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**A STUDY OF THE RELATION OF CHRISTIANITY
TO
MODERN SOCIAL CASE-WORK**

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A STUDY OF THE RELATION OF CHRISTIANITY

TO

MODERN SOCIAL CASE-WORK

INTRODUCTION

A. The Purpose of the Study

When Jesus Christ said, "I am come that they might have life and have it more abundantly,"¹ He revealed a concern about the question of life. The sending of His Son reflects the concern of God, the Father, with this question. The thing of most worth in our existence is the attempt to find an answer to this question of life. "It has concerned all ages, and concerns as well the scientific mind today."²

It is the purpose of this study to show how Christianity does and should even more contribute toward rehabilitating the maladjusted, toward making life more abundant. There is an imperative need for such an interpretation of religion as well as to make clear its relevance to the task.

It is not the purpose of this study to underestimate any scientific agencies that are at work for human betterment, but rather will it seek to show that Christianity has an inherent power which is of inestimable value as a dynamic and creative factor in the integration of personality.

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1. John 10:10.

2. E. P. Pfattericher, Christian Social Science, p. 2.

"To build, or as the old word expressed it, to edify a house is a great and holy action; to make a shelter against winter and the night. But to build up or edify a soul, to construct it with stones of truth . . . to build up Christian souls is at this time an urgent need."¹

And so the present investigation was undertaken because of the writer's belief that Christianity is the most dynamic power affecting the lives and attitudes of people and has a vital contribution to make to social case-work which has as its objective the development of the personality of the maladjusted individual.

B. Plan of Procedure

In a preliminary survey of the field, it was discovered that comparatively few books are written specifically relating to this study, consequently the primary sources had chiefly to be results of interviews with exponents of the realms of religion and social work. Data were secured from sources by means of the following methods: interviews with ministers of churches; secretaries of social service in the denominational and federated church organizations; professors of social case-work; one of the foremost psychologists of America; sociologists; executives of social service agencies; professional social case-workers in the employ of social agencies; social case-workers in the employ of the church; a survey of six churches where professional social case-workers are members of the staff; correspondence with directors of recognized schools of social work; writers; attendance on classes in method of social case-work in two universities and a theological seminary.

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1. G. Papini, Life of Christ, p. 14.

From the above listed sources, as much data as possible were analyzed for study. The results will be presented in the following order: first, Christianity considered as the way of life, and Christ's example as a method of case-work. This is followed by an exposition of the technique of social case-work, and a study of what use, if any, was made of organized forces of Christianity. From results of correspondence, interviews, a study of fifteen case-histories of agencies in the city of New York, and personal experience in social work, an attempt was made to determine the empirical method of applied Christianity in the rehabilitation of unadjusted personalities. Finally, a survey was made and the data analyzed, of six New York City churches where the policy is to employ professional social case-workers in the discharge of their ministry in social service. The summary and general conclusions based on the foregoing investigation are presented in the final chapter of the present study.

CHAPTER I.

CHRISTIANITY IN RELATION TO SOCIAL CASE-WORK

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CHRISTIANITY IN RELATION TO SOCIAL CASE-WORK

A. Christianity as the Way of Life

Religion is life - a life giving, organizing, productive force. George Paull Sargent gives as a definition,

"A relationship with God strong enough to control conduct, whereas the Christian Religion is relationship with God in and through Christ that so controls conduct that choices become Christlike choices."¹

Charles Eldridge says that Christianity is the system of religious faith and words founded upon the teaching, spirit and character of Jesus Christ, which demands of its followers, faith in Him and obedience to His will as Lord and Saviour.² "Thanks be to God who giveth us the victory through our Lord Jesus Christ."³ Critics have contended that Christianity opposes new discoveries in nature, yet its essence is a new revelation of the redeeming God. To them we can reply, in the words of Paul,

"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth . . . for therein is revealed a righteousness of God from faith unto faith . . . the righteous shall live by faith."⁴

Christianity is a world religion, spreading among different peoples and entering into the heritage of all sorts of racial traditions and habits of life and thought; and in the fact that it is also the vital faith of the individual.⁵ It is important to remind mankind

