

# *The* **WITNESS**

CHICAGO, MARCH 4, 1926



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# THE WITNESS

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## THE CHURCH AND THE WORLD TODAY

### *The Meaning of Social Service*

By REV. DON FRANK FENN

MOST of us think of religion, as saying so many prayers, reciting and believing a certain creed, belonging to and supporting the Church, and receiving our Communion regularly. All of these things are necessary as a background for the thing in which they should eventuate—action. A good many people misunderstand Christian Social Service. They think of it as a department in the Church which is committed to a radical program for the social life of the world. Some people even think of it as allied with the Communist program. Still others have an idea that in some mysterious way the Department is concerned with actually feeding the poor and clothing the naked. And there are a few who think of it as promoting the recreational aspect of Church life—promoting socials. But what is it? *It is Christianity in action.* It is taking that which we believe, and applying it to the practical problem of living. It is committed to no program except the Christian program. True it is that Christ came to change all things, to make all things new. He came to change marriage customs, to change industrial conditions, to relieve the poor, to bring peace to a world which is constantly tearing itself to pieces with insensate and blind wars which bring victory to no one and which result only in increased burdens for victor and vanquished, and leave a trail of grief and horror which is unthinkable for thinking men. He came to touch and purify jails and prisoners. In other words, He came to reach out a healing hand through His Church and cleanse the evils of society. And His Church has so far done a very poor job of it.

#### SOCIAL AGENCIES

It is true that through the influence of Christ there have been established Social Agencies, which have become secularized, and the Church has more or less ceased Her

efforts. We give to these Agencies and we think that we have done our work. Hospitals, Relief Associations, Prison Societies, Child Welfare Boards, Orphan Asylums, and many another agency had their rise in the Church and now have been taken over by the State or some other institution which has nothing to do with religion. And we would be satisfied with this as our contribution to the Gospel in Action. It does not touch our personal lives, and we can live with a quiet conscience if we give, and forget it.

But the Church feels that we should understand this work better. That we should realize that there is a real science of Social work. That there is work for the Christian individual whereby he may justify his existence by actual work for Christ in the world. Of course we want people to be interested in the poor and the sick and the under privileged and unfortunate. If children have not sufficient clothing, we must furnish it to protect them from the cold. If there is no coal in a household it must be ordered. If people cannot afford to have a doctor and dentist and hospitalization, and the case is immediate, the only thing to do is to furnish it at once. But that is not true Social Service, nor is it fully Christian. The question that occurs to us, if we are to do a real job in society, is "Why should anyone be in a position that they cannot pay for their own food and clothing and doctors and hospitals?" That must be the concern of the Church. Why does poverty exist? We realize, of course, that it is due in part to a personal problem. We know that many people are improvident, and are incapable of earning more than a minimum wage, and whose labor is not worth much in this world's valuation of money.

#### OUR JOB

And so it is the job of the Christian Social Worker to try to train

them in better ways of management, and also to give them a new spirit and inspiration in life. With the practical instruction in the administration of such means as they have, the Church must also bring people into contact with the great Dynamic of Christ, so that there may be aroused new ambition and hope among such people. Frequently, the difficulty with the unambitious and poor is that they lack spiritual impulse to seek to improve themselves. That is the problem of the Church and it is the problem of the social worker to help such to help themselves, so that they will not be dependent upon outside help.

#### THE ECONOMIC PROBLEM

But if we are to be truly Christian and Social, we must realize also that back of all is the greater and more fundamental problem, the economic problem. We find, if we look into it carefully, that the economic system under which we are working, and which is regarded as the law of the Medes and Persians, is not very old, and that it really has nothing to do with any natural law, but one which is made by man and is really based on an outworn philosophy which has long ago been abandoned by scientists. But we are more concerned with it from the Christian angle. We realize that industry which occupies most of the time and thought of our people is pagan. Christ is having very little to do with industry and business as it is run today. We realize that no man is in business for his health. He is there to make money and it is a legitimate thing to do from a Christian standpoint. But while he is doing it he must not forget that if he is a follower of Christ, the Lord demands certain standards of business. We cannot discuss the whole matter of industry here as it is related to Christianity even if we were capable by our experience to do so. But the work of Rec-

tors and of the Department of Social Service is so to educate and arouse our Christian men in industry that they themselves may relate Christ to this tremendous problem.

But dealing with poverty, we realize that one of the greatest causes of poverty is unemployment or periodic unemployment. If the Church must concern herself with poverty she must also get down to the thing which is back of it. To give to agencies so that they may relieve distress and poverty, is just like putting ointment on a cancer. If the ointment is sufficiently strong, it may relieve the pain, but the only way to cure it is to cut it out. And so it is with poverty. We must cut out the causes or we are really doing nothing. And it is very certain that if Christian men would set their minds to it, and realize that they really had a responsibility to men as their brethren this problem of unemployment could be solved. As long as labor is nothing more than a commodity, it will not be solved. And yet if this problem were solved nine-tenths of the relief work that is necessary now could be wiped out. It might mean smaller profits to employ men the year round, but if we are Christians and make a competence from our business, this problem must be solved. And so if the Christian Church is to do its work, it must bring the touch of Christ to such evils as this in industry, and in other social problems as well. We must take the principles of Christ and actually apply them to practical problems as they exist. If we don't do that we might as well shut up our Churches and stop talking Christian cant, for it is little more than that. The individual souls of the employer or the employe will not be saved by saying a creed, or any number of prayers, but by living that creed. Our Lord did not say, "If ye love me, ye will say a creed," but He did say, "If ye love me, keep my commandments."

#### THE CRUCIFIXION

All of this sounds radical, doesn't it? It may be but it is Christian and no one can deny it. We realize, of course, that Our Lord was not crucified because He claimed to be the Son of God or the Messiah. But He was hung on the Cross because He came to make a radical change in society, and the Pharisees and Sadducees were unwilling to see that change made. Because our Lord would not permit man to say long prayers and be a respectable citizen while he was robbing the widow and the orphan, they hung him on the Cross. And so the Church must follow in His steps.

#### STANDARDS

Of course the Department is concerned with other problems as well. But it is merely trying to educate

### The Cover

Don Frank Fenn, the rector of Gethsemane, Minneapolis, was born in Wichita, Kansas, in 1890. He attended the public schools of Denver, and then went to Nashotah House where he studied from 1910 through 1915. He then returned to Colorado where he served as rector of Christ Church, Canon City and Vicar of St. Alban's, Florence. He was called to be rector of Gethsemane in 1922. He was a deputy to the General Convention of 1919, and again to the Convention of 1925.

people so that they may use their best efforts to bring the touch of Christ to every problem. For example, it is striving to bring the Social institutions of the Church up to the standards of professional Social work. A secretary has been appointed who will go into a diocese and survey the institutions, and make such recommendations as are necessary. Too many of our institutions, such as homes for orphans, hospitals, convalescent homes, and others are conducted along lines that are fifty years behind the times. And because of this, the Church is regarded with little favor by those who know social work as it should be done.

#### RURAL WORK

A real attempt is being made to bring before the Church the importance of work in rural centers; to carry on schools in rural work for clergy, in order that they may realize that all souls within their reach belong to them, and that they owe a duty to the isolated, as well as those in urban centers. And beside this, programs are being worked out for rural workers, including religious and social activities which should draw people within the Church and bring some light and joy to their lives.

