

# THE Witness

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Spencer, Samuelson, Dietrich, Sprouse & Cochel

THE RURAL WORK OF THE CHURCH

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For Christ and His Church

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## STORY OF THE WEEK

# Ministry in Rural Areas Vastly Expanded

**An Elaborate Program Has Been Developed  
Under Leadership of Mr. Samuelson**

★ Contrasting vividly with the sum of only \$600 in the budget for rural work in 1940, the proposed budget of \$77,150 for 1949 offers convincing evidence of the Church's determination to vitalize its ministry to rural people. The proposed budget, which is the sum set by the General Convention, also reflects the confidence the Church has in the lines along which the national rural program has been developing in recent years under the direction of the Rev. Clifford L. Samuelson, associate secretary for Domestic Missions, who with the Rev. George A. Wieland, director of the Home Department, has been spearheading the Church's advance into rural areas. For the past two years, Miss Elizabeth A. Rhea has been assistant secretary for rural work.

The 1949 budget figure is entirely for field work, for staff salaries and central office expense are carried within the general budget of the division of Domestic Missions. Of the budget, approximately fifty per cent is designated for established rural field projects and for grants to supplement local funds for developing new fields which show high potentiality of demonstrating effective rural Church extension. Included in the present established projects is the year-round field work of the national town-

country Church institute, Roanridge, diocese of West Missouri, regional and provincial training centers and demonstration fields in a considerable number of dioceses and districts which are making strategic advance into new rural communities.

Next major category of disbursements is the \$21,000 which goes toward additional education of clergy, seminarians and women trainees in sound policies and methods of town and country Church work. Through the national conference on rural work and the twelve regional rural conferences more than 300

clergy are annually enrolled in short courses related to the Church and the rural community. Most of these short courses are made available at state colleges and universities. This budget item aims to cover from one-third to one-half of the expenses of clergy attending these courses, most of whom are in the rural field. In addition to improving methods of work, this in-service training affords opportunity for contact and fellowship with other Church leaders and provides a boost in morale in these men, many of whom work in definite isolation from the Church as an institution.

For a few selected clergy who have demonstrated their proficiency and consecration in the rural ministry and who are qualified for study toward advanced degrees, scholarship grants are available for year-round graduate study. Thus, within clerical ranks, is developing a group of men who are not only experienced rural pastors but who also have a sound technical knowledge of rural sociology and rural community life.

To stimulate seminaries to provide lectureships and regular courses in the rural Church, the rural budget includes an item of \$3600 to assist theological schools in paying rural specialists for special lectures, seminars and, in two cases, regular course work by a full time faculty member in the field of the rural Church.

Among the major educational activities along rural Church lines, has been the development of the student rural field service. This provides opportunity for seminarians to obtain a constructive experience in rural Church work during the



William Davidson of Montana and John Baden are two young clergymen who specialize in the rural ministry.



# EPISCOPAL RURAL CHURCH NEWS

summer periods of their seminary years. Developed slowly through recent years, this now provides practical training in the rural ministry for more than 100 seminarians and women trainees at an annual cost of \$10,000 to the rural budget. The students are enrolled in either the group projects of the rural training institutes or in extension centers throughout the Church.

The sum of \$6200 in the budget is used for assisting in the development of rural programs and organization on a provincial basis. At present Provinces I, V and VIII have a provincial organization and work. Other areas are in process of developing rural departments with either voluntary or part-time leadership. Related to the development of diocesan and provincial plans of rural work is the service which the division of Domestic Missions provides dioceses and districts in making thorough surveys of their areas with a view to the adoption of new policies, realignments of field and other measures for strengthening the rural ministry. The division of Domestic Missions not only provides technical guidance and field assistance in such studies, but includes in the rural budget an item of \$3600 to assist in partial payment of the expense of the survey.

The rural service grant item in the budget makes provision for a number of financial grants of from \$200 to \$400 each to rural clergy who on recommendation of their bishops should be given recognition for the distinctive ministry they are fulfilling in the rural field. These grants are not considered as salary or travel subsidies for the latter are properly the responsibility of diocesan or district budgets. The rural service grant provides recognition

of exceptional service in the rural fields and acts as an incentive to longer tenure.

The rural budget designates \$6450 to be used for promoting information about the rural field throughout the Church and for the publication and distribution of literature helpful to rural clergy. Among the educational and promotional activities is the production of the colored slides in the Cross and Plough series which illustrate various aspects

tional \$30,000 in the rural budget in 1949 to meet the many opportunities before us to strengthen and extend our rural work," comments the Rev. Mr. Samuelson concerning the outlook for the coming year. "Instead of this, we are faced with a cut of from \$15,000 to \$20,000 due to the Church's failure to meet the budget set by General Convention. The future strength of our Church and our contribution to a Christian



Students learn techniques of surveying communities in the student rural field service program.

of needs and opportunities in the rural areas and methods of rural Church work.

Because in rural areas a high degree of Church cooperation and mutual understanding of various Church bodies are essential, the budget includes grants toward the work which is done through the committee on town and country and the migrant committee of the Home Missions Council, the Christian Rural Fellowship, Agricultural Missions, Inc., Home Prayers and the Council of Southern Mountain Workers.

"We could well use an addi-

America depend in large measure on going far beyond present gains toward vitalizing our ministry to those in small towns and open country. But there are other needs and opportunities within the Church quite as immediate and compelling as those in rural areas. If the giving of the Church to its total program permits us to hold the rural budget for 1949 at the figure set by General Convention, we shall be grateful. With this sum, we can continue to guide the Church to fulfill with more zeal, consecration and efficiency its rural ministry.



## Rural Workers' 25th Anniversary; To Employ Executive Secretary

Back in the early twenties a group of leaders in the Church got together to do something about the further development of town and country work in the Episcopal Church. They attended the town-country leadership training school at the University of Wisconsin, and while there met together as a national conference of the Episcopal Church on rural work. Out of this effort there was born the Rural Workers' Fellowship of the Episcopal Church.

The purposes of the Fellowship are as follows: 1) to promote the interest of the whole Church in developing an effective ministry to town and country areas; 2) to increase fellowship among rural workers and those interested in rural community life; and 3) to aid the National Council in its program and its services to rural workers.

The idea of a fellowship for rural workers caught the imagination of the Church and the membership grew. Officers were elected; and the "Rural Messenger."

The Rural Workers' Fellowship has been instrumental in working with the division of domestic missions of the National Council in developing various phases of the new national program for rural work. Through the medium of the "Rural Messenger" information regarding national rural policy has found its way into every section of the country. Rural workers have been brought together in fellowship and for the mutual exchange of ideas. Urban workers and Church leaders have gained a new vision of the importance of this work and have given it great support. A new interest has been stimulated in the observance of certain special occasions native to rural life, such as Rogationtide and the Harvest Festival. The Rural Workers'

Fellowship has become affiliated with the Christian Rural Fellowship, interdenominational and international, and has thus brought the members into fellowship and cooperation with rural workers everywhere. Through the Fellowship the best literature on town and country work available has found its way into the hands of our rural workers. Among recent developments are the establishment of provincial and diocesan fellowships, affiliated with the national organization.

In June 1949 the Rural Workers' Fellowship will observe the twenty-fifth anniversary of its founding with a special meeting at Roanridge. This meeting will mark a milestone in the life of the fellowship. Some of the founders, it is hoped, will be there. Special awards will be given for outstanding service in the rural field. Most important of all there will be launched a drive to raise funds for the employment of a full-time, paid executive-secretary.