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1. Interview with Dr. G. P. Sargent.
2. Cf. C. Eldridge, Christianity's Contribution to Civilization, p. 326.
3. I Corinthians 15:57.
4. Romans 1:16, 17.
5. Cf. A. C. McGiffert, Christianity as History and Faith, p. 4.

again and again that a Man by the name of Jesus Christ once stood in their midst."¹ We have in Christianity, Jesus Christ which distinguishes Christianity from all other religions of the world.²

It is to Christianity that the western world owes its survival. The fact that it was not swept completely out of existence during the dark and troubled period that stretches from Caligula and Claudius down to Charlemagne and beyond Charlemagne to Charles Martel is a noteworthy one.³

"It was Christianity which held aloof the torch of civilization during the terrible centuries in which, amidst wars . . . predicted by Jesus, . . . the foundations of a new civilization were being laid."⁴

The faiths of Greece and Rome were fruits of ancient conditions and even before Christianity appeared, new needs had developed with a new world, to which the new faith was empirically adapted; its victory was inevitable.⁵

When Constantine marched from Gaul across the Alps and defeated ~~Maxentius~~ near Rome, the victory of Christianity over paganism was effected.⁶ On the march from Gaul, Eusebius tells us, this emperor saw a shining cross with the inscription: "In hoc signo Vinces."⁷ This vision of Constantine proved true, for by means of the cross of Christ the world is conquered. The question is asked by many today, "Will the future see the cross continue to conquer?" Fosdick says that

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1. A. Harnack, What is Christianity? p. 1.
2. Cf. A. C. McGiffert, Christianity as History and Faith, p. 11.
3. Cf. Chatterton-Hill, Sociological Value of Christianity, p. 265.
4. Ibid., p. 4.
5. Cf. McGiffert, op. cit., p. 288.
6. Cf. P. Schaff, History of the Christian Church, Vol. 3, p. 21.
7. Ibid., p. 22.

the funeral of Christianity has been predicted many times but each time the deceased has proved too lively for the obsequies.¹ In the words of Henry Ward,

"One of the outstanding qualities of the Christian religion is its perennial youthfulness and hope. It refuses to despair before the entrenchments of evil, no matter how strong they be. It shouts its triumph in the very face of death."²

Tertullian has said, "anima humana naturaliter christiana." The present age is notably religious. It is seeking for something which transcends what the world has to offer. Augustine expressed the restless spirit rampant in the world today when he voiced his longing in the immortal words, which have echoed down the centuries and found a responsive note in every age, "Thou hast made us for Thyself and our hearts are restless till they find rest in Thee."³ Through Christ is realized this hope - Christianity is here to stay. "It gives man higher interests and cultivates higher values . . . the most idealistic force in history."⁴

Ultimately, there is but one problem, that of life. How to live is man's chief desire and concern. Christianity in its redemptive power convicts man of his own inadequacy, consequently, in the words of Phillips Brooks,

"Its first assumption and its highest glory is man's only help; the concentration of the moral life in Christ; the Intellect coming up to say, 'Lord, teach me'; the Heart bringing its tribute of loyalty and love, the Will with bowed head echoing the first Christian question, 'what wilt thou have me to do?'; Sorrow seeking for comfort, Faith for a resting place, Hope for

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1. Cf. E. Fosdick, Christianity and Progress, p. 63.
2. H. F. Ward, The Opportunity for Religion, p. 32.
3. Augustine, Confessions 1:1, p. 1.
4. McGiffert, op. cit., p. 286.

an assurance in the Immanuel, the visible Deity who came to save our race."¹

Jesus said, "He that heareth these sayings of mine and doeth them."² "Christianity finds its expression at the point where the values that it cherishes clothe themselves in action."³ McGiffert thinks that what the world needs is, "More of Christ, greater familiarity with Him in all His aspects and attitudes; in His life among people; His purity, His love, that unites man."⁴ In Christianity is to be found for all men of all ages, an established and consistent way of life, "not in any possible world but in the world in which God has set man his task . . . in the world where men have to live and act with men."⁵ Jesus Christ said, "I am the way, the truth and the life, no man cometh to the father but by me."⁶

