

The WITNESS

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"...and JUSTICE for ALL"

By

Elizabeth
Forrest
Johnson

"A manual designed for the use of study groups. It will aid in understanding the foundation facts that have led Christian churches in England and America to define a new world order compatible with Christian principles."

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7 P.M.—Young People's Fellowship.

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9:30 A.M.—Holy Communion.

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Rogation Tide at Roark's Cove A Great Church Event

*People of Rural Missions Have a Service
And Then an Old Fashioned Outdoor Dinner*

By E. Dargan Butt

Winchester, Tenn.:—Rogation-tide is, at the beginning of the growing season, what Thanksgiving Day is at the end. Thus the purpose of the Rogation season was expressed recently at one of our rural missions. At the time of the Rogation days, we petition, as the name suggests, the blessing of God upon the growing crops, that, when Thanksgiving arrives, there will be plenty in store for the coming winter.

The Rogation season should be one of the great festivals of the rural Church. A time particularly when rural people should come together, pray together, enjoy one another's fellowship, in the common knowledge and love of their Heavenly Father, who hears their petitions, answers their prayers, and showers his blessings upon them.

The Rogation Sunday festival has become traditional to the congregations of Christ Church, Alto, and Calvary Church, Roark's Cove, both in the Franklin County Rural Field, in middle Tennessee. Each year, alternating between the two churches, both congregations unite for the service, which is an all-day affair, climaxed with an old-fashioned dinner-on-the-grounds.

Last year the service was held in Calvary Church, Roark's Cove. There were about two hundred present, young and old. The program began with a procession out of the church of the crucifer, choir, ministers and congregation, for the service of the blessing of the fields. While no attempt is made to "beat the bounds," yet all of the community and its interests are included in the prayer held in the church yard, where God's blessing is asked, "upon the fields as they are sown; the crops as they grow; and the harvest as it is reaped. That we may be provided each day

with our daily bread, and that the fruits of the earth may go forth to bless mankind everywhere. That God may bless our homes, and our country, and give us peace, and joy in His service." What an additional significance those phrases have for today. After this part of the service all went back into the church to hear

feast. There was plenty for everyone, and even the dogs came in for their share of some rather large crumbs.

After dinner all re-assembled in the church, where the work of the Lord's Acre projects were discussed. The chief projects mentioned were hog raising, and a cooperative tending of a cotton field. These projects will help support the two congregations during the coming year. The local county agricultural agent, Mr. T. L. Mayes, gave a splendid address on the farmers' part in winning the war. Prizes were offered the children submitting the best posters on this subject, and some very clever ones were turned in. After the blessing



The farmers of Franklin County, Tennessee, gather at the church at Roark's Cove for the Rogation Day Service and dinner

the sermon delivered by our guest preacher, the Rev. A. Constantine Adamz, rector of Otey memorial parish, Sewanee. An offering was taken for the support of the army and navy commission.

After the service came the picnic dinner. Due to rationing there were, perhaps, not quite as many pies and cakes as usually adorn an occasion of this kind. But as one viewed the spread before him, and partook of it, he could not keep from feeling thankful that he is living in this land of abundance, and of wishing that many, throughout the world, might have been there to share the

by the minister-in-charge, the formalities of the day were over, and after much informal visiting among themselves, those present gradually went away to their homes.

METHODIST BISHOPS ARE PROGRESSIVE

Kansas City, Mo. (RNS):—A summons to Methodism's 8,000,000 members to campaign vigorously against post-war "isolationism and self-centered materialism" was sounded by Bishop Arthur Moore of Atlanta in presenting the Episcopal message of the council of Bishops to the quadrennial conference of the

Methodist Church here. The keynote address, prepared by fifty-four bishops, discussed the post-war international order, the liquor question, employer-worker relations, racial antagonisms, conscientious objectors, declines in church-school attendance, and interdenominational cooperation, as well as many matters of Methodist policy.

On the problem of war, the 75-page message emphasized that "the time is at hand when the Church must rise up in its might and demand an international organization which will make another war impossible. . . . The organization set up to prevent war and preserve peace may at first necessarily include only the victorious powers, but, if so, exclusion of the defeated nations must be only temporary. . . . To leave outside the other nations with their millions of struggling, aspiring people is to have the world go on groping in the dark." Turning to the race question, Bishop Moore showed that "a minority group of 13,000,000 Negroes is compelled to remain a detached racial unit, is accorded a sub-Christian status, is given an uncertain standard of livelihood, and all by the artificial standards which arise from racial grouping. . . . Racial minorities scattered throughout the earth are demanding to know what is meant by the affirmation of democracy that all men are created equal." On the problem of industry and labor, Bishop Moore asserted that "the new relationship of worker and employer demands the complete cessation of all attempts to discredit or destroy labor organizations."

In closing, the message stated, "One could hardly say that we are in the midst of a revival at the present time, but undoubtedly we are witnessing a general turning of the masses to an interest in the things of the spirit. Soldiers, statesmen, and writers are confessing their faith. . . . In fact, one of the great gains out of the stress and anxiety of war is the recovery of the consciousness of God and a sense of responsibility to Him."

CLERGYMAN TAKES DRUGS TO CHINA

New York, N. Y.:—The Rev. Walter P. Morse has returned to China, taking with him precious drugs for the sick. In a letter to Mr. J. Earl Fowler of the overseas division of the National Council, he reports that the drugs are "intact at the customs house and are going bonded through

India. American Red Cross is helping me from here to Calcutta, the Indian Red Cross society has offered to pay the moving charges on my drugs which will go with me on the passenger train by special concession of the railroad." An additional "500 pounds of excellent drugs and surgical supplies, all free" was acquired at Durban, Morse says, "So now I have about three-quarters of a ton." The Rev. Morse's ultimate destination will probably be the Yangtze front.

ROMAN COLLEGE ADMITS NEGROES

St. Louis, Mo. (RNS):—With the announcement that five colored students have been enrolled for the coming summer session, the Jesuit-controlled St. Louis University becomes the first collegiate institution in Missouri to admit Negroes. Previously, the Rev. Claude Herman Heithaus, S.J., professor of classical art and archeology and faculty moderator of publications, denounced racism at a students' Mass and led the 500 participants in a prayer affirming determination to have no part in discriminations against the Negro race.

NOMINATED FOR BISHOP COADJUTOR

Detroit:—Six clergymen, including two serving parishes within the diocese of Michigan, will be proposed to the special convention of the diocese to be held on Wednesday, May 24, in St. Paul's Cathedral, Detroit, called by Bishop Frank W. Creighton for the election of a Coadjutor. Altogether, some 45 names have been considered by the special committee set up for this purpose. of which the following will be placed in the nomination: The Rev. Irwin C. Johnson, rector of St. John's Church, Detroit; the Rev. Ernest E. Piper, rector of St. Matthias' Church, Detroit; the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York City; the Rev. Lane W. Barton, rector of Grace Church, Orange, N. J.; the Rev. Harold E. Sawyer, rector of Grace Church, Utica, N.Y.; the Very Rev. Claude W. Sprouse, Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.

HOW TO CELEBRATE ROGATION-TIDE

New York:—The Rural Workers' Fellowship suggests the following ways of observing Rogation-Tide: Celebrate Holy Communion with special intention that the Church

may be more alert: to the spiritual significance of conservation of the soil and other natural resources; the religious, social and economic needs of persons residing in open country and small towns; the important role of the rural family and rural community in American democracy; seeking God's blessing upon the sown



The outdoor feast is an important part of the festival on Rogation Day at Roark's Cove



The Rev. A. C. Adamz of Sewanee is welcomed by Mr. Butt to be the guest preacher on Rogation Day

seed and that American agricultural production can be used in unselfishly ministering to the famine stricken in war areas; having the interests of the rural millions of the world considered in the peace terms. Preach on the above subjects and address farm and community organizations on them. Invite farm organizations to attend services in a body.

