremony, a poem in action, every prescribed movement one of precision and grace. Here too is imagination, plus a passion for order and clarity. Everywhere in

Japan one finds expression of these characteristic traits.

The same attributes exist in the Japanese evacuated from the West Coast. How can we build these qualities, needed as they are, into American life? How can we allay the bitterness of loyal American citizens, born in this country, uprooted from their work, their homes, their education in American ways? How can we even talk democracy to people deprived of their guaranteed right to liberty?

The War Relocation Authority is keenly aware of the natural bitterness and resentment felt by these citizens, and seeks the help of the churches in resolving them. Adult education leaders, technicians with various skills, social workers, music teachers, recreation leaders, people who can interpret the Japanese to other Americans living near resettlement areas—these and others are sought.

Such a missionary task must appeal strongly to all Christians, and indeed to all who accept the Atlantic Charter. Here lies a fertile field not only for reconciliation and for education in democracy, but for straight Christian evangelism. These Japanese, citizens or aliens, are people like our-

selves, feeling just as we should feel if we were pulled up and replanted behind barbed wire a thousand miles from home without hope for our future.

The Episcopal Church, led by a Presiding Bishop who understands Japanese, has a rich opportunity to help other churches redress not only the present wrong but the past. Bishop Tucker said at the Church Congress last May that the Japanese, who had greatly admired the Christian missionaries of the last century, were dismayed to find that other Americans who flocked to their country for business were not of the same calibre. As has happened elsewhere, the Gospel was vitiated by supposed Christians, and the Japanese naturally accepted the lower and easier model.

As reported in the news this week, the National Japanese-American Student Relocation Council, with which our Church is cooperating, has started an important work with students of Japanese origin. We would do well to look for additional ways in which we might reconcile the Japanese to their present life and to their neighbors, restore their faith in American democracy, and make fruitful in American life their imagination and their passion for order, clarity and beauty.

Should Christians Fight?

by C. Leslie Glenn

Chaplain in the U. S. Navy

HOW CAN religious people fight? How can Christians take part in war? How can they disagree in the first place if they start from the same principles? "Both read the same Bible,"



Lincoln said, "and pray to the same God, and each invokes His aid against the other. It may seem strange that any men would dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not that we be not judged."

Perhaps Lincoln has oversimplified the cause of the American Civil War by calling it slavery. It was not the only cause, but the one most easily grasped; and Lincoln siezes it to pronounce his rebuke, judge not. Even if this is the only cause of the war, he is saying, and they seem to have the wrong side of it, judge not. It may seem strange to us today that any man should dare to ask a just God's assistance to enslave whole populations, to establish a world domination, to realize their supposed destiny as the

master race, and so forth, but let us also judge not that we be not judged.

Lincoln gives us another text from the Bible in his Second Inaugural Address:

"Woe unto the world because of offense, for it must needs be that offenses come, but woe to that man by whom the offense cometh."

What is the offense today? Not Pearl Harbor. Even with the shock fresh in our minds, we know Pearl Harbor is not the offense. The enemy put himself hopelessly in the wrong there, but that only gave us a better case than we deserved. Pearl Harbor is not the cause of the war. Nor is tyranny. Tyranny must go, this is a fight for freedom, but the offense is deeper than that. We approach it when we ask ourselves what causes tyranny. Why will men submit to dictatorship? Why does totalitarianism seem attractive? The answers to those questions lead us to the offense.

The offense (and it must needs be that offenses come) is economic dislocation, the fact that some nations have access to raw materials and some

don't, the whole complex situation by which need and plenty exist side by side. It is the failure to organize a world which has become one community. I have no panacea, I don't even like to give this condition a name because most of the names are the slogans of reformers; and we are concentrating on the situation now, not its remedy. The situation is the offense. The situation that forces nations to start wars because they don't see any other way to enjoy the opportunities their neighbors have. National isolation, communal lack of interest, call it what you will, is the offense that blocks all peaceful efforts to get what men must have. So they fight.

If we begin to see a baffling underlying world situation which we hesitate to name because all the names have become clichés, we may be permitted to over-simplify it by naming some of its elements. Economic inequality, national selfishness, international irresponsibility, failure to cooperate, fear of losing advantages, extreme differences in standards of living, all these phrases partially describe what Lincoln would have summed up in that Biblical word, the offense.

LET US read him further: "If we shall suppose that American slavery is one of those offenses which in the Providence of God must needs come, but which having continued through His appointed time he now wills to remove and that He gives to both North and South this terrible war as the woe due to those by whom the offense came," (Notice that both North and South are responsible for American slavery; by analogy both England and Germany are responsible. Now, both the United States and Japan are responsible.) "shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the Bondsman's two hundred and fifty years of unrequited toil shall be sunk, for which every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

One of the most depressing parts of the present situation is the staggering debt of the world, the sheer waste of men and treasure, the blowing up of years of toil. Keeping in mind our twentieth century offense let us paraphrase Lincoln's thought. If God wills that the war continue until all the wealth piled by national selfishness, international irresponsibility, etc., shall be sunk, for which every drop of blood drawn with hidden injustice shall be paid by another drawn with the

sword, so still it must be said again, seventy-eight years after Lincoln, three thousand years after the Psalmist, "The judgments of the Lord are true and righteous altogether."

It may help us to feel calm amid the chances of these uncertain days, it may help us to say our prayers better, if we stop putting ourselves in the role of aggrieved people who cannot possibly imagine why this should happen to us. In this war we are sinners dealing with sinners. This is the profound reason for the closing words of the Second Inaugural, a reason we could not have understood when we memorized them as children in school. "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in . . . to do all which may achieve a just and lasting peace among ourselves and with all nations."

We are at war not only with firmness in the right, but also with great hope in the right. Since a second world war has come, it is not altogether an evil that two wars should be fought in one generation. Because people can remember the mistakes of the last peace, the same mistakes will not be made again. This time, please God, we shall make the world really safe for democracy. And we shall do away with the superstition that what has happened three thousand miles away has not really happened.

This is a civil war. That's partly why the words spoken by Lincoln in another civil war are so pertinent. Perhaps all wars are civil wars and we are just beginning to see it. But in any case this is a civil war. The Japanese are our brothers. The Germans are our brothers. We must say this quite dispassionately. It is impossible to under-dramatize this crisis. We cannot under-state our cause.

We shall win this war. The important time is afterwards. It is for that far future that we take our position, quietly, in the words we have always revered, "With malice toward none, with charity

— HERE'S AN IDEA —

THE REV. FRANK ETESON, rector at Las Vegas, New Mexico, tells us of the laudable and long-established custom there of putting books in the public library as memorials at the time of deaths, rather than sending flowers. We have also been told of a small parish in New Jersey where members of the congregation contribute a small sum each for a shrub, small tree, or flower bed as a living memorial whenever a parishioner dies. Each memorial is marked, and the entire church yard is cared for by the older children of the Sunday school.

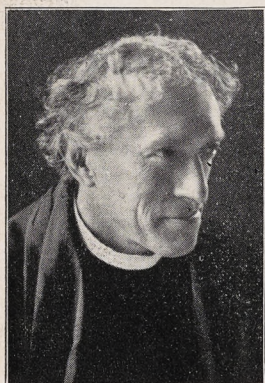
for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in . . . to achieve a just and lasting peace among ourselves and with all nations."

Talking It Over

By

W. B. SPOFFORD

CHRISTENDOM lost one of its greater sons in the death on July 23rd of the Vicar of Thaxted, the Rev. Conrad Noel. To the public his fame is based upon his radical utterances, but it is as a priest who transformed a village into a Christian community that he should be known. The center of life in Thaxted was literally the parish church, with the problems of the community, political, industrial, social, more often than not settled in Conrad Noel's study, and on Christian principles.



