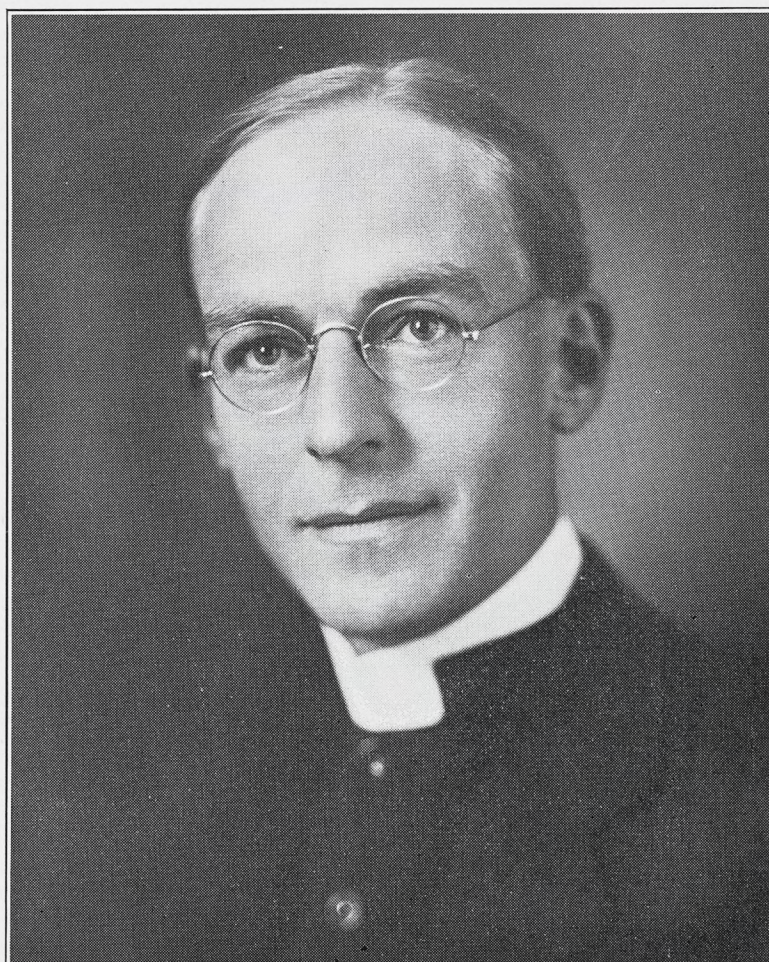


June 3, 1937
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THE WITNESS



WOLCOTT CUTLER
Rector of St. John's, Charlestown, Massachusetts

MAINTAINING A POOR MAN'S PARISH

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CLERGY NOTES

ARGYLE, G. H., assistant at St. Mark's, Frankford; BRUN, M. J., assistant at San Sauveur, Philadelphia; DAVIS, M. W., St. Mary's, Chester; FISCHER, A. B., JR., in charge of Grace Church, Hulmeville; MECKLING, G. C., in charge of Transfiguration, South Philadelphia; all in Pennsylvania, were ordained priests by Bishop Taitt on May 24, at the Church of the Epiphany, Philadelphia.

BOGGESE, ELWOOD C., to be rector of All Saints', Orange, N. J., effective June 15.

BOSS, A. I. ERNEST, rector of St. James', Columbus, Ohio, died May 16, 63 years old.

BRIDGMAN, ORLANDO H., has resigned as vicar of Mount Calvary Church, Camp Hill, Penn., after 24 years, and will retire from the active ministry.

BUCK, CALVERT E., superintendent of the Episcopal Eye, Ear and Throat Hospital, Washington, D. C., has accepted a call to the rectorship of the Church of the Atonement, Chicago.

CLARKE, ROBERT J., now in charge of Transfiguration, Woodcliff, N. J., has accepted a call to the rectorship of Good Shepherd, Fort Lee, and St. Stephen's, Coytesville, N. J., effective June 15.

CONNOR, HERBERT, rector of All Saints Church, Williamsport, Pa., has retired from the active ministry.

DAMROSCH, LEOPOLD, was ordained deacon on May 25 by Bishop Campbell, acting for Bishop Washburn, at St. Paul's, Doylestown, Pa., and will go to the Philippines as missionary.

DAWSON, JOHN, has retired from the active ministry, after 47 years in mission fields in Idaho, Nevada and Oregon. Address: 4821 N. E. Rodney Ave., Portland, Ore.

DeMILLE, GEORGE E., was ordained priest by Bishop Oldham May 22 at the Cathedral of All Saints, Albany, N. Y.

DONAGHY, WILLIAM R.; MANDERBACH, AARON; STETTLER, ROBERT HAROLD; and WILCOX, ALBERT E., were ordained deacons by Bishop Taitt on May 24, at the Church of the Epiphany, Philadelphia, Pa.

DUNHAM, CLARENCE M., will retire as rector of All Saints', Orange, N. J., where he has served since 1912.

EASTMAN, FREDERIC JOHN, curate at St. Paul's, Jackson, Mich., will become assistant at St. Peter's, Akron, Ohio, and continue as assistant secretary of St. Philip's Society.

HOOFNAGLE, OTTO S.; NORTHRUP, ISAAC, and ROELL, RUDOLPH, were ordained deacons by Bishop Washburn May 30th at Christ Church, Ridgewood, N. J.

LEWIS-JONES, HERBERT, rector at Calvary, Bayonne, N. J., has accepted a call to the rectorship of St. John's, Bonton, N. J.

MELLING, G. CLAYTON, curate at St. John's, Jersey City, to be assistant at Pro-cathedral of the Nativity, Bethlehem, Pa.

WOOD, ROBERT S. W., rector of St. Mary's, Tuxedo, N. Y., died May 24, 69 years of age.

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THE WITNESS

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Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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MAINTAINING A POOR MAN'S PARISH

By
WOLCOTT CUTLER

Rector of St. John's, Charlestown, Massachusetts

EVERY EPISCOPAL CHURCH should be a poor man's parish in the sense that no man should be too poor to find a welcome there, and inspiration and cordial Christian fellowship. Whenever a "Fifth Avenue" fane opens its doors to the well-dressed only and directs all others to an East Side chapel, there is good evidence that that parish has no right to call itself a holy or a Catholic or an Apostolic church.