B. Principles of Jesus Which Are Applicable to Personality Adjustment

1. Jesus As a Social Case-Worker

a. Introduction

In this study of Jesus as a social case-worker, four case-studies will be analyzed: first, that of Zacchaeus; second, the woman taken in sin; third, Nicodemus; fourth, the woman of Samaria. The plan pursued, will be according to the technique of social case-work with reference to, (a) contact making, (b) the interview, treatment and result. In addition to the four cases, Christ's contact with the

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1. McGiffert, op. cit., p. 140.
2. Matthew 7:34
3. Phillips Brooks, Essays and Addresses, p. 2.
4. W. C. Bowers, Religion and the Good Life, p. 221.
5. McGiffert, op. cit., p. 140.
6. John 14:6.

rich young ruler is cited as an example of refusing to coerce or use the impact of His personality upon another. Further emergent principles of Christ's contact with man will be connoted with reference to the leper, the paralytic, the twelve disciples and, finally, what is known today as a psychiatric case will be analyzed and studied.

a. Method of Approach-Contact

Jesus Christ looked at man, not en masse, but as individual persons, and as such, He ministered to them. Albert Edward Day describes Jesus' concern for men,

"in His participation in human joy, in His fellowship with the faulty and the fallen . . . in His love of fine character, in His passion for truth and the welfare of man, in His power to cure the ills of mind and body . . ."¹

Before His time, the individual had value only as a member of the greater whole, and it was Israel or Athens or Rome which was the subject of divine favor.² Jesus discovered the worth of the individual and sought him out. William Bross claims that because of the fragmentary records of Jesus' work, He was thought by some to be merely an itinerant preacher without any definite plan and method.³ However, as we study Christ's life and work we discern much implicit with the technique of dealing with individuals, known as social case-work. As defined by Mary Richmond, social case-work consists of those processes which develop personality through adjustment consciously effected individual by individual between men and their social environment.⁴

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1. A. E. Day, Jesus and Human Personality, p. 111.
2. Cf. W. F. Kosman, Religion in Life, Spring 1933, "The Church Can Help Men Live", p. 297.
3. Cf. Wm. Bross, Christianity and Problems of To-Day, p. 32.
4. Cf. M. Richmond, What Is Social Case-Work? pp. 98, 99.

Karl De Schweinitz says it is the method of helping people out of trouble.¹ When Christ said, "I am come that they might have life and have it more abundantly,"² His concern was not only for this life, but for life ultimately, eternally.

Jesus' respect for the individual is exemplified in such expressions as, "Behold I stand at the door and knock,"³ "He that cometh unto me I will in no wise cast out,"⁴ "Follow me and I will make you to become . . ." ⁵

In making contact with unadjusted persons He sought to restore their self-respect - to develop personality. Albert Day defines personality as, "the goal of human life, the development of the raw stuff of human nature, the fulfillment of its possibilities."⁶ In the event of the accomplishment of this goal, restoration of self-respect of the individual is a requisite. Jesus acted toward each person with the respect which one accords another individually known and esteemed.

Case 1.

Zacchaeus was an unadjusted person who sought to see Jesus. He was despised of the people, a Jew who had sold his birthright to serve a hated foreign power; a man who had completely lost his self-respect. Jesus looked up and bade him come down because He believed that Zacchaeus had in him great possibilities. By this act Jesus faced

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1. Karl De Schweinitz, The Art of Helping People Out of Trouble, p. 9.
2. John 10:10.
3. Revelation 3:20.
4. John 6:37.
5. Mark 1:17.
6. Day, op. cit., p. 72.

the prejudices of the people, but fruitful contact was made and complete confidence in Jesus manifested, for we are told Zacchaeus "made haste and came down and received Christ joyfully."¹

Case 2.

When the woman taken in sin was brought before Christ and "set in the midst", He showed a spirit of concern, and detracted the attention of the curious crowd from her by stooping down and writing on the ground. This would inspire the confidence of the person in need.²

Case 3.