Conrad Noel

His life was no easy one. First a deformity caused an impediment in speech which made him difficult to understand in ordinary conversation. Yet he overcame this so successfully that he became one of England's greatest outdoor speakers. And he pretty well covered the British Isles holding street-corner meetings for the Catholic Crusade, an organization that he directed. It was at these meetings that hundreds of thousands of penny tracts were distributed, most of them written by the Vicar of Thaxted. One of the most popular of these was, "Christianity, Dope or Dynamite?" which would have landed him in jail if distributed in most American communities.

His outspoken sympathy with revolutionary doctrines kept him in hot water much of the time, not alone with the authorities, but even with parishioners who, in spite of their love for him, could not stand some of his sermons and actions. This was best illustrated by the incident which came to be known on both sides of the Atlantic as the Battle of the Flags. It was during World War I that Noel hung in his church a green banner to show his sympathy with the movement for Irish independence, and a red flag with the inscription "The Brotherhood of Nations" to indicate his sympathy for international socialism. The Union Jack however he would not allow, contending that it stood for exploitation and imperialism. Parishioners therefore joined with students of Cambridge in removing the vicar's flags and substituting the Union

Jack. The next day however Noel had his own flags back. The fight was waged back and forth for two months, resulting eventually in a rough and tumble scrap between the vicar and his opponents. Police protection was then invoked and Noel displayed his flags until an ecclesiastical court ordered them removed a year later.

IT WAS in London in 1931 that Conrad Noel told me that he was writing a Life of Jesus. Some years later, 1935 I think, Quincy Howe, editor for a New York publishing house, told me that he had received a manuscript from a Brooklyn man which claimed to be a proletarian life of Jesus. He asked me to read it. It was interesting enough, but the Rev. Edward Hardy of the General Seminary faculty confirmed my judgment that the scholarship was bad. So when I reported this to Howe I told him of Conrad Noel and his Life. Noel had since gone blind, but he continued to work on the book, aided by his wife, son-in-law who is an English priest, and a number of friends. Later his vision was partially restored, a cure which he attributed to "prayer and fasting". In any case Quincy Howe asked for the manuscript with the result that *The Life of Jesus* was published in the United States as well as in England. Its sale has been extremely limited . . . too strong meat for most professed Christians. However it is my guess that the day will come when the Vicar of Thaxted will be honored, not alone for his own courageous life, but also for his interpretation of the life of his Master.

THE SANCTUARY

Conducted by John W. Suter Jr.

THE ADVENTURE OF PRAYER

II

YOU know that if you come to him he will ask you to help him about the Kingdom, that he will in the end give you that work for it that no one else can do.

You know that he will bring you into the fellowship of his friends, and that you will be allowed to bring him into the fellowship of your friends.

But, of course, you will also go with him before his enemies; and the things that they say about him will be said about you.

And you will also go among the people who don't care, whom he is trying to arouse to a sense of his love.

Quite often he and you will be left desolate with the doors locked before you and the people on the other side scornful and amused.

Wings of Healing by Dean Gresham

JUST FOR LAY READERS

Conducted by F. C. GRANT

WHAT about sermons? Should a Lay Reader prepare his own, or read sermons out of books? Opinions differ—and so do bishops! The canon is clear, and the bishop's authority is unquestioned; but here are the pros and cons. Some say that reading the service is all that the Lay Reader is supposed to do. If he adds an address, it is just as he might on any other occasion. That is, a Christian man can give his testimony to Christ anywhere, at any time. If at a Rotary meeting, or the



Brotherhood of St. Andrew, or on the way to the office, why not after reading the service at church as a Lay Reader? Of course—and much more profitably! But on the contrary, they say, how can we be sure the sermon will be in proper language, teach sound theology and exegesis, if the preacher has never been to seminary—Right here, let's say it isn't necessarily a sermon after all. A Lay Reader is making an address, not trying to preach a sermon; though it may be a far better address than many sermons!

And so we come back to the point from which we started. Let the bishop decide it! As in most cases put up to the bishop, we're glad we're not the bishop. He will probably have to size up his man and decide on that basis. Some laymen ought not to be encouraged to do more than read the service, and then add the reading of a good sermon out of a book—which the bishop will recommend. Others ought by all means to be encouraged to make addresses of their own; still others—a few—can probably preach as good sermons as any clergyman. It would be a pity to silence a lay preacher like Professor William Lyon Phelps, if he were an Episcopalian Lay Reader.

We used to read Dean Hodges' sermons up in northern Wisconsin—at lumber camps, railway junctions, in country schools, and on the Indian Reservation. And they were deeply appreciated by the congregations: simple, plain, clear, strong, interesting Gospel sermons, and *short*. Now comes a volume we think worth putting in the same class—*Building the King's Highway*, by the Rev. Frank Dean Gifford of Mamaroneck (just published by Morehouse, \$2.00). Here are thirty-two sermons full of plain, simple religious teaching, and lightened up with many illustrations, quotations, and

anecdotes. One of the best sermons in the book is "Why the Episcopal Church?" and one of the best anecdotes is Bishop Wilson's on page 74. Sorry I haven't space to quote it. But you'll be reading the book anyway—don't miss it!

The Church

By

RICHARD EMRICH
Of the Cambridge Faculty

IT IS clear today that the Church in its present form cannot be as directly traced to Christ as was formerly supposed. The Church is in our Lord's teachings in germinal form, and, as the implications of New Testament doctrine have been seen and a development has taken place there, so has there been development in the whole life of the Church. From the New Testament it seems clear that Christ did not look upon His work as finished, and from the fact of the twelve disciples it seems clear that it was His intention that they were to continue it. The disciples and those whom they gathered around themselves were to be Christ's *second body*, the extension of the Incarnation, and it was through this *second body* that the Heavenly Christ would continue to feed and to restore men. The Church, then, is not something that we create, but it is rather *given* to us. God *sent* Christ, and Christ *sent* the disciples, and Christ through the disciples *sent* their successors. We too, all members of the Christian Church, are *sent* into the world, and we are today Christ's hands, feet, His voice, the physical means by which His saving work continues.

Like all organic groups such as the family or the state the Church has a Head, and that Head is the Risen Christ, in Whose worship and adoration we are bound together. The worship of the Church is, then, an answer to the gift of God in Christ. Because of this relationship to the Head we are bound together in a unique and peculiar manner, not by limited ties which can be broken, as a political group may be dissolved by the death of its leader, but by an Eternal Love which overcomes the differences of race, age, language, and sex. The Church on earth, moreover, is linked with the Church triumphant in one great chorus which sings the praises of Christ.

It is through the visible Church that we learn of the Heavenly Church, and it is this knowledge of the Heavenly Church which leads us to check and to purify the imperfect and incomplete fellowship of earth. It is likewise the purpose of this earthly Church to grow in a love and fellowship which will only become perfect beyond the grave.

The visible Church is a *growing* fellowship and any attempt to identify the Kingdom of God with this visible Church leads to disaster, blindness, pride. The fellowship of the Church visible may be considered as *an end* to which men should be converted, for "the fellowship of kindred minds is like to that above." But the institution, the hierarchy is never an end but only a *means* to life, and it is the duty of every Christian layman to check, to stimulate, to purify the institution and her officials, just as it is the work of the clergy to feed, stimulate, and purify the laity. From the New Testament, then, and from the facts of the Church as it exists we see the *ecclesia* as a chosen group carrying on the work of Christ, guided by His Spirit, but likewise we see it as an imperfect body which only reaches perfection in the next world.

What Is Christianity?

By

DARWIN KIRBY, JR.

Layman of Champaign, Ill.

CHRISTIANITY is the news of a great fact and a great action—of something God has done for us by being Himself born of a Virgin and by dying on a cross. It happened in history. Nor was the invasion of divinity in the world just an event of the Christian era—, but rather the God who thundered from Sinai was the same God who still comes to us in the spiritual thunder of Calvary.