I suppose that most of us do not realize the terrible condition of many of our county jails throughout the country. Do we realize for example there are sheriffs who obtain their pay through making profit from the prisoners' food? Do we realize what terrible food some of them get as a result, while the authorities grow rich? I am no sentimentalist about criminals, because I have had sufficient experience first-hand in penal institutions to have it all knocked out of me. But at least men and women and boys and girls who are arrested have the right to be decently fed and housed in sanitary buildings. Frequently it is necessary to almost scrape prisoners who arrive at penitentiaries from sojourn in county

jails in order to get the vermin off of them. Again, we know that in most jails, young boys and girls are put in the same place with hardened criminals. And those with little experience in crime and whose bodies at least are clean are put in close contact with those who are arrested for serious crime and whose bodies are filled with foul disease.

Is that the concern of Christian people? Your Department thinks it is and is conducting a Campaign of education in order that our people may rise up and demand that, while prisoners shall not be coddled, yet some discretion shall be used as to the mixing of various classes of prisoners together, and that sanitary quarters shall be provided and that officers shall not be permitted to give prisoners such food as we would not feed a dog, in order to fatten their own purse. If we could just get a small group of interested people in each parish to study these things with the help of trained social workers, it would not be long before our influence would be felt and we would be doing some very good work for Christ and His Church.

#### QUESTIONS

1. How can we, as a group, help to solve the problem of poverty in our community?
2. How many people in our parish or community are affected by periodic employment and how does it affect their standard of living?
3. Is there an industry in our community which is based primarily on Christian principles?
4. Are our Diocesan Social Service Institutions run in accordance with modern scientific social standards?
5. Is our county jail sanitary?
6. Is our sheriff paid a salary or is the fee system in effect?
7. Are various types of prisoners herded together indiscriminately? If so, how is it possible to remedy this situation?
8. How can we, as a group, bring about the improvement of the physical conditions and the administration of affairs in our county jail?
9. How is it possible for us to cooperate with existing social agencies, so that our work of relief may be more effectual?
10. How would Christ change business, local, national and international politics and policies?
11. Do we represent Christ? If so, is it our duty to see that His will is carried out in the practical things of every day life?
12. How may this be done?

## Cheerful Confidences

THE WITNESS

By Rev. George Parkin Atwater

DO you know that if all the editors of our Church papers should stand at the entrance of Central Park, each with a motor-truck at his back containing the entire weekly edition of his paper, and if all the communicants of the Church should form in line and pass by, and each communicant should receive one paper, what would happen? The good folks of Alabama, 9,531 of them, would each get a paper, but when the people of the diocese of Albany came along, 27,000 strong, few of them would not get any, and all the rest of our communicants would have to go home without a paper.

A Church paper is at a terrible disadvantage. In some particulars, it is like the house organ of some of our large industrial plants. But they are printed and distributed free to the employes, in order to promote a spirit of co-operation and loyalty. We, however, compel our house organs to compete with secular journals, and the result is a pitiful circulation.

The whole Church loses momentum, and fails to enlist attention to its program — because the Church papers do not reach every home.

Every member of the Church needs a Church paper. The children should have the impression that a Church paper in the home is as important as the secular magazines. You would be quite justified in deducting the cost of a Church paper from your annual contribution to the Church. For unless we impart general information to our people about their Church and its activities, we fail miserably to create an intelligent co-operation with the work of the Church.

Every one of our four weeklies deserves generous support. There is room for all. But I wish to present the claims of THE WITNESS.

Do you realize that THE WITNESS is a heroic attempt to place a Church paper of reasonable price, in the homes of the people?

The paid staff of THE WITNESS consists of Mr. Spofford, and one efficient office girl. Two persons. Not one of the editors or contributors receives a cent of pay for his articles. I do not believe that they even receive a free paper. They even pay the postage on their articles. It is a labor of love for the Church.

I assume that I am writing to generous-hearted and Church-loving people. Come, now, let me make a proposal. I give at least an hour a week,



BISHOP IVINS  
To Preach in St. Louis

often more, to THE WITNESS. Will you not give sufficient time to secure at least one new subscriber?

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If THE WITNESS could double its circulation, it could continue to serve the Church without heart-breaking anxiety on the part of its manager.

Do you know some faithful soul, some person who loves the Church, but to whom two dollars looks like the First National Bank, who would have many hours of pure delight in reading a Church paper. It would be to them like a letter from home.

Here I have gotten myself into trouble again. I am like the doctor who became so convinced of the value of one of his prescriptions that he persuaded himself to try it. I have just thought of such a person in my own parish, a good, faithful servant of the Church, who answers to the description given above. I got up early this morning to get this article off, and it is going to cost me two dollars, before breakfast, to write it. My only consolation is that if I had waited until after breakfast, I might have thought of two persons. Penalty, four dollars.

So act quick, good friends. Send your two dollars, or get a subscrip-

er, before you get too enthusiastic, for it might cost you more.

There goes the breakfast bell. That spares me the chance that I shall tear up my small check, to make it larger.

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Thank you.

## Let's Know

PASTORAL CALLS

By Rev. Frank E. Wilson

THERE ought to be a clerical symposium to answer this question. "Please give in considerable detail the object to be attained from pastoral calls and what it is proper for each side to contribute?"

There used to be an old saying that "a house-going parson makes a Church-going people." But many of the clergy often wonder whether the changed conditions of modern home life have not largely abrogated that principle. There is a great profitless expenditure of shoe-leather in the clerical profession today simply because people are not home when you expect to find them. I have made six calls in an afternoon without finding a single person at home and have given it up in disgust for the day. We often wonder if we could not use our time to better advantage.

Yet in our less aggravated moments we all know that pastoral calls have a value all their own and must not be abandoned. I think there are three reasons to justify them—first social, second educational, and third spiritual.

Every rector wants to be a friend to his people. That can be done only through growing acquaintance. An occasional social visit is by no means purposeless. New people moving into a parish are often lonely and welcome a friendly call. They must not be allowed to think of their clergy merely in an official capacity. They must know that the clergy are human, with interests like their own and corresponding sympathies.

The educational value is largely for the benefit of the clergy themselves. How can you know the best way to handle the children in a parish unless you know something of their home background? For instance, some children are eligible for confirmation earlier than others if they have some Church atmosphere at home to back up their instructions. Also in time of difficulty or sorrow, the rector can be indefinitely more

helpful if he knows something of the daily circumstances in which people live. Recently I was told that we were neglecting our duty towards a poor family in our parish because we permitted them to live in filth when we might supply them with better conveniences. I happened to know from pastoral visits that it was one of those curious instances where people, with possibilities of better things, simply preferred to be dirty. It gave me a fine opportunity to send my lady informants up to that home to

try their luck—which was doubtless good for all parties concerned.

Finally—the spiritual value. People's minds are often loaded with questions about their religion. They can't heckle a preacher with queries during a sermon and they are not likely to feel at ease in a brief visit to the rector's office. But when the rector meets them on their own ground in their own homes, they are much more liable to dispense with their accustomed religious reticence and bring their souls to light. I have in

mind a very high type of man at whose home I called one evening and with whom I discussed the Christian religion uninterruptedly for two hours and a half on his own initiative. That was about five times as long as the usual pastoral call ought to be, but it brought that man into a confirmation class and I do not think it could have been done in any other way.