A Notable Rural Work Done in Province of Ontario

*Church Carrying On Extensive Enterprise
Among People Formerly Employed in Mills*

By Roland F. Palmer, S.S.J.E.

Bracebridge, Ontario: — Ontario has a stretch of country not unlike the Appalachians. A ridge of high rocky land, several hundred miles long, runs through the center of the Province. It was once clothed with magnificent timber. The lumber companies cut off all that was marketable, and left the thin soil to be washed into the bottoms of the lakes that fill every valley of this region. The men employed by the lumber companies took up homesteads in the district. On them they raised their families. There was no need to make a complete living off their farms for they earned good wages in the lumber camps and mills. When the lumbering came to an end many of the people left but many also found themselves stranded. They had to make a poor living from their rocky farms. The seasons are short. The soil is very light. A hundred acre farm seldom has more than thirty acres of arable land and even that is much cut up with rocks, or full of glacial stones. The population is very scanty and the roads correspondingly poor, so that marketing is not easy. During the depression many families, who had moved out to the towns in the good times, came back to the poor deserted farms, and a few people who had never been on the land were shipped to hopeless farms on back-to-the-land schemes that were chiefly intended to relieve the cities of people who would otherwise come on the relief rolls.

In the prosperous days of lumbering the Church did well by her children in these places. Many lovely little churches were built, and some parish halls and parsonages, and there was a supply of faithful clergy. With the dwindling population the diocesan funds had to come more and more to the rescue to maintain the ministry in these missions. At last the strain was too great, and many little missions were closed except for the services of a student in the summer. Most of the churches were far too large for the shrinking population, and they were an impossible burden in the way of repairs. The summer students were never there long enough to organize local

help to do necessary repairs. The people were downhearted about life in general and the Church in particular.

In 1928 the Bishop of Algoma, in whose diocese part of this region lies, asked the Society of St. John the Evangelist (Cowley Fathers) to take over seven little mission stations. Two priests and a laybrother were sent. The idea was that three men could live on the stipend that supported a married priest and family.



St. Peter's, Rocksborough, one of the churches, was built out of an old log stable at an original cost of less than \$100. The people themselves did all the work in creating this little rustic place of worship

Fortunately those who came were obliged to be self-supporting from the start. No extra money was poured into the venture either by the Society in other places, nor by the diocese. In fact the aim has been to relieve the diocesan funds of more and more expense. This has been done, so that the work in this district now costs the diocese several thousand dollars a year less than in former times. The effect of this has been that the Society has got its roots in the country. It is part of the landscape. The fathers and brothers are not kind people who are spending a few years trying to improve other people, but always looking forward to a home elsewhere. They belong to the district.

They are neighbors. They can say, "Here will I dwell for I have a delight therein." Fifteen years have gone by since the first members of the community arrived. The numbers have grown to over a dozen. The seven little places have grown to about forty stations. A parish list of about 125 has grown to over two thousand. All the little places pay something towards the support of the Society. They have paid their apportionments to the general work of the Church in full every year without fail. Several church buildings have been put up. These have cost the general Church nothing. They were built by the local people, and the material was bought by money they themselves raised.

The people of the district are almost entirely Anglo-Saxon. They come of good pioneer stock, but

years of poverty and depression have had their effect. Poor diet has had less effect than would be supposed. As soon as the children have a chance physically and mentally, they are at once on a par with other children from more favored areas. The Ontario department of education has not done badly by them as far as keeping schools open. Wherever there are half a dozen or more children there will be a school, and a teacher will be provided. The living quarters for the teacher, and the isolation lead to constant changes of teachers. Occasionally a teacher has stayed for a period of years with marked advantage to the children.

At first the fathers gave much of
(Continued on page 6)

The WITNESS

For Christ and His Church For Men and Women of the Armed Forces

Clip and Mail with your Letters

Here's a Believe-It-or-Not for Mr. Ripley: Johnny Griffith, once acolyte at Akron parish went to church on one of the S. Pacific Is. At the door of the thatched chapel he met Alf Holden, once in his S. S. class in the parish; surprise. Service started and the chaplain was the Rev. K. C. Wilson, once curate in the parish. None knew any of the others were within thousands of miles of there; surprise, surprise. . . . The Rev. Clif Samuelson, national sec'y Church rural work, issues strong Rogation-tide message pointing out important part agriculture will play in peace. . . . Food, and lots of it, needed for armed forces. Lots needed too for the famish-stricken world. . . . Rogation-tide number of WITNESS features story of great work Cowley Fathers are doing in rural area of Canada. Run own farm, build own building including beautiful chapel that cost less than \$100; run coops, credit unions etc. . . . Missionary societies of England Church call for 800 volunteers after war; 300 priests, 100 nurses, 200 teachers, 50 doctors etc. . . . Minneapolis churches are aiding Japanese-Americans readjust after coming from relocation camps. . . . Churchwomen of Elkhart, Ind., join clergy in protesting bill before Congress which would establish compulsory military training after war. . . . Youth conference in Minnesota, 15 churches represented, stresses unity of human race as basis for just and durable peace. . . . Missionary W. P. Morse returned to China carrying along a half ton of drugs to be used on the Yangtze front. . . . Bishop Sherrill addressing Mass. Convention cracks down on racial and religious intolerance. . . . Says, "Strikes at very root of all that is most worthwhile in both Church and state." . . . Six clergy nominated for bishop coadjutor of Mich., including two WITNESS editors, Don Aldrich and Lane Barton. . . . Methodist bishops in report to eight million followers condemn isolationism and self-centered imperialism. Say that "racial minorities scattered throughout world are demanding to know what is meant by the affirmation of democracy that all men are created equal." On labor say that "the new relationship of worker and employer demands the complete cessation of all attempts to discredit or destroy labor organizations." . . . Roman Catholic college in Missouri the first in state to admit Negroes. . . . Plans made in all parts of USA to have churches open for prayer on D-day. . . . Reports from Church in Germany reveal that clergy are speaking out on social and political questions and are increasingly bold in condemning Nazism as contrary to Christianity. . . . Speakers at inter-faith youth conference in Vt. condemn the segregation of Negro blood in blood bank. . . . Archbishop of Canterbury leads services in London for USA airmen. . . . Prayer center opened by churches in heart of Minneapolis at request of business men. Want to go there at lunch hour for prayer and reading. . . . Hostel for American-Japanese moved out of relocation centers opened in Brooklyn. Protest from neighbors brought statement from Bishop DeWolfe that people should be fair to all racial and national groups.

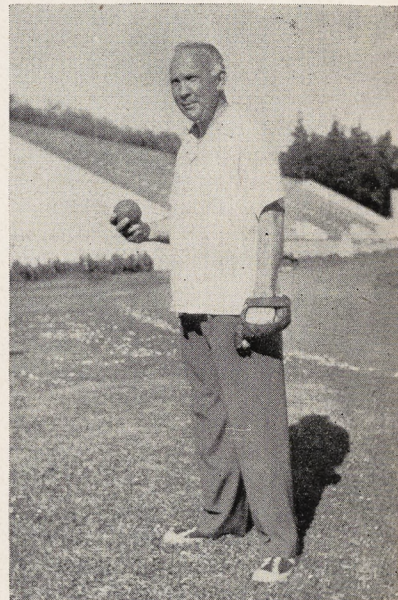
(Continued from page 5)

their time to going round the district. This often had to be done on foot. They went in and out of the homes of the people. They ate meals with them, and accepted beds for the night. They helped with the chores. They gathered the family and neighbors for instruction and prayers. Many of the new missions were started in a very informal manner. A father would visit a neglected district where there were perhaps a half dozen to a dozen families. He would go from house to house with a picture of our Lord from a Sunday School roll. He would hang it on the wall, call in the children from the yard and the man from the potato patch, and then tell the story of the picture. He would sing "Jesus loves me. This I know" with the children. Then all would kneel down for a prayer of blessing on the family. The father would ask permission at the largest house to gather the neighbors there that evening. After chores were finished children would begin to arrive. There would be a few games. Then song singing. By that time the older people would be there, and the father would tell stories of Jesus, read the Bible, sing hymns, have prayers. Then the kettle would be boiling, and those who had come would have brought a few sandwiches or cookies, and the evening would end with a love feast and perhaps, if the father played the accordion, as some do, a dance set or two. Out of such informal beginnings would come more formal services. An altar would be made out of packing cases. The women would make a frontal from an old curtain. The boys would make a wooden cross and candlesticks. The children would fill jelly jars with flowers. The responses would be learned a few at a time, until at last the Prayer Book could be used.