By poor man's parish I mean much more than a parish where a poor man may receive kindly sympathy. A real parish for the poor man is a church where men, women, boys and girls of meager means provide the funds, perform the work, and supply the local government of their church. The parish that I have in mind cannot be found in prosperous suburbs, because there the real leadership gravitates into the hands of people of ample means. Nor is a poor man's parish likely to exist in country districts, because the rural areas are too thinly settled to provide the necessary financial support apart from the help (and control) of mission boards or a few wealthy families of generous disposition.

The poor man's parish of my dreams is an association of self-respecting, devoted, and independent Christians in modest circumstances, led by a rector of their own selection, governed by a vestry of their own choice, assisted by such volunteers as can lead or teach without patronizing, and proud of their responsible part in the programs of diocese, province and general Church. Such a parish as I envisage would be an ideal laboratory for Christian education just because of its fully independent, completely self-governing, and therefore responsible parochial existence.

Such parishes as these, I need hardly say, are decidedly rare and likely to become even rarer. In the first place, there is always a tendency for the people of largest income in a given community to dominate the religious and educational as well as the political and economic scene. In fact, they probably feel more or less obliged to determine much that goes on in their neighborhood, lest others gain sufficient ascendance to threaten their economic and social superiority.

In the second place, the human beings who actually run particular parishes are all too often such narrow-minded egotists that nearly every diocesan leader is naturally tempted to hold the whip hand over as many of them as possible. Wealthy parishes probably sin against the larger vision fully as often as poor parishes; but the diocesan leaders know that they can never entirely check the idiosyncrasies of the well-to-do; so try all the harder to prevent as many other potential trouble-makers as they can by controlling every parish that looks to them for financial aid. For this reason many hundreds of what might be supposed to be poor men's parishes are in reality only poor men's missions—a very different thing from the point of view of Christian education and experience.

IN THE THIRD PLACE, it takes a surprising amount of money today to maintain an attractive place of worship and carry on a center for even the minimum of religious activities, especially if the full-time services of a clergyman are needed and a rectory must be paid for at the present high rates of insurance and upkeep and taxes. In the case of my own modest though well-equipped parish in a crowded down-town residential section of Boston, we owe nothing today for loans or mortgages; yet our average parish expenses for the seven good years preceding the recent depression (since when we have had to close our two buildings part of every week, give up our sexton and our paid organist, etc., etc.), amounted to over \$6,000 a year. In addition to these regular expenses of parish maintenance, we were obliged to raise \$6,748 for a new organ in 1930, \$1,750 for the renovation of our Church in 1933, and \$2,149 for a new boiler in 1935. Such are the demands upon even a poor man's parish in the twentieth century. And in addition there is always the duty laid upon us by our Lord of sharing some of our good things personal and parochial with persons poorer than ourselves. In the case of my parish this has meant an average contribution of \$713 a year for the above-mentioned period to the program of our diocese and the general Church.

In the fourth place, it is increasingly difficult for a

poor man's parish to maintain itself independently, because of the shifting character of urban populations. No longer do the young people in a given Church school grow up to be the pillars of that particular parish. We are fortunate if we can keep them long enough to present them for confirmation. I recently made a count of the family cards removed from our active rolls by reason of death or departure from this community and found that we had in my thirteen years as rector here, lost two and one-half times as many families as belonged to the parish when I came. Even our vestry has lost eighteen members by removal or death in those few years. Our Church school faculty of fourteen teachers and four officers has lost fifty-four of its members in the same period, not counting those who have ceased teaching but still live within the bounds of the parish.

Under such circumstances, it is hardly to be expected that systematic offerings and other regular giving in a poor man's parish will produce anything like \$6,000 a year. We no sooner educate our new families to the joy of sharing in our support than they depart from the community, and our task is begun all over again with their successors. Of 105 persons in this parish who actually completed their systematic offering payment last year only eight were contributors in the year 1923. Eighteen others had been contributors for only one or two years. Take this record in conjunction with the fact that only three of our 199 pledges for 1937 are for \$1 or more a week, and you will readily see how little is to be expected from the regular offerings in a poor man's parish.

One of the chief sources of our parish support is the series of suppers, whist parties, sales, etc. (we never allow any form of gambling) that over a period of thirty-six years has added \$1,060 a year to our church treasury directly and something more indirectly. Yet even with this help our total receipts from pew rents (now discontinued), systematic offerings, Easter and loose plate offerings, Church School and organizations has from 1901 to 1936 inclusive averaged only \$3,745 a year. Where is a poor man's parish to secure the needed additional twenty-three hundred dollars?

THEORETICALLY a rich patron or two might be enlisted who would be content to subsidize the work without dominating the parish life—in fact in certain rare cases this seems to have been done—but in practice this provides not only an unlikely but also a merely temporary and uncertain solution and it often pauperizes the parishioners. The problem seems rather to boil down to one of two alternatives: either regular and presumably permanent status as a mission parish governed from without, or temporary diocesan aid in small amounts with a severely curtailed budget, while there is built up an endowment sufficient ultimately to supply the needed twenty-three hundred dollars a year. Many poor parishes have adopted what they hoped would prove to be a third way out—namely, the “borrowing” from the principal sums of an occasional bequest or gift to endowment, but at the end of a few years this usually proves to have made the surrender

to mission status only that much more absolute and final.

The poor man's parish that would maintain its independent existence would better face the financial situation squarely before its capital funds (if any) are dissipated beyond recall and potential donors to its endowment are discouraged from remembering its needs in their wills. Many a man has stricken from his will an intended bequest to a church by reason of the discovery that the vestry of that particular parish was not safeguarding the principal sums of such legacies, but has drawn liberally upon them to meet current needs. Unfortunately dioceses have at times sanctioned or even required this use of what should properly be permanent funds. Recently I heard of one diocese where a rector was struggling to wean his vestry before it was too late from the debilitating habit of spending the principal sum of every undesignated bequest. The rector had started a parochial Book of Remembrance in which the vestry were encouraged to record as permanent gifts every legacy or memorial contribution to parish endowment. At the same time the parish was receiving occasional diocesan aid, and when the newspapers announced that \$100 had been left to the church by the will of a certain very poor parishioner, the diocese at once forbade the listing of this small legacy in the new Book of Remembrance.