Pastoral calls are good ice-breakers. A frank friendliness on all sides is the only pre-requisite.

## THE PARABLES OF THE KINGDOM

### *The Parable of the Tares*

BY BISHOP JOHNSON

IT would seem as though the Master, in these parables of the Kingdom, was preparing His apostles for the difficulties which they were sure to meet in the cultivation of the seed before the harvest could be gathered.

One of these difficulties is the presence of sinners in the Church.

Does not the Church exist to produce Saints? Why then do we find tares?

In the first place weeds are the product of cultivated fields. In the beginning, when the settlers came west in their covered wagons, the earth was covered with buffalo grass. The weeds appeared when the wagon wheels made a rut or when a plow turned the sod.

So long as man makes no effort to lead a spiritual life he will not manifest these particular vices which seem to beset religious people.

He may have the sins of cruelty, lust and greed but he will not display the sins of hypocrisy, bigotry and meddlesomeness which seem to appear in the cultivated field.

It is this situation which our Lord anticipates in this parable.

He foresees that the Church is going to be seriously embarrassed by the inconsistencies of Christians, the imperfections of the clergy and the discords among the brethren.

It is strange that men should raise the objection that there are sinners in the Church.

As well complain that there is ignorance among scholars, or sick persons in a hospital.

Sinners do not nullify the work of the Church; rather they justify the Church for it was founded for their needs.

But such complaints do arise, and they are due to man's impatience with God's methods and his stupid failure to realize what God is trying to do in the Church.

The men who object to miracles

are the very ones who demand that the Church perform them.

As some one has very aptly remarked: "Anyone can grow radishes but it takes God to raise oaks."

The most difficult task on earth is to make saints out of men. It is a matter of springtime and summer and harvest time. It is not done overnight.

Men assume that the Church claims to be a mutual admiration society of pious people; whereas the Church is a collection of persons who are seeking the grace of God because they are sinners who realize their need.

It was the Pharisees and not the followers of Christ who admitted their own virtues and despised others.

Let us consider the parable of the tares.

The field is the world of human souls into which the sower sows the seed, which is the Word of God; the Church is that portion of the field which is under cultivation; the tares are the weeds which invariably attack a cultivated field and limit its productiveness.

Puritanism was a recrudescence of Pharisaism and represented a system in which a censorious attitude toward those without was intermingled with a blessed assurance about those within.

It was produced by over zealous folks who complained because the wheat field was so full of tares that they proposed to root up the tares and so have a field of pure wheat. But as the Master forewarned us in this parable, they pulled up the wheat with the tares and produced a field which was as devoid of human sympathy as it was of glaring immoralities.

It laid stress on the Old Testament and misinterpreted the New.

We can see the same devotion to the law in these successors to the Puritans who insist upon the literal

interpretation of the Old Testament and the figurative interpretation of the New, as we find in the Pharisees.

They lay great stress on the story of Jonah and the Whale, but very little upon our Lord's imperative command to "do this in memory of me."

It bears a greater likeness to the attitude of the Pharisees than it does to the primitive disciples of the Master who found in the Pharisees their bitterest enemies.

But we must purify the field of tares. We must exclude from our midst all who have any suspicion of immorality or intemperance.

Why? Did the Master so teach us in the parable, or did he particularly command us not to judge others, and above all, not to pull up the tares lest the wheat be destroyed as well.

The one thing however that the zealous reformer of other's morals can never do is to obey that which is distasteful to his zeal.

The Master says, "Let the tares alone!" The reformer says, "Jerk them out!" and the result is that each reformation has been merely an excuse for the next reformer to purify that one until the Church is broken up into uninteresting sects whose sole title to distinction is a sense of their own unusual rectitude.

What then must be the attitude of the Church toward the tares within its own border? It must be loyal to the instructions of her Master and be very careful to exercise discipline only when the case is so flagrant that it is impossible to do otherwise than act, as St. Paul acted on a single occasion when he excommunicated the incestuous Corinthian.

For whenever an effort has been made to so purify the Church of tares that only the wheat may remain, one is reminded of that other parable of our Lord which deals with the same subject, where having

cleaned house and driven out one devil, seven devils return to occupy it, and the last state is worse than the first.

For the Master was ever lenient toward sinners who were humble enough to acknowledge their weakness, but not at all lenient toward those who were over conscious of their own rectitude.

The Parable of the Tares warns us that He does not wish us to be so censorious towards sinners that we ourselves shall be unsympathetic with their needs; nor unwilling to bear with them as the Master bears with us in our selfishness.

There are in the world many well intentioned folk of whom St. Paul says that they effect the Church zealously but not well; for in their anxiety to cleanse the Church from the sin of others, they themselves unconsciously fall into the sins of the Pharisees who were more distasteful to the Master than the publicans and sinners whom they despised.

As has been well said recently, the sins of those who claim to be virtuous are far more disastrous than the sins of those who acknowledge that they are sinners, for the latter can never quite get away from their consciences which are always troubling them, but the unco good have put their consciences to sleep and so have no brake to stop them from envy, hatred, malice and all uncharitableness, which are far more grievous to Christ than are other sins which are more notorious.

### *Thought a Day for Lent*

*By Rev. William Porkess*

While Christian growth is ever changing the Christ never does.

A persistent study of the laws of the universe make increasingly clear the mind of God.

Whenever language is used to express the soul, talk is never cheap.

If all that shall have been gained by others, who have met us on the journey of life, be respectability only, then we have simply been an apology for a personality.

When it comes to profiteering, pleasure's exactions from the majority eclipses the men most pronounced in their mania for getting money.

The Grace of God in our hearts is an absolute preventive against our ever being a disgrace before Him.

### *About Books*

*MY RELIGION*—by Emil G. Hirsch.  
The Macmillan Co., New York,  
1925 (pp.-382) Price \$5.00.

REVIEWED BY REV. FRANK GAVIN

There are few things about which the average Episcopalian is more ignorant than concerning the religion of the modern Jew in America. Prejudice is founded partly on ignorance but more upon a lack of good will. Ignorance can be dispelled if the person whom it infests is big enough to learn; at the threshold, however, in the last analysis it is the will which holds the key. If those to whom the religion of the American Jew is a matter for eyebrow-lifting and scornful denunciation (who represent no small class in our American public at large) would be moved to inform themselves by reading such a book as this, the general burden of prejudice would be vastly relieved.

On the whole, Episcopalians are fairly decent when it comes to inveterate prejudices, especially against the Jew; but we all have a lot to learn,—even Episcopalians. The author of this collection of sermons was long one of the foremost figures in Liberal Judaism in America. It is interesting to us Churchmen to know that the formative years of his life, immediately upon arrival in this country, were passed in a school of our Church in the East. He has frequently expressed to me his sense of indebtedness to us. Not only for this cause, but for the many friends both clerical and lay of our communion, Dr. Hirsch felt a warm appreciation of the Episcopal Church.