Meanwhile the unbaptized would be discovered. Soon there would be a baptizing bee. After preparation older children and adults would be christened. The next step would be the building of a little house of God. With such an uncertain future for the district it would be wrong to sink a lot of money in the building. In a left behind country like this, there are always tumble down log barns, and old houses. These can be obtained for little or nothing. A bee can be organized, and the buildings taken down. With the salvaged material a little church can be built. In some cases new logs could be had. When the people have built and paid

for the building themselves, and made all the furnishings for it, it is theirs in a way a church built with outside money can never be. Then again it is beautiful in a way they think beautiful. They can decorate it as they would their own parlors, and not as the Church furnishing stores would do. It expresses their devotion, and not the devotion of some outside benefactor.

As time went on the fathers came to realize that you could not preach the salvation of people's souls while their minds and bodies were neglected. During the depression there was terrible want of necessities by



He is Pat Rhea the pitcher here. But after getting knocked out of the box at a conference of rural Church workers he went back to being Bishop Frank A. Rhea of Idaho

people who had always been independent. They did not want a hand out. They wanted to retain their independence. It is a satisfaction to the fathers to see by their annual accounts the negligible amount of money that has been given in so called "charity." Instead of introducing the pernicious system of bales from city parishes, they took the bales with gratitude, but sold the contents. Second-hand clothing and household goods were gathered from friends in towns and cities. A stable was turned into a Sunshine Store where these things could be sorted and priced. All through the summer sales are held in different parts of the missions. These are often held in connection with a party or picnic. An assortment of stuff is taken out in the back of the car. It is spread out on the fences and the people have a jolly time shopping. It is fair

(Continued on page 18)

EDITORIALS

The Earth Is the Lord's

THE formulation and maintenance of property rights is an integral part of human society. When, as in these latter days especially, they are such as to interfere with human rights, conflicts between men are inevitable. Because they do not allow for an adequate recognition of the continuing divine creation of the world, they have brought destruction upon our civilization.

The fundamental characteristic of the earth is that it is God's—not man's. When men use it to promote their own interests, apart from God's, they sin. Life begins with mud and sunshine—neither of which has a necessary connection with man. Because it does, the Lord and Giver of life will not be left out of account in man's treatment of the earth. Both the earth "and the fullness thereof" are a trust—not a possession. That we are stewards and not owners is a fact, and not a pious notion.

Men engaged in agriculture generally recognize this, even though too many industrialists and financiers do not. Natural resources are regarded by the latter group as a means to profit rather than as a means to living. It is this type of blindness that has brought us into war.

At no time in recent history has the need for a clear vision of the reciprocal relationship between man and God, man and man, and man and Nature been greater than it is today. The Church lays special emphasis upon part three during Rogationtide. Rulers and ruled alike had best pay attention to it, for this is not man's world—it is God's.

Mud Versus Money

WE SAW a farmer one day. He was working in his barn pitching hay. Near him were some chickens and other animals and in the air the smell of the new-mown crop and the not uncertain odor of manure. "Hick" we have heard him called, or "hayseed," and usually by the sort of city slicker typified by the man behind the desk who keeps yelling into an array of tele-

phones something about various figures which come to him on a strip of paper tape showing the price that a new issue on an old stock held by a holding company that is refinancing a second mortgage which is amortized to the credit of the board of directors in accordance with agreements drawn up by the legal advisers of the majority shareholders of the common (but not preferred), stock.

Which human being has the real, honest-to-goodness, down-to-earth job? The man of the soil, of course, as he deals with actual things, food and concrete commodities. Yet our society is set up to give importance to the financial or business man and all his superimposed remote control. And it has not worked because the farmer has grown the groceries, plenty of them, but the so-called enterprising system has not been able to get them down the throats of the hungry masses. The whole thing is crazy but it is also wrong. When we think of this contrast between the real role of the farmer and the artificial devices of the fanatics of finance we are reminded of our Lord's condemnation of the scribes and lawyers for setting up such burdens on the realities of the Law that the ordinary citizen found it impossible to make his way through them.

We need a return to the soil because a healthy society is rooted in mother earth which must be made accessible to the people as a whole. Human life is futile in terms of itself alone no matter how many fancy devices it may raise up around it. Beneath us is the earth and our economic life; above us is the spiritual order and our culture and religion. If the latter is the higher, the former certainly comes first because it is not only insulting but impossible to save a man's soul without first looking after his body. The Church is, therefore, interested in bread, for the body as well as for the soul; both in fact go together. Spiritual reality on the one hand says that man cannot live by bread alone but material realism on the other insists that he cannot live by any other means, certainly not on stocks

"QUOTES"

MILLIONS are in want or on the verge of it, facing tomorrow with foreboding and dread because they are without opportunity to gain a livelihood, because they have no assurance against death from want. At the same time, alongside this misery, through modern processes of production, there are heaped mountains of food and material with which to wipe it out. The ingenuity of man has not found a way out of this topsy-turvy world—where want exists in the midst of plenty. We know how to produce but do not know how to distribute.

—CORDELL HULL

and bonds. We must take care not to patronize the farmer and rural life as if both were quaintly beautiful but unimportant when compared to the wonders of big business. We must look for our future security in the building up of a way of life that is rooted in the soil, that provides the social life of small communities, and is essentially related to the welfare of the people of the nation. What we really need is some collective farms, and for the Church to sponsor them as a corporate demonstration of the sacramental unity between spirit and matter.

Let's Have Tolerance

WHEREVER we go these days we are confronted with appeals for religious and racial tolerance—and with these appeals we have the profoundest sympathy. Tolerance is a step in the right direction; or perhaps it means only facing in the right direction before the step is taken. The right step is surely something more—the positive act of charity, of love for one's neighbor and even for one's enemy, which the gospel of our blessed Lord enjoins. But tolerance is certainly good—a “natural” good, we might say, since without it no civilized, decent, or just life is possible among men. And it must come *before* the practice of genuine love for others.

We have been impressed with the appeals for tolerance put forth by leaders of the Roman

Church. And we hope they will be sincerely heeded, as we trust they are sincerely meant. But those who make such appeals have a responsibility to put them in practice! This, we trust, our Roman brethren recognize. If they do, it will mean the dawn of a new day in the relations between the Christian churches. For centuries, Rome has denied the validity—i.e. the reality—of all non-Roman ministries, sacraments and worship. The most false and absurd statements have been set forth about Anglican orders, for example; and the most sweeping denials of the truth of doctrines which differ in any point from those of the Church of Rome. Efforts have been made to check and hinder the missionary work of all non-Roman Christians. If the current appeal for tolerance is sincere, we may expect a new attitude on the part of those who are making it. It will mean a tremendous change of front!

For the genuine Christian piety exhibited by great numbers of devout Roman Catholics, we have only the profoundest admiration and respect. But for the political machinations of their leaders, for their constant intrigue, for their interference with the rights of others, for their unwearying propaganda of attack upon other churches—for all this we have only resentment and regret. And so also have many devout and earnest members of the Roman Church. But let us hope the new day is about to dawn!

The Rural Way of Life

by Mark A. Dauber

Secretary Home Missions Council

THE rural way of life is exceedingly important to the Christian Church. Looking at it from any one of the many angles of interest that we are presenting in this discussion, it will be readily seen that the things that are basic to rural life are also basic in the life of the Church. The rural way of life is also an important factor in the national enterprise. In spite of the terrific changes that are occurring and that are affecting rural life today as drastically as the city, the fact is that something essentially rural remains out of which we may conserve the basic values of our American democracy.