A more usual temptation to invalidate the idea of a parish endowment fund occurred recently in my own parish. We had successfully raised the money for a new organ and for renovating the church without touching a cent of the principal of any undesignated bequest; but when, right after those two arduous campaigns, our old boiler was condemned by the state inspectors, we were advised by highly respected friends not to solicit anything further from our public but to draw what was necessary out of our endowment principal. Instead we closed the church and parish house, postponed our autumn fair indefinitely, and laid our needs squarely before the diocese and our parishioners and friends. The result was that within seven weeks we were back in church with the cost of our new boiler fully pledged and ultimately we found ourselves needing to draw upon only two hundred dollars of the considerably larger sum that the diocese had offered us if necessary. Thus we proved for the third successive time in a few crowded years that many people will give and give gladly and generously to what is often called a “capital” expenditure, although the very same persons take little or no active part in defraying the running expenses or paying off the back bills of their parish. In fact, it is for that very reason that the poor as well as the rich parish absolutely requires the regular aid of some dependable annual income from endowment to meet its current expenses.

Of course, endowments are ordinarily best handled by incorporated trustees, and in the instrument of permanent trust there should be careful provision made that if ever the parish closes its doors or is deemed unnecessary in that community by the diocesan authority or the courts, the income from the trust funds shall be made available for other religious work. The dead hand

of an outmoded deed of trust can be a very dreadful thing, where no discretion was allowed to the trustees of future years. In the case of my own parish we have provided that if and when the work here shall be no longer required, "it shall be proper for the trustee to pay the said net income to such self-supporting church or aided parish in the diocese of Massachusetts and chiefly dependent for its financial support upon people of small means, as may be designated by the ecclesiastical authority of the diocese and approved by the trustee."

I WOULD therefore commend to the Church at large the idea that wherever we desire to maintain a poor man's parish, we must be willing to work for the building up of at least a small permanent parish endowment. As Bishop Lawrence declared in his convention address in 1911 in answer to those persons who always object that when the people of a given generation cannot support their own parish it is time for the Church to close its doors: "It is singular how it seems to be assumed by our communities that every form of charitable, higher intellectual, and spiritual life should be endowed except the churches. Of course church endowments have been abused, but when one comes to think of it, have not endowments of universities, of charities, and of art been abused? All such institutions pass through periods of lethargy; but it is only a question of time when popular sentiment is aroused, and those who have failed in their duty drop out and others take their place. . . . We believe in endowments and we depend upon them."

What I am contending for is the basic right of the poor man to have his own place of worship and his own corporate religious experience, free from patronizing or dictatorship. What I am contending against is the prevalent notion that if people are poor they ought not to expect to make their own decisions or to pay an honored part in the larger life of the Church.

In my parish a few years ago there was a poor mother of a large family to whom the Church Home Society had been very kind. This grateful mother of her own initiative ran some whist parties to raise \$25 for the Society during the early days of the depression. But the public relief agencies did not like the idea at all and even tried to stop the devoted woman from paying the small weekly dues expected in my mothers' club—her only rest or diversion from one week's end to the next, and her last remaining symbol of religious loyalty and social self-respect.

Talking It Over

By
WILLIAM B. SPOFFORD

TO SAVE SPACE I am merging Convention Topics and my own column this week. First off news has come from St. Paul's, Flint, Michigan, where my friend the rector, the Rev. Lane Barton, handed his congregation a questionnaire a couple of Sundays ago with interesting results. It dealt with missions. There were 198 answers, which is itself an interesting fact

since there were more than twice that number at the service. Why the others failed to answer is a matter of guess work but it is possible that they just didn't know the answers. I am sure that this congregation is as well instructed as any, yet but ten persons were willing to say that they knew enough about the Church's missionary program to entitle them to an opinion. Only eleven read a Church paper regularly. Only 48 were able to name six fields outside the country where our Church is carrying on work, and but seven were able to name six missionaries out of the hundreds we have in the field. Nevertheless those answering the questionnaire were almost unanimously for missions. Eight only said that no good results had been obtained; all but three were for medical missions; 170 declared that missions are still necessary and 173 said that "missionaries should go into all the world and carry the Christian religion wherever it is needed." There were but 18 willing to maintain that "the work of the Church should be confined to the local parish," while 185 voted that "a Churchman should be interested in the work of the diocese," and all but one declared that "a Churchman should be interested in the work of the Church in our own country."

ON THE QUESTION of administration only 112 voted and they split exactly 50-50 on the question, "Do you think too much of the money for missions goes for administration and too little to the actual work in the field?" On the question, "Do you believe that one religion is as good as another?" the vote was 100 yes to 82 no; and 119 declared that "the churches should unite in their missionary programs," with 50 saying no—which brings up shades of the Laymen's Inquiry of a few years ago which perhaps has not been adequately faced. There were 92 who said that "the method of presenting our missionary program is responsible for our lack of enthusiasm," with 131 believing that more should be done on missionary education and particularly in bringing missionaries to parishes to present the needs of the fields.

AGAIN ON THE MATTER OF MISSIONS. I call your attention to a recent article in *The Missionary Review* by the Rev. Robert E. Speer, a life-long leader in missionary work. The present lack of interest he attributes, among other things, to "a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives; which subordinates causes in common treasury pools; which increases overhead charges; which removes the donor to a fatal distance from the cause which he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work." He believes that the evangelistic aim of the foreign mission enterprise must be kept clear and made even more dominant, rather than shifting the appeal to missions making for world peace and international, inter-racial and inter-religious goodwill. Also rather than deserting the Churches in foreign fields and letting them shift for themselves, new missionaries should be called for and sent out, he declares.

BISHOP DAVIS of Western New York, in his convention address, declared that while business conditions give us reason to hope for a gradual increase in parochial incomes, "it is absurd to try to turn this whole increase into the rehabilitation of our missionary work. It cannot be done and it ought not to be done in the face of parochial needs. But it is equally absurd to say that we must first restore the parish to normal conditions and then begin to restore our missionary endeavor. We must advance together. There remains therefore the middle course. . . increases in parochial incomes should be shared proportionately with the diocese and the general Church; there should be a proportionate and simultaneous restoration of cuts, payments of debts, and renewals through a partial one, while advance work is financed through special designated gifts. While such progress is slow it is, nevertheless, sure."

On the matter of the reorganization of the National Council Bishop Davis said that as it is organized at present it is "naturally an impersonal organization with distinctly bureaucratic tendencies, some overlapping, and indifferent cooperation between departments. Whatever responsibility the Presiding Bishop had, he had not sufficient authority to unify the work. It would seem, therefore, that the work of the National Council should be personalized, and unified, giving responsibility and authority to one man instead of to a Council and a congeries of bureaus. The Presiding Bishop should then by canon be given a nominal jurisdiction or See; he should be given the responsibility of prosecuting the Church's work in missions, religious education and social service, and the authority to create his own organization in whatever departments he might choose, and direct it to this end. The canon which orders the creation of specific departments should be repealed, and the National Council be made an advisory body with authority only to confirm or veto the actions of the Presiding Bishop. It is unfortunate that the issue should be complicated in popular discussion by talk of Archbishops, Primates, the location of the See and so on. These matters can easily be adjusted if we are agreed as to the form of organization."