Christianity is a doctrine. Doctrine is one expression of the experience of the Christian community. It is earnest, logical thinking about God.

Christianity is a way of life. If the altar is for us the center of our faith, it is only in the market that we can prove what the altar means to us. It frees a man from the degrading slavery of being a child of his age. More than this—it makes man free by not delivering him from the awful burden of freedom.

Christianity is an experience. The experience of Christianity is not confined to mystics, but is a gift to every man, woman and child through the sacraments wherein Christ still lives. He comes to us very simply as He promised under the forms of bread and wine.

If this religious experience is to have any permanence it must be institutionalized and incorporated in a group so that it can thrust its way into the world. The experience of Christ in the Church makes up what we call the Catholic tradition.

Christianity is a doctrine, a way of life, and experience. But it is not mere doctrine. It may in the future be fighting some sort of idolatrous exaggeration of doctrine. It is not mere asceticism; it has again and again in the past repressed fanatical and cruel exaggerations of asceticism. It is not mere mysticism; it is even now defending the human reason against mere mysticism. When all has been said, the Christian religion remains a personal loyalty to Him who is the wellspring of life.

It is not a teaching, but a Person who is the Way and the Truth and the Life, and that Person claims us, invades us, demands control of us, and behold He makes all things new.

* * *

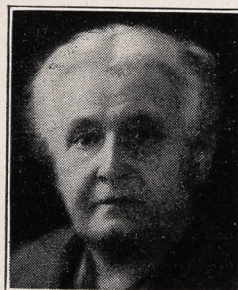
The above article as originally written was 1400 words in length. The writer indicated sections to be eliminated which reduced it to about 700 words. We took the liberty of further condensation to bring it within the indicated word limit of 350 words. Another contribution to the symposium on WHAT IS CHRISTIANITY? will appear in the next number. . . Editor.

The Divine Comedy

By

VIDA D. SCUDDER

AFTER the self-centered intensity of much mystical writing, Dante's superb objectivity is a relief. The Divine Comedy is a great Christian classic; it is also great poetry, partly because it reflects the pageant of mediaeval life. Not that religion is here merely one element among many. To the soul's journey all else ministers, and the journey conforms in ways now obvious, now subtle, to the stages traced by Bonaventura, Bernard, Augustine. In last analysis, Dante goes as we all must, alone;



but he can not dissociate his disciplines from eager concern with external affairs. Intense social feeling pervades the poem; conflicts in the Florence which had exiled him press again and again into the foreground, and he is always aware of other people; he finds God by watching men. Let us glance at The Divine Comedy from this angle, for we too turn away from viewing religion as of exclusive private import. Union with God is our

goal as it was Dante's, but we know as he did that this involves union with our fellow men.

To begin with, I decline to regard his guides as abstractions. Virgil may be Reason and Beatrice Theology, but I insist that they are also themselves. Watch Virgil meeting Sordello and Statius! Our one relief as we explore Inferno is in the human relations of Dante with his guide. Hell is a fearfully lonely place, albeit, alas, terribly crowded. We strike a few traces of natural feeling: Francesca, Cavalcanti, Brunetto Latini; but solitude deepens as we descend. The damned now classify, now scorn, those who share their fate; and more and more savagely, they hate. Virgil rebukes Dante for the "vulgar wish" to listen to their quarrels. Love is suggested twice only, once perverted, helpless, in Francesca, and again cause of chaotic disruption, when the earthquake following the Crucifixion rends the rocks asunder and Christ descends to harrow Hell. Love in Hell either paralyzes or destroys.

Flames yield to cold. Lucifer weeps frozen tears, impotent and alone. Clambering by daring and significant metaphor over his very flanks, the pilgrims escape; and it is Easter morning, and love's planet, Venus, shines over the quiet sea. Swiftly a light, a little boat, draws near, therein a hundred blessed spirits are singing a psalm of deliverance. They disembark, bewildered; but fellowship is here. They may not at first wholly trust its impulses; Dante and Casella loiter in sweet converse till Cato has to rebuke them; but love grows purer as pilgrims climb the purgatorial mount. One expression of it is courtesy. Dante could be extremely rude in Hell, for which behaviour Virgil on one occasion commends him. As for the damned, words fail to describe how they talk to each other. But in Purgatory and Paradise, manners, fine flower of social relationships, are of rare delicate perfection. Noble harmony obtains in that Valley of the Kings where rulers, once enemies perhaps, arise together to chant their compline hymn. Many singing groups rejoice in unison; isolation is no more. "One company, below, above;" another striking mark of unity is the reiterated pleading of the spirits for help from the prayers of their beloved still on earth.

BY SOCIAL instructions, pertinent to our modern needs, is the way beguiled; as in Canto XV, where the blinded envious lean touchingly on each other and Dante is told that only as men learn to say "our" rather than "mine" can they be released from fear. He is puzzled still, for the wisdom of the heavenly society is strange to us . . . The lower slopes of the mountain have some

natural wildness; on the penitential upper terraces, all is architecturally planned. Yet discipline is to the end of freedom, for each soul chooses his suffering, to correspond to the sin he expiates; when he finds himself at inward liberty to ascend to Paradise, the entire Mount quivers with sympathetic joy.

Dante's quest is the same, and at the summit, in the Earthly Paradise, he attains that liberty he has gone seeking; it is found not at the beginning but at the climax of endeavor, no natural right but a result of discipline prolonged. Nor does freedom bring him joy; rather, loneliness first, as Virgil leaves him; then remorse, as his soul meets face to face its first ideal. But personal interests recede as he is bathed in Lethe's stream, and his attention fastens on two visions: the Church in glory, Christ-impelled, and then the Church corrupted. Even led by Beatrice, even pure and prepared to rise into the stars, Dante may not forget that relentless earthly fact.

But how convey the social harmonies of Heaven? Here joyous spirits give the poet the one welcome worth having: "Lo, here is he who shall increase our loves." Here those in lowest place rejoice to be in it, because their will is inwilled with God's. Here angels join in cosmic dance, and Charles Martel expounds that law of vocation so scouted here below. Here Thomas Aquinas praises St. Francis and Bonaventura praises St. Dominic. (Their orders were at loggerheads when Dante wrote). Here, with splendid coherence, diverse voices speak as one through the beak of that grand eagle, the Roman Empire. Here doctors, warriors, legislators, contemplatives, are met in their appointed stars, as befits their several functions and vocations; yet all appear at last with no distinction of function, ranged within the petals of the Mystic Rose. Was ever a more perfect image of communal life than a rose full-blown?

Paradise does not forget the disorders of earth. At St. Peter's denunciation of the Institutional Church, Heaven flushes angry red and darkness overspreads the universe as at the Crucifixion. But the poet's vision darts at last beyond time and space, to behold that divine society, the Blessed Trinity. And he sees, "bound by Love into one volume," "the scattered leaves of all the universe." He can not describe; "Here power fails the high imagining." But he can suggest a symbol; the Circle of Deity, he tells us, is imprinted with our human image. So we leave him, his desire and will moved "even as a wheel that moveth equally" by "the love that moves the sun and the other stars,"—and that would move, did we so consent, the world of men.

News Notes of Other Churches

*Lutheran Church Through Executive
Committee Issues a War Statement*

Edited by Anne Milburn

Tippy Leaves Washington

★ The Rev. Worth Tippy, Methodist who was for many years the social service secretary of the Federal Council of Churches, was the guest of honor at a dinner last month in Washington, D. C. Having supposedly retired two years ago, he has served in recent months as acting executive secretary of the Washington Federation of Churches, with hats off by everyone for a first rate job. He is being succeeded by the Rev. Frederick E. Reissig, Lutheran of Rochester, N. Y.