It is quite certain that the great preacher of Chicago, who died just three years ago would have recast both the order and the content of these sermons had the thought of publication in such form as this ever presented itself to him. It is the more significant than when a Christian reads such a volume as this, to learn that its purpose was to interpret religion to Jews. The average Churchman would certainly be startled to discover how many sermons preached during the long ministry of Dr. Hirsch were based upon New Testament texts. The recent flurry which Dr. Wise's sermon on Jesus of Nazareth created in the ranks of American Judaism, appears the more inexplicable as one reads Dr. Hirsch's work. It must not be thought that he acknowledged the divinity of our Lord or even rates Him as one of the greatest of the Prophets. There has been a real development in the ranks of Liberal Judaism in this regard between Dr. Hirsch and Klausner. But Hirsch was the more significant for his gen-

eration (and even for ours) inasmuch as he was a pioneer.

It is perhaps because this book consists of sermons preached by a Jew for Jews that it should be read by Christians. The two religions are distinct and different. Factors have entered into the development of Jewish nature which so frequently provoke in the non-Jew, growing dislike amounting to prejudice. What if it should be shown that in the main the objectionable qualities of the Jewish immigrant are merely the rust of the soul into which the iron has entered deeply? And what if that iron were driven in by the malice of many generations of nominal Christians?

\* \* \*

*Foundations of Faith, I: Theological.*  
By Rev. W. E. Orchard, D.D.  
George H. Doran Company, New  
York, 1924. pp. 222.

REVIEWED BY REV. CHARLES STREET

The author of "Painted Windows" says that Dr. Orchard is "unique in his generation, and calls him a "ritualist in the midst of non-conformity." Dr. Orchard, a Congregational minister in a Congregational church, was so impressed with the historic tradition of Catholic Christianity that he got himself ordained priest by an eastern bishop, and makes elaborate use of music, color and vestments in his services.

But he is no mere sentimentalist with artistic leanings. This book proves that. In it he passes in review all the main problems which Christianity has to face in these days, the existence of God, the problem of evil, human freedom, and some more. He faces them fearlessly and has a number of fresh and ingenious suggestions to offer by way of solution. The chapter on prayer is particularly good.

The book is stiff going in spots, and pre-supposes some knowledge of philosophy and science, but it is a book of only about two hundred pages, and is well worth reading.

Bishop Murray was the guest of the diocese of Springfield last week and the outstanding event in connection with his visit was the presentation to him of the check for \$3,000, being the amount due from Springfield as its share of the national church deficit.

\* \* \*

A very splendid meeting of the clergy of Springfield was held when the endorsement of the clergy was secured for the effort to get \$75,000, during March to complete this diocese's share to finish the University Chapel at Champaign. The beautiful Chapel of St. John the Divine is now under construction and it is planned to get the necessary money to enable the job to be completed without further delay.

## Discuss the Social Preparation of Men

Seminary Professors Meet in New York to Plan for Important Work of Schools

### SOCIAL EMPHASIS

By Rev. Prof. Thomas S. Cline

The modern clergyman is faced with demands and problems of increasing complexity. In order effectively to meet the personal and family needs of his people the pastor must use new methods and resources. If he is to be a Community leader and an interpreter of the larger social movements of the times he must be specially trained for his social task.

In recognition of these facts the Rev. C. N. Lathrop, Executive Secretary of the Department of Social Service of the National Council, invited representatives of the theological schools of the Church to confer regarding possible improvements in this phase of theological training.

As a result a conference was held at the General Theological Seminary February 10-12, at which the following educators were present: The Rt. Rev. Henry St. George Tucker, of the Virginia Theological Seminary; The Rev. George B. Myers of the Theological School of Sewanee; The Rev. B. W. Bonnell, of the College of St. John the Evangelist; The Rev. Wilfred R. N. Hodgkin, of the Divinity School of the Pacific; The Rev. Norman B. Nash of the Episcopal Theological School; The Rev. Horace Fort of Berkeley Divinity School; The Rev. E. J. M. Nutter, of Nahotah House; The Very Reverend H. E. W. Fosbroke, The Rev. Thomas S. Cline, The Rev. Pryor M. Grant, and the Rev. Howard H. Hassinger, of the General Theological Seminary.

Reports from the various seminaries as to courses now offered revealed a need for greater emphasis upon training students for the ministry in modern social methods.

In facing the problem as to how the clergy are to be adequately prepared for their social tasks the members of the conference were forced again and again to the conclusion that of far greater importance than the addition of specific courses on social subjects was a general emphasis in every department of theological teaching upon the social implications of the subjects taught. It was felt that the interpretation of the Old and New Testaments, the history of the Church, dogmatic, apologetic, or ethical teaching of the Church offered great opportunity for bringing out the social bearings of religion. It was the sense of the Con-

ference that every possible influence should be brought to bear upon the Church seminaries that adequate emphasis be laid upon the social implications of all courses, and that the various departments work in close co-operation to help the students realize and face social problems.

These problems confront seminaries in their field work as lay readers, Church or social workers, during their student days. It is desirable that the problems thus encountered in actual experience be submitted to the members of the faculty, that they may show the student the bearings of their teaching upon the solution of practical problems.

The educative value of field work, in which students establish first-hand contacts with personal, social, and industrial situations, see the facts as they are and feel the needs which call for their help, was emphasized in the discussions. It was felt, however, that the value of the experience depended upon its correlation with classroom work. To this end it should, where possible, be under the supervision of seminary teachers. If this is not possible the leaders under whom seminarians serve should be asked to supervise their work and co-operate with the faculty in relating it to the curriculum work.

The members of the Conference were unanimous in recommending that in every theological seminary provision be made for training in social case work. The technique which has been developed in this field in recent years was regarded as indispensable for the skilled treatment of social problems which confront modern pastors as they deal with individuals, families, or communities. Such a course seems to belong naturally to the Department of Pastoral Theology.

Considerable time was devoted to the discussion of the relative value of specific courses which might be given. In addition to a course in the technique of social case work, suggested above, it was agreed that there should, if possible, be a course in Christian Ethics bringing out the social implications and applications with reference to modern theories of human relations; and also a course on the relation of Christianity to modern social and industrial conditions in which the larger general problems might be considered and

(Continued on page 16)

## TUXEDO PARK, N. Y.

### St. Marys in Tuxedo

Rev. R. S. Wood, Rector  
Special Preacher Thursday, March 11, 8 P. M.  
REV. OCTAVIUS APPLIGATE, D.D.

## English Bootlegging Denounced at Meeting

Church of England Holds Meeting to Protest Against Smuggling in America

### BISHOP OF LONDON SPEAKS

By Rev. A. Manby Lloyd

To respond to "the appeal from citizens of the United States of America on the scandal of liquor smuggling from the British Commonwealth to America," a meeting was held recently at the Church House, Westminster.

The Bishop of London, who presided, read some extracts from the appeal referred to, the main point of which was a request "to stop the smuggling of intoxicating liquor over the border." "What we stand here for," declared the bishop, "is to say that it is gross impertinence for us to try to undo anything that a great sister nation chooses to decide for its own good." He read some extracts from a letter written by the Attorney-General of the United States from which it appeared that between July 1, 1925, and January 1, 1926, 24 foreign liquor vessels had been seized, and of these 20 were British. Such smuggling was continuing, and this was most dishonoring to Great Britain. It was an act of treachery to a great sister nation; it was a most unfriendly act to add to America's difficulties, which, in so large a reform, were very great in themselves.

Lord Parmoor, moving a resolution "that a reply be sent to the open message issued by the Citizens' Committee of One Thousand," urged vigorously that the liquor smuggling trade ought to disappear altogether, and until it disappeared it would rebound to the discredit of this country.