In order that we may do this, however, it will be necessary to see rural life in its total setting, to appraise the changes that are upon it, to sense the social and economic significance of these changes, to understand the distinctive characteristics of rural life and its people, and to reinspire the Church to undertake its task as a social, moral, and

spiritual force so that the best in rural life may be preserved and that into it we may infuse certain newer values out of recent experience which have proved to be a rich contribution to rural life.

The recent social changes are many and varied, but basic to them all is the change in agriculture and the economic structure. During the first world war there came a great stimulus to American agriculture. The allies looked to America for food, and agricultural production was speeded up to where the feeding of sixty millions of people in addition to our own population was an accomplished fact.

The result of this temporary prosperity is too well known to require even a brief comment. Heavy investments in land and machinery, the expansion of social utilities, all good and necessary, involved payment under mortgages on the future that became a burden too heavy for many to bear

and terminated in consequent selling out at terrific loss and, in many instances, in moving out. The decrease in farm capital in one decade amounted to twenty billions of dollars. The effect of this economic debacle on rural life must be kept in mind if we desire to understand and help the situation. The passing of the land out of the hands of individual farm families and into the hands of insurance companies and great corporations is a matter of vital concern and must be seen and understood in its spiritual implications.

A second far-reaching change in rural life is in local and national policies. The very success of agricultural technique made overproduction acute in the period following the first world war. Readjustments were increasingly necessary under a regime of commercial agriculture. Agricultural adjustment acts were imperative to bring about some sort of control. We do not like controls, but if some such measures had not been enforced, it is likely that farm people would have been reduced to an even lower standard of living than they were. It was low enough in all sincerity, but it would have been even lower had it not been for some of these controls. Until we have adjusted our total economy so as to enable the masses to have the purchasing power to buy what the farmer is able to produce, over-production will only result in sales prices less than costs of production.

World war II has changed all of this temporarily; it is now in reverse. We are producing much more food with a greatly reduced rural population, and the end is not yet. It is even possible that we may maintain this production for some time after the termination of the war. This will be all to the good, for rural as well as city people. But we cannot expect this program of agricultural production to continue for a very long period after the war. It ought not to continue. To be sure, we must help to feed a ravaged world, but only until such time as the rest of the war-impooverished world can get on its feet. We should be more concerned to help the world feed itself. National policy should be able to bring about a gradual reduction in production and an orderly adjustment in the prices of agricultural products in the home market, so that we will not repeat the tragic experience that followed the last world war. To this end the farm security administration should be sustained.

The third change that must be understood is a change of scale. The old rural community, characterized by a restricted geographical area and its small, compact social grouping, somewhat isolated, is giving way to a greatly enlarged area. The old geographical area is too small to supply the resources necessary to provide the improved institutions now demanded. In this new social area there

is a merging of town, village, and open country. These enlarged communities have come into existence because of the widening boundaries of service centers, the trade community, the school community, newspapers, automobiles, and telephones. This unifying of the larger area of town and country is one of the most drastic changes that has taken place. It offers the way to bring to rural life all the resources now necessary to give the satisfactions of health, education, social and recreational life, also religion.

THESE problems all are reflected in the realm of human relations. How to help people keep ahead of the material and physical universe in its rapid development—this is the basic question. We always have the problem of making the necessary adjustment in human conduct that will enable man to bring spiritual guidance and moral control to bear upon the educational, economic, and social processes of life. Rural life is no exception to the rule. Social developments have been later in arriving in the rural community, but they are here now, and there is not a village or a hamlet that is not affected by these changes.

We are told that our problem is due, in the main, to the fact that we have developed the physical sciences out of all proportion to the advancement of man toward control of these sciences in his own best interests and for the good of society; he has neglected the social sciences and religion. The result has been the destruction of those values in the rural community life that some of us believe are fundamental to a worthy civilization.

These values are primary in a nation's life. Children, the home, the land, and the community, these are values that are to be created and conserved in rural life. The last census revealed that we are still dependent upon our rural areas for the contribution of children. Cities do not re-create themselves. With few exceptions the cities all lost population at the point of birthrate during the last census period. They gained, where they did increase, by the process of the transfer of rural people into the cities.

The Rev. George W. Jones, of Sherwood, Tenn., has made the Church part of the lives of hundreds of mountain boys. Below he watches eight of his boys plant a garden



The home comes next. It is the foundation of all real progress. To maintain the family-size farm, with its home and all that goes with it, is a primary objective to which the nation must give of its time and attention. John Ruskin once said, "That is the richest and strongest nation that can point to the largest number of happy and contented farm homes."

But a tragic thing is happening to the family-sized farm. The family farms are being rapidly abolished, and large corporation farms operated by machinery, with migrant labor, are taking the place of the family farm. This is not in the best interests of community life, religious institutions, or the ultimate life of the nation. The Church should be concerned and conduct a vigorous campaign to maintain the family farms of America.

Then the land, mother earth, is still the determining factor. Wherever a nation has allowed its soil to deteriorate it has gone down on the scrap heap. An impoverished soil means an impoverished people. We have been wasters of the soil and now must pay the price of rebuilding its fertility if future generations are to survive.

The community idea is a religious one. Upon it depends much of the future of democracy, for the community is the unit from which democracy will continue to derive that sharing experience without which democracy becomes merely a word to use on patriotic occasions. There is little hope that democracy can be achieved in our large cities. They are lacking in those community units in which the people can participate. The Church in rural America must then, by all means, become more and more a community institution. Too many churches, alas, are not concerned about the community as such; they exist to preserve and protect their own institutional existence. But according to their own gospel they will have their reward: "For he that saveth his life shall lose it."

There are many values that are still possible in rural life, and they are the kind upon which any lasting civilization depends.

THE role of the Church in the realm of what we have presented must be very clear. In the economic change it is to prepare the people to make the necessary adjustments. We are facing the necessity of modifying our economy to the needs of a democratic order. In other words an economic democracy is now in the making and is fundamental to our political democracy. Rural people need to be informed regarding the problems involved and, in particular, to see their deep religious implications. The Archbishop of Canterbury in a recent article said, "But I do not believe that a federal system can of itself secure justice or even abolish war unless the economic life of men is ordered

on principles more expressive of fellowship than at present. The trend toward war is inherent in the economy of the modern nation. The profit motive has become the dominant motive. It is this which has led to the sacrilegious sacrifice of rural England to urban interests and subjects it to policies framed for urban conditions. It has turned man into an economic animal."

In the realm of national policy the Church again has a mission to perform to rural people. It is largely educative but also involves a loyal cooperation on the part of rural people. They must, however, be fully informed concerning the national program and helped to see it, not in terms of party politics, but rather as a process of human behavior with checks and balances necessary to the welfare of all. This applies in a peculiar way in the realm of the many agricultural extension activities that are now an accepted program in all the states. The Church can help by inspiring its people to cooperate in these important activities, which in turn will help to bring resources to the Church itself. Farm bureau, home bureau, 4-H clubs may all be used by the Church as avenues of education and culture and for community betterment.

In relation to the enlarging community the Church can again be a factor of primary importance. Churches have been the last institutions to make the adjustment. The school, the social life, and other important aspects of rural living have already made the necessary changes, but with few exceptions the Church is struggling along with a unit of life that was designed to meet the needs of the horse-and-buggy community.

The larger parish plan has proved to be a valuable instrument that churches can well use in meeting this need of an enlarged community. The program that was effective for the small-hamlet community having but few interests proves entirely inadequate for the holding together of people scattered over a wider area, who all need the spiritual dynamic to bring them into a coordinated, cooperative unity.

The outpost Sunday school program is an important part of the larger parish movement. It is the extension of the Church that parallels the extension program of other rural agencies and is one of the important elements in a program of service to people who are living in the marginal areas of the community.