The diocese of Southwestern Virginia, on the other hand, meeting in convention on May 17-19, adopted the following resolution: "Whereas it appears likely that there will be proposed at the coming General Convention certain legislation tending to alter the present status of the Presiding Bishop, therefore be it resolved that it is the opinion of the diocese of Southwestern Virginia in Council assembled that no such change should be approved either as regards title, length of office or method of election."

A Dilemma

An Editorial by

BISHOP JOHNSON

IN A recent address the editor of The Christian Century made certain statements about the Church. We regret that lack of space prevents us from quoting it

more at length but we will try to give the gist of it in a few paragraphs.

"Christianity is not just another religion; it is God's purpose for His human world. It accepts for itself the obligation and the hope of bringing the whole life of man into conformity with the divine will."

After stating that the tendency of certain types of action tend to secularize religion he states as his first affirmation that "we must find the resources of the social gospel not in society, but in the gospel; not in any secular pattern but in the sacred pattern of which the Church is itself the carrier and the custodian."

"I hope," he says, "that the Christian Church is a unique emergent in history; that it is not a humanly devised institution; that it is not in the world by virtue of man's making it, or imagining it, or even feeling the need of it, but that it is here by the grace and will of God."

"We moderns have made a great mistake in our ethical interpretation of Christianity. We have tended to take the Church as a human devise based upon this ethical idealism."

"To conceive the Christian Church as resting upon an ethical basis is to sacrifice the substance of the Christian faith and to do violence to the plain facts of history."

"The ethical character of Christianity is content, not basis nor ground."

"We are never going to get ourselves straight either with history or with the Christian gospel until we have settled for ourselves the locus of Christian origins. The locus is not in human purpose but in historical, superhuman (I do not say supernatural) creativity."

"It is only a Church which is a sacramental institution that can be entrusted with the Christian gospel. I therefore say that the social gospel requires a high conception of the Church. We Protestants in general do not have a high conception of the Church. The reforming activity eclipses our Christian witness."

Then mentioning the existing denominations (other than Lutheran and Episcopalians) he states; "The social gospel presupposes something which these Churches have not got, namely a conception of the Church as the living Body of Christ, a sacramental institution carrying and cultivating a Christian culture within its own body, a culture kept alive and enriched by sacramental means, and kept pure and vital by living prophets, whose values and the historic facts within which these values emerged are so genuinely and deeply cherished that the Church desires to transmit them to its children."

"Protestantism has no adequate medium for imparting to its own children its concepts and convictions about God, its sense of spiritual values, its outlook upon both time and eternity, its sacred lore, its reverence for and understanding of the meaning of Christian institutions and liturgies, and its appreciation of the poetry, the hymnody and the art of Christian faith."

He refers to a "Protestant generation which may be Christian in its affinities but is pagan in the furniture of its mind."

"With respect to the social gospel I am bound to repeat the maxim: first things first. First a Church which is itself a living body of culture formed within the matrix of the historical Christian tradition, purified by a perpetual criticism of the forms in which this historical tradition is received, and implemented both with the sacramental modes of expression and also with a God-centered education for its children—first, I say, that kind of a Church—then it will be safe to talk about the social gospel."

After these statements the speaker refers to the fact that he had not thus far mentioned the Lutheran and Episcopal Churches which he says, "do profess a high conception of the Church," but asserts that these Churches which "ought to be in the front line of Christian social action are less concerned even than the rest of us. Indeed it is a striking fact that their sacramental doctrine is actually used as an alibi for non-participation in Christian social action and among all the groups the view generally prevails that the degree of interest in social Christianity is in inverse ratio to 'the height' of the doctrine of the Church. The sacramental Church is not Christian, it is pagan, unless it is social in itself and social in its world-wide reference and responsibility."

He demands that "the sacramental Church shall bear whatever cost is necessary to establish the Christian tradition in the soul of every individual member of the community. In a word the business of the Church is to announce and to build the Kingdom of God, beginning with the Christian community itself and taking in the whole range and sweep of the secular order."

IN THIS remarkable speech Dr. Morrison has first approved the Anglican position and then condemned the performance of her agents. He differs from Isaiah as a prophet in that Isaiah spoke as a member of the institution which he believed to be of divine origin, while Dr. Morrison has confessed his neighbor's sins, which is a purely academic performance.

It is difficult to discover where this sacramental institution which he so eloquently describes can be found. It is not in Protestantism and it is perverted in Anglicanism. One might assert that it exists solely in the mind of the speaker. He should define his terms and tell us where this continuous body of Christ exists.

Granted that the Episcopal Church fails to measure up to the opportunity but possesses the values which are essential to its fulfilling the will of the Master, then it would seem to require that it be revived from within instead of being reviled from without.

St. John certainly would not have deserted the Body of Christ because Judas misapplied the funds. If the United States falls into the hands of greedy politicians I am not going to renounce my citizenship because of the iniquity in order that I may criticize it. Rather as a good citizen I must do my best to reform it.

There may be certain reasons why the Episcopal Church fails to measure up to its opportunities. First because it is easier for a musician to learn jazz than to

produce one of Beethoven's symphonies in an adequate way.

Then again the Episcopal Church is not a person but a collection of individuals drawn from society. Such a body cannot perform in Jericho as effectively as it can in Jerusalem, because there is a remnant in the one place and no material in the other. In its performance if all the prophets desert there ought to be no complaint if the priests who remain do the carrying on. One of the reasons why the sacramental body is so inert is because the zealous have rejected her and substituted social service agencies for the Church.

If the Church emerged from the divine will and is not in the world by virtue of man's making it, then it must be somewhere in all its potentialities, even if it is nowhere in any adequate sense. Surely if man cannot replace it he ought to endeavor to revive it.

I think that Dr. Morrison is too severe in his indictment of the Episcopal Church as a social force. In proportion to its size it furnishes I believe more social workers, supports more charities, contributes more to social agencies and furnishes leadership in more benevolent enterprises than any other group. The Church operates through its individual members as well as through organized agencies. Like a university it exists to produce persons who carry on, rather than machinery. I wonder if the Episcopal Church stopped giving her workers and her money to charitable purposes whether the deficiency would be felt throughout the country?