The draft of the reply to be sent to the "open message" was submitted by Sir Donald Maclean. This was to the effect "that the safeguarding of your National Constitution is your inalienable right, and that any British citizens, for financial gain, should have taken any part whatsoever in invading the sanctity of your laws has aroused in this country widespread indignation."

Sir Donald read a letter from Sir Austen Chamberlain in which it was stated that the Government had done, and was doing, by such means as lay in their power, all that was possible to assist the Government of the United States in suppressing a traffic of which the Government entirely disapproved.

## Rev. Jack Bucknall Smites Philistines

English Physician Points to the  
Dangers of the Freudian  
Psychology

### TEACHINGS OF JESUS

By Rev. A. Manby Lloyd

The art of exaggeration, as used by a poet like Shelley, an artist like Turner, or a free-lance like Ruskin, can become a fine art, and Jack Bucknall is a past-master.

On Wednesday, before speaking to a Plymouth labor meeting on "Jesus, the Revolutionary," he told me how some scoundrels had torn his second altar-book to pieces and committed other acts of sacrilege.

His address, if blood-curdling, was magnificent. "Jack" is now notorious throughout the Western country and when that long, lean, dark-featured priest came on the platform, wearing a long cloak and monkish hood, one did not wonder that his Mephistophelean appearance had upset the slow-moving Puritans of Cornwall and Devon.

He began by saying he did not belong to the Labor Party, but to a much wider and more revolutionary society, the Catholic Church. In the beginning God made the world good. The Garden of Eden was a real Co-operative Commonwealth; all were workers; there were no Liberals or Conservatives, no gents or ladies, only men and women. They were to work together and deal justly with each other and all would be well. The Fall of Man is nothing but the break-up of this Commonwealth and it is a fall from Original Justice.

Then God was hidden, but He was always trying to show Himself again, particularly whenever people would allow Him to do so. So He revealed Himself to a succession of patriarchs, prophets, wise men and social teachers who were always being outlawed and persecuted by the others.

So God was always being persecuted by the police, by bankers, usurers, and kings and all those who live by getting something for nothing. These prophets used the strongest language; they were working men and were always cursing kings and queens and trying to get the people back to original justice.

Moses was the first strike-leader in history and got the slave-class into one big union. They downed tools and finally entered into the Promised Land.

Coming to the Incarnation, we thought too much of the Child in baby clothes. We ought to dwell more on Mary and her Magnificat. It was like Red Revolution and yet it was

sung daily in our Cathedrals. It was a bit stronger than the labor program.

The Kingdom of God was to be inaugurated *on earth*—miss that and you miss everything. Repentance meant a change of outlook on life, for the kingdom of God is *at hand*; it was not to come by Evolution. Gradualness is not inevitable, as Sidney Webb says.

Then he rapped the knuckles of the International Bible students, who agree that the Kingdom of God is to come on earth, but not today—perhaps in 1928. (The date can be altered if it don't come off.) No, away with this nonsense, for Christ is going to return when we *prepare the way* for Him. It's playing into the hands of the masters when you say "things are too rotten and you've got to wait for God to do it."

That was the Message of Jesus. How did He put it into action? That was the Epiphany moral. (1) By supplying needs when the wine ran out. (2) By purging the Temple Courts when He saw the profiteers making fortunes out of the poor—out of the sacrificial offerings, which helped to swell the fortunes of the High Priests.

So he traced the Master's progress, rebuking the Jingoese, cursing the exploiters of the subject races, denouncing Imperialism. Then there was the rich young man, who was so moral. He must sell everything and come down from his high and mighty platform and mix with old Peter and Mary the Prostitute, and become one of the riff-raff and rebel crowd, with Simon the Zealot and the Sons of Thunder.

After all this, what were we to think of "Gentle Jesus, meek and mild?" No wonder the working-class talked of "creeping Jesus," when His character was so misrepresented!

Then he pictured Golgotha, with its 5,000 crosses, and the skulls of the slave-class piled up. That was what the cross meant and why we were signed with the sign of the cross—what for? To fight.

Then Jack became paradoxical. It was quite in the Chestertonian vein. The Ruling Class was the real Revolutionary Class, because they were always breaking the Eternal Laws of God. "Your princes are rebellious"—they take bribes. It is we, Catholic Crusaders, who are the Conservatives. No wonder they laughed.

What was going to happen in May? There seemed to be three possibilities. Either capitalism—slavery of a most diabolical kind, or atheistic communism, or possibly a Christian commonwealth.

Get inside the Church—that was his advice. Get on to the Church coun-

(Continued on page 16)

## News Paragraphs Of The Episcopal Church

Dr. George Craig Stewart, Rector at  
Evanston, Writes a Bit On  
Spirit of Youth

### BISHOP BRENT ON UNITY

By Rev. William B. Spofford

The Rev. George Craig Stewart, rector of St. Luke's, Evanston, Illinois, has interesting things to say of the Youth of the Land. Writing in his parish paper of the recent Youth Conference held in that city, he says:

"Great thing, youth! We never attend conferences of young men and women without thinking of Cardinal Newman's famous passage about the bells in the towers ringing out 'insolent and atrocious'—'atrocious, insolent and ungrateful'—'ungrateful, insolent and atrocious'—'audacious, aggressive,' 'mad,' meretricious,' bobs and bobs-royal and triple bob-majors and grand sires—to the extent of their compass and the full ring of their metal,"—in honour of the spirit of general revolt, and to the confusion of all that is traditional in the life of the State and the Church. And yet we love them just for their audacity, their bounce, their vitality, their vigor,—their idealism, their life.

We had nine hundred of them here in Evanston attending the Inter-denominational Student Conference. By resolution they abolished war, and military training in Church Schools and High Schools, and Colleges and Universities,—and settled the question of the League of Nations and the Permanent Court of International Justice, and put the Church straight on matters of creed and conduct and finally (here we lock the door, pull the shades, and laugh our buttons off) came out enthusiastically in favour of birth control! What tragedy if their fathers and mothers of a less enlightened generation had embraced this doctrine,—and where would these youth have been then?

We are all for them these boys and girls (Shush—they don't like to be called "boys" and "girls") because they are in earnest, but we do urge them not to take themselves too seriously; and never, never to forget that ten years from now they too will be among those ancients (aged thirty or so) who now appear to them damned in decrepitude because they begin to have glimmerings of that unpopular evidence of old age known as the mature mind."

\* \* \*

The Rev. Loaring Clark, general missionary of the National Council, recently concluded a parochial mission at Christ Church, San Antonio, Tex. Dr. Clark also met on two mornings with the clergy of the diocese when the subject of evangelism was dis-

cussed. At the conclusion of the conference a society was organized to be called 'The Bishop's Missioners' the purpose of which is to do definite evangelistic work in every mission and parish in the diocese. It is also planned to publish literature in the name of the society.

\* \* \*

By the will of the late Mrs. Clara E. Gibson of Bangor, Maine, St. John's Church, received a bequest of \$15,000. The amount is to be added to the endowment fund.

\* \* \*

Dean Bonnell of St. John's College, Greeley, Colorado, is on a six weeks' trip in the east in the interest of the work of the school.