Nicodemus was a troubled man when he came to Jesus for help that night. Interest was secured and contact made immediately by Christ's arresting assertion that a man must be born again to see the Kingdom of God.³

Case 4.

In His ministry to the individual soul, we are told that Christ must needs go through Samaria. While many were reached through the woman whom He met there, we believe that this one soul compelled Him to go. Contact was made by Christ's apparently simple request for a drink of water. That He, a Jew, should make this request of her, a Samaritan, enlisted her interest and tended to remove a racial barrier, the recognition of which might have prevented the confidence He inspired, a necessary requisite for ultimate helpfulness.⁴

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1. Cf. Luke 19:1-10.
2. Cf. John 8:1-11.
3. Cf. John 3:1-3.
4. Cf. John 4:1-7.

b. Interview and Treatment

All social case-workers would do well to take note of the way in which Christ, the world's Master, in the cure of souls and rehabilitating the maladjusted personality employed skill in the interview. As He proceeds, never do we detect any resort to physical power, emotional appeal or intellectual superiority, nor do we have any record of His giving false sympathy. Christ refused to settle affairs for people, for He believed that out of the heart are the issues of life.¹ He respected the freedom of human choice and led His clients from one process to another, so always they could see the way from whence they had come.

Case 1.

In further contact with Zacchaeus, Christ went home with him as his guest. So successful was this interview that Zacchaeus experienced a complete revolution in his sense of life values, because he immediately made restitution to those whom he had wronged and gave half of his goods to the poor. Christ reinstated him as a son of Abraham. We are told that salvation was given to him and his house, and from this incident came that comforting verse, "For the Son of Man came to seek and to save that which was lost."²

Case 2.

The sinful woman whom the old law would have put to death, was sent forth by the skill of Jesus and His faith in her reformation

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1. Cf. Proverbs 4:23.
2. Luke 19:1-10.

to new motives of righteous living, for His method was to get at the root of the difficulty, and never to countenance sin in the individual. He merely looked at her, asked a question; she answered and His reply was "neither do I condemn you, go your way and sin no more." She was not accustomed to courteous treatment. Her self-respect was restored and she had a new experience.¹

Case 3.

The attention of Nicodemus was attracted and held. He evidently expected Jesus to talk about Himself but the conversation was directed to himself instead. Jesus inadvertently wanted to fathom the inner life of His inquirer. He emphasized the necessity of regeneration for every man. By his questions, Nicodemus revealed the fact that he had not been born again. Jesus did not argue. Appeal was made to the man's own resources, his ability and powers of discernment, in God's provision for the salvation of men. There was no coercion for the "whosoever" placed the responsibility with Nicodemus, and while he did not decide that night, seed was sown which later bore fruit.

Case 4.

When the women of Samaria asked Christ why He had requested a drink from her, He took advantage of the opportunity to lead her a step further by reference to living water, whereupon she attempted to divert attention from herself by alluding to Jacob. Christ continued

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1. Cf. John 8:1-11.

the objective interview with apparently successful technique, for the woman finally asked for this water. At this point the source of the trouble was diagnosed, when the command was given to call her husband. That this client had responded to the sympathetic attitude on the part of the interviewer is obvious for here she confessed that she had no husband. That she still was not ready for the treatment is observed in her further attempt to divert attention by reference to the place of worship of her fathers. From this idea introduced, Christ explained the true worship, and in response to her mention of the Messiah, He revealed Himself unto her. By this process method, as social case-work terms it, she was ready for the issue and as a result of changed spirit, others were constrained to come to Christ. Thus a maladjusted personality, a menace to society, became a new person in Christ Jesus, an asset to society - the objective of social case-work today.

The rich young ruler appealed to Christ in a state of perplexity with the question, "What shall I do to inherit eternal life?" How the heart of Christ must have grieved over this young man. As he turned away sorrowful because he would not comply with the proposed treatment, how easy it would have been for Christ to have appealed to his emotion by the impact of His own vivid personality, but He would not resort to this appeal apart from the intellect and will of the individual. Jesus was not unsympathetic, because He loved Him, but He would not sympathize or compromise when a moral issue was involved.¹

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1. Cf. Luke 18:18-30.