In the realm of rural values the Church has a supreme mission of interpretation and activity. Rural people themselves do not appreciate the significance of what they represent in the national picture and the degree to which they may help determine civilization. Moreover, they must be helped at the point of getting more of life's satisfactions out of their so-called "common" things. If rural

life cannot be brought to the place where it will accept these values of childhood, the home, the land, and the community as primary, and as those in which life will find its deepest satisfactions, then there is little to be said. At this point the rural Church has its greatest opportunity. These values are the seed-beds as also the reservoirs of the things of the spirit. Wise and happy is the preacher of the gospel who has discovered these avenues of spiritual strength and is using them.

One word in conclusion. We have said little about religion in the old traditional sense but throughout we have been conscious of the fundamental truths that religion represents, which are

necessary to all we have been saying. All life is sacred. This is the thought that must now possess us. Some of the older religious emphases have lost their once commanding influence. They are not as convincing as once they were. But it is also true that a new and more acceptable religion is arising out of the old. It still awaits the driving force of strong convictions, and the embodiment in formulae and organization that will make for effective action in the life of the rural community. Rural churches must find a way to cooperate in order that those who have the sustaining spiritual faith may work together to make the Kingdom of God a reality in rural America.

The Church and The Farmer

by *Edward King Evatt*

Layman of Flint, Michigan

WE ARE told that one of the objects we hope to attain in the present struggle is freedom from fear. Yet fear we have with us now. It is not that we lack confidence in our ultimate military victory; it is rather the problems which will confront us when that victory is won that fill us with apprehension. Sailors of the British fleet in Nelson's time used to say that re-conditioning a vessel after the fighting was ten times worse than the battle itself. When the present war is over, just such a job of repairing and refitting the ship of state will be ours to perform. Perhaps never before have right thinking and wise choosing been more necessary than in solving the problems which the end of the war will bring.

The Church will miss one of its greatest opportunities and will shirk one of its most serious responsibilities if it does not strike out boldly for a peace settlement not merely politically just, but in accord with the highest Christian principles. This responsibility places the Church in a tough spot. It will not be called in to act directly. It will rather find itself in the position woman occupied before the nineteenth amendment to our Constitution became law. Whatever influence it has must be exerted through moral suasion.

In molding thought and guiding it in the proper direction, the Church can afford to overlook no section of the population. Perhaps with no portion of the American public has the Church lost more ground in the last quarter century than with the rural community. During the formative, pioneer days of our country, the Church occupied a commanding position in the social, moral, and spiritual life of the farm community. With the coming of the automobile, the farmer's horizons broadened,

his social contacts increased, and the gap that set him apart from his sophisticated city cousins was narrowed appreciably. At the same time, the fire and brimstone panorama of the pioneer exhorter began to lose its effectiveness. The farmer began to feel that the religious pabulum offered him was mediocre. Yet he was timid about intruding in the gilded, urban tabernacles where a more superior article was dispensed. The result has been religious attrition, detrimental to the Church and the farmer alike.

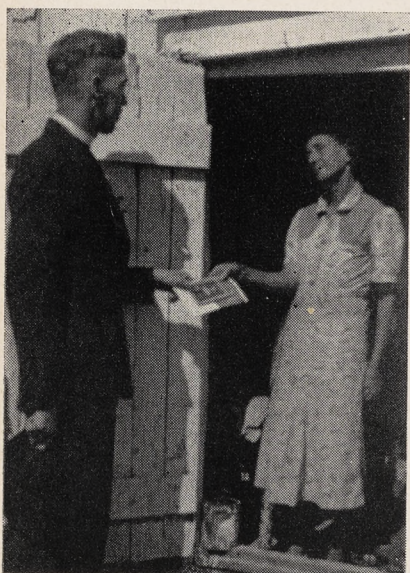
The Church would find the farmer's mind receptive ground for its ideas. Long, sunlit hours of solitary tillage toil, where mechanical operations repeated over and over employ the eye and muscles but leave the mind free, make the farmer's life particularly well adapted to serious thought. If the Church would seek out the farmer it would find there the good ground for the seeds mentioned in the parable of the sower.

THE farmer, moreover, has particular need of the Church. Under the spell of twentieth-century, living-made-easy philosophy, many people may go along for years without realizing that there are situations where only a Power outside themselves may decide any issue. They feel no need for faith, no need for God. Then suddenly the news is blazoned forth that "there are no atheists in the foxholes!" But every year, in every season, from the day he puts seed in the earth to the day of final marketing, the farmer has reason to recognize the eternal verities. He has need for faith and hope; he has need for a God to Whom he can turn for comfort in time of adversity. The Church can bring these things to him. The purpose of this

writing is to say to the Church: "Behold the farmer. The Church hath need of him, even as he hath need of the Church." From the Church he needs direction and guidance, and above all faith; to the Church he can give his allegiance and support in promoting the good works it is attempting to effect.

The Church, however, must go to the farmer; it cannot expect him to come uninvited to the Church. He is not at ease in marble basilicas. He must be encouraged to enter. He is a simple and solitary man who often has a deep distrust of the city dweller. He is more apt to respond to the invitation, "Come, let us reason together," than he is to "Step right along here, old fellow, and we'll lead you straight up to glory!" He proudly objects to being patronized. The Church could do much to dispel distrust between rural and urban people. But to do so it would have to go out to the country and at least make its acquaintance.

The Church should bring to the country a real program which will connect Christian principles and ethics with everyday life. An elderly clergyman in our community used to say there were two kinds of sermons, topical and expository. Topical sermons applied religion to problems of the present day; expository sermons expounded the Scriptures and left the listener to make his own applications, if any. This clergyman inclined toward the latter course; it was safer for the preacher. By following it, he never started anything he couldn't finish. But by following it he also probably failed in what ought to be the highest mission of the minister—to guide his flock in the application of religion to the problems they meet in the course of everyday existence. Country people want, not so much texts that "teach the rustic moralist to die," as guidance that will help the rustic realist to live.



There is an important place for tracts and pamphlets in promoting the work of the church in rural areas

It will repay the Church to reach out to the country. It will find the people there simple, but honest and thoughtful. And, lest we forget, it was among such men as these, peasants and fishermen, that Our Saviour found his most faithful and ardent supporters.

The Hymnal Presents

THE EXALTATION

ALTHOUGH the Roman Catholic Church has indicated a Sunday in October for the recognition of Christ as King, it seems a sounder liturgical practice to continue to associate it with Ascensiontide, and particularly with the Sunday after Ascension Day, when the Collect for the Day emphasizes the exaltation of Christ. The most appropriate Scriptural passage for use in this connection is Philippians 2:5-11, in the happy rendering of the American Revision Committee. One of the hymns in the Hymnal of 1940 is based upon this passage, and is so true to its thought as to be exegetically helpful.

*All praise to thee, for thou, O King divine,
Didst yield the glory that of right was thine,
That in our darkened hearts thy grace might shine.*

Alleluia!

*Thou cam'st to us in lowliness of thought;
By thee the outcast and the poor were sought,
And by thy death was God's salvation wrought.*

Alleluia!

*Let this mind be in us which was in thee,
Who wast a servant that we might be free,
Humbling thyself to death on Calvary.*

Alleluia!

*Wherefore, by God's eternal purpose, thou
Art high exalted o'er all creatures now,
And given the Name to which all knees shall bow.*

Alleluia!

*Let every tongue confess with one accord
In heaven and earth that Jesus Christ is Lord;
And God the Father be by all adored.*

Alleluia!

Amen.

The author of the hymn, the Reverend F. Bland Tucker, is a member of the Commission on the Hymnal. Other hymns by Dr. Tucker have been reviewed in this column Dec. 24, 1942; June 24, 1943; March 30, 1944. The proper tune for this hymn is "Engelberg," but "Sine Nomine" is a good alternative, and where neither of these tunes is available, "Sarum" may be used.

—HOWARD CHANDLER ROBBINS.