\* \* \*

"Washington's Cherries and Lincoln's Acorns." I hope some of you will be able to make something out of that . . . the subject of an address before the Federation of Church Women of Lexington, Kentucky, by the Rev. F. F. Shannon, D. D., pastor of Central Church, Chicago. The meeting was held in the parish house of Christ Church Cathedral.

\* \* \*

The Rev. William Pitt McCune, rector of Saint Ignatius' Church, New York, is to be the all-conference lecturer at the Evergreen Conference this coming summer.

\* \* \*

At the diocesan convention of Duluth the Rev. W. K. Boyle of Cass Lake was appointed general missionary of the Ojibway people of northern Minnesota. Mr. Boyle is an Indian priest; a graduate of the Seabury Divinity School.

\* \* \*

A group of Church people interested in the recent proposal of Dean Ladd's that all of the churches unite in the observance of the Festival of the Kingdom of Christ met in New York last week. These people representing varied kinds of Churchmanship, were unanimously for the observance and agreed to do everything possible to bring it to the attention of rectors.

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Later in the week Dean Ladd addressed the executive committee of the Federal Council of Churches on the subject. The matter was referred to the policy committee of the Council, and it is confidently expected that this committee will report favorably on it and that the Council will suggest the observance of the day in all of the Protestant Churches on the last Sunday of October.

\* \* \*

The Rev. Louis H. Matheus, rector of Holy Innocents, Racine, Wisconsin, was given a reception the other night . . . a farewell reception for he has accepted a call to the parish at Ottumwa, Iowa. The vestry announced that the Rev. Mr. Leonard of Hudson, Wisconsin, had been called to succeed Mr. Matheus.

\* \* \*

Bishop Brent of Western New York was the guest of honor at a dinner of the Christian Unity Foundation given the other evening in the Yale Club, New York. He spoke on the Stockholm Conference.

Bishop Brent said the churches "must popularize the question of unity and widen the vision of church membership on the subject." There is no doubt, he said, that the mass of people in this country are not deeply interested in church unity because the majority of clergy have not preached unity.

"The so-called Christian nations instead of Christianizing themselves have nationalized Christianity, and consequently Christianity in this and other nations has a relatively small influence."

Condemning American pragmatism for leading church people of this country to the belief that religion lies in the pursuit of truth. Bishop Brent urged a unity which, he said, should penetrate the whole realm of Christian thought and include the idealistic and not merely the practical side of the faith.

The purpose of ecclesiastical unity, he pointed out, is not to establish

uniformity but to allow the church as a group to benefit from the special gift possessed by the individual church.

In this country, he said, there are 202 Protestant denominations having different bases of theological organization, but which do not differ in actual practice of their Christianity.

"If we look at the Roman Catholic Church," he continued, "we see an example of unity which far outweighs all opposition we may have for the practice of that church. One of the chief aims of Protestantism should be to understand the Roman Catholic Church through its own literature rather than through literature given out by other churches."

\* \* \*

Some person with not too much to do might like to write an article for this paper on "Zealous Friends." I am sure there is evidence at hand which might profitably be passed on as a warning. For example I have a letter signed "Arch. F. Stebbing, Deacon", which has been sent to every clergyman in the diocese of Connecticut, and every lay-delegate to the 1926 Connecticut diocesan convention as well, which will hardly accomplish the purpose for which it is intended. In it Deacon Stebbing scolds folks generally for playing politics last year when the diocese tried to elect a coadjutor bishop, and further states it as his opinion that it is immoral

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and un-Christian for anyone to vote at the coming convention for any other than the present suffragan of the diocese, Bishop Acheson. Surely it will be unfortunate if Bishop Acheson loses support because of such silly talk. Some one ought to take Deacon Stebbing's typewriter away from him.

\* \* \*

The Rev. Philemon F. Sturgis, rector of Grace Church, Providence, was the preacher last week at the noon day services at Trinity Church, New York.

\* \* \*

The Rev. William H. van Allen, rector of the Church of the Advent, Boston, was the preacher last week at St. Paul's Chapel, New York.

\* \* \*

A pageant, "The Feast of Lights," written by the rector, the Rev. Mr. Asheton-Martin, was recently presented to a large congregation in Trinity Church, Shamokin, Penna.

\* \* \*

The Rev. H. P. J. Selinger, rector at Chadron, Nebraska, is giving a series of sermons on Sunday evenings during Lent on current novels. At the morning services he is preaching a series on "The Temper of the Times," under which heading he takes up such fascinating topics as Jazz, Morbidity, Bolshevism, Plutocracy, Vanity and Anarchy. On Thursday afternoons he talks on Prayer.

\* \* \*

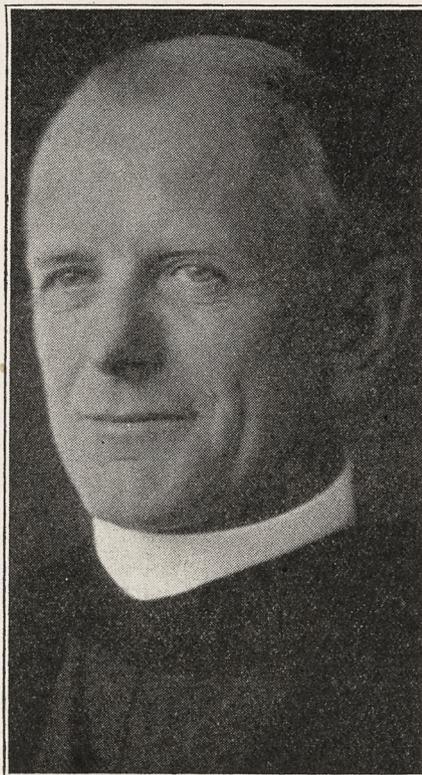
The Presiding Bishop of the Church, the Rt. Rev. Gardner Murray, was taken to St. Luke's Hospital, New York, last Saturday ill with pneumonia. His condition is reported as favorable.

\* \* \*

The body of Eugene Field, the children's poet, will be reinterred in the memorial cloister at the Church of the Holy Comforter, Kenilworth, Illinois, on March 7th.

\* \* \*

A block of stone from the parish church at Stratford-on-Avon, the parish church of William Shakespeare, has been sent to America to be



DEAN BONELL  
*On a Visit in the East*

built into the Cathedral of St. John the Divine, New York.

\* \* \*

The annual service of the Sons of the American Revolution was held on February 21st in St. James Church, New York. Sermons generally for that day were on the character of George Washington, with emphasis, I suppose, in some churches, on his being a famous Episcopalian.

\* \* \*

The dean of the Berkeley Divinity School, Middletown, Connecticut, told the students that the best way to observe Lent was in service to others. He then suggested that they interest themselves in the numerous institutions located in the city. The first move was to invite the head of the hospital for the insane to address

the students. He informed them that people generally had a very erroneous idea of insanity and suggested that the men might learn a great deal if they would perform the tasks ordinarily done by the guards. So the students at Berkeley this Lent are taking turns in going to the State Hospital each afternoon, taking their places in the wards where they visit with the patients. GOOD IDEA.

\* \* \*

The Rev. Jerry Wallace, rector of Christ Church, Springfield, Illinois, celebrated the fifth anniversary of his rectorship last month. In a sermon preached on the occasion he pictured the opportunities for service that the parish had in the community, and praised his parishoners for their loyal support of the past.