Jesus sympathized in an intimate way. He never came in contact with another life without imparting hope. When the leper came beseeching Him, He was "moved with compassion." What new life must have been quickened in this leper when Jesus actually touched him! He had been a repulsive outcast from society because of the nature of his disease.¹

The principle of helping one to help himself was established when Jesus gave the strength to the paralytic to carry his own bed. The transcendence of the soul over the body, the spiritual above the physical is connoted in the fact that Christ said, first, "thy sins are forgiven."²

The twelve men whom Jesus associated with Himself were developed into extraordinary efficiency by Jesus' belief in their possibilities. Christ said, "I will make you to become,"³ It was a process of development. None of them was a man of note or learning.⁴

Jesus demonstrated His knowledge of the technique of dealing with the psychiatric, or mental case, in His contact with one of the harlots of Magdala. This Mary was unfairly dealt with as a sinner, but was really afflicted by the delusion of demonism. Cases of this type, who were supposed to be tormented by evil spirits, were cured by Jesus through appeal to their sense of personality. This woman sought Jesus while He was at meat at the home of one of the Pharisees, and portrayed her desire to be cured by anointing His feet with precious ointment.

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1. Cf. Mark 1:40-41.
2. Cf. Mark 2:1-12.
3. Mark 1:17.
4. Cf. Acts 4:13.

Jesus rebuked the disapproving Pharisees by forgiving the woman, healing her and bidding her go in peace.¹ That her transformation was complete is evidenced by the fact that she was among the women who ministered to Jesus,² and also that she was the first to see Him after His resurrection.³

That Jesus lived what He taught, is evidenced in the above. Soares expresses this idea when he says: "It is to be remembered that the social experience preceded the formulation of the teaching."⁴

2. Social Teachings of Jesus.

Jesus never separates ethics and religion. We speak of the social message of the Bible to distinguish it from the personal. Walter Lingle points out that the first question in the Bible is: "Where art thou?", - personal, and that the second question is: "Where is thy brother?" - social.⁵ Philip Vollmer thinks that there is more material for a sociology than for a theology in the Bible.⁶ Certainly the social ideals are an essential part of Christ's message, yet He was not a social reformer nor did He leave to His followers ethical codes. As Henry Vedder expresses it:

"The method of Jesus was other and more puissant; He confined Himself to the inculcating of ethical principles; . . . codes become obsolete . . . a true principle is always true. . . It is this character of Christianity . . . that fits it to be a world religion."⁷

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1. Cf. Luke 7:37-50.
2. Cf. Luke 8:1-3.
3. Cf. John 20:1-18.
4. T. G. Soares, The Social Institutions and Ideals of the Bible, p. 328.
5. Cf. Walter Lingle, The Bible and Social Problems, p. 21.
6. Cf. P. Vollmer, New Testament Sociology, p. 16.
7. H. Vedder, Socialism and The Ethics of Jesus, p. 390.

The element in Jesus' teachings which compels the assent of His hearers was the note of conviction based on personal experience.

Charles Kent says, "Jesus spoke with authority and lived the principles which He taught."¹ The ethical and religious are inherently related. By the social teachings of Jesus is meant the fundamental laws of human life, in the relation of man to man.²

While God's ideal for the individual is that he should become perfectly like Jesus Christ, for "whom He did foreknow He did predestinate to be conformed to the image of His Son."³ Calvin considered the mission of the individual, born anew through grace, to purify the community and uplift the state.⁴

We have no record of a systematic statement of the principles of Jesus as given by Him, but Herman Horne thinks that they may be formulated as follows: (a) love to God and love to man; (b) fatherhood of God; (c) brotherhood of man; (d) the infinite worth of the individual; (e) recognition of women and children; (f) life as achievement for God; (g) influence of personality; (h) progress by growth.⁵

a. Love to God and Love to Man.