Proud of Liberalism

★ Dean Inge, retired head of St. Paul's, London, is proud to be a liberal. "We must not mind being told that liberalism and liberty are



The retired Dean of St. Paul's, London, is proud of his liberalism.

out of date," he said at a recent conference of the Churchmen's Union. "In due season we will reap if we faint not." He said further that "we need a bridge to take us across from the world of fact to the world of values" and declared that liberalism supplied the bridge.

English Evangelicals Meet

★ Effective evangelism is hindered by disunion among Christians, declares the report issued following the meeting of English Evangelicals at Oxford. The report states further that cooperation in evangelism fosters fellowship which naturally seeks expression in inter-communion. "The conference holds that inter-communion must be on the basis of faith rather than of order, and such inter-communion with other reformed

churches should be regarded as a step toward the attainment of corporate reunion and not merely as the goal."

Lutherans On War

★ The United Lutheran Church, through its executive board, has issued a pronouncement calling upon its members to "give to our country the fullest measure of devotion and support, as the privilege and duty of Christian citizens." At the same time the statement declared that war is the greatest of evils and calls upon people of the church to engage in "an earnest, searching study of the ways and means to an enduring world peace."

Baptists and Negroes

★ When the joint committee of the Northern and Southern Baptists on public relations next meets, representatives of the two largest Negro Baptist conventions will be represented, and for the first time. This important committee, consisting of eleven members of the Northern Convention and an equal number of Southern Baptists, is the agency through which many hope Baptist unity will eventually be realized. At present the Baptists are divided both geographically and racially, so that the step of inviting Negroes to serve on the committee is doubly important.

Postwar Reconstruction

★ Interfaith study clubs are carrying on discussions on postwar reconstruction in a number of English towns. The movement is hailed by a Roman Catholic magazine as a notable development in Catholic-Protestant cooperation.

Act On Bridges Case

★ Clergymen representing all of the churches, and 134 in number, are among the signers of an open letter which has been sent to President Roosevelt urging him to rescind the order calling for the deportation of Harry Bridges, Pacific coast labor leader. The letter issued by the National Federation for Constitutional liberties, states that only "the appeasement, anti-war forces of the

country, along with the official Axis propaganda bureaus, were delighted by the decision." The statement declares that Bridges has been wholeheartedly supporting the war effort.

Christianity Is Realism

★ Christianity is realism, E. Stanley Jones told the 7,000 members of the National Education Association that met in Denver. "If God goes, then the basis of life goes; it turns dead



E. STANLEY JONES told educators about their main task.

in our hands. If there is no God there is no goal." He told the educators that they had not given to students a cause to live for. "The only cause that is ultimately meaningful is the Kingdom of God. Education must introduce youth to that or fail in its central point."

Discredit Christianity

★ Small sects of the weird variety, such as Pentecostals, Assembly of God, Four Square Gospel and Mormons, are discrediting Christianity in Latin America, according to the Rev. Elmer T. Clark of the board of Missions of the Methodist Church.

Baptists Have Campaign

★ The Northern Baptists are to hold revival meetings in 200 key cities this fall, called "Convocations on Spiritual Foundations." Among other objectives they will seek to raise a budget of over two and a half million dollars for missions; \$600,000 as a world emergency fund and \$250,000 as an emergency extension fund.

Famed Broadcaster Is Interviewed

*Rector of the Parish in Scarsdale
Learns How Barber Came to Broadcast*

By the Rev. Harry Price

Red Barber is a member of my parish in Scarsdale. I met him on the train the other night. He was coming home from New York where he had just finished his nightly sports broadcast. During our conversation—it takes about forty minutes to get from New York to Scarsdale—I told him that THE WITNESS was interested in publishing an article about him, and asked for an interview for the specific purpose of writing him up. He agreed, so a day or so ago I went to see him.

The Barber family—Red (Walter Lanier to you), Lylah, and their four year old daughter Sarah—live in a white brick Georgian colonial house which is set on a hill well back from the road.

Red is a top-flight sports announcer. He was the first man to broadcast play-by-play baseball in New York.

He came up the hard way. After graduation from high school he worked for two years in Florida, his home state, on highway construction with an engineering crew, making five dollars a day, and “living high up on the hog.”

The collapse of the Florida boom of that period brought these days of affluence to an end. A job in a builder's supply warehouse didn't last long, and one with a vegetable produce company not much longer. He earned two dollars a day for awhile digging muck out of the Florida swamps, loading it, and hauling it out to nearby farms for fertilizer. A job with a roofer, for whom he had to keep a hot fire blazing beneath the tar buckets, promised little.

And all during this time he wanted to be neither a civil engineer, nor a produce man, nor a roofer. He had a secret ambition—to be the end man in a professional minstrel show. And minstrel shows were fast disappearing.

“I realized that I was getting nowhere,” Red told me. “So I began to think that after all it might be worthwhile to be exposed to higher education. I went to the University of Florida in Gainesville and enrolled in the teachers college, think-

ing that I might possibly become a teacher some day. I took all the literature and history that was offered—and earned my way by wait-

ways warned her that there wasn't a nickel to spend even for a coke—but that if she liked, we might play bridge on the front porch. Most of



America's foremost sports announcer is a parishoner at St. James the Less, Scarsdale, New York. Owlison, the cat, together with Vicki, the lazy dog pictured on the cover, are the two pets in the Barber household.

ing on tables and janitoring for a bachelor professors' club.

“I got through my first year that way, and in the summer went home to drive a truck for the department of agriculture. I saved every cent that I made, and when asking a girl for a date in those days I al-

them couldn't see things that way, so there were few dates all summer.

“Well,” I said, “that sounds pretty hard. It certainly seems a long way from playing bridge on the front porch to broadcasting the
(Continued on page 16)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

CLID Symposium

New York, N. Y.:—Keynoting his speech with the need of opening a second front, Frederick Myers told a group of Church people last week that the 50,000 seamen in the National Maritime Union had given up many of the rights and benefits for which they had worked over 20 years, in order that we might wage an all out war.

"We will deliver the goods," he said. "The first and foremost policy of the NMU is that there must be no delayed sailings. Wages and conditions are secondary. So we gave up the right to strike. This has resulted in exploitation by some ship-owners, to the extent of violated contracts, but we have given up our rights because we realize what will happen if Hitler wins."

The big job, he said, is to mobilize the people behind the basic issues of the war—the second front, the colonial question, the racial problem. "Until we clean up these basic things, we are set to lose the war," he declared. "The training and energy which labor has formerly put into gaining better conditions is now diverted to these issues which Hitler has brought into focus. The importance of labor to the cause of freedom has already been shown by the fact that the first victims of the Nazi state were the trade unions and militant clergy, because of their ability to raise opposition."

Myers spoke at the fifth of a series of open discussion meetings sponsored by the Provincial Committee of the Church League for Industrial Democracy.

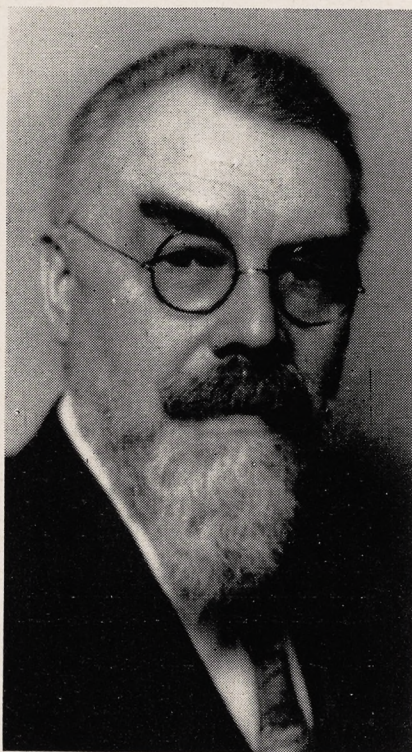
Conference on Unity

South Byfield, Mass.:—An interdenominational conference on Church unity and the world situation is being held at Adelynrood, August 5-10. Women from various churches are studying the ecumenical movement, what the churches have in common with their social-action programs, and their responsibilities for furthering inter-church fellowship in prayer, study and action. Leaders

are Dr. Adolf Keller of Switzerland, Mrs. Edwin A. Stebbins of Rochester, and Miss Estelle Carver of New Haven. The conference is sponsored by the Society of the Companions of the Holy Cross.