In my experience our people give so largely to public charities that they fail adequately to support our own agencies. After all giving and doing are from their nature secret and are spoiled by being advertised.

The work of the Church is that of leavening the lump and from the nature of things it is difficult to publicize such process.

On the whole I feel like thanking Dr. Morrison for his conception of the Church as a divine and objective reality; and like forgiving him for his rather severe indictment of our performances and wish that he might tell us where to find that historic institution which he so eloquently describes.

If Rome is pagan and the Anglican Church half pagan and Protestantism rather pagan—where is the witnessing body that preserves the realities. His speech left me with the feeling that we cannot have a creedless creed or a churchless Church, even if our creed and our Church fail to perform in any given time and place.

Where is the engine that applies the power which the Holy Spirit generates?

We seem to be impaled on the horns of a dilemma. Protestantism cannot and Anglicanism does not fill the bill. What does?

As for me and my house we will continue to serve the Lord in a Church that claims all that Dr. Morrison affirms even if its performances fail to come up to expectations. Otherwise I have no faith in the past and no hope for the future and no adequate fellowship in the present.

SOCIAL SERVICE WORKERS MEET IN INDIANAPOLIS

By EDWARD J. MOHR

Dealing specifically with the relation of the Church to social work, the annual Episcopal Social Work Conference was held in Indianapolis May 24 to 27, in conjunction with the National Conference of Social Work. The program consisted of various addresses and papers read to the conference, and was started off by a discussion by the Rev. Almon R. Pepper, executive secretary of the national department, of the work and aims of that department. Interest in social service has been constantly increasing, Mr. Pepper said, as a result of the work of Dean Lathrop and the Rev. C. Rankin Barnes, his predecessors. As a result the diocesan and provincial departments are more active than ever. Mr. Pepper bespoke cooperation on the part of diocesan departments in the application of the social securities act, in view of the wide effect it will have on children's institutions and homes for the aged. He said that the department had appointed a committee to consider the exclusion of lay workers of the churches from the operation of the security act, and while it reached no decision, it did approve the proposed annuity policy prepared by the Church Life Insurance Corporation.

The Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, spoke on May 25 on the relation of the clergy to social work in the community. He pointed out that in the last ten years the point of view in regard to social work had changed greatly by including the larger aspect of society, so that the scope of the work, inside the Church and out, has been widened to include the question of social justice as well as social adjustment. "We are beginning to confront social causes as well as to devise private cures," he said. "As in social work, so in the pastoral ministry the clergy are waking to the primary truth that case work—whether it be with a "client" or a "parishioner"—can never truly become *social* work until it is approached and interpreted in terms of social structure. This means that Christian leadership is at least evolving a realistic and mature criticism of the world and of the conditions under which the Church pursues the task of redemption." Religious literature, Mr. Fletcher held, reveals a "growing recognition that the time is past when the clergy could maintain their role in human relations by preaching and liturgical ministrations alone." Since the bulk of social work is in the hands of social agencies and



ALMON PEPPER
Leader at Indianapolis Conference

trained workers, the clergyman must cooperate with such agencies to do effective work, and such cooperation requires a knowledge of the community and of its resources for the building of human security and character.

On the afternoon of May 27 Dean Frederick C. Grant of Seabury-Western Theological Seminary gave an address on "Spiritualizing the Secular," in which he discussed particularly the root motives in modern life endangering the religious outlook. He declared that he did not count himself among those who decry the profit motive in modern industrial society, which he felt has been responsible for present-day progress. The curse of industrial society is rather the unlimited profit motive, "in accordance with which scheme of things a man is entitled to make all the profit he can regardless of his employees, his customers, and the community," Dean Grant said. He went so far as to say that it seemed to him "that in a Christian system an industrialist ought to be prepared to give his level best of service to the community, and in return expect no greater compensation than the doctor or the teacher. When you come right down to it, which man is more valuable in the community, the man who runs a factory employing a thousand men or the doctor who treats a thousand cases?" Thus Dean Grant called for a re-motivation of human life through emphasis on a motive of service. The Christian ethic, he pointed out, has been stated fundamentally in terms of love, but the trouble has been that it has too often been stated in contrast to the motive of justice. Justice is to be viewed, Dean Grant held, as harmony in life, communal and individual. (Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

St. Mary's Hall, Burlington, N. J., one of the most historic of the early schools founded for the higher education of girls, brought its centennial year to a close with a celebration at the Hall from May 27 through 30. Mary E. Woolley, president of Mount Holyoke College, William Alfred Eddy, president of Hobart College and Presiding Bishop Perry were speakers at the centennial celebration. Miss Woolley's presence at the centennial was in recognition of the friendship and the educational ideals shared by Bishop Doane, founder of St. Mary's, and Mary Lyons, founder of Mount Holyoke College. The four day program opened with the observance May 27, of Founder's Day, in accordance with a tradition of many years. Bishop John C. Ward of Erie, whose mother was a graduate of the Hall, preached that morning in Holy Innocents, the school chapel. The annual ceremony of crowning the portrait of Bishop Doane took place immediately after the chapel service. Centennial Day concluded with a pageant, depicting some of the historical romance of Burlington and St. Mary's Hall. This was written by the girls, and every student had a part in its performance. The pageant was repeated the following afternoon as part of the educational program of St. Mary's Hall Day. It is in six episodes, beginning with the Indians before the arrival of the white man, tracing the history of the Hall and town to the present day. Bishop Paul Matthews and Bishop Wallace J. Gardner both appeared in the pageant.

On Memorial Day, after a service in St. Mary's Church, at which Bishop Cook, president of the National Council, preached, the congregation and students proceeded to the churchyard. Here lie buried many men famous in the early days of the nation and Church, among them Bishop Doane. A memorial service was conducted there by Bishop Matthews, who during his episcopate has splendidly continued the Christian educational work begun by Bishop Doane one hundred years ago.

The celebration also marked the completion of a successful campaign for \$100,000, in which parishes throughout the diocese cooperated and which was managed by the firm of Ward, Wells and Dreshman.

* * *

Conference on Missions in Birmingham

Advance was the keynote of the missionary conference held in Bir-

mingham, Alabama, May 18-20, with methods of advance rather than causes of the present lack of interest emphasized. Steps forward, they concluded, must include the overcoming of a self-centered spirit in the Church, more convincing preaching and an adequate program of missionary education. The conference was under the auspices of the Forward Movement.