When Christ was asked which was the greatest commandment, He replied, "Thou shalt love the Lord thy God with all thy heart, with all thy mind . . . the second is like unto this, thou shalt love thy

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1. C. F. Kent, Social Teachings of the Prophets and Jesus, p. 183.
2. Cf. H. C. King, The Ethics of Jesus, p. 17.
3. Romans 8:29.
4. Cf. Lingle, op. cit., p. 174.
5. H. H. Horne, Modern Problems as Jesus Saw Them, p. 102.

neighbor as thyself."¹ Not only are we to love each other, but even our enemies are to be objects of our love and prayer.² Where love abides there is not that judging of others, that condemning of a slight fault in others while at the same time being unconscious of a greater personal guilt. Robert Dale observes that the sins to which men are especially sensitive in others are precisely the sins to which they are themselves most inclined.³ He further remarks that the secret of right conduct in this matter, as in so many others, lies in a genuine love for one another, for we are all members one of another and if we so conduct ourselves in this manner, our love for God and man will transform the individual and affect society.⁴

b. Fatherhood of God.

John says, "We love, because He first loved us."⁵ This loving life is the natural response to the love of God Himself. Herman Horne points out that "supporting the love of man to man is the love of God to man."⁶ Jesus made the idea of God universal when in teaching the disciples to pray He said, "Our Father."

c. Brotherhood of Man.

If God is the Father of all, every man is still His child, however sinful or wandering; it follows that all are brothers in Him. In Matthew Jesus teaches that the brother is to be forgiven indefi-

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1. Mark 12:28-31.
2. Cf. Matthew 5.
3. Cf. Robert Dale, *Laws of Christ for Common Life*, pp. 95-105.
4. Cf. *Ibid.*, pp. 95-105.
5. I John 4:19.
6. Horne, *op. cit.*, p. 104.

nately.¹ In the parable of the Good Samaritan we are to recognize our brother to be any one in need of what we can do to help. Lyman Abbott states that "Christ's summary of the law and the prophets puts as much emphasis on the brotherhood of man as on the Fatherhood of God."² There is a resultant release of tremendous social motive by the practice of the principle of brotherhood.

d. Infinite Worth of the Individual Soul.

When Jesus' principle of the worth of the individual is translated into a social program, each individual is treated as a person. He realized that society is composed of individuals, therefore it was that Jesus devoted Himself to the individual.³ Newell Dwight Hillis gives as a reason for making the individual rich within, that he may create value without.⁴ In the parable of the lost sheep, Christ exemplified His conception of the infinite worth of the individual soul when He spoke of the man who would leave the ninety and nine to go in search of one sheep.⁵ Charles Kent thinks that Jesus' appeal to the individual rather than to the mass is expressive of His belief that only by training citizens into right social ideals could there be laid the foundations for a perfect social order. History amply demonstrates the eminent wisdom of His method.⁶

e. Recognition of Women and Children.

Christ's recognition of women and children is empirically

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1. Cf. Matthew 18:22.
2. L. Abbott, Christianity and Social Problems, p. 360.
3. Cf. Shailer Matthews, Social Teachings of Jesus, p. 211.
4. Cf. N. D. Hillis, A Man's Value to Society, p. 30.
5. Cf. Luke 15:3-8.
6. Cf. Kent, op. cit., pp. 190-191.

attested in His contacts with them. He was ready to help the Syro-phenician woman who appealed to Him in behalf of her daughter.¹ He evidently esteemed Mary and Martha as highly as their brother, Lazarus, for we are told, "Now Jesus loved Martha and her sister, and Lazarus."² Again, as He and the twelve went about preaching, "certain women ministered unto them of their substance."³ Matthew, Mark and Luke were all impressed with the fact that Jesus took the time in His busy ministry to receive little children in His arms and to bless them.⁴ He called a little child and set him in the midst and said, "Except ye become as little children, ye shall in no wise enter the kingdom of heaven."⁵ As home life and the family were of fundamental importance to Jesus, we recognize His belief in the unity and sanctity of the home. He said, "For this cause shall a man leave his father and mother."⁶

f. Life as Achievement for God.