Hankow School Moves

New York, N. Y.:—The Hankow diocesan school has just made its



Adolph Keller, church authority on European affairs, is one of the leaders of a conference this week sponsored by the Companions of the Holy Cross.

fourth move in as many years, according to cables received by the National Council. It moved from Chennan in free China when the Japanese captured Lashio, the western terminus of the Burma Road. Miss Venetia Cox, one of the teachers, writes: "Our term ended precipitously two weeks ago. We opened in March with 400 students, and went along nicely until Lashio fell into enemy hands. The road became crowded with refugees, and when rumor reached us that Paoshan (two days off by truck) had fallen, the

school was in a panic. We closed, with plans to complete the term elsewhere." Latest cable report is that the school is at Chingchen.

Japanese Students

Tucson, Ariz.:—The following communication has been received from the committee for college work of the Province of the Pacific:

"It is appropriate and important on this day to call the attention of the readers of THE WITNESS to the opportunity given by the Presiding Bishop to all churchmen to help meet the needs arising from the evacuation of American students of Japanese ancestry from the colleges and universities of the Pacific coast. The government has found it necessary under pressure of the war emergency to place these free American citizens behind barbed wire. Many of our American Japanese friends went to the assembly centers in a spirit of sacrifice and service, feeling that their acceptance of the situation is the best possible way they can serve our country. They have done this humiliating thing gladly.

"However, there are among the evacuees approximately twenty-three hundred college students, some of them of outstanding intellectual ability and achievement. These young people are Nisei, not "aliens" unacquainted with American life and tradition. They are cultured and loyal citizens, trained in American schools, and eager to show their loyalty and to prepare themselves for useful service and for further assimilation into our national life. The government recognizes the special problem facing this group and is prepared to make possible their transfer to colleges and universities outside of the proscribed area.

"Because of the complexity of the problem the government has through the War Relocation Authority asked Mr. Clarence Pickett, head of the American Friends Service Committee to set up a committee through which the efforts of leading educators and some nine national and international agencies may cooperate. This group met in Chicago, on May 29, as the National Japanese American Student Relocation Council. Dr. Robbins W. Barstow, president of the Hartford Seminary Foundation, has accepted the directorship. A west coast committee with offices at Allston Way and Union Street, Berkeley, California, and with Mr. Joseph W. Conard as Executive Sec-

retary, is assembling data with respect to students wishing to transfer. The eastern committee is making up the list of openings in colleges and universities approved by the government for Japanese student relocation. All members and groups concerned will act in securing funds for transportation and relocation. Both funds and jobs are needed because much of the American Japanese wealth has been lost through sale of property at low prices, devaluation of businesses, or because families no longer have employment and are without income except for the prospect of work at the reception centers at minimum wages.

"More than a hundred of these students are boys and girls from our Episcopal missions. It is our special responsibility to assist in their transfer from Puyallup, Tanforan and Santa Anita to colleges and universities in the middle west before the beginning of the fall term. Some churchmen have already helped to arrange for the reception of students, even to offering jobs and living quarters in their own homes. The Presiding Bishop has officially designated some monies from his fund for world relief for this purpose and has suggested that other contributions received specifically labelled for Japanese Student Relief be allocated for this use. (See Editorial.)

Cooperate in Defense Area

Baltimore, Md.:—The Episcopal Church is cooperating with eleven other churches in a plan to bring religious services and ministry to the 50,000 persons in the huge defense housing area around the Martin airplane factories. Scheduled to go into effect in a few weeks, the plan calls for each church to care for a certain assigned area, determined by democratic process. The diocese will provide a temporary building for services costing \$7,000, and funds for a clergyman's salary, housing and expenses will be provided by Bishop Creighton's committee on work in defense areas. The clergyman's job will be three-fold: to provide services; to arrange special services such as baptism and confirmation for Episcopalians who live in other parts of the housing project; to provide such pastoral ministrations as he can for non-Episcopalians. Such persons may join the congregation and its activi-

ties without giving up membership in their own communion, just as Episcopalians outside the range of the Episcopal Church may associate with the congregation nearest them except for special services. Arrangements have been made for interchange of services among the various denominations represented, so that all areas will, at some time, have ministers from their own communions. The plan has the enthusiastic approval of Bishops Helfenstein and Powell of Maryland, and the diocesan council, and is also backed by the national department of missions and Christian social relations. Those connected with the plan see it as an important step in inter-church relationships.

Conference Asks Unity

Washington, D. C.:—A resolution asking that each diocese of the province "strive for unity with the Presbyterian Church, and look towards the ultimate reunion of Christendom," has been sent by the advanced conference of the Province of Washington to the 15 dioceses within its jurisdiction, to the Pre-

Two Different Groups

New York, N. Y.:—A special memorandum from the headquarters of Russian War Relief, Inc., states that it is not to be confused with the "Meetings for Russia" sponsored by *The Protestant* magazine. The two organizations are not connected in any way, nor does RWR receive contributions from *The Protestant* meetings. Russian War Relief raises funds to send food, clothing and medical supplies to soldiers and civilians on the Russian front, whereas *The Protestant* meetings are primarily educational, with the aim of urging the need of a second front. All collections at the meetings sponsored by the magazine go for its own support, with none going for Russian relief.

Church-State Cooperation

London: — Cooperation between the Church and state was urged by the Archbishop of Canterbury in his first presidential address to the Canterbury diocesan conference. The application of science to transportation and production had so unified



One of the older girls at the Cathedral School of St. Mary, Garden City, Long Island, teaching her younger school mates how to knit for the soldiers.

siding Bishop, the House of Deputies commission on unity and House of Bishops. The resolution was drawn up by 192 conference members representing 15 dioceses, and stated that, "We have become aware of our Lord's desire for the unity of His Body as revealed in His life and teaching. . . . We find the world too strong for a divided Church."

economic and social life that a greater degree of central control was inevitable, he said, but the important fact is the conception in men's minds of the purpose for which that control is to be exercised. If the end of the state is power, as some German philosophy holds, extension of state activity results in the enslavement of citizens at home and aggres-

sion abroad. But if the state is regarded as an instrument of human welfare, its extended activities will foster liberty alongside its authority. The Church has a supreme opportunity, the Archbishop declared, for it is by far the greatest of voluntary organizations and had the greatest number of activities. It must both claim the right to cooperate with the state and itself show a spirit of real cooperation.

Girls in War Work

Garden City, N. Y.—The girls of St. Mary's School, Long Island, while maintaining their high academic level, have contributed generously of their time, energy and money to the war effort. One of St. Mary's most interesting charities is the China's Children Fund. The long destructive struggle in China has made many orphans. Three of these war waifs have been "adopted" by St. Mary's—two by girls in the main school and one by the Little School. Monthly sums, sent by cable, cover all the expenses of maintenance and education of these babies. The Little School had a sale to help raise the money to care for their baby. They exhibited and sold their art work and handicrafts. When the long delayed mail arrives, the girls will have pictures of their Chinese children, and intimate details of their lives and school work.