Up to this time all the work of the Fellowship has been carried on by the voluntary activities of the officers, and the members of the division of domestic missions have given liberally of their time and talents. The time has come, however, when it is felt that the work has grown to the point where neither voluntary labor nor the National Council should be asked to do this work. During the year of the silver anniversary the goal of the fellowship is to raise \$5000. This, in addition to funds already assured, will make it possible to obtain the services of a full-time executive-secretary to maintain the much needed work of the fellowship. At a recent meeting of the board of directors it was decided that the following would be the major projects of an executive-secretary:

- 1) To promote the Rural Workers' Fellowship nationally, in the various dioceses and districts, and among lay persons;
- 2) to assist in the promoting of town and country work on all of the above levels;
- 3) to be responsible for publicity of the fellowship in the Church and secular press and to edit the "Rural Messenger";
- 4) to arrange the program of the annual meeting of the Fellowship and to see that representatives are present from as many provinces, dioceses and districts as possible;
- 5) to coordinate the work of the fellowship with the program of the division of rural work of the National Council;
- 6) to act as a clearing house for good ideas and plans for work in town and country churches.

Every person in the Church, lay or clerical, interested in town and country work may be a member of the Rural Workers' Fellowship. This membership properly should include a large number of men and women in urban centers who, although not living or working in the country, see the value of the work and wish to help support it.



Dargan Butt, whose article on rural Church work is a feature in this number.



# EPISCOPAL RURAL CHURCH NEWS

## INSTITUTE IS TRAINING RURAL MINISTERS

By

WILLIAM B. SPOFFORD, Jr.

★ Iona, Sigtuna and Communité de Cluny are some of the experimental Christian communities in Europe aimed at making the Christian imperatives more relevant to contemporary society. For the most part, they have sprung up out of the challenges presented Christianity by a chaotic world depression in the thirties and the material and human waste of a world war — catastrophes which a nominally Christian world was powerless to stop. By and large these movements are based on the rural life and seek to relate men, as social beings, to the soil and the natural processes of production. Fundamental in their philosophy is the conception that modern culture has divorced Christians from an awareness of their dependence on and responsibility for an ordered community living. Therefore, these dynamic movements seek to bring Christians together to manually work, mentally study, and prayerfully worship so that they, in whatever field of work they may be employed, might have the true Christian community as the central ideal.

The philosophy of the Town-Country Church Institute, centering around Roanridge Farm in Parkville, Mo., appears to have sprung out of the same social demands which inspired these European groups. Now in its fourth experimental year, under the division of Domestic Missions of the diocese of West Missouri, the institute carries a year-round program of rural community living and mission work in the Missouri river valley north of Kansas City. During the winter, a staff of one priest, two Church Army cap-

tains and a woman Church worker cover the field, holding services, establishing Sunday schools and organizing communities. In the summer, students from every seminary and women's training center of the Church carry on an intensified work in this area in order to become acquainted with rural Church work. This year, for the first time, the program has been accepted by the seminaries as a regular part of the students' training in pastoral work, even as clinical pastoral training was adopted several years ago.

The work at Roanridge received its impetus in 1942 when Mr. Wilber Cochel, churchman of Kansas City and retired editor of the Weekly Kansas City Star, offered his farm and life estate to the Church as a training center for rural workers. Basic in his decision and in the terms of acceptance of the

Church, were two ideas: 1) Most major church groups have failed to provide enough well-trained, consecrated ministers truly qualified to serve well in rural areas where community life has been disorganized by soil and soul erosion; 2) Training of a strong ministry for rural areas requires church leaders to have first-hand and scientific experience and association with farm families, agriculture, rural community life and the distinct problems associated with them.

The training program, as developed by the trustees of the Roanridge Rural Foundation and as carried through by the Rev. Clifford L. Samuelson, is basically work-centered. This means that students at the institute are expected to put "blood, sweat and tears" into a real experience of rural living and that, through community



A conference for the evaluation of Church Rural Work was held recently at the Bishop's House, Boise, Idaho. At the right seated at the card table is the host, Bishop Rhea, with George Weiland, head of the Home Missions Division, facing him. In the door is Richard D'Easum, newspaper man, with Bishop Dagwell of Oregon in the easy chair. Bishop Lewis of Nevada is in the center and beside him, standing, is Leslie Rolls, rector at Twin Falls, Idaho. Chancellor J. L. Eberle of Idaho, in the light suit, is next, with Bishop Lane Barton of Eastern Oregon beside him. Seated on the davenport are Dean Harold Gardner of Boise and Layman S. W. Moon. The national director of rural work, Clifford Samuelson, took the picture.



evaluation of the work done, a more efficient and realistic program for Church expansion and work in rural fields should be developed.

A fundamental part of the institute's work is done in extension centers where major rural problems are given more intensive study. For instance, an extension service in soil conservation and community resources was run in Shenandoah, Iowa; another in intercultural rural life was conducted amongst the Navajo Indians at Ft. Defiance.

This year, the work at Roanridge emphasized community surveys and comprehensive census work in an attempt to judge exactly what was the nature of the field in which the institute was working. This sociological study was conducted in a professional manner entirely by seminary students and women church workers. As a result of this study, for the first time the institute is prepared to attack the area using all of the best techniques of modern social study.

The summer work of the students is truly comprehensive. Following two weeks of indoctrination in the work of the rural Church, they are sent out into various work areas in teams. Some of their activities include surveys, fanning wheat, digging privies, studying rural sociology, learning about erosion control, conducting daily vacation Bible schools, organizing community and parents' nights, pastoral calling, driving tractors, clearing long abandoned graveyards, visiting stock-yards and meat processing plants, taking services in rural community churches, and perhaps most important, learning what type of people make up rural America.

Many of the students in attendance at the institute probably will not enter the rural ministry. However, the experience should not be wasted. The rural field is still the great "feeder-belt" for urban life. Not

only does the urban worker's food come from the farm, but for the most part, city dwellers have moved to the country, bringing with them many of the strengths and weaknesses of the rural character. For this reason, the director of the institute feels that all students can receive a positive and helpful experience at the school.

The program is definitely experimental and has some wrinkles to be ironed out, but as analysed by one of the students, the value of the program lies in the fact that "many of these rural people have never heard of the Episcopal Church. But they get acquainted with it through us. They see us get out and work in the fields or on their own Church buildings. We show that as Christians, we are truly concerned with them and their children. We bring something new and real in social and religious experience to them. And we get something entirely new in experience ourselves. We become aware that our Lord took little children seriously; that he walked the dusty roads and that the common people heard him gladly. We discover the imperative of prayer in our own lives. We have to discover our own spiritual power and not lean on the Church. It's a thrill to have our Church show that it can really identify itself with the men and

women who grow the wheat that goes into the bread we offer at the eucharist."

## COMMUNITY SURVEYS ARE HELD

★ The determination of the Church to adjust its policy and work on a basis of factual data is shown by the increased emphasis being placed on scientific studies of communities and areas. During the past two years the division of domestic missions of the National Council has assisted in comprehensive surveys in Montana, Idaho and Eau Claire. The diocese of Georgia and South Florida are currently involved in self-surveys under the technical direction of the division.

Of particular significance is the year survey recently begun in Central New York. Prof. Wm. V. Dennis, formerly of the department of rural sociology of Pennsylvania State College and long a proponent of extending the Church's work in town and country areas, has been placed on the staff on a full time basis for this diocesan wide intensive study of the Church's work.

Back of these studies is the realization that with its limited resources of men and funds, the Church has an obligation to be efficient in maintaining its ministry.



Bishop Rhea of Idaho and Bishop Lewis of Nevada chat at a recent conference on rural Church work.