Jesus Christ considers human life as achievement for God. Paul says, "We are His workmanship created in Christ Jesus for good works, which God afore prepared that we should walk in them."⁷ We are given talents by God for use and their neglect brings condemnation.⁸ The commendation is to the "faithful servant."⁹ Charles Ellwood con-

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1. Cf. Mark 7:26-30.
2. John 11:5.
3. Luke 8:1-3.
4. Cf. Horne, op. cit., pp. 110, 111.
5. Matthew 18:1-3.
6. Matthew 19:5.
7. Ephesians 2:10.
8. Cf. Matthew 25:14-30.
9. Matthew 24:46.

cludes that

"when social religion demands the complete consecration of the individual to the service of his fellowmen, it is calling him to a spiritual service. It is not alone the service of making men happy . . . but rather developing them into a redeemed humanity. He looks to their salvation into a spiritual order as an end."¹

g. Influence of Personality.

So great an emphasis does Jesus put on personality that Charles Kent considers the foundation of His social teachings to be His profound estimate of its value.² Speaking of the personality of Jesus, Davies says, "Jesus Himself as a vitalizing personality . . . illuminates all situations through the agency of His living spirit."³ Jesus relied on the influence of personality in the spread of the Kingdom. In recognition of the obligation we have to others, Albert Day says,

"We are out to help people, to help them become more truly themselves, to achieve the possibilities latent in their human inheritance, really to be persons living in fellowship with other persons and with the Person."⁴

Wieman defines personality as "that which communicates and hence which shares experience."⁵ Andrew was the first follower of Christ, - the first one to win another to Him.⁶ It is interesting to note that this man brought by another was Peter, who became the leader of the twelve. Jesus called Philip to follow Him and Philip found Nathanael.⁷ As

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1. G. A. Elwood, The Reconstruction of Religion, p. 166.
2. Cf. Kent, op. cit., p. 198.
3. T. H. Davies, The Gospel of The Living Jesus, p. 122.
4. A. E. Day, Jesus and Human Personality, p. 32.
5. Cf. H. M. Wieman, The Issues of Life, p. 209.
6. John 1:35-42.
7. John 1:40-50.

Jesus was standing by the Sea of Galilee He saw two brothers mending their nets; He called them and they left all and followed Him.¹ The woman of Samaria became an evangelist.² Finally, the last recorded words of Jesus, "Ye shall be my witnesses,"³ are expressive of His reliance on the latent power of personality to influence others.

h. Progress by Growth.

If personality is that which communicates, then personality develops with this sharing; there is growth. Christ said, "First the blade, then the ear, then the full grain in the ear."⁴ He likens the growth of the Kingdom to the grain of mustard seed, which from the smallest seed developed the greatest. So the transformation of human society, Herman Horne says, is a developmental process.⁵

These principles of Jesus' teaching, lead to a unification of the personality in social relations.

C. Psychological and Therapeutic Value of Christianity.

1. Psychological Value.

Jesus said, "He that heareth these sayings of mine and doeth them."⁶ Jesus, with His wonderful insight has here said what modern psychology teaches. Christianity is the only dynamic which has succeeded in motivating humanity toward the application of the principles of Jesus to daily life, and this by means of the individual.⁷ As

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1. Cf. Mark 1:16-18.
2. Cf. John 4:39.
3. Acts 1:8.
4. Mark 4:28.
5. Cf. H. H. Horne, op. cit., p. 118.
6. Matthew 7:34.
7. Cf. George Hodges, Faith and Social Service, pp. 209-241.