Another one of St. Mary's absorbing war efforts is the Maple Leaf Fund. An enterprising Canadian found that the wool felt squares used for printing purposes were being discarded while still in excellent condition. Cleaning and binding these squares thus transforming them into comfortable blankets cost only one dollar. St. Mary's has been responsible for sending 53 blankets to Britain.

The faculty, and the junior and senior classes almost 100%, have passed the standard first aid course. Some of the younger girls, prevented by age from enrolling in the first aid course, borrowed the text books from their upper classmates and are now thoroughly conversant in the approved practices of first aid.

St. Mary's major drive has been in the Red Cross war fund. After Pearl Harbor came the appeal for more war funds. Each teacher and each girl of the Cathedral School was already enrolled in the Red Cross, but the response to the increased need was magnificent. The

girls voted by classes to contribute a certain amount to the fund each week over a period of fourteen weeks. The total contribution was \$250. This money represented a definite gift on the part of each girl. In many cases they earned the money by shining shoes, washing sweaters, and by doing various and sundry chores at home and for their neighbors. If they could not earn the weekly quota, they made some little personal sacrifice, such as going without a soda or a movie, to equal the amount.

And, of course, St. Mary's is knitting industriously, is collecting newspapers, magazines, wire and salvaging all kinds of defense material.

In spite of the pressure of war work, St. Mary's scholastic standard is as high as ever. This year's seniors have an enviable record of acceptances in the finest women's colleges. Its physical training course, compulsory for every girl includes all sports. With a clean, sound mind in a healthy body, a true concept of democracy and an eager willingness to serve, each girl of St. Mary's is a decided asset in our national struggle.

Safe in Philippines

New York, N. Y.—All missionaries of the Episcopal Church in the Philippine Islands are safe, according to a cable received from Bishop Binsted, the first direct news from

SUMMER SERVICES

ST. JOHN'S CATHEDRAL, Denver, Colorado. 7:30 and 8:30 Holy Communion; 9:30 Family Service; 11 Morning Service. Special Services as announced.

CHURCH OF THE ADVENT, Birmingham, Alabama. 7:30 Holy Communion; 9:30 School and Bible Classes; 11 Morning Service. 6 P.M. Young People.

TRINITY CHURCH, Tulsa, Oklahoma. Rev. E. H. Eckel Jr., rector. Services 7, 8, 9:30, 11. Holy Days, 10.

DELAWARE SEASHORE CHURCHES, Rev. N. W. Rightmyer. All Saints', Rehoboth Beach, 8, 9:30, 11. St. Peter's, Lewes, 9:30 A.M.

ST. MARK'S, Frankford, Philadelphia, Rev. Edmund H. Carhart, rector. Sundays: 7:45, 10 and 11. Weekdays, 12:05. Thursdays, Holy Communion, 10.

CATHEDRAL OF THE INCARNATION, Garden City, Long Island. The Very Rev. George A. Robertshaw, Dean. Sundays: 7:30 and 11 A.M. Weekdays: 8:30 A.M.

ST. PHILIP'S CHURCH, New York City. Rev. Shelton Hale Bishop, rector. Sundays: 7, 9 and 11 A.M. Daily Services.

CHURCH OF ST. JAMES THE LESS, Scarsdale, New York. Rev. James Harry Price. Rev. William C. Kernan. Sundays: 7:30, 10 & 5. Wednesdays and Holy Days, 10.

GRACE CHURCH, Utica, New York, Rev. Harold E. Sawyer; Rev. Ernest B. Pugh. Sundays: 7:30, 11 & 4:30. Tues. & Thurs. 10; Fridays, 7:30.

ST. THOMAS CHURCH, Dartmouth College, Hanover, N. H. Rev. Leslie W. Hodder, rector. Sundays: 8 & 11. Holy Days and Thursdays, 7:15 and 10.

CHRIST CHURCH, Cambridge, Massachusetts. Rev. Gardiner M. Day, rector. Sundays: 8 Holy Communion; 10 Children's Service; 11 Morning Prayer; 7:30 Evening Prayer.

ALL SAINTS' CHURCH, Peterborough, New Hampshire. Rev. James E. McKee, rector. Sundays: 8 & 10:45; Holy Days 9.

ST. PAUL'S CHURCH, Pawtucket, Rhode Island. Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr. Sundays: 8 & 11. Fridays: 10 and 12:15.

CHRIST CHURCH, Greenwich, Connecticut. Rev. Albert J. M. Wilson, rector. Sundays: 8, 9:30 & 11. Thursdays and Holy Days 10.

ST. JAMES CHURCH, Danbury, Connecticut. Rev. H. H. Kellogg (military service). Rev. Richard Millard, acting rector. Sundays: 8 & 11.

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*Further information available by addressing
any of the above at*

20 Exchange Place

New York

him since December. The Philip-
pines staff now includes, besides the
Bishop and his wife, one or two
clergy in Manila and Miss Lilian J.
Weiser at St. Luke's hospital; in the
Mountain Province, Bishop Wilner
and his wife, six clergy and ten
women; in the South four clergy
and three women. There are also
eight missionaries from Japan and
eleven from China.

Dust Starts Fire

Wakeeney, Kan.:—Fire causing
\$1,000 damage to St. Stephen's
Church, has been explained as the
remote result of a dust storm back
in 1935. The fire started between
the walls of the church where fine
dust had lodged, causing spontane-
ous combustion on a day when the
thermometer registered 102. The
church had been newly painted, in-
side and out, just a few days before
the fire, which destroyed the sacris-
try with all the vestments. The
building was insured, but only a
small number of the vestments were
covered.

Soldiers Broadcast Te Deum

Camp Grant, Ill.:—A choir of
soldiers from the camp will sing a
Te Deum written for the occasion,

as part of a Morning Prayer broad-
cast from St. Paul's Chapel, with
Chaplain Glen A. Blackburn as
speaker. It will be over the Mutual
network, at 10 a.m. EWT, August 9
and 23.

Spencer in New York

New York, N. Y.:—Bishop Robert
N. Spencer of West Missouri is the
preacher for the first three Sundays
of August at the Cathedral of St.
John the Divine, New York. Bishop
Manning was the preacher through
July.

Kinder to Youngstown

Detroit, Mich.:—The Rev. Wil-
liam R. Kinder, for the past twenty
years the rector of St. Joseph's,
Detroit, has accepted the rectorship
of St. John's, Youngstown, Ohio,
which has been without a rector for
a year.

Japanese Church

Los Angeles, Cal.:—The Rev.
Frederick C. Grant, chairman of the
editorial board of THE WITNESS,
conducted the services July 26 and
August 2 at the Japanese Church in
this city. Bishop Stevens has ar-
ranged to have the church kept open
even though the entire congregation,

including the rector, have been re-
moved from the Pacific defense
area. He has asked people of neigh-
boring parishes to attend the serv-
ices, with various clergymen taking
the services. The organist is a young
man, almost blind, that was sent to
Los Angeles by the Lions' Club to
study music.

First Merchant Marine Chaplain

Hoffman Island, N. Y.:—The first
chaplain appointed to the Merchant
Marine, the Rev. Leroy D. Lawson,
was ordained a priest July 30 at
Trinity Cathedral, Newark, by
Bishop Ludlow, acting in behalf of
Bishop Stevens of Los Angeles.
Prior to his appointment in January,
the Merchant Marine had no chap-
lains. Chaplain Lawson works in
the Seamen's Church Institute and
in the Maritime Training Service
school at Hoffman Island, where he
is popular with the seamen, and his
six and a half feet and 250 pounds
make him a powerful oar in life-
boat drill.