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## TOWN, COUNTRY GROUP HEAR PAUL LANDIS

★ Keynoter of the fifth annual convocation on the Church in Town and Country meeting in San Jose, California, November 9-11 was Dean Paul H. Landis, of the college of agriculture and head of the department of rural sociology of Washington State College. Loss of social controls once exercised by the Church in rural community life succumbing to a growing secularization was graphically described and analyzed by Dr. Landis in his address opening the convocation. "The most significant transition has come in the shifting of the first loyalties of the people of the neighborhood and community from the Church to the school," stated Dean Landis. Also, "The rural Church has lost its welfare function to the secularized social welfare services of civil authority. It has also lost much of its control over the family and marriage to civil authority."

Dean Landis blamed the widespread secularization of rural population on large scale migrations to urban areas, which enable country people "to escape the constant surveillance of the pastor and Church folk."

"I would suggest," he said, "that the seriousness of man's religious belief is to be a considerable extent measured by his mobility probably even more so is his loyalty to the Church. Those who are anchored in a community for a lifetime, by and large, are probably more serious and more devoted in their Church duties than those who move frequently."

He said another major force in weakening social control "is the shift in attitudes toward authority." In this connection, he said that people of the Western world have gradually shifted

from a sacred view of authority to a secular view.

Among the problems that have emerged from the relaxation of social controls he listed 1) problems of a personal adjustment experienced by rural youth, 2) a lowered rural birth rate, and 3) the decline of the Church to a place of secondary importance in the community.

"I fear that few rural and small town churches have an adequate system of follow-up for their young people as they migrate to large towns and cities," Landis said. "Exchange of information between the old pastor and the new pastor is inadequate. It is likely that a fairly high percentage of farm youth are lost to the Church at the time of their first migration."

"By a more systematic and business-like approach to the problem through a system of case history and card file exchanges or other such means, they might be saved to leadership in the urban Church."

Dean Landis said that both Church and school "have an obligation to help prepare young people for the transition from rural to urban values without losing their orientation to the forces of social control."

"The Church faces the particular challenge of seeing that the guiding and regulative force of religion is kept alive in them after they have shed the protective controls of their rural locality," he concluded.

The Rev. Ross W. Sanderson, director of research for Congregational Christian Church, emphasized the need for co-operative action among Church bodies for maintaining an adequate ministry in the smaller communities. "Little churches, like little nations, are strangely helpless; unless they act together, they are undone."

The necessity for Christian education again to be fulfilled

in the home was the plea of the Rev. John B. Ketcham of the International Council of Religious education. "Nowhere else may religion be taught so easily and with such abiding results as in the home," he said. "Parents teach religion by what they say and do and are. The home is still the most influential teacher, but its teaching is too seldom definitely and effectively Christian. In all too many cases today, the home has virtually abdicated as a purposeful Christian teacher. Most of the responsibility has been shifted to the Church."

In this connection he warned that the best Church school could not take over the whole job of Christian teaching, but could only supplement the influence of the home.

Fifty clergy of the Episcopal Church participated in the convocation. Bishop Walters, San Joaquin, acted as chairman of the commission on the town church and spoke on the panel on training for better rural work. The Rev. John R. Pickells, chairman of the town and country department of the diocese of Chicago, was the National Council's representative; and the Ven. Wm. F. Bulkley, chairman of the rural commission of the eighth province was in charge of the Episcopal sessions.

## THE PICTURE ON THE COVER

★ Prince Peter Claymore is the prize of the herd at Roanridge Farm, the center of the Town-Country Church Institute in Missouri. The other males in the picture are Bishop Spencer of West Missouri; the Rev. Clifford Samuelson, director of rural work of the National Council; Layman Roy Dietrich, an attorney of Kansas City; Dean Claude Sprouse of Kansas City, and Layman Wilbur A. Cochel, newspaper man, who gave the farm to the Church.



# EPISCOPAL RURAL CHURCH NEWS

## RURAL FIELD SERVICE EXPANDS PROGRAM

BY ELIZABETH RHEA

Of the National Dept. of Rural Work

★ Bibles and blisters characterize the summer life of a seminary student enrolled in the national student rural field service program. Bibles because evangelism is the heart of the work — blisters because learning to live and work with farm people is their method of evangelism.

Believing that practical experience in town and country work under the guidance and supervision of qualified rural leaders is of prime importance to future clergy and women workers, the student rural field service program was given official recognition as part of the national rural program in 1945. Prior to this time a few students had been placed in missions as summer supply without initial training and without supervision.

The program today is organized on the basis of a three-week intensive training period at a central institute, followed by six weeks field work in an extension center. The total experience for the student culminates in a final week for critical evaluation of the entire summer. At the present time there are two institutes providing orientation sessions. The national town-country Church institute is the national training center and is located at Roanridge, Parkville, Mo. The southern rural Church institute is the southern rural training center in Valle Crucis, N. C. Students attending the national town-country Church institute go to mid-west and western states for their field work, while those attending the southern rural Church institute work in the various southern states. Plans are being made to establish similar training centers on the

east and west coasts to serve those sections of the country.

This past summer 119 students, representing every seminary and women's training school, participated in some phase of this training program.

Following the orientation, 10 students went to the Good Shepherd Mission, Ft. Defiance, Ariz., and Farmington, N. M., to serve in the intercultural rural Church institute among the Navajos. This work was under the supervision of Mrs. Robert Rosenthal (formerly Betty Clark). Others went to the Iowa rural Church program under the leadership of the Rev. Henry Robbins. This latter program emphasized modern soil conservation control and the importance to Church leaders of knowing and understanding these methods. It was made possible through the whole-hearted cooperation of the regional United States soil conservation office. Individual students went to the dioceses of Oregon, Salina, Montana, Nebraska, Northern Michigan, San Joachim, Utah, Oklahoma, Arkansas, Bethlehem and Central New York for field work. Special training was given students in Maine and Vermont. A number of students were given special assignments in the migrant program of the Home Missions Council.

The most competent leaders in the fields of rural sociology, rural Church methods, conducting and teaching daily vacation Bible schools, community surveying, modern agricultural practices, rural community resources, give lectures and seminars to the students.

Extension centers for this work are selected on several grounds. Primarily, a field is chosen because the student will be working in close association with a priest who understands town and country work and who is able to give expert guid-

ance to the student. The expense for each student is shared by the local field and diocese in which he works and the national rural budget. The training and field program for 1949 will be considerably modified from past years in accord with the policy of constant adjustment based on the growing experience of those responsible for this type of clinical training and the needs and opportunities provided by the field. Application for any town and country field of work to serve as an extension center of the student rural field service program may be made to the Rev. Clifford L. Samuelson, national director.

June 17 through July 7 are the dates for the 1949 orientation sessions in both of the institutes.

## POLICY GROUP TO MEET FOR RURAL STRATEGY

★ With area meetings already held in the eastern, mid-western and western sections, the General Convention's joint commission on rural work has scheduled a session for the entire commission in Kansas City the last week in January, according to recent notice issued by Bishop William F. Lewis, Nevada, chairman. Charged with defining policy for the national program of rural work, the sectional meetings of the commission which were held at Seabury House, Kansas City, and San Jose were concerned with evaluation of the present program for rural work with a view to the report to be made to the General Convention in San Francisco and adoption of emphases to be made during the 1950-52 triennium. Shortage of adequately trained clergy for strategic rural fields continues to be a major concern of the commission, according to Bishop Lewis.



# EDITORIALS

## Town and Country

THE 1949 proposed national program and budget for rural work which is the Story of the Week in this issue is the outgrowth of a realistic facing of facts concerning the weaknesses which characterize much of the past and some of the present policies and work of the Episcopal Church in rural areas. The point may be well raised concerning the budget that a disproportionate amount of money available for strengthening rural work goes into educational activities. This may be regrettable but at the moment our town and country work is necessary. For some years a considerable amount of money and much energy must be directed toward guiding the Church to see what it has at stake in rural areas. Also the clergy serving in rural areas will continue to need guidance in methods.