* * *

Maine Elects Convention Deputies

The following men were elected deputies to General Convention at the convention of Maine, meeting May 19 at Portland: clergy: Dean H. D. Perkins, William E. Patterson, Tom G. Akeley, William E. Berger. Laymen: Robert H. Gardiner, Kenneth C. M. Sills, Dr. Clarence C. Little, Charles B. Clarke. The Rev. William E. Patterson was the preacher at the convention service and Miss Eva D. Corey of Boston conducted a forum at the meeting of the Auxiliary.

* * *

Convention of Diocese of Eau Claire

Bishop Wilson of Eau Claire, in his convention address, declared that the Presiding Bishop should be elected for life, declared that a primatial see should be established and said that Washington should be the place. Deputies: clergy: R. D. Vinter, F. Victor Hoag, Guy L. Hill, John G. Hilton. Laymen: O. W. Moshle, Jonothan Boothby, G. Van Steenwyk, G. W. Spratt.

* * *

Convention of Western Massachusetts

Extension of rural work and social security for lay workers of the Church was stressed in the convention address of Bishop Appleton Lawrence of Western Massachusetts. The resignation of Marshall E. Mott, Archdeacon since 1920, was accepted with regret. Deputies: clergy: A. Vincent Bennett, Ralph Hayden, Richard Preston, Leigh Urban. Laymen: W. Elmer Ekblaw, William C. Hart, Howard C. Rudderham, Matthew P. Whittall.

* * *

Oliver Hart Elected to Tennessee

The Rev. Oliver Hart, rector of St. John's, Washington, has been elected Bishop Coadjutor of Tennessee. He was formerly the rector of St. Paul's, Chattanooga.

* * *

Paddock Hall in Eastern Oregon

A refectory in honor of Bishop Robert L. Paddock, first bishop of Eastern Oregon, is to be built at the Ascension summer school at Cove,

Oregon, and named Paddock Hall. The action was voted at the convocation held at Bent. Deputies to Convention, the Rev. Clarence A. Kopp and Mr. Arthur Hay.

* * *

Goodrich Fenner Accepts Kansas

The Rev. Goodrich Fenner of Kansas City, Mo., recently elected Bishop Coadjutor of Kansas, has accepted.

* * *

Correction in Convention Deputies

Apparently it was our mistake and not Correspondent John Day's. Anyhow we ran the alternates instead of the first choices in listing General Convention deputies from Kansas. Here is the correct list: clergy: Samuel E. West, John W. Day, Carl W. Nau, William P. Barns. Laymen: Dr. Harry W. Horn, Frank C. Gibbs, Heber Mize, Guy T. Berry. Sorry gentlemen.

* * *

Convention of Western North Carolina

Bishop Bratton presented the needs and opportunities of the University of the South to the convention of Western North Carolina, meeting at Morgantown. A committee was also appointed to study the possibilities of utilizing the Lake Kanuga property for a junior college. General Convention deputies: clergy: W. S. Stoney, G. Floyd Rogers, W. C. Cravner, B. M. Lackey. Laymen: William M. Redwood, W. L. Balthis, S. E. Elmore, Harold V. Smedburg.

* * *

Twenty Years Ago in The Witness

Bishop F. A. McElwain, suffragan of Minnesota, was elected bishop of that diocese. . . . The Rev. James E. Freeman was elected to the standing committee of Minnesota. . . . Bishop Burgess of Long Island urged clergymen to become chaplains in the army, but deprecated their taking up arms. . . . The convention of the diocese of Ohio adopted a resolution deploring the phrase "dragged into war," and declared that the United States went into the war voluntarily. . . . Samuel Mather of Cleveland gave \$100,000 for a trust fund to pay the pension premiums of clergy in missions.

* * *

Parish Gives to Delta Farm

St. Stephen's, Wilkes-Barre, Pa., has donated a \$100 memorial house to the Delta Cooperative Farm and Mr. Laning, a parishioner, has presented a motion picture projector. In addition \$50 was donated by the Church school together with dresses, magazines and other articles. Mr. Laning and the Rev. Edward Tate,

assistant to Rector Gardiner Day, are now at the farm taking motion pictures.

* * *

Social Service Meeting in California

Through the efforts of the department of social service of the diocese of California, the Episcopal Church conducted their own conference at the annual meeting of the California state conference of social work, held recently at San Jose. The social service departments of Los Angeles and San Joaquin cooperated. As arranged by the Rev. Lloyd B. Thomas, chairman of the California department, the program was designed to present what the Church is doing in the rural field, as well as the opportunities before it. Anna M. Clark, director of Trinity House, Oakland, presented a survey of a rural field as representative of the type of work needing to be done. The Rev. C. Rankin Barnes, of San Diego, gave a discussion on spiritual values in social work. The program succeeded in demonstrating to social workers the interest of the Church in social work, and in taking a step toward cooperative action in the social work of the California dioceses.

* * *

Choral Festival in Albany

The annual choral festival sponsored by the Albany Diocesan Choirmasters' Association was held May 22 in the Cathedral of All Saints. The chorus represented the choirs of 20 churches and numbered some 300 voices.

* * *

Convention Held in Erie

A suggestion that arrangements be made for broadcasts from points in the mission field to the General Convention was recommended by the diocesan convention of Erie, held May 18 and 19 in Sharon, Pa. At the annual dinner Bishop Ward was presented with an automobile. Bishop Hulse spoke of the work in Cuba. Opposition was manifested to the provincial synod's proposal that lay-readers be empowered to administer the chalice. At the meeting of the diocesan Woman's Auxiliary, May 11 and 12, Mrs. Roger L. Kingsland, president of the auxiliary in the third province was guest speaker, and the Rev. Philip C. Pearson of Trinity Church, New Castle, special preacher.

* * *

Noted Layman Given Degree

Raymond Flatt Barnes of New York was awarded the honorary degree of doctor of laws by Hobart College on May 24 in recognition of his work for the Church. Mr. Barnes has served as treasurer of General

Convention and of the diocese of Long Island, and is distinguished as a financier and expert on church polity.

* * *

Bishop Matthews Entertains

Bishop Paul Matthews of New Jersey and Mrs. Matthews entertained on May 20 at their annual garden party for the clergy of the diocese and their wives, at "Merwick," their home in Princeton, N. J. For many years Bishop Matthews has given these parties; this one will be the last of the kind to be given by him as Bishop of New Jersey, since he will present his resignation to the House of Bishops in October.

* * *

Widow of Bishop Nichols Killed

Mrs. Clara Quintard Nichols, 80 years of age, widow of Bishop William Ford Nichols of California, and mother of Bishop John Nichols of Shanghai, was fatally injured when a train struck her at the railroad station at Burlingame, Calif., where she had been visiting. She had been residing in San Francisco since Bishop Nichols died in 1934.