The Importance of Agriculture Stressed in Message

Secretary of Rural Work Points Out Origin Of Rogation-tide and its Importance Today

Edited by Lois Remmers

New York: — Rogation Sunday, fifth after Easter, is on May 14th, followed by the next three days of Rogation-tide which are the three days preceding Ascension Day. In line with customary practice the division of domestic missions of the National Council has sent a bulletin to all the clergy describing how Rogation-tide can be observed to the greatest benefit of rural Church work. A part of this announcement contains a special message by the Rev. Clifford L. Samuelson, which follows:

Rogation-tide with its reminder that "the earth is the Lord's" has three deep meanings for today which penetrate far behind the three-fold frequent headlines of new battlefields, individual mass production, and charters of democracy issuing from conferences of world leaders. First of these is that in the scourging of the earth by war man does violence to God not only in the human slaughter but in the destruction of the earth itself. Fertile valleys become barren, sterile shell holes. Man destroys in an instant the soil that God has taken centuries to create.

The second is that the whole war effort and establishment of a lasting peace depend in a real sense on agriculture. "Food will win the war and write the peace" is more than a slogan. Agricultural production underlies industrial production. From the earth comes the fibre upon which is dependent most of industry. Only as the soil is turned and produces can the wheels of industry turn and produce. Also, food is an essential not only for our fighting forces, and we cannot escape our responsibility to be the breadbasket for a famine-stricken world.

The third is that if democracy is to be preserved it will not be on the battlefield nor in peace conferences but in rural community life. Social students point out that the seed-bed of American democracy is the crack-box round table, the town hall and community council. Democracy will be won or lost in the rural neighborhood and small town.

The observance of Rogation Day

had its inception in a calamitous community situation, the devastation of the city of Vienna in Gaul, in the middle of the fifth century, by earthquakes, fire, rioting and looting. The Bishop, Mamertus, called the people to observe a solemn fast and public supplication as atonement for their misdoings and to establish right relationship with God. A part of this religious observance was a solemn processional with chant and litany around the bounds of the whole city.



Here are a number of leaders in the rural work of the Church: the Rev. Ralph Kendall of Eutaw, Ala.; the Rev. Robert G. Purrington of Athens, Ohio; the Rev. W. F. Allison of Belvidere, N. J. and the Rev. Clifford L. Samuelson, secretary of rural work for the National Council. They are officers of the Rural Workers' Fellowship

Today, when man is calamitously devastating the Lord's holy earth, it is timely to stress a religious observance of penitence and to offer our supplications for the blessings of the fruits of the field. In doing so we shall become aware that behind the war headlines is the three-fold truth that "the earth is the Lord's" and man is not to destroy nor exploit it but nurture it; that agriculture underlies all our life and production, and that the preservation of the Church and democratic society depends on vital Christian rural community life.

Chaplain Honored

New Orleans, La.: — Capt. Iveson B. Noland, chaplain, U.S.A., formerly rector of Trinity Church, Natchitoches, La., has received public com-

mendation for outstanding service. His citation, issued over the signature of the Colonel commanding, commends him "for exceptionally meritorious and efficient performance of the essential and arduous duties of transport chaplain . . . which has done much to insure the success of our undertaking."

Bishop Rhea Honored

New Haven, Conn.: — On April 22nd, at a special service in the chapel of Berkeley Divinity School, the degree of S.T.D. was conferred on the Rt. Rev. Frank A. Rhea, '15, Bishop of Idaho, by the Rt. Rev. Frederick G. Budlong, president of the board. The degree was awarded by the trustees of the Berkeley Divinity School two years ago, but this was the first occasion on which Bishop Rhea could spare the time from his work to receive the award.

Massachusetts Convention

Boston, Mass.: — A forward-looking diocesan convention opened in Trinity Church here on April 25th with a service addressed by the Bishops, and followed on the 26th with business sessions. Bishop Sherrill began his charge for the future with severe strictures on the racial and religious intolerance which has appeared in our American life, saying, after mention of the race riots in Detroit and New York: "Such action strikes at the very root of all that is most worthwhile in the life of both Church and state . . . there must be constant education in the true principles of both democracy and Christianity. Here is a problem which calls for firmness, wisdom, and courage." The unparalleled op-

portunity for a pastoral ministry was next presented as Bishop Sherrill itemized the suffering and inevitable dislocations in ordinary conditions of living, enforced separation of husbands and wives for long periods, and the strain upon the children, responsible in large measure for the wave of juvenile delinquency. He said: "As never before, the Church should keep in touch with her people, bringing the moral strength, the comfort and peace and compassion which the Master made so apparent in His ministry to the souls and bodies of men. This is a matter for the clergy in constant and understanding parish calling; but it is also a responsibility of the laity equally." With reference to the current hope of a rebirth of faith, Bishop Sherrill said: "So far as I can see, there is no evidence that we are on the eve of a rebirth of the Spirit. If we assume the contrary without basis of fact, there can be only discouragement ahead. . . . Already there are voices urging the claims of selfishness, and he would indeed be a foolish optimist who would deny that such claims have a large following. The making of a better world will be no easy task." This was reflected in action taken at the business sessions where a resolution was passed referring to that part of the Bishop's sermon at the consecration of the Bishop of Washington, that urged a unique quality of life within the Church in order that inspired and determined men and women therefrom might help the world family of nations to be based upon the brotherhood of men. To that end the Convention expressed unqualified agreement with the Bishop and petitioned the Forward in Service commission of the diocese to consult with him as to the means whereby the parishes might help.

Finger Lakes Conference

New Haven, N. Y.:—The Finger Lakes Conference is to be held this year at the Pleasant Point Club, June 26 to July 7, with the Rev. W. T. Heath of Buffalo the dean and the Rev. Theodore P. Ferris the chaplain. Lecturers: the Rev. C. R. Feilding of Toronto; the Rev. Niles Carpenter of Buffalo; the Rev. Raymond Cunningham of Hartford; the Rev. John Frank of Toronto; Miss Avis Harvey of the Woman's Auxiliary; the Rev. Bradford Young of Manchester, N. H.; the Rev. and Mrs. Percy F. Rex of Binghamton, N. Y., and Organist H. M. Ohley of Trinity, Buffalo.

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Hurry the Order

★ We always have a strange experience when we get out a letter in advance of date of publication of a special number, urging clergy to take bundles for distribution. Invariably we receive many orders after the number is off the press when it is impossible for us to fill them. This has been true of several numbers devoted to Negro work in the Church; to the number of April 27th featuring the service of consecration in Washington; it will be again true, we have no doubt, with this Rural Church Number. All of which is by way of telling you that the feature article in our issue next week on Why Missions Demand Unity by Bishop Azariah of Dornakal, India, is a remarkable one that should be placed in the hands of everyone. But we cannot fill orders for bundles unless they are at our office, 6140 Cottage Grove Avenue, Chicago 37, not later than Monday, May 15th. It means that you have to send in the order at once. The cost in bundles is 5c a copy—sell for a dime.

Church in Germany

Geneva (RNS):—Because of the German Church's increased prestige among Nazi-dominated masses even while the assault against religion continues, it will not only survive Nazi oppression, but will emerge after the war stronger than ever before, according to authoritative information reaching Swiss circles. Three-fourths of Germany's pastors have been mobilized for military service, and many have been killed in battle. The theological faculties are virtually empty, and the problem of providing parish leadership has become increasingly acute. Many clergymen have been forbidden to travel or to preach; many others are imprisoned. Religious instruction in schools has been curtailed. Virtually the entire religious press has been suppressed. Publication of religious books is forbidden, as well as the sending of religious literature to soldiers at the front. A vast amount of church property has been confiscated for war purposes.

But the Church has triumphed because it has been willing to make

great sacrifices for its independence. A religious vacuum exists which must be filled, and the Church is now taken seriously in political, social, and intellectual circles which formerly considered it an antiquated institution. Church attendance is increasing. Thousands are taking part in special meetings dealing with fundamental problems in which religion has a vital role. Evangelization campaigns in industry are bringing new contacts with workers, also attracting young people, particularly army men. Effective church membership is probably stronger than it was ten years ago.