Due to the predominant urban character of the Church certain attitudes and practices have quietly and unconsciously entered into its life. Next to the Christian Science Church, ours has the highest percentage of urban membership in relation to total membership of any Church. We may rejoice in the strength, dignity and witness which we show in many cities. But we also need to remind ourselves that quite unwittingly this urban prestige has caused us to place an urban standard of values on the ministry and the Church's work. Unconsciously we have accepted the well established parish with its complex of functioning organizations and group activities as the norm. But we have accepted it not simply as the norm, but as the goal and indeed field for the ministry. With rare exceptions our standard of values as to a man's worth are measured by the size and prestige of the parish of which he is rector. Since eighty-five per cent of our communicant strength is in urban parishes, it is natural that the focus of seminary training is toward the urban parish and that the

average seminarian envisions his ministry as being fulfilled as leader of a metropolitan congregation.

It is this mental set and standard of values for the ministry which underlies much of our Church's weakness in rural areas. It has led us to fail to dignify and support the small church and the rural pastor. It is this habit of thought and resultant action which accounts for the closing of hundreds of our small churches, and the general weakness which characterizes our work in rural sections. Some dioceses have always realized that the Church's life issues from small

churches. Also, in recent years a few dioceses have given major attention to the opportunity and need for strengthening the ministry in rural communities. But for the most part the Church is not yet providing the support in men, training, tools, and money for town and country. The latest tabulation discloses more than 500 unmanned fields due to lack of ordained men. Practically all of these are in rural areas, and being "multiple-stations" for the most part it is conservative to state that there are now close to 1,000 small congregations without pastoral oversight. Or we could quote the statistics from three recent diocesan-wide surveys which disclose that average length of pastorates over a 25-year period were 22, 21 and 19

months, respectively. No Church can have such a turnover and long be a stabilizing influence in the community and with the families it is supposed to serve.

With no attempt to be encyclopedic nor detailed, a few of the glaring weaknesses which confront the Church in the rural field today are the following: (1) Shortage of ordained men and trained women workers. Those conversant with the total picture of the Church's life, attest to the fact that in nearly every diocese vacancies exist due to the shortage of clergy. Many of these places without leadership are established small congregations; many new concentrations of pop-

### ★ "QUOTES"

IT is necessary to develop a Protestant strategy for rural America. The alternative is that decreased rural populations will have declining religious institutions. Our task is nothing less than to rebuild the Protestant culture of America. Out of it has come much of its best blood. As the hillsides are denuded, so is our rural Church culture eroded. We must enlist and train and place in the rural areas better men and women. Then we must put behind them the resources of the whole Church.

—ROSS W. SANDERSON  
Research director of  
the Congregational-  
Christian Churches.





ulations offer opportunities for a ministry to be fulfilled in entirely unchurched areas, but advance work cannot be done without more workers.

(2) Inadequate training for rural Church leadership. Since our urban character and the habit of our thinking of the ministry in relation to baptized, confirmed communicants, has made us think of "constituency" rather than of community. Without any diminution of responsibility for pastoral oversight and emphasis on the ministry of the sacraments, the rural minister to be effective must make a close identification of himself and his congregation to the total life of the community. He needs to acquaint himself with the numerous agencies which are ministering to the welfare of rural people and the up-building of the rural community.

Elasticity and imagination are necessary for adaptation of our ecclesiastical and institutional expression so that people will not feel alien to the Church's teachings and practices. Special approaches in education and promotion must be made if we are to get a response from rural people. We need to know that in many rural communities the educational, intellectual, cultural and economic level is equal to that of the most sedate and satisfied suburban congregation.

(3) Lack of adequate equipment. Poorly maintained buildings, inadequately equipped or even no parish house characterize many rural churches.

(4) Inconvenient and uncomfortable living quarters. Often the houses or living quarters, perhaps even in the parish house or church building itself, afford a minimum of comforts for the minister and his family.

(5) Insufficient travelling allowance. The average rural minister is involved in the "stretch-out," having responsibility for two or more communities. This alone is frustrating since it is impossible to fulfill a proper pastoral oversight. But the injury is aggravated by the fact that rarely is a travelling allowance provided which covers the actual cost of car operation. Obviously he must have a car. With a salary sufficient only for living expenses, he must also purchase a car. Then, because of a low travel allowance, he must pay for its operation from his salary. This means that out of the family budget, he must finance the Church's work.

(6) Salaries are far below the norm of clerical salaries for the Church as a whole. Among the most pernicious fallacies of which the Church is now guilty is that living expenses of rural clergy are much lower than urban clergy. Although true in some areas, in many small towns throughout the U.S. the living costs, with the possible exception of rent, are relatively as high

if not higher than in large cities.

One could go on to list numerous other facts such as geographical isolation, failure to receive any recognition for sacrificial service, the frequent loss and change of active Church families by movement to the cities, a low pension provision commensurate with low salaries—all of which make for a breakdown in morale of the rural minister. But, as stated earlier, the aim of this statement is not to list all the problems nor weaknesses confronting the rural minister and the rural Church. Instead, we wish to point out that the Episcopal Church today is suffering in its rural work because of attitudes and policies which have quietly and unconsciously crept into its life by failure to dignify the rural ministry and to give recognition to the importance of the rural and small town congregation. The national program for rural work is directed along lines which will guide the Church to esteem the rural church; towards winning clergy increasingly to the rural ministry, and to formulate such policies and methods that support for their work will be given generously.

## Rural Work a Reality

BY GEORGE A. WIELAND

Director, Home Department, National Council

THE Episcopal Church can still be described as "urban and Eastern." Eighty-five per cent of the communicant strength is found in city parishes. The geographic center of our Church population is said to be in the neighborhood of Harrisburg, Pennsylvania.

The missionary strategy of the home department has therefore been focused on the needs and opportunities of the town and country field. Surveys in widely separated areas indicated a need for more aggressive rural evangelism. But to evangelize there must be evangelists. The tragic failure of our Church in the town and country areas of American life has been largely due to a shortage—almost a complete absence—of rural clergy. That our active clergy list is still below the level of 1919 helps to explain the neglect of rural fields. We need accelerated programs of recruiting on the parochial level until this major need is met.

Meantime many experimental programs in rural areas have been inaugurated and maintained. An impressive number of our seminarians are annually being exposed to the challenge of a town and country ministry. The values of such a ministry are slowly being recognized.

We not only have a "capacity" for town and



country work—though this has been challenged—we have a positive “genius” for it when proper direction is available. The National Town-Country Church Institute is training the leadership and setting the standards for this work. At long last we are on the way to successful missionary adventuring in rural areas.

We still need men and money to translate a

vision into a reality. We believe that both will be increasingly available as the program unfolds. Under the able leadership of the Rev. Clifford L. Samuelson, aided and abetted by Miss Elizabeth Rhea, we are confidently looking forward to a day when rural work will be a source of pride and of strength in the whole national picture of the Church's work.

# The Episcopal Church and Rural America

BY

E. DARGAN BUTT

Instructor Rural Church Methods, Seabury-Western  
and Pacific Seminaries

**T**HE Episcopal Church is making a great effort today to establish herself and develop her work in the town and country areas of America. This is evidenced by creation in the Home Department of National Council of a Division of Rural Work; by the organization of the Rural Workers' Fellowship, Inc.; by the institution of courses of training in rural Church work in some of the theological seminaries; and by the many efforts in the several dioceses and missionary districts to inaugurate programs for the development of this work.