Emergency Wartime Program

New York, N. Y.:—Agencies of
the Episcopal Church are meeting
the wartime emergency this year
with a program whose estimated

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cost is \$703,766, according to a report made by the Rev. Almon R. Pepper of the National Council's department of Christian social relations to a coordinating committee for wartime service of the Federal Council. The emergency work includes funds for the army-navy commission, British Missions, aid to refugees, Russian Theological Seminary, Paris; Church work in industrial defense areas, headed by Bishop Creighton; the Presiding Bishop's fund for World Relief; and work among Japanese in America, headed by Bishop Reifsnider, formerly of North Kwanto.

Army Chaplain School

Washington, D. C.:—The army chaplain school, which has been recently moved from Fort Benjamin Harrison, Indiana, to Harvard University starts its fifth session August 10. The Chaplains-to-be, who are well versed in religious matters, but green on army technique, take courses on practical duties of chaplains; leadership and administration; discipline, courtesies and customs of the service; military law, hygiene, first aid, topography, graves registration, military correspondence and surveys, field and service regulations, recreation, education and music, staff regulations, cooperative and supervisory duties of division, army corps and army chaplains, Army morale, defense against chemicals. There are eleven faculty members, including line officers and officers of the several services.

Rural Work Conference

Madison, Wis.:—The importance of rural work as a source of strength for the whole Church, the need of a conscious sense of vocation for that work, the greater use of lay leadership, and the development of diocesan programs for rural work were the chief subjects discussed at the national Episcopal conference on rural Church work, held at the University of Wisconsin. As usual, the program was dovetailed with the

University's rural leadership training school, at which forums on the subject were conducted. Twenty-five dioceses were represented at the conference.

Justice Sutherland

Washington, D. C.:—Rites for the late Supreme Court Justice, George Sutherland, were conducted in the Bethlehem Chapel of Washington Cathedral by Bishop Freeman on July 22. In the congregation were former Associate Justices, Justices Black and Roberts of the present Supreme Court, and representatives from the American Bar Association. The Bishop departed from his usual custom of not paying eulogy to the deceased by speaking of the late Justice as a man of definite conviction and possessed of a soul unafraid.

Red Barber—

(Continued from page 11)

games of the Brooklyn Dodgers."

"Not so far as you think," Red came back, "because the next year one of the professors, who had a radio program, wanted me to read a ten minute speech for him, which I did. The station director liked my voice and offered me a part-time job on the station. I took it for fifty dollars a month and later, when the chief announcer resigned, I got the full-time job.

"I like radio. Besides, I had fallen in love with Lylah and wanted to

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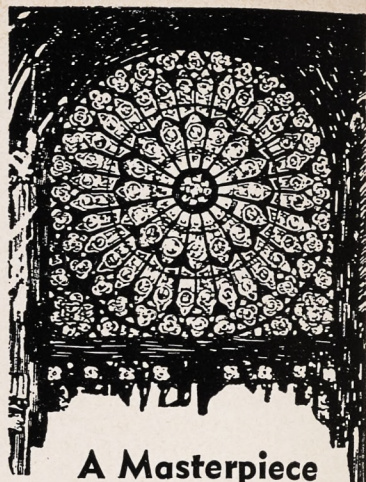
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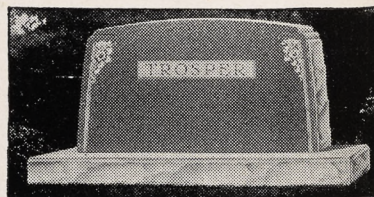
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get married. So I decided to quit college and to devote myself to radio. I did everything on the station—symphonies, news, operas, jazz, sports—but I was best known as the vocalist with a hillybilly string band. It was the best possible kind of experience.

"And how did you get into the big time?" I asked. "Just how does a man get to be a sports announcer?"

"Lots of people—especially kids—ask me that," Red answered. "But I can't tell them. My belief is that you've got to keep your chin up and keep going. If you do that things fall your way. You have to get the feel of working hard, of sweating, of toiling long hours. If you do that you'll work out your destiny. I don't know how I got to be a sports announcer. I just kept working until I got hold of something which I like and into which I could put my teeth. People in Florida advised Lylah and me to quit radio. They said there wasn't any future in it. But she had faith and so did I.

"Out of one hundred and thirty-five dollars a month we saved enough for a two weeks' vacation, and when the summer came I took that money and spent it on bus fare to cities as far away as Chicago. I was looking for a better opportunity in radio. I came to Cincinnati. Three times I knocked on Powell Crosley's door asking for a chance with the Cincinnati Reds. Crosley owned WLW-WSAI in Cincinnati, and finally he took me on at twenty-five dollars a week—which was less than my salary in Florida." I turned to Mrs. Barber and asked, "How did you feel about that, Mrs. Barber?"

"I believed in Red," she said. "I share his attitude toward life completely. I can't abide people who lack courage and driving force."

"So you came to Cincinnati?" I continued.

"Yes, but not to do baseball exclusively. It took two years before I was majoring in sports."

"How did you meet Larry MacPhail?" I asked.

"MacPhail was general manager of the Cincinnati ball team in those days. But in 1938 he came to the Dodgers to rehabilitate the club, and decided to broadcast the games. MacPhail wanted me to come to New York for this purpose. That was the fulfillment of a dream. I had al-

ways wanted a shot at New York broadcasting. Cincinnati offered me an increase in salary and a better position in the set-up, but I accepted the New York offer."

"Wasn't that a rather difficult decision to make, especially in view of the fact that you were well established in Cincinnati and your friends were there?" I asked.

"Well," he answered—and here the real Red Barber came into full view—"I wasn't going to admit that I was afraid to take a crack at New York and shoot for the works. I know that you can't get away from yourself. No matter what excuses I might have given for staying in Cincinnati I would have known within myself that the truth was that I was afraid to take a chance in New York. I should rather have gone to New York and failed than to have been afraid and let the opportunity pass. As I see it, the important thing is to work for something—some goal. You always need something to reach for. I guess I live by Browning—'A man's reach should exceed his grasp.'"

"You are at the top now," I said. "What's ahead of that?"

"No," Red answered. "I feel as if I knew less about baseball today than I used to. I don't feel as if I'd achieved much. There's lots more to do. I'd like to get into the editorial side of sports. In play-by-play announcing the announcer is the eyes of the radio audience. I try to do the game as it's played—to give the picture you would see if you were at the ball park. But in the commentary, the editorial field, you get something of yourself into the game and analyse it. I'd like to do that. In the earlier years the objective was to get the job. Now the objective is to do the job the best that it can be done."

It was after twelve o'clock noon

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by this time and Red had to leave for the Brooklyn-Pittsburgh game. "Here's where economic determinism catches up with me," he said. As I was bidding him goodbye I looked once more about the pine-paneled library where we had been talking. "This is a beautiful place you've got here, Red," I said.

He laughed. "Yes, I'm not afraid of a twenty year mortgage."

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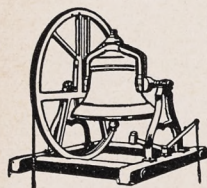
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CLERGY NOTES

ARMITAGE, WILLIAM D., for the past 11 years rector of St. Andrew's, Manchester, N. H., died July 5 in his 72nd year. He was born in Canada, and came to N.H. in 1921 to be priest-in-charge of churches in Milford and Wilton.

BAXTER, EDWARD L., deacon, is assistant at St. Luke's, Altoona, and vicar of Holy Trinity, Hollidaysburg and St. Peter's, Altoona, all in Pa.

BELDEN, FREDERICK H., formerly of Christ Church, Walton, N.Y., has accepted the rectorship of St. John's, Johnstown, N.Y., effective Aug. 1.

BLOOMFIELD, THOMAS C., was ordained deacon by Bishop Mitchell at Trinity Cathedral, Little Rock, Ark. He is deacon-in-charge of the Good Shepherd, Forrest City, St. Luke's, Brinkley, and Grace Church, Wynne, Ark.