United Church leadership on different occasions has protested directly and indirectly against measures contrary to Christian conceptions in national life. It has spoken out against the Nazi-perpetrated "mercy killings" and other violations of rights. It has denounced the persecution of Jews in sermons as well as in letters addressed to the government, and given active help to Jews and non-Aryan Christians even at considerable risk. While previous Church preaching concentrated on purely spiritual matters, rigidly avoiding political discussion, today the exercise of unrestrained power by the Nazis has led many to understand that the Church must accept its responsibility and proclaim the validity of Christian laws in public life.

There is a readiness in Church circles to recognize German war guilt, but while aware of the nation's responsibility, Christians in Germany are convinced that other nations by sins of omission and commission also contributed to the creation of

A TRIBUTE TO MISSIONS

By Wendell Willkie

This article, which appeared in a recent number of *THE WITNESS* has been made into a leaflet by request.

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THE WITNESS — May 11, 1944

★ **Shrine Mont** ★
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international chaos. Because of a deep-rooted fear of communism and Pan-Slavism there is widespread disappointment in Christian circles that the Western Powers have not come forward with radical proposals concerning the solution of European social and international problems.

Kanuga Conferences

Hendersonville, N. C.:—One conference center that is going to go full blast this summer is Kanuga, located near here. The big event is the adult conference, with which is combined a conference for the clergy and one for college students. Names of some of those giving courses will give you an idea of the high quality of the teaching: Bishop Jackson of Louisiana is the director, with other bishops giving courses being Bishop Gribbin, Bishop Barnwell, Bishop Darst and Bishop Carruthers. Others: the Rev. Daniel McGregor, Miss Charlotte Tomkins, Miss Avis Harvey, the Rev. Maurice Clarke, the Rev. Hamilton West, the Rev. Thorne Sparkman, Mr. Lewis B. Franklin, the Rev. Charles Sheerin — well, maybe that is enough to give you an idea of the quality. Everything is to get under way June 5 with a four day retreat for women, and then

everything keeps going through the summer, with a guest period from July 22 to September 5. You can get all the details by writing the Rev. John A. Pinckney at Clemson, S. C.

Racine Conference

Racine, Wis.:—Another conference that is going ahead as usual is the one held each year here on the beautiful campus of Racine College. The theme is The Christian Fellowship, with three classes each day starting June 26 and running through July 1. The Rev. Osmond Brown, rector of St. Phillip's, Buffalo, is to lecture on The Christian Man; the Rev. Rodger McColl, rector of St. Augustine's, Wilmette, Ill., on the Christian Family and the Rev. William Otto of Trinity Church, Oshkosh on the Christian Community.

Children Do Well

Chicago, Ill.:—The Church school at the Church of the Advent, Chicago, with an enrollment of about 100, contributed \$320 for its Lenten offering this year, exceeding the specified goal by \$20. Under the leadership of the rector, Rev. G. E. Brant and the staff of teachers, the raising of the Lenten offering was employed as a means of making the children missionary-conscious.

Call For Workers

London (RNS):—For two years after the war, Anglican missionary societies will need approximately 800 volunteers, including 300 priests, over 50 men and women doctors, 100 nurses, 200 teachers for schools, colleges, and universities, and 40 laymen and 60 women for pastoral and educational work. "We can only win the peace if in our own people generally there is a spirit more eager to serve and give than to get and enjoy," the Anglican Archbishops declared in a joint statement. "We must enter on the days of peace in a spirit of dedication as complete as that which has upheld us in the days of war and our outlook must be worldwide." Radiologists, medical auxiliaries, and experts in agriculture, economics, and social welfare are in demand.

Shrine Mont Seminar

Orkney Springs, Va.:—The annual Shrine Mont seminar for clergy will be held from July 17th to 28th. Attending bishops and clergy come usually from a score of dioceses, and often members of their families accompany them to share in the congenial fellowship of the vacation season which extends from May

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Name

Address

through October. Leading the faculty is Presiding Bishop Tucker, as usual, for several lectures — this time on through world evangelism to world fellowship in Christ. Bishop Walker of Atlanta will give a full ten lecture course, as do the faculty generally. His course will be on Faith. The Rev. Gerald F. Burrill of the Forward Movement, lectures on Christian Fellowship. The Rev. Wm. C. Roberts of Maryland gives a stimulating and scholarly course on current religious issues in theology. The Rev. Edmund J. Lee, Rector of Chatham Hall, Virginia, — formerly for quarter of a century a missionary in the heart of China, will be chaplain. Evening lectures of the Seminar are held in Art Hall and are open to all Shrine Mont guests.

Lectures At College

Washington:—The Rev. Roland F. Palmer, whose story of rural work is reported on page five, was the lecturer at the College of Preachers, April 27-29. His story was received with enthusiasm.

Church Consecrated

San Angelo, Texas:—Bishop Seaman of North Texas consecrated Emmanuel Church here on April 23rd. It was erected in 1929 at a cost of about \$58,000 and is a fine gothic structure. The present rector is the Rev. Philip K. Kemp.

Dr. Edmunds Dies

Clinton, Conn.:—The Rev. Charles C. Edmunds, professor at General Seminary from 1906 to 1929, died on April 29th at his home here. He was 85 years old.

Bishop of Honduras

Bergerville, B. H.:—The Archbishop and bishops of the province of the West Indies have chosen Dean W. J. Hughes of British Guiana to be the bishop of British Honduras.

Chaplains Appointed

Boston:—The army and navy commission announces appointment of the Rev. E. L. Malone of Bay City, Texas, and the Rev. Ralph Markey of Oriskany, N. Y. to be chaplains. The Rev. H. W. Frick of Point Pleasant, N. J. has been "relieved from

duty" and the Rev. St. Julian Simpkins of Summerville, S. C. has been separated from the service as physically disqualified. The following have been promoted from 1st Lt. to Captain: W. M. Bennett, G. H. Caution, Max Foresman, J. S. Letherman, W. D. Pollock, E. W. S. Scully, Paul D. Wilbur and William T. Young.

D-Day Plans

Buffalo, N. Y. (RNS):—Chimes of St. Paul's Cathedral will ring out with "Onward, Christian Soldiers," when news of the invasion reaches this city, it was announced, as Bishop Cameron J. Davis ordered the ringing of all church bells at that time to summon the people to prayer. The "invasion chimes" will continue with the playing of other airs for 15 minutes, ringing every hour thereafter to announce the beginning of prayer services. This will continue for the first day of the invasion.

Bishop Roberts

Philadelphia:—Bishop Oliver Hart announced to the convention of the diocese of Pennsylvania on May 2 that Bishop W. P. Roberts of Shanghai had accepted an invitation to assist in the diocese for a year, commencing in September. This is made conditional that conditions will not make it possible for him to return to his own diocese during the period.

Kansas Convention

Emporia, Kas.:—Floods forced the diocese of Kansas to postpone its convention from April 24 to May 1 when it met here at St. Andrew's. Bishop Fenner reported an increase in communicants during the seven

years of his episcopate from 8,376 to 10,037. The business was largely routine.

Laymen Meet

Cleveland:—Laymen of the diocese of Ohio held a conference here April 26 with fifty parishes represented by key-men. There were addresses by a number of leaders on the importance of laymen's work, including one by Bishop Beverley Tucker.

Albany Convention

Albany:—Bishop Oldham told the convention of Albany on May 2 that the Church could not lag behind in a matter of simple justice in commending social security for lay employees. He also spoke strongly in favor of Church unity and likewise stressed the importance of action now for the solution of post-war problems. The Rev. H. W. B. Donegan, rector of St. James, New York, was the preacher at the convention service held at the cathedral.

South Florida Convention

Lakeland, Fla.:—Bishop Wing, addressing the convention of South Florida, held here April 25-26 at All Saints', pointed to the phenomenal growth of the Church in the diocese in the past year, and the marked progress in reducing parish debts. The most important action taken was the setting of minimum pay for the clergy in missions. It came after a lay delegate stated that his parish paid their minister less than he pays his truck drivers.