“Why,” may we ask, “is the Episcopal Church getting so much interested in town and country work? Are there real reasons why the Church, traditionally so largely an urban Church, should now become so greatly interested in rural work?” Some say that this field is already adequately taken care of by other Church bodies. Others suggest that some of the other Churches are better adapted to this particular kind of work than is the Episcopal Church, and certainly are better prepared to do it. “Are we justified, therefore, in this endeavor to build up our rural Church work?” The answer is that the Episcopal Church is justified in going into this field with increasing vigor, and should welcome every aid that can be given in the development of this work. There seem to be, generally, three reasons why this is so.

In the first place the Episcopal Church is needed in the town and country field because of the general need for the Christian gospel in rural society. Many think of rural people as being by nature religious, and that most rural commu-

nities are already over-churched. Such is not the case. Rural life is conducive to the development of spiritual values, but rural people are not becoming Christian people simply because they live in small towns and in the open country. A process of secularization is going on in rural society. Sociological changes are breaking up the cohesion of small rural communities, and, with them, many small church congregations. Statistics show that only about one-third of all rural people in America are church members. This means that in the rural areas of this country there are between thirty and thirty-five million people who are not members of any church. About four million children are receiving no religious training. Small rural churches are closing at the rate of several hundred a year. The battle against materialism is being waged in rural communities as well as in urban communities, and, because of a lack of resources on the part of rural churches, the issue in many places is not reassuring.

In going into the rural field on a much greater scale than in the past, one should not feel that the Episcopal Church is invading the territory belonging to someone else, but, rather, that at long last the Episcopal Church is beginning to stand with the other Church bodies in a realistic way in endeavoring to bear her just share of the burden. There are places, particularly in the west, but not entirely so, where the Episcopal Church is the only church in the community. There are many communities where there is no church at all, and where the Episcopal Church might carry on a vital ministry where otherwise nothing would be done.



## Unique Contribution

THE second question, which is, "What peculiar contribution does the Episcopal Church have to make to the life and thought of rural society, both through her own ministration, and through the effect she has on the other Church bodies working in this field?" This leads to a consideration of theology rather than sociology. No institution can permanently endure without a sound theological basis for its life, and that rural society is confused and a good many rural churches are floundering because of a lack of sound theology, there can be no question. Episcopalians are not always enthusiastic about, or true to, the theology of the Church, but it is in theology, together with polity and worship, that her greatest strength lies, and therein lies her greatest contribution to rural life and religion. In what respects does this influence manifest itself?

The Episcopal Church, through her Catholic heritage, offers a pattern of unity and stability to those harassed by the divisiveness of modern society. When we speak of "Catholic heritage" we mean much more than the world-wide scope of the Anglican Communion, as impressive as that is. We mean more than the historic episcopacy, as important as that is. We mean the doctrine which links the life of the individual worshipper inseparably with the life of the Church from Apostolic days; that links the individual worshipper with the Church in its world-wide scope today; that links him with the future of the Church on earth and eternally in heaven. Many Christians other than Episcopalians believe this, and there is no doubt but that it is more meaningful to some outside the Church than inside. The point, however, is that with the Episcopal Church it is the expression of her very nature, and a doctrine without which there is little meaning to anything in her life. In rural society, where, more and more, human relations are becoming impersonal and abstract, where the future for the individual and for society is becoming more uncertain, people feel the need for more than an individualistic expression of religious life and relationships, and for more than a purely local form of church government. Rural society, for so many years organized in small, isolated, more or less protected small towns and open country neighborhoods, has within the past generation expanded into participation in a large, impersonal, sophisticated, secular world, with all of its demoralizations and dangers. Rural people need an interpretation of religion in terms of a fellowship larger and broader and more enduring than the big world into which they have suddenly been plunged. The Episcopal Church can

and does at this point contribute a great deal to the scope of rural religious outlook and stability.

The Episcopal Church, through her sacramental system, offers an interpretation of reality which can emancipate rural people from the fear and thralldom of material things, in an age of expanding materialism. So much of contemporary rural religion is tinged with a false distinction between what is spiritual and what is material, one being looked upon as essentially good and the other as essentially evil. Salvation has been sought through the escape from the physical into the spiritual, rather than by seeing in the physical material creatures capable of expressing the spiritual. Beginning with the Incarnation, and extending through the entire sacramental life of the Episcopal Church, material creation and physical life are looked upon as vehicles for the expression of the spirit, with the grace of God coming through the sacraments for the purpose of enabling men to use material things for good purposes and not for evil. This concept has saved the Church from trying to escape the world on one hand, and from becoming a reforming society on the other. It has enabled the Church to encourage the right use of the natural instincts of life, rather than condemning them in order to avoid their wrong use. As rural society, through new scientific methods, secular leadership, greater educational advantages, becomes more prosperous, more sophisticated, more secularized, there is the tendency either to forget God or to despise the world and try to escape it by other-worldly considerations. The Episcopal Church can give great leadership here through showing how the increase of knowledge and wealth can be a means of increased opportunities for dedication to the service of God and man.

## Life and Worship

THE Episcopal Church, through her positive doctrine, discipline and worship, offers a satisfactory means of expressing the spiritual life in an age of confusion, self-centeredness, and self-will. She has set a hedge about her people so that, however they may differ in individual opinion, they have a basic doctrine in the creeds, a common discipline in the ordering of the Church life, and a corporate worship in the liturgy. This means that the man in the pew is not left to the caprice of the individual minister who happens at the time to be in charge of the congregation, or even to the capricious thinking of a particular generation of people, but is protected by a classic statement of the faith, a time-tested discipline, and a corporate expression of worship



by the whole body of which he is a part. Today, in rural areas, as people become better educated, they are becoming less trustful of an emotional religion on the one hand, and a humanistic one on the other. So much preaching today in rural churches is either emotional pressure, or humanistic moralizing. Neither of these satisfies the spiritual needs of the people, one being shallow, and the other futile. What rural people need, and want, is an objective, God-centered faith, in which the answers to the questions of reality become both reasonable and obtainable. As rural life becomes more secular, and therefore more uncertain, people are increasingly bored with stunts and attractions in the church in order to keep up attendance. What they want is a spiritual discipline, through the Church, into which they can enter, which will curb their own wills, and which will give some hope for a disciplined world. The Prayer Book, with its Church year and its directions for all the spiritual needs of life, gives the pattern for such discipline.

As rural life becomes more scientific and mechanistic, there is increasing need for art and beauty in worship, to offset the deadening effects of the machine age and mathematical precision. The Episcopal Church offers this through her architecture, music, symbols and liturgy. It is at this point, perhaps, that above all, the Episcopal Church is making her greatest contribution to rural life. Finally, as rural life becomes increasingly impersonal, there emerges the need for a more corporate expression of religion, a sense of community in the things of the spirit, a fellowship which binds mankind together in the common worship of God. This the Episcopal Church offers through her common service of worship. All of these things are inherent in the Episcopal Church, and all of the major Protestant Churches are, consciously or unconsciously, moving in this direction. Rural America needs the leadership of the Episcopal Church, both for what she can do herself in this field, and for the guidance she can give the other Church bodies in apprehending and doing these things themselves.

### Successful Work

**T**HE final consideration is whether the Episcopal Church really does succeed in town and country work, or whether the ideas concerning her contribution to rural religious life are mostly theoretical. It is true that in many places the Church has failed in the rural field. In some places today her town and country work is on the decline. In most of these instances, however, she has not backed up this work with her deepest

interest, good leaders, and adequate resources. In many instances she has maintained a defeatist attitude towards rural work. In other cases she has looked askance on this type of work as being inferior in value to urban work. In many cases she has simply not had the necessary manpower and material resources to do an effective job. Where the Church has really faced the rural Church problem, taken it seriously, given the necessary resources for its life and work, and adapted her program to the actual conditions which obtained in each particular place, she has succeeded wonderfully well. There are numerous examples which can be given.