\* \* \*

Famous living Episcopalians, the author of many well-known novels, "The Crisis," "The Crossing," "Coniston," and others: Mr. Winston Churchill.

\* \* \*

I have just sat in on what students call a "bull" session, attended by a dozen theological students, and listened to a prominent clergyman of the west criticize the clergy for indolence. It was his contention that the clergy are about the most privileged group in society; that they seldom start their day before nine in the morning; that many of them take more recreation than the average man; that they have too much time for the pipe; that they are the only group that is not responsible to someone for an accounting of their time; that they credit as work occupations, such as reading and dining, which the ordinary man puts down as time spent in recreation. He pointed to the fact that even the most

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prosperous employer, frequently spoken of as especially privileged, seldom takes more than two or three weeks in the summer for a vacation, whereas many of the clergy take two months. He really did hit at us pretty hard. Perhaps someone will rally to the defense of the abused clergy, but if you assign yourself the task I warn you not to be personal for this particular clergyman is up and at 'em at six in the morning and stays at the game until late at night, and has developed a work which is ample evidence of his industry.

\* \* \*

The Rev. Edward Charles Russell, rector of St. Ann's, New York, has hit at the modern method of professionalized charity. He claims that much of the money which should go to the unfortunate is eaten up in overhead; says that many families in real need will not accept charity however badly they need it from a professional agency; and also that the giver does not derive the benefit which should come to him by the method since he is not brought in touch with the great needs of the unfortunate.

\* \* \*

This from the Rev. Karl Reiland, rector of St. George's Church, New York: "Confusion in thinking about the essential truths of religion has brought about a widespread indifference. I want to make it clear that a man may be a Churchman and not be a Christian. He may be a theologian and not be a Christian; he may believe in the Creeds, and other formal statements and not be a Christian, that is, believe in the teachings of Jesus. It is one thing to say the Creed, to take the sacrament, to attend church service, to give money, to argue for religion and to subscribe for all articles of faith, and another thing, with or without the others, to be a Christian in the sense of a sincere disciple of Jesus. Without the last the rest may be nothing."

\* \* \*

Bishop Brent has the faculty of saying potent things. Speaking recently at the University of Toronto,

he said: "We must reintroduce religion into politics, for religion stands above the state. Instead of Christianizing the nations the nations have nationalized Christianity. All this Nordic business is disgusting. The Nordic race is not superior to the other races of the world, and it is time to stop that arrogant talk which puts our nation above all of the others, and to remember that we are all the children of one Father.

"A great problem today is the fact that to most people Jesus is more of a religious concept than a living person; they are apt to think of Christ as a demi-god stripped of human qualities. Militarism and war were both incompatible with the mind and teaching and the practice of Jesus."

\* \* \*

The Very Rev. E. J. M. Nutter, dean of Nashotah, was the guest of honor at the February meeting of the Catholic Club of Massachusetts.

\* \* \*

Bishop Thomas of Wyoming was

the speaker at a meeting of the Woman's Auxiliary, held recently in Baltimore.

\* \* \*

Bishop Henry St. George Tucker, now a member of the faculty at the Alexandria Seminary, is bestowing the rite of confirmation in the diocese of Maryland during the absence of Bishop Murray.

\* \* \*

Lenten noonday services at Christ Church Cathedral, St. Louis. Preachers: Rev. Wyatt Brown of Baltimore; Dean Israel Noe of Memphis; Bishop Rogers, coadjutor of Ohio; Bishop Ivins, coadjutor of Milwaukee; Dean Nutter of Nashotah. The Rev. Frederic Fleming of the Church of the Atonement, Chicago, conducted the

(Continued on page 14)

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The Rev. H. S. Webster, Rector of St. Paul's Church, Plymouth, Wisconsin, distributes in his parish fifty copies of The Witness each week. An unsolicited letter from him contains this statement:

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Wednesdays and Holy Days: 12:10, Holy Communion.

ATLANTIC CITY

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Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursday and Holy Days.

NEW YORK

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Sunday Services: 8:00, 10:15, and 11:00 A. M.; 4 P. M.  
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Daily: 12:20 P. M.

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Daily: 7:15, 12:00, and 4:45.

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**St. James**

Madison Ave. and 71st St.  
Rev. Frank Warfield Crowder, D.D., Rector.  
Sunday Services: 8, 11 A. M., 4 P. M.  
Week-day Services: Wednesday, 12 M., Morning Prayer and Litany; Thursday, 12 M., Holy Communion; Holy Days, 12 M., Holy Communion.

BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D. D., Rector.  
Sundays: 8:00 and 11:00 A. M., 4:00 and 8:00 P. M.  
Week Days: 8:00 A. M., Noontide.  
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum  
Very Rev. Edgar Jones, Ph.D., Dean.  
Sundays: 7:30, 11:00 A. M., and 7:45 P. M.  
Week Days: 7:30 A. M.  
Holy Days and Wednesdays, 10:00 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. Warren C. Herrick.  
Sundays: 8:45 and 11:00 A. M. and 7:45 P. M.  
Daily: 12:10 P. M.  
Saints' Day: Holy Communion, 10 A. M.

DALLAS

**St. Mathew's Cathedral**

The Very Rev. Robert S. Chalmers  
The Rev. Robert J. Murphy  
The Rev. H. K. McKinstry  
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45 P. M.  
Daily Service: 7:00, 9:30 A. M. and 5:30 P. M.

NEW YORK

**Grace Church**

Broadway and Tenth Street  
The Rev. W. Russell Bowie, D. D., Rector.  
Sunday: 8 and 11 A. M., 4 and 8 P. M.  
Daily: Noonday Services and Address, 12:30, except Saturdays. Holy Communion, 12 on Thursdays and Holy Days.

MINNEAPOLIS

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Sundays: 8:00 and 11:00 A. M., 7:45 P. M.  
Wednesdays, Thursdays, and Holy Days.

ALBANY

**All Saints Cathedral**

Swan and Elk Streets  
The Very Rev. Charles C. W. Carver, B.D., Dean.  
Sundays: 7:30 A. M.; Church School, 9:45 A. M.; Sung Eucharist, 11:00 A. M.; Choral Evensong, 4:00 P. M.  
Week Days: 7:30 A. M., 9:00, and 5:30 P. M. Wednesday and Friday, the Litany after Matins. Thursday and Holy Days, the Holy Eucharist, 11:00 A. M.

DENVER

**St. John's Cathedral**

14th Ave., Washington and Clarkson.  
Very Rev. B. D. Dagwell, Dean.  
Rev. Jonathan Watson, D.D., Assistant.  
Sunday Services: 7:30, 11:00 A. M., 7:30 P. M.; Church School, 9:30 A. M.; Young People's Society, 6:00 P. M.

MILWAUKEE

**All Saints Cathedral**

Cor. Juneau Ave. and Marshall St.  
Very Rev. C. S. Hutchinson, D.D., Dean.  
Sundays: 7:30, 11:00, 7:30.  
Week Days: 7:00 and 5:00.  
Holy Days: 9:30.

**St. Paul's**

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Rev. Holmes Whitmore, Rector.  
Sundays: 8:00, 9:30, 11:00, 4:30.  
Saints' Days and Tuesdays, 9:30 A. M.  
Wells-Downer Cars to Marshall Street.