Oppose Conscription

Elkhart, Ind. (RNS):—The Elkhart council of Church women has

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voted to support a resolution adopted by the Elkhart ministerial association protesting enactment of the May Bill, which provides universal military or naval training for all men. The Council also voted to oppose any other legislation for compulsory military training.

Mortgage Burned

Minneapolis:—On April 30, the \$60,000 mortgage on St. Luke's Church was burned at a special service to commemorate the removal of the last \$5,000 of debt. The mortgage was assumed in April, 1924, when the present building was erected. The address at the service was given by Bishop Stephen E. Keeler following which the mortgage was burned by the rector of the parish, the Rev. Frederick D. Tyner, and two wardens, with a taper lighted from an altar candle.

Aid Japanese

Minneapolis, Minn. (RNS)—Work of several individual denominations ministering independently to Nisei and first-generation Japanese here has been co-ordinated through organization of the united Christian ministry to re-settlers. Organized by Minneapolis Church federation, the committee seeks to give pastoral

ministry to the Nisei and first-generation Japanese as they arrive from relocation camps, and also to urge the re-settlers to join churches in their communities.

Service for Americans

London (RNS):—A series of services for United States air force chaplains were conducted at Saint-Martin's-in-the-Fields by Dr. William Temple, Archbishop of Canterbury. The Archbishop praised the British people for their ready response to Winston Churchill's appeal for "blood, toil, tears, and sweat," and, commenting on strike troubles, said these were trivial when compared with the great spiritual issues involved in the present conflict.

Hostel for Evacuees

Brooklyn, N. Y. (RNS):—Endorsed by church leaders and groups, and protested by residents of the neighborhood, a hostel for the relocation of Japanese-American evacuees is scheduled for opening here May 10, sponsored jointly by the Church of the Brethren and the American Baptist home mission society. Defending the project in the face of strong resident opposition was Bishop De Wolfe of Long

Island, who declared that the public should be fair to all racial and national groups, regardless of the hatreds caused by war.

Laymen's Work

South Florida:—Under the leadership of the diocesan committee on laymen's work, one of the most successful conferences ever held in the diocese occurred April 24th, in Lakeland, Florida. This conference preceded the annual convention. The chairman of the committee, Mr. Dan B. Weller of Auburndale, presided, and Mr. Morton O. Nace, executive secretary of the committee, had charge of the program. As a result of the conference the committee will present a definite program for the diocese to become effective in September. Other members of the committee include: Ted Prosser of Leesburg; Fred T. Saussy, Jr., of Tampa; Lynn Nicholas of West Palm Beach; Gordon B. Knowles of Brandenton.

Hat's Off Department

New York:—Our hats off to *Time* for the excellent story of the Archbishop of York in the April 17th number, and also to *Life* for the tip-top spread of pictures of the consecration of Bishop Dun in the number for April 29.

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prefer the new *granulated* form. Cau-
tion, use only as directed.

page eighteen

**Notable Rural Work
Done in Province of Ontario**

(Continued from page 6)

to everyone. The money so obtained
was used to give medical, dental or
optical service, or else to buy the
material needed to build, repair or
improve the little churches. Even
when medical help was given it was
always on a self-help basis. "If you
can get four dollars towards Nellie's
glasses we will pay the rest out of
the Sunshine money." Thousands of
dollars have been realized from the
Sunshine sales.

An ancient magic lantern and a
hotch potch of slides of very early
vintage did a good work in the early
days. A gasoline lantern gave the
necessary light. Now electric light is
available in a few places, and the
fathers have a movie projector
ordered. Educational and religious
pictures all had an appeal to people
who had so little to give interest to
their lives.

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sermonettes. This goes into every
home so that even if there may be
no service in a mission on a certain
Sunday, there is a reminder of re-
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reached its six hundredth issue.

(This story of a notable rural
Church work will be continued in
our next number.)

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THE WITNESS — May 11, 1944

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.

HOWARD CHANDLER ROBBINS
An Editor of THE WITNESS

It seems to me that the controversy concerning the bombing of German cities would be clarified by a more careful use of terms than as yet has been evident. The question raised by Lord Lang and the Bishop of Chichester had to do not with bombing in general but with indiscriminate bombing. If so construed, it is addressed to the consciences of non-pacifists quite as much as to those of pacifists and should be debated by them upon its merits.

A report which has been recently released concerning the strategic use of our airpower bears upon the matter. The battle which is being fought in the air is for supremacy in the air. The Luftwaff must be driven from the skies in preparation for the coming invasion. This battle is being won triumphantly by the Allies chiefly by means of precision bombing of military targets, such as airplane factories, transportation centers, and the like. For this precision bombing our men are being superbly trained and splendidly equipped. It is so effective a method of attack that German production of fighter planes has been crippled by it, and has even been described as having become a "mere trickle."

In view of this fact, precision bombing which includes area bombing when the entire area bombed is a proper military objective, provides at least one answer to the question under consideration. But where areas are larger, and include hospitals, orphan asylums, art galleries, churches, and residences of persons not engaged in the war effort and perhaps even anti-Nazi in their sympathies, the matter is quite different. It is well for Christians to bear in mind a great saying of Grotius, the founder of international law, that the sword of retribution shall not be used for indiscriminate slaughter.

* * *

LT. COL. CLEVELAND B. COE
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Dr. Prichard's review of A Prayer Book Manual in THE WITNESS of April 6th is so interesting that I intend to order one and doubtless others will be moved to do so likewise. He suggests that the Manual should say more about the use of the Prayer Book at children's services. May I add "and soldiers' services," meaning services held by Episcopal chaplains for their units, in which the proportion of those familiar with our liturgy is small or non-existent. Why will not our leaders realize that the Prayer Book is extremely confusing to the uninitiated? I would not change it for use in a regular parish, but why did the army and navy commission issue a practically standard Prayer Book and expect it to be used by men of any or all denominations? Why not recognize the fact that chaplains and missionaries have to celebrate Holy Communion and read Morning Prayer with those who cannot follow the service as set forth, with its many optional alternatives and omissions. Of course the selection of epistle and gospel would have to be explained but all other alternatives could be abolished

and a printed form provided to be followed word for word all the way through without rubrics or other small-type interpolations. I have too often seen strangers close the book in despair and put it down. No doubt all this comes too late for action but I still have hopes, inasmuch as some such book would be of great value to mountain and other missionaries.

* * *

CHARLES L. TAYLOR
Dean of Episcopal Theological School

I thought THE WITNESS covered the consecration of Angus Dun as Bishop of Washington admirably. I enjoyed reading the news stories and the articles very much.

* * *

WALTER MITCHELL
The Bishop of Arizona

"The Wacs and Waves'll Win the War," but? Who will win the Kingdom for our Lord? According to a report from the Church Missions House, FORTY WOMEN are needed to fill vacancies, not to speak of new places which should be filled, AND NO CANDIDATES OR VOLUNTEERS! Talk about going to foreign places, right here in Arizona we have a foreign field among a pagan people and we need THREE WORKERS. Who will win the Kingdom while the Wacs and Waves are 'winning the War'?

* * *

FREDERICK E. KIDDER
Layreader, District of Puerto Rico

I want to thank you for publishing the one hour service for Good Friday. Somewhat modified and translated into Spanish we used it here at Holy Cross Mission, Los Rabanos, and had a record attendance with many expressing appreciation afterward for the helpful service.

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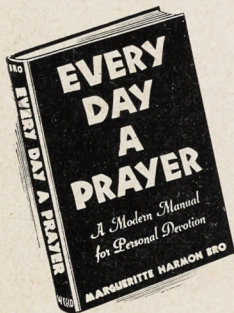
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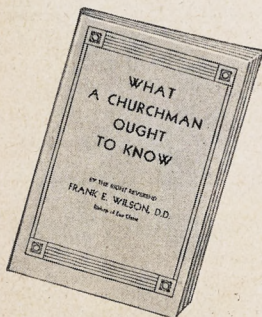
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