There are rural parishes in Virginia and Maryland, as well as other places, which have been doing successful work since before the Revolutionary War. Some of these parishes are modelled on county lines, and have been great influences in shaping the lives of all in those counties for many years. Several bishops of the Church have grown up in, and been ministers in, these parishes. There is the work of the late Rev. George Gilbert in Connecticut, unique in its nature, but very effective in the lives of its people. Mr. Gilbert was selected in a national poll as the model rural minister. There is the church in Tarboro, N. C., with its fringe of rural missions, where it has been demonstrated how a town church can also serve the surrounding country. There is the work at Valle Crucis, N. C., where the Church has been at work in a quiet mountain valley for over one hundred years. At Tracy City, Tenn., a coal mining town, a consecrated priest labored for fourteen years, with the result that the Church there is the largest and most influential in the community. There are the fields of rural work among the American Indians in Arizona and New Mexico, the Dakotas, and other reservations. There is successful rural work going on in Massachusetts, Central New York, Michigan, Minnesota, to name only a few sections. There is the growing influence of the Church at work around Roanridge, near Kansas City, Mo. And then there is the town and country work which comprises so much of the work of the Church in the dioceses and missionary districts in the west.

The Episcopal Church can do rural work, and can do it well. There is a great opportunity as well as responsibility awaiting the Church in this particular field. All she needs is the consciousness of this challenge, the necessary equipment in men and resources, and the backing of the whole Church, in order to take her due place and perform her particular task, to the glory of God and the service of rural people.



# Rural Social Action

BY SAMUEL N. McCAIN, Jr.

Vicar of the Good Shepherd, North Kansas City

**I**N the past, our Church, through such groups as the Episcopal League for Social Action, has borne witness to the need for Christian social action in society. By and large, however, that witness has been applied to an urban economy and conceived of in terms of labor and management relations in the industrial field. Such an exclusive interest has meant that a good half of our economy dealing with rural production and rural mores has been neglected.

We are concerned with fair wages and just returns for city dwellers but unless similar thought is given to the welfare of our rural population we will continue to find our over-all economy unstable. It has been difficult for our historic rural culture, always predominantly conservative, to adjust itself to the concentration of wealth and people in the cities. Also, it has been difficult for the country people to find Church leadership that will help them to understand and meet their many problems. Today, however, we have some hope because men are dedicating themselves to the town-country ministry, our Seminaries are studying the rural scene and committees are rising in Church bodies to give direction in thought and action. Our total economy is not determined by industry nor farm alone but by the well-ordered functioning of both. Yet it is true to say that the basic commodity of life, food, depends on the efficient management of our nation's natural resources, which conservationists prove are being depleted at an alarming rate. As the soil goes, so will our country, families and Church go.

What problems are there in the rural area that need Christian thought and action? The more immediate problems, many of which can be seen as threats in the urban area also, are the need of adequate care for the aged, proper education and recreation for the young, adequate housing, the movement away from the family sized farm, the relating of our rural communities to larger communities, and, of course, care of migrant laborers. The question of rural electrification, valley authorities (T.V.A.) and controlled farm prices in an uncontrolled economic field are also live issues that call for more Christian thought. The Church is concerned with such problems, but from the urban point-of-view. Now we are finding ourselves as a country Church.

The relationship of city and country is not something new or forced—the relationship is

very real and natural. As the farmer sees that a strike in an agricultural equipment plant affects him, so must the city dweller realize that a farm boy's leaving school at sixteen affects him.

## Rural Field Neglected

**W**E may wonder why it is that the country needs so much government money and personnel expended on it, when according to some reports the lot of the farmer has been bettered so decidedly these last years. Some inquiry will show that hardly more federal money is going to our rural areas than to urban centers. However, the social and intellectual needs of the rural field have been so long neglected that it takes a greater amount to develop the minimum standard of living. The variance between the city and rural standards can be shown in the variance in the number of hospital facilities, total school programs, facilities for caring for the aged, programs for welfare and relief. The institutions of most cities are not perfect but in many rural areas they are all but lacking. In the years ahead, despite a conservative drive for economies, we may expect increased aid going to the country.

The rural area is one of the basic sources of wealth in the United States. From it real things are produced. As we inspect this flow of wealth from the farm to the city, we see that the balance of trade lies with the city. There are sections of rural America, such as the wheat belt, where profits are great; there are other areas where the standard of living is touching rock-bottom. During the war the lot of the farmer was improved. So was it improved during the war years of 1916-1918. Our aim, as Christians, is not for a high standard of living in war years,



Parsons Henry Hurd, Ray Clark & Sidney Morgan, all of Wyoming, chat with Dean Paul H. Landis, in shirtsleeves, at a school on rural work at Washington State University.



but for a continuing prosperity for all men during years of peace.

As we notice the wide spread between the price the farmer is paid for his produce and the price that the consumer pays, we know that something is wrong. Or when we see business speculating with the farmer's wheat, butter or eggs, we begin to wonder why it is that at one time the farmer's product is worth so much and then, at another time, though no labor has been expended, it is worth so much more. Obviously the farmer is not the one who is receiving the full worth of what he produces. Such speculation is a forceful argument for the need of more good cooperatives in the rural scene in America. The money that rightfully should go to the farm remains in the city, making the country money poor.

Money and leadership also leaves the farm in other ways. We can say that an educated youth is money invested. Many of the educated youth of the country go to the city because in a mechanized age there is not enough tangible work for all on the farm. This money and leadership must be returned to the land in other ways.

The country and city are one. Each must recognize its responsibilities toward the other. In an atomic age, when the urban culture is threatened with extinction, it is of vital necessity that all Church people recognize and understand the fundamental strengths and weaknesses of our contemporary rural culture.

## Waiting Upon God

BY PHILIP H. STEINMETZ

Rector of the Ashfield Churches

**T**HE work of the rural church and the city church are identical. Both involve worship and witness, glory to God and God's saving grace mediated to men. But since the people who do the work and those toward whom the second part is directed are fewer in number and somewhat more scattered in residence in rural parishes, we often think and speak of rural work as a special sort of business. Actually it is of a piece with the work of the Church everywhere.

The chief weakness of rural churches as in city churches is the feeble faith and dim vision of pastor and people which can only be corrected by a revival of religion in them. Let us remember that, as we plan strategy, laying our stress upon waiting upon God personally and in small groups rather than upon seeking some shift in personnel or organizing new programs.

Growth is the gift of God. It is a life-process.

We have become so blinded by the productive power of machine industry and the methods which work there that we have forgotten that in the Church we are not operating a factory but a farm. The secret of success lies in making the soil as suitable as possible and then letting growth take place. Neither crops nor converts can be made by order or directive. They must be given time to grow. We plant and water, but God gives the increase.

The methods of cultivation are prayer and personal witness. Our Lord did not set up an organization with program, officers and financial backing. He trained a few men in prayer and in bearing witness and trusted to the contagion of their example to prepare the hearts of others for the working of God's grace. That working is not influenced by trademarks and brand-names. Congregationalists, Roman Catholics, Baptists, Methodists, Quakers, Unitarians and Episcopalians all receive grace and show the signs of life and growth. God is the giver, but he does not limit his gifts to items from one seed catalog. The rural Church and the younger Churches of Asia and Africa have discovered this fact and have a mission to city sophisticates in bringing it home to them. Federated churches, agreements on areas of work are far more common and the sense of common cause between Churches more vivid than in the city. After all you expect more horse sense and good farm practice in the country.

**F**INALLY, growth is a matter of quality as well as size. When you live in a small community in which you know literally everyone, it dawns on you that the Church may never be much larger. But it can improve in quality. When a plant starts from seed there is great increase in size for a while. But then begins the long process of ripening. Development is no longer in size but in depth of root and in ripeness of fruit. Time and patience are of the essence. Power and pressure are worthless. Long and patient pastorates alone can lead to such growth whether in city or country.