* * *

General Seminary Benefits by Will of Mrs. Stetson

Papers filed in the New York Surrogate's Court show the net value of the estate of Mrs. Helen Richards Stetson, widow of the late rector of Trinity Church, New York, to be \$517,816. A life interest in 40 per cent goes to a sister, after whose death it will pass to the General Theological Seminary, New York. Two cousins each receive the income for life of 20 per cent, their interest passing after their death to the University of the South for the Caleb R. Stetson Memorial.

* * *

Bishop Jett to Resign

Bishop Robert Carter Jett will offer his resignation to the House of Bishops in October, he announced at

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the annual meeting of the council of Southwestern Virginia, held May 17 to 19. He became the first bishop of the diocese in December, 1919. Giving age as the reason for the resignation, he desires it to be effective in May, 1938. Delegates to General Convention elected at the council follow: Clerical—Rev. Messrs. Carleton Barnwell, Alfred R. Berkeley, John J. Gravatt, John A. Winslow; Lay—Messrs. Herbert McK. Smith, Charles P. Macgill, Robert L. Peirce, Chas. Francis Cocke.

* * *

Commencement at General Seminary

Delivering the baccalaureate sermon on May 24 at the 117th annual commencement at General Theological Seminary, New York, Bishop Wallace J. Gardner, coadjutor of New Jersey, urged that the Church go back to the early days of its existence when the Holy Spirit was its dynamic. The commencement exercises were held on May 26, Professor William A. Orton of Smith College delivering the address. The salvation of the individual apart from the salvation of his group is not an entirely practicable enterprise, Prof. Orton declared. The degree of bachelor of sacred theology was presented to 16 men by the Rev. Charles N. Shepard, the sub-dean, in the absence of the dean, the Very Rev. H. E. W. Fosbroke, who is ill. Diplomas were presented to the 24 members of the graduating class by Presiding Bishop Perry. The honorary degree of doctor of sacred theology was conferred upon Bishop Gardner and the Rev. Robert E. Wood, of Wuchang, China, both alumni of the school. On alumni day, May 25, the Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C., presented the annual alumni essay, his subject being

"What Do We Want Our Seminaries To Do?" He presented a plea for the clergymen in the parochial ministry to take a greater interest in the preparation given candidates in the seminaries.

* * *

Girls' Friendly Society Founding Celebrated

The founding of the Girls' Friendly Society in this country 60 years ago was marked by a meeting and service in the Cathedral Church of St. Paul, Boston, on May 14. An exhibit was arranged showing the progress the society has made. Bishop Sherrill preached at the service in the evening, at which 300 members of the Massachusetts branches marched in the procession, and presented the missionary offering, which is to go toward the work of Bishop Denby for Negro work.

* * *

Seabury-Western Has Commencement

The seventy-seventh commencement of the Seabury-Western Theological Seminary, Evanston, Ill., is being held on June 3 and 4. The honorary degree of doctor of divinity is being awarded to the Rev. Charles Hoskins Evans, in recognition of 20 years of missionary work in Japan.

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I was very happy to be associated with you for I can hope that again our paths may cross and that I may have again the pleasure as well as the profit arising out of our association. While this is my own personal appreciation I am sure I reflect the mind of the other leaders.

Faithfully yours

Wallace J. Gardner



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Bishop Johnson of Colorado is the commencement speaker. Speakers at the annual alumni meeting include the Rev. Sydney Waddington of Zamboanga, P. I., an alumnus; Dean Frederick C. Grant; Bishop Frank E. McElwain of Minnesota, and Bishop Johnson. The Rev. Frederic A. Croft, student chaplain at Northwestern University, and the Rev. Nelson E. P. Liu of China, are receiving master's degrees, while the degree of bachelor of divinity is being given to the Rev. Justin S. Edwards, the Rev. Richard R. Emery, Percy D. Gough, William O. Homer, the Rev. Leslie Skerry-Olsen, Robert N. Stretch, and the Rev. Harvey L. Woolverton.

* * *

Bishop Oldham at Rollins College

Bishop Oldham of Albany preached the baccalaureate sermon at Rollins College, Winter Park, Florida, May 30. His oldest daughter is a member of this year's graduating class.

* * *

Convention in Rhode Island

Extensive debate on the marriage canon marked the convention of the diocese of Rhode Island, held May 18, but no action was taken. The following were elected delegates to

General Convention: Rev. Messrs. Stanley C. Hughes, Irving Andrew Evans, Robert R. Carmichael, Anthony R. Parshley. Lay: John N. Brown, Benjamin M. MacDougall, Albert E. Thornley, Lewis D. Learned.

* * *

Standards Set for Marriage Instructions

The convention of Western New York on May 18th adopted a report on minimum standards of instruction by the clergy on Marriage. The report was prepared by the family relations committee of the department of social service. It recommends an extended conference between the clergyman and the interested parties to deal with all phases of marriage and life after marriage. It makes recommendations of books on the subject and also suggests follow-up conferences between the clergyman and the couple. Among subjects recommended for conferences are:



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a physical examination for both parties before the marriage; recommending a talk with a competent physician about the physical aspect of their marriage.

* * *

Berkeley Fellows Studying Abroad

Two graduates of the Berkeley Divinity School, New Haven, are currently studying abroad as fellows of the school on the John Henry Watson Fellowship. Winfred B. Langhorst, of the class of 1936, has been spending the past year at the University of London, doing research in early American Church history. He has found some valuable material in the house of the Society for the Propagation of the Gospel, the public record office, and the library at Fulham Palace. He has concentrated on the southern colonies, and expects to publish his findings when he returns to this country this month. John W. Haynes, also of the class of 1936, is doing research work in psychology of religion at the University of Vienna and at Dr. Freud's clinic. The fellows are appointed at the close of each academic year by the faculty on the basis of past work and ability to pursue a course of study abroad with profit.

* * *

Bishop Maxon Speaks to Lexington Auxiliary

Bishop Maxon of Tennessee spoke to the Woman's Auxiliary of Lexington, meeting in the Church of the Good Shepherd, Lexington, Kentucky, on May 13, concerning plans for General Convention. Mrs. R. L. Phillips, of Fort Thomas, Kentucky, was elected president of the organization, succeeding Mrs. Almon Abbott.