**St. Mark's**

Hackett Ave. and Bellevue Place.  
Rev. E. Reginald Williams, Rector.  
Sundays: 8:00, 9:30, 11:00, and 5:00.  
Gamma Kappa Delta Club, 6:00 P. M.  
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PHILADELPHIA

**St. James' Church**

22nd and Walnut Streets  
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Sundays: 8:00 and 11:00 A. M., 8:00 P. M.  
Week Days: 7:30 and 9:00 A. M., 6:00 P. M.  
Thursdays and Holy Days: 10 A. M.

quiet day for the Auxiliary on February 19th.

\* \* \*

St. Clement's Church, El Paso, Texas, the Rev. B. T. Kemerer, rector, subscribed twice its quota in the recent Nation Wide Campaign.

\* \* \*

The Bishop of Edinburgh, the Rt. Rev. George H. S. Walpole, is to be in this country for six weeks immediately after Easter to conduct missions, retreats and quiet days in the diocese of Washington.

\* \* \*

St. Paul's Chapel, Dayton, Ohio, was dedicated last month by Bishop Reese, assisted by the rector, the Rev. Philip Porter. The sermon was preached by Bishop Page of Michigan.

\* \* \*

Bishop Gardiner of Liberia, recently ill, is again making visitations in his diocese.

\* \* \*

The men of five parishes in Fall River, Massachusetts, met on Washington's Birthday for a corporate communion at the Church of the Ascension. The men of the parishes in New Bedford also meet regularly for a corporate communion.

\* \* \*

St. Luke's Church, Brockport, N. Y., has received a gift of \$2,000 from Mrs. F. A. Sabbaton for the purpose of redecorating the church.

\* \* \*

Mrs. Mary De Silver Lord, who died last month, left \$50,000 to St. John the Divine, New York; an equal amount to the guild of the Cathedral, and \$10,000 to St. Bartholomew's Church, New York.

\* \* \*

The national and annual institute of the Church Mission of Help was held at St. Paul's, Chattanooga, Tennessee, last month. Nine dioceses were represented and on each day there was an early celebration of Holy Communion.

In the absence, through illness, of Mrs. John Glenn, president of the national council of the Church Mission of Help, Mrs. Harold Lee Berry, president in the diocese of Maine, presided.

Subjects pertinent to the scope of work of the C. M. H. were dealt with by specialists, and those in attend-

ance were thoroughly informed in the best and most scientific ways of caring for "cases."

Amongst the speakers were Dr. C. B. Crittenden, director of public health, Chattanooga; the Rev. Edward S. White, St. Louis, Mo.; Rev. Edmund P. Dandridge, Nashville; Miss Mary Brisley, director of the school of social work, Louisville, Ky.; Miss Agnes Grabau, executive secretary, diocese of Tennessee; the Rev. Clarence Parker and the Rev. T. Haldeman, Chattanooga; the Rev. James R. Sharp, Nashville; Miss Ethelvan Beuthuysan of the diocese of Albany; the Rev. Charles Tyndall, Memphis; Miss Christine Boylston, national organizer, and Mrs. Brinkley Snowdon, president of the C. M. H. in the diocese of Tennessee.

\* \* \*

A unique intercollegiate event took place at the Chapel of the Holy Spirit, Columbus, Ohio, which is the university center of the Church at the Ohio State University. At the invitation of the Episcopal Club, the Kenyon College Choir consisting of thirty men's voices under the student leader, Maxfield Dowell, rendered choral evensong at the chapel. The Rev. Horace W. Wood, chaplain of Kenyon College, read the lessons, and the Rev. Frederic C. F. Randolph, University pastor at the State University, the prayers. The choir, vested in purple academic gowns, with crucifer and two standard-bearers carrying the American flag and the standard of Kenyon College, made a very impressive procession. The church was filled with students and faculty of Ohio State University and Kenyon alumni. After the service the choir was entertained at supper by the Episcopal Club, during which the Kenyon men sang "Philander Chase" and other college songs. Both organizations are planning to make this an annual event.

\* \* \*

Two interparochial normal schools for Church school teachers were held in the diocese of Atlanta during the

first two weeks of February, one in Atlanta and the other in Macon. The instructors were the Rev. Gardiner L. Tucker and Miss Annie Morton Stout, field workers for the Board of Religious Education of the Province of Sewanee. The following courses were given: The Teacher, The Pupil, The Bible, the Prayer Book, and Christian Nurture Principles. Much interest was shown in the classes, each school having a total enrollment of twenty-eight.

\* \* \*

Bishop Babcock, suffragan bishop of Massachusetts, is among the signers to a petition against the legalization of Sunday Baseball in Boston.

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## TEACHINGS OF JESUS

*(Continued from page 9)*

cils and rule them, as we did at Poplar, as we have done at Delabole.

\* \* \*

This is a mere skeleton of the speech, which was delivered in the quiet, thoughtful and cultured manner that we associate with the training of Mirfield.

The next morning an atheist who was present went to see Jack Bucknall before he returned and admitted that for the first time in his life he had understood Jesus and that his self-confidence had been shaken.

## SOCIAL EMPHASIS

*(Continued from page 8)*

the students brought into contact with special illustrative cases. A fourth course was suggested which would deal with the historical approach to social questions.

As to the method which would be most valuable in prevailing opinion that discussions based on the first-hand experiences of the students, acquired in field work, would be most effective. Where this is not possible, specialists might bring before the class cases in which they had themselves had first-hand contacts. The next best thing would be the study and discussion of case records. Least desirable were the lecture and text-book methods.

At two special sessions of the Conference specific phases of Social Service training were considered under expert leadership. Community Organization was presented by Prof. Pettit of the New York School for Social Work and Industrial Problems by Prof. Fitch of the same institution and Miss Mary Van Kleeck of the Russell Sage Foundation.

It is interesting to compare the findings of this Conference with those of one upon the same problem held at Union Seminary in November last at which seminaries of various communions, both Christian and Jewish, were represented. They are in striking agreement. At that conference they suggested the follow-

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ing as the next steps to be recommended:

1. The adjustment of the various departments of the seminary, avoiding overlapping and duplication, and promoting co-operation between the departments, making the resources of one available in other departments.

2. A fuller recognition of the importance of the courses dealing directly with the social task of the minister, and,

3. Case records during the year of those experimenting with modern methods of teaching these subjects, i.e., supervised field work, group discussions based upon first-hand experience, study of case records, etc. These conferences are indicative

of an awakening to the importance of the social training of the clergy. They mark the beginning of a new development in this phase of theological education. Plans are already under way for the continuation of these conferences. It has been proposed that an intensive Summer Course be given at the New York School for Social Work covering case work and kindred subjects for teachers in the Social Ethics Department—the first course to be given in 1927.

The Department of Social Service has offered to serve as a clearing house for the teachers of social subjects in the seminaries in order to circulate useful material.

## For Reading In Lent

Two of the LITTLE WITNESS BOOKS were prepared especially for Lent: THE PERSONAL CHRIST, by Bishop Johnson, and THE VICTORY OF THE CROSS, by the Rev. High Moor. Each book is fifty cents.

Then, of course, CUSHIONED PEWS, by Bishop Johnson, is a fine Lenten book. It contains forty essays, one for each day of Lent, short and full of spiritual nourishment. This book, cloth-bound, is \$1.75.

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