Surely there is food for much thought in these few insights which experience in rural work give us into the way God works in producing growth in those forms of life which are subservient to his will, the plants and animals. It is for us to be guided in the free exercise of our own wills to following his ways in plans for the conduct of his Church, rejoicing in the abundance of increase which he gives when we take time to find out how the soil should be prepared and have patience to wait for the growth which comes in his time and way.



# EPISCOPAL RURAL CHURCH NEWS

## RELIGIOUS EDUCATION BY MAIL

★ Members of the sixth province department of Christian education meeting at the synod in Billings, Montana, discussed a unique method of Christian education which has developed within the Episcopal Church—the Church school by mail. The fact that the mail always gets through is one on which alert, rural-minded Christian educators have capitalized for maintaining regular contact among isolated families. From the “Mountain Mission by Mail,” developed by Mrs. Amy Little in New Hampshire, through southern, mid-west and western states, this work has met with notable success. Long distances make regular Church attendance impossible for many western families, just as does the lack of clergy.

However, receiving regular lessons, special cards, Christmas and birthday remembrances together with occasional visits from the nearest clergyman, the archdeacon, the bishop and the director of the Church school by mail, keeps these families within the Church no matter how isolated they may be. Perhaps one of the most successful of these schools is in Colorado, where Mrs. Saidie Boyd has brought the total enrollment to 1,417 families and 635 children this year. The Rev. A. M. Lukens has been appointed rural dean for the Bishop’s scattered congregation. Children are prepared for baptism and confirmation by instruction received through the mail, and special services are held for them.

In addition to instruction for children, other forms of this technique have developed. In South Carolina, a Church school teacher’s institute by mail reaches nearly 100 teachers each month. Also an altar guild

by mail in that diocese sends regular study material to about 150 girls. In Massachusetts, “Home Prayers” has been developed by the Rev. Allen W. Clark. This weekly paper is a printed service and sermonette designed as a letter to be sent by local clergy to shut-ins and isolated persons and is used extensively. A pamphlet summarizing the various methods now being used effectively together with suggested course materials is being prepared through the division of domestic missions. It will be published early in 1949.

## CHURCH SCHOOLS GIVE FOR ROANRIDGE

★ Children throughout the United States will give their birthday thank offering to build and furnish children’s rooms in the new Roanridge rural Church community center in 1948-49. The need for adequate Christian education facilities and furnishings in the town and country areas of our nation is thus being pointed out to the Church. The plan for the Roanridge center calls for a model rural Episcopal Church with a parish house which will serve

as a demonstration center to the nation.

Special free aids for presenting the birthday thank offering to Church schools have been prepared and are available through the department of Christian education of the National Council. They include birthday cards, offering envelopes, a picture folder entitled “The Church Comes to Roanridge” and a teacher’s guide, “Roanridge Builds a Church.”

A set of 18 kodachrome slides depicting this work may be purchased at five dollars per set from the division of audio-visual education, 281 Fourth Avenue, New York 10, N. Y.

## ’48-’49 THANK OFFERING FOR NEW UNIT

At present, the community centers at Park College in Parkville but within a year or two most community activity will center at the Roanridge Farm which serves as a natural focal point for four distinct rural neighborhoods. The birthday thank offering for 1948-49 will go toward erection of a religious education unit in the Roanridge rural center.



Clifford Samuelson, director of Rural Work for the National Council, and Letitia Croom, staff member, visit with farm family near Roanridge.



## MRS. HARPER SIBLEY RE-ELECTED

★ Prominent Episcopal Church worker, Mrs. Harper Sibley of Rochester, N. Y., has been elected for the third time as president of United Council of Church Women. Wife of the former president of the International Chamber of Commerce, Mrs. Sibley, at 61, is the mother of six children and the grandmother of 15 youngsters.

## MASSACHUSETTS CLERGY REGISTER PROTEST

★ At its recent convention, the Massachusetts State Council of Churches protested the action of a hospital in that state which dropped from its staff four doctors who supported the Planned Parenthood Referendum. One of the leaders in this move was the Rev. Gardiner Day, rector of Christ Church, Cambridge.

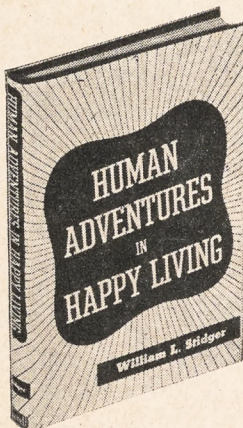
## BUFFALO CATHEDRAL HAS INSTITUTION

★ On Sunday, Nov. 21 at 4 p. m. there was a service of Institution in the Cathedral in Buffalo. The Bishop of the diocese, Lauriston Scaife had the service and instituted Samuel N. Baxter, Jr., as archdeacon of the diocese and also Sigfrid

Sundin as canon missionary and Walter Lord and Philip Mosher as honorary canons of St. Paul's cathedral.

## EMANCIPATED MOTHERS BETTER FOR FAMILY

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DECEMBER 3

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DECEMBER 10

Fay Bainter

in

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\* \* \* \* \*

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Dr. Frederick H. Allen, Pennsylvania psychiatrist said, "No, more education and greater service to the community and world's causes in healthy minded women makes for better rather than worse mothers." Such was the discussion at a session on "The State of the World's Mental Health" conducted by two Philadelphia parishes, St. Paul's and St. Martin-in-the-Fields. Mr. Arthur Bunker and Miss Isobel Leighton of the International Committee for Mental Hygiene spoke. The Rev. Robert Morris, chaplain of Episcopal hospital, put the challenge to the church of nurturing family well-being as the antidote to mental breakdowns.

#### NEW JERSEY CHURCH INSTALLS WINDOWS

★ Grace Church in Nutley, celebrating its 75th anniversary, will have installed by the

end of the year thirteen new memorial windows. The great west window, dividing point for all the other windows in the Church, was installed on November 28. Its theme is the "Great Commission," showing Our Lord giving the commission prior to His ascension, and with surrounding panels of

scenes from the Acts of the Apostles. The "Great Commission" was executed by Charles J. Connick Associates, and the twelve other windows by Len Howard. Five of the windows by Howard, which are not yet in place, will be installed in December, according to the Rev. L. Howard Hinrichs, rector.

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# THE NEW BOOKS

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\*\*Good

\*Fair

\* \* **Some Thoughts on University Education.** By Sir Richard Livingstone. Cambridge University Press. \$1.00.

The Vice-Chancellor of Oxford University seeks an answer to the problem of higher education which, having lost leveling influence of the religious subjects, fails increasingly to prepare men and women for a full life. "Education continually tends to degenerate into technique, and the life tends to go out of all subjects when they become technical." The essay is a fair criticism of all modern education at higher levels, giving a good insight especially into the problems faced in the English schools. But he finds, as do many modern preachers, that it is easier

to state the problem than to suggest a satisfying solution. His answer is that he would replace the "great texts" of the Harvard report on education with a required study of Plato's "Republic." Though Plato did title that work, "Oh Goodness," yet some will doubt that a study of that work will give a complete preparation for a full life,

thus solving the difficulties facing our schools. —S. A. T.

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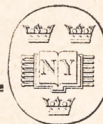
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## PEOPLE

### CLERGY CHANGES:

**William J. Bradbury**, formerly at St. John's, Toronto, is now rector of St. Mary's, Beaver Falls, Pa.

**Guy L. Hill**, formerly rector of St. Alban's, Superior, Wisconsin, is now rector of Trinity, Duluth, Minn.

**Earl R. Hart**, owner of the Cloister Press, Louisville, Ky., is now rector of St. Michael and All Angels, An-niston, Ala.