Arthur Hadfield expresses it,

"I cannot help pointing out that our discussion of the psychology of power has a very direct bearing on the question of the dynamic of religion . . . on the power possessed by the Christian Religion of liberating energies which can transform the living soul."¹

Again he says,

"Christianity harmonizes the emotions of the soul into one inspiring purpose, thereby abolishing all conflict, and liberating instead of suppressing the free energies of men . . . it emphasizes the element of power in religion."²

Paul says, "I can do all things through Christ."³ Walter Horton considers the psychological test, "the ability to call out the devotion, mobilize the energies, unify and enrich the personality of all men everywhere,"⁴ to be the real test by which both Jesus and Christianity are to be judged. In the words of Edward Scribner Ames, "religion continually demands the enlargement and enrichment of life."⁵ The cogency of the efficacy of the integrated personality is expressed by Professor Bower of Chicago University in a panel discussion on "Maintaining a Social Order of Integrated Personalities" when he answered the question: How do you define an integrated personality? as follows:

"I should say that an integrated personality is a personality in which you have a consistent organization of all the factors that are involved in the complex thing we call personality, and that the organization involves the inner action of the psychological factors it reflects. The impulses or so-called 'wishes',

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1. A. Hadfield, The Spirit, p. 108.
2. Ibid., p. 109.
3. Philipians 4:13.
4. W. Horton, A Psychological Approach to Theology, p. 135.
5. E. S. Ames, Religion, p. 241.

that are native to human nature, must be organized around some functioning end; so that instead of having different parts, you have an organization sufficiently unified to operate as a whole."¹

Speaking of these impulses or wishes, William Isaac Thomas thinks we can approach the problem of behavior through the study of the forces which impel to action, namely, the "wishes" which while they have a variety of concrete forms are capable of following classification: desire for security; desire for new experience; desire for response; desire for recognition. Any influences which may be brought to bear must be exercised on these "wishes"; for personality to be integrated, four wishes must be satisfied.² As pertaining to these "wishes" Albert Milbank observes that,

"History is replete with instances where people have changed their viewpoint as to what is of real value to them. At this moment a desire for security outweighs every other consideration; security for one's income; security against the rising tide of organized crime; security for health and happiness."³

President Roosevelt's message to Congress reiterated the priority of this wish for security when he spoke of the a priori need of security against those major hazards and vicissitudes of life.⁴ In the light of these vicissitudes of life, where can be discovered a panacea for satisfying the desires of life, for integrating the personality? Alvin Majory speaks of the psychology of the "Freudian Wish." He claims that this is a wish which is so inclusive as to bring into subjection all other wishes of our lives. He further observes that it

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1. Prof. Bowers, "Problems Brought to Religion and Character Education by Socio-Economic Debacle", (University of Chicago, A Panel Discussion), Religious Education, June, 1934.
2. Cf. W. I. Thomas, The Unadjusted Girl, pp. 1-41.
3. A. Milbank, "Security", Survey, April, 1933, p. 151.
4. Cf. President's Message, New York Times, January 5, 1935.

is interesting to note how modern psychology is discovering this wish or purpose of so effective a dynamic as to subjugate all other desires.¹

Paul, in Romans speaks of the wretchedness, the insecurity of the human soul, and teaches that Jesus Christ gives deliverance.² In reference to this, Alvin Majory says,

"It is not a matter of speculative theology, nor of experimental science; it is the experience of a living soul; it is an echo of human cry for salvation, for security from the inner hell of conflicting desires."³

If, as Albert Day contends "the self needs constantly to be transcending itself,"⁴ Albert Wyckoff thinks that this urge gives the human spirit no rest until its cravings for a fuller life are realized with the help of God.⁵ He quotes Professor Eucken,

"The chasm between the finite and infinite is bridged by the inner life, which is in relation to both. . . If man were but a cog in a machine it would be folly for him to attempt to lift himself above it and try to aspire to spiritual perfection."⁶

To attain this perfection, to help the individual to live, William Kosman says, "first of all, it is necessary to help him set his emotional house in order."⁷ William James claims that conversion accomplishes this in effecting assurance by uniting a self hitherto divided and unhappy, in consequence of its firmer hold upon religious realities.⁸

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1. Cf. A. E. Majory, Character and Happiness, p. 145.
2. Cf. Romans 7.
3. Majory, op. cit., p. 146.
4. Day, op. cit., p. 81
5. Cf. A. C. Wyckoff, Acute and Chronic Unbelief, p