* * *

Memorials Dedicated in Chicago

A memorial reredos and altar were dedicated at the Church of the Advent, Chicago, on Whitsunday by the Rev. John S. Higgins, the rector. The reredos is the gift of Agnes Clothier, a member of the parish, and is of

handcarved oak. The altar, of buff limestone with handcarving, is the gift of 64 parishioners.

* * *

R. A. Heron Begins New Work

The new superintendent of the Episcopal City Mission at Boston, the Rev. Raymond A. Heron, began his new work by participating in the recent service of the city mission churches, held annually in the Cathedral Church of St. Paul.

* * *

Commencement Held at Graduate School

Graduation exercises for the first year's session of the Graduate School of Applied Religion were held last Saturday, May 29, at Gates House, the school's building in Cincinnati. The principal address was delivered by Dean Herman Schneider of the University of Cincinnati. Dean Schneider, whose pioneering efforts in "learning by doing" led to the field-work curricula at the university, at Antioch College, and at other institutions, described the philosophy and value of religious education through "doing the Word as well as hearing it." He praised the Graduate School's program and urged it

for larger numbers of seminary graduates. Dr. William S. Keller, speaking for the trustees, presented Dean Schneider with an honorary certificate from the Graduate School. After making a congratulatory address Bishop Henry W. Hobson of Southern Ohio gave the certificate of the school to the Rev. Thomas J. Bigham, Jr., of Pittsburgh, Pa., the Rev. Perry M. Gilgillan, St. Paul,

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Minn., the Rev. Shirley B. Goodwin, Boston, Mass., and the Rev. Robert B. Mason, York, Neb., all of whom were in this year's class.

* * *

Mission Education Program in Chicago

In preparation for the every member canvass next fall the diocese of Chicago has arranged for a series of missionary sermons by leading preachers. The Rev. William Simpson of Milwaukee and the Rev. Harry S. Longley, Jr., of Corning, N. Y., have already visited the diocese. In June the following preachers will be at various churches: Dean Rowland F. Philbrook of Davenport, Iowa; Rev. Francis B. Creamer of Detroit; Rev. Don H. Copeland, Lima, Ohio; Rev. Don Frank Fenn, Baltimore, Md.; Rev. A. E. Knickerbocker, Minneapolis; and Dean John Warren Day, Topeka.

* * *


Bishops at Harrisburg Dinner

Bishop Frank W. Sterrett of Bethlehem, Bishop Robert E. Campbell, and Bishop Brown of Harrisburg were the speakers at the banquet of the 33rd annual convention of the diocese of Harrisburg, Penn., on May 25.

* * *

British Delegation Supports Loyalists

The delegation of women members of the British parliament, which recently conducted an investigation in Spain, declared its sympathy for the government cause in a statement to the Spanish press. The delegation was composed of the Duchess of Atholl, Eleanor Rathbone, Ellen Wilkinson, and others. It deplored the shelling by the fas-



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Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m. Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion 11 a.m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Communion, Thursdays and Saints' days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Holy Communion, Wednesdays, 8 A.M., Thursdays and Holy Days, 12 Noon.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services

8 A.M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays, 8, 9:30, 11 A.M. and 8 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.

Daily: 12:30 and 5:00 P.M.

Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).

11:00 A.M.—Morning Prayer and Sermon.

7:30 P.M.—Evening Service.

10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.

Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.

Morning Prayer: 9:00 A.M. Daily.

Evening Prayer: 5:15 P.M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations

10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

All Saints Church

26th Street and Dewey Avenue

Omaha, Nebraska

Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion, 8

A.M. and 11 A.M. First Sunday in month.

Morning Prayer and Church School, 11

A.M.

Holy Communion Wednesday and Holy

Days, 10 A.M.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.

cists of communities of non-combatants, and said: "We want to say how much moved we have been by the faith and courage of the Spanish people, and by its conviction—which we share—that it is fighting for freedom."

* * *

Nebraska Summer Conference Planned

The annual summer conference of the diocese of Nebraska will again be held at Doane College, Crete, Neb., June 7 to 13. Courses will be given by Bishop Shaylor, the Rev. Garth Sibbald, the Rev. E. J. Secker, the Rev. Harold B. Hoag, and the Rev. Richard Harbour of Warrensburg, Missouri, will preach at the daily sunset service.

* * *

Massachusetts U. T. O. Service Held

The United Thank Offering of the women of the diocese of Massachusetts, amounting to \$11,860, was presented at the annual service, held at the cathedral in Boston on May 19. This represents only part of their offering for the triennium to be presented at Cincinnati in October. The Rev. J. Thayer Addison of Cambridge Seminary, preached the sermon.

SOCIAL SERVICE WORKERS MEET IN INDIANAPOLIS

(Continued from page 8)

vidual, and love as its culmination, so that love is seen to be the highest justice, and justice the highest love. It is when men see that love involves justice, he said, that progress in the Christian order, or in spiritualizing the secular, is going to be made, and peace in the social order will be brought about.

Bishop Cameron J. Davis of western New York, in his address later the same day, dealt more fully with the relation between organized religion and social agencies. Like Mr. Fletcher, Bishop Davis pointed out the trend away from over-specialization, and made a plea for the sharing of the fields. Religion, he maintained, is essential to the normal personality, if it is to be adjusted to life; and if it is to have its part in the development or rehabilitation of personality, which is the ultimate objective of social work, it must be mediated through the Church, Protestant, Catholic, and Jewish. The bishop took issue with those social workers who question the value of organized religion and maintained that religion needs to be organized just as much as charity, so that the individual may become an active participant in the life of the organized religious group. Many years ago, he said, he

had held that the Church must be the one great administrator of philanthropy. "I confess I was wrong," he went on. "Not only must there be secular agencies to care for the unchurched; not only is Protestantism, at least, too divided to do the work even amongst Protestants effectively, but also the strides that have been made during the years toward making social work an art, the development of a fine technique based on an understanding of human needs, could not, I am convinced, have been made if the Church had had full control." He deplored, however, the separation

that now exists, and urged strongly real and organized cooperation, in which the need for the work of each group is recognized, and in which the social workers will work on the conviction that the cooperation of the Church is necessary to the attainment of their objective. In order that the social workers may turn to the Church for aid with confidence there must be "an awakening of the ministry to the validity of the social gospel, to their responsibility in its expression and to an enlightenment of their minds as to social work and what it is all about."

Insurance on Church Property

At the end of last year

The Church Properties Fire Insurance Corporation

had insured the property of 2,845 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

1929	330
1930	803
1931	1,224
1932	1,600
1933	2,035
1934	2,365
1935	2,640
1936	2,845

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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