**Theodore A. Bessette**, formerly in charge of the Ascension, Salida, Colo., is now in charge of St. Clement's, Harvey, Illinois.

**Richard J. Lee**, formerly rector of Grace Church, Hinsdale, Ill., is now rector of St. Luke's, Lincolnton, N. C.

**Gordon T. Jones**, rector of St. Mary's, Haledon, N. J., has been appointed archdeacon of Paterson, diocese of Newark.

**Wendell C. Roberts** has been licensed to officiate at the Church of the Crucifixion, New York City.

**Frederick K. Smythe**, formerly in charge of churches at Alexandria, Glenwood and Morris, diocese of Minnesota, is now in charge of churches at Hallock, St. Vincent and War Road, Minnesota, with residence at Hallock.

**Arthur L. Kenyon**, formerly rector of St. James, Bucyrus, Ohio, is now rector of Trinity, Findlay, Ohio.

**Benjamin Miller**, formerly rector of Grace Church, Glendora, Calif., is now on the faculty of Stephen's College, Columbia, Mo.

**Donald McCallum**, formerly canon of Trinity Cathedral, Omaha, Nebr., is now rector of Trinity, Columbus, Nebraska.

**Lee A. Hanes**, formerly in charge of churches at Palisades Park and Englewood, N. J., is now rector of Holy Trinity, Hillsdale, N. J.

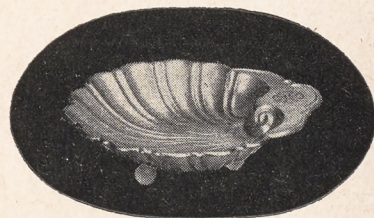
**Philip S. Harris**, formerly in charge of Trinity, San Diego, Calif., is now in charge of St. Anne's, Lynwood, California.

**John R. Ramsey**, formerly a teacher at Hoosak School, Hoosick, N. Y., is now rector of Trinity, Rensselaer-ville, N. Y., and of Christ Church, Greenville, N. Y.

**Jay G. Seacord**, formerly rector of St. Peter's, Livingston, N. J., is now rector of St. James, Winsted, Conn.

**Richard Robertson**, formerly of the Church of England, is now rector of St. Mark's, South Milwaukee, Wis.

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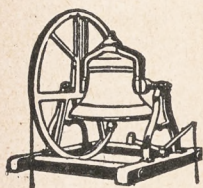


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## PEOPLE

**David Richards**, formerly at the Good Shepherd, San Jose, Costa Rica, is now on the staff of St. George's, Schenectady, N. Y.

**Arthur D. Bridgers**, formerly vicar of St. John's, Hollywood, Fla., and more recently a graduate student at General Seminary, is now in charge of the Good Shepherd, Wilmington, N. C.

**James H. Williams**, formerly of Grace Church, Ocala, Fla., is now assistant at St. Andrew's, Jackson, Miss.

### LAY WORKERS:

**George M. Van Sant**, layman of Hyattsville, Md., is on his way to Shanghai where he will teach in one of the Church schools for boys. He is the son of Dr. and Mrs. Edward R. Van Sant of the Hankow Mission, and served for a year in China in the marine corps.

**Mrs. Dora P. Chaplin**, director of education at the Redeemer, Chestnut Hill, Mass., has been appointed associate editor of the staff in charge of curriculum development of the National Council. She is to assist in the preliminary research project concerned with understanding the religious needs of children. She will enlist and supervise writers in the children's division and create and edit lesson materials and guides for parents and teachers.

### HONORS:

**Gordon Matthews**, executive secretary of the diocese of Michigan, has been elected by the vestry of St. Paul's Cathedral, Detroit, as an honorary canon. He is the first to be chosen under new resolutions which provide that others besides clergymen formerly associated with the cathedral may hold the office.

### DEATHS:

**George A. Hill**, 78, warden-emeritus of All Saints, Western Springs, Ill., died recently. He was a communicant of the parish for 36 years, serving as a teacher in the school, treasurer, and later warden.

**Dexter Blagden**, 78, of New York and Middletown, N. J., died on November 21 at his home in Middletown. He was the rector's warden of Christ Church, Middletown, and was also a communicant of Grace Church, New York City, which he attended in the winter months.

**Will C. Schaubel**, 66, soloist at Trinity, Chicago, died recently. He was a member of the choir for 33 years.

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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.

**ROBERT WORTHINGTON**  
Executive Vice-president, Church Pension Fund

Your editorial (Witness Nov. 4, 1948) mentions that the cost of living makes inadequate most of the pensions at present being paid by The Church Pension Fund. It goes on to say "The fault would seem to lie with the philosophy of the Church in its pension plan. It has been guided by a system of actuarially sound fund."

I respectfully suggest that the difficulty is created by the inflated cost of living and not because the system is actuarially sound.

Everyone may wish that the pensions could be higher, particularly the smaller pensions. Certainly the Trustees of the Fund want it.

There is a perspective that must be brought to bear on the question:

1) This Church earmarks for pensions a higher share of its income than any other Church, except one with a non-actuarial system, whose pensions are much lower than those of our Church.

2) The pensions are higher than those being provided currently by any of the other ministerial pension systems.

3) If the Church had not adopted its actuarial system, the pensions would be not only smaller than they are but also hopelessly limited and uncertain for the future.

4) When related to living costs the present pensions are much more favorable than the pensions paid by the Fund in the period (temporary) of inflated living costs following the first World War.

**MISS MARGARET SMITH**  
Churchwoman of San Diego

The Bishop of New York must be a very remarkable man. I refer of course to the story of the week (Nov. 4) with the "before" and "after" picture of that beautiful summer home he built. It is fitting of course that a Bishop of the Church should also be a carpenter and it did something for me to learn that the Bishop of our largest diocese spends his vacation in useful and productive work rather than on a golf course or at the seashore.

**MARTIN SCHLESINGER**  
Layman of Detroit

I have moved from New York to Detroit. For months the N. Y. Edison Co. has been advertising for laborers at 75c an hour. I went to their office

expecting to see a group of seedy, broken-down men, but the room was crowded with young, hearty fellows, fully three-fourths of whom would easily pass for college men. I did not get a job: there were restrictions on age—none over 40, and this for 75c an hour in these days of high living costs. I know of no better way to undermine a man's confidence or his health than these tests for the jobless.

Yet somehow the notion struck me that these ads were not solely for hiring men. They could have got all they wanted in half a day. This must have been a survey. Anyhow the first person I discussed this with told me that a friend of his had been tipped off that it was that. The word "survey" suggests something noble and lofty carried on by a university. But from what I have seen of unemployment it suggests to me a purpose that is just too base to set down on paper.

So here I am in Detroit employed in an automobile factory at simpler work and a higher rate of pay than I have ever received in my life. My number here is 294,297. That means that I am named after a car part.

As soon as my baggage with my "meeting clothing" arrives I am going to hear your dramatic editor preach. If he preaches as well as he writes and still does not penetrate his congregation, then that's what's wrong with the Detroit, U.S.A., of our day.

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- 3 — To aid the National Council in its program and its services to rural workers.

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To supplement an anonymous gift of \$3000 to establish the office of Executive Secretary of the Fellowship.

Please send contributions to the Rev. W. Francis Allison, Treasurer, St. Paul's Episcopal Church, Montrose, Pennsylvania.

The Rural Worker's Fellowship  
The Rev. W. Francis Allison, Treasurer  
St. Paul's Episcopal Church  
Montrose, Penna.

Enclosed is my membership fee of \$..... for which kindly enroll me as a ..... member\* of the Fellowship for the calendar year June, 1948-49.

Name .....

Address .....

\* Subscribing - \$2.00; Contributing - \$5.00; Sustaining - \$10.00; Patron - \$25.00