CADIGAN, GEORGE L., rector of St. Paul's, Brunswick, Me., and chaplain at Bowdoin College, has accepted the rectorship of Grace Church, Salem, Mass.

COLLINS, PAUL D., formerly assistant of St. Clement's, Philadelphia, will become priest-in-charge of St. Luke's, Fairhaven, St. Mark's, Castleton, and rector of St. John's, Poultney, all in Vt., Aug. 1.

CULLENY, GEORGE W., was ordained priest by Bishop Mitchell at Trinity Cathedral, Little Rock, Ark. He is priest-in-charge of St. Peter's, Conway, Ark.

GARNER, WILLIAM, formerly rector of St. Mary's, Lake Luzerne, N. Y., has become rector of All Saints', Hoosick, with missions at Raymertown and Boyntonville, N. Y.

HARVEY, JOSEPH H., vicar of St. John's, Bainbridge, and Holy Trinity, Blakely, Ga., will become locum tenens of St. Andrew's, Roswell, and in charge of St. Paul's, Artesia, and St. Anne's, Glencoe, N. Mex., Aug. 1.

HEATH, SIDNEY E., formerly rector of St. Peter's, Bainbridge, N. Y., became priest-in-charge of St. Mary's, Middlesboro, Ky., on July 15.

HOSKIN, WILLIAM, recently ordained deacon, became minister-in-charge of the Church of the Epiphany, Guntersville, and St. Luke's, Scottsboro, Ala., on July 1.

JARDINE, JOSEPH B., was ordained deacon by Bishop Green in St. John's, Mobile, Ala. He will serve in St. Paul's, Woodville, Miss., and missions associated with it.

JOHNSON, FRANCIS G., was ordained deacon by Bishop Mitchell in St. Mary's, Hot Springs, Ark. He has charge of St. Andrew's Mission, Pine Bluff.

KENNEDY, HARRY, rector of Grace Church, Colo. Springs, has started in the chaplain's training course at the Benjamin Harrison Training School.

KINDER, WILLIAM R., has resigned as rector of St. Joseph's, Detroit, to accept the rectorship of St. John's, Youngstown, Ohio.

KLOMAN, HENRY F., for the past seven years chaplain of St. Mary's School in Raleigh, N.C., has retired and is living with his daughter and son-in-law, the Rev. Mark Jenkins, Fletcher, N.C.

MATTHEWS, THOMAS S., was ordained a priest by Bishop Capers at St. Mark's, San Antonio, Texas, July 14. He is rector of St. Peter's, Kerrville, and in charge of St. Helena's, Boerne and St. Boniface, Comfort, Texas.

MACON, CLIFTON, has returned to New York City from La. where he was locum tenens of Grace Church, Hammond.

MONCURE, ROLAND, has resigned from the rectorship of St. Paul's, Salem, Va., to become rector of St. Luke's, Hot Springs, Ark., effective August 31.

MORRIS, FREDERIC M., rector of Grace Church, Salem, Mass. is to become rector of Trinity Church, Newton Centre, Mass.

PRIMO, QUINTIN E., was ordained priest by Bishop Wing at St. Agnes' Church, Miami, Fla.

PRUDEN, ALDRED A., retired U. S. Army chaplain, who held the rank of Lt. Col. died at Fort Monroe, Va., July 9, at the age of 76.

ROACH, WILFRED E., recently ordained deacon by Bishop Phillips, is minister-in-charge at Grace Church, Radford, and St. Thomas', Christiansburg, Va.

ROE, JAMES B., rector of St. Luke's, Denver, is to become chaplain of a medical unit being formed in the city, made up of Colorado doctors. He has resigned from his parish.

SIMMONS, WILLIAM RYLAND, a missionary priest in Idaho since 1919, died in Boise, Idaho, July 12, at the age of 77. Until he retired in 1934, he was vicar in Trinity Church, Gooding, St. Barnabas, Wendell, and Calvary, Jerome.

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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.

MRS. J. P. FORT
Columbus, Ohio

May I thank you for printing the letter by Private Algernon Grady (June 25) and giving it editorial approval? The letter not only expressed true Christianity but also was written with genuine literary style.

MR. E. R. MARQUIS
Cleveland, Ohio

Why is it that in some places you capitalize "Thee" and "Him" when referring to the diety, whereas in *The Sanctuary* you do not?

REPLY: *The Sanctuary* follows the Bible and the Prayer Book in this regard, whereas the rest of the paper follows the usual journalistic practice.

THE REV. W. C. SEITZ
Professor at Bexley Hall, Gambier, Ohio

I am glad that you were able to use the photograph of the three vestrymen of St. Luke's, Granville, (WITNESS, July 9) but I must ask you to make a correction. Mr. James Toy, is not Japanese as you stated but a native American of Chinese descent. I report this in the interest of accuracy.

MR. R. T. APPLEYARD
Layman of Ypsilanti, Ohio

In the July 9th issue you speak of Vice-President Wallace's speech *The Price of Free World Victory*. Please tell me where I may secure a copy.

REPLY: A rather large number of readers have made the same inquiry. The speech may be had free of charge by writing the office of Facts and Figures, Washington, D. C. In our judgment it is the most important speech of the war, to date, and should be read by everyone.

MRS. GRACE ELLIS
Boston, Massachusetts

I want to congratulate THE WITNESS for the splendid editorial *No Escape from Decision* that appeared in the July 23rd number. It surely is true that the Episcopal Church needs to let the world know, at once, whether or not we mean business in regard to unity. I only wish the editorial might be widely distributed.

MR. EDGAR ELLIS
Layman of New York City

I am interested in the Malvern Manifesto and other statements by the churches dealing with the post-war world. Is it possible for you to tell me where I may secure an explanation of the documents in simple, non-theological language?

REPLY: Dean Fletcher of Cincinnati is the author of a pamphlet on *The Meaning of Malvern* (10c) and there is also a leaflet on *What is Wrong* which is unsigned (5c). Both are issued by The Church League for Industrial Democracy, 155 Washington St., New York City. The same organization is now preparing a manual for study groups that is based upon the Malvern document, the later statement issued by all the Churches of Britain (*The World We Seek*) and the Findings of the

Delaware Conference. The manual is being written by Miss Elizabeth F. Johnson, formerly the head of the Baldwin School, who is now the educational secretary of the CLID. The manual will be ready for distribution in September; the price has not yet been announced.

MR. JOHN KEYES
Cleveland, Ohio

The article on Evening Communion by the Rev. Cyril Richardson (WITNESS, July 23rd) is one of the most scholarly, practical and fair treatises that I have ever read. It is hard to see how anyone can object to Evening Communion services after reading it. I hope that we may have other articles by Professor Richardson.

REPLY: Richardson is one of the editors of THE WITNESS and therefore a regular contributor.

MRS. EDWARD S. DROWN
Heath, Massachusetts

It was not Dean Washburn who contributed that line, "Oh, what raptured greeting on Canines' happy shore" to Bruno's education (WITNESS, July 23rd). Rather it was the Rev. Arthur Washburn of Providence.

MRS. RALPH E. BECK
Royalton, Vermont

I am not renewing my subscription because I cannot bear the discussions on how a bishop should or should not be elected, and whether women should be ordained, especially the argument that compares women not being ordained with slavery. The way you handle discussions seems to me spiritually indecent and obscene. THE WITNESS is interesting in many other ways and I wish you luck.

CHARLES L. STREET
In charge of Christ Church, Dallas, Texas

Mr. W. C. Brown Jr. of DeRidder, La., in a recent letter to *Backfire* stated that domestic missionary bishops take two and a half month vacations; that they spend more time in the east than they are told to by the National Council; that they spent much time assisting diocesan bishops rather than attending to their own districts. I know most of the domestic missionary bishops. This description does not fit any of them, and I challenge Mr. Brown to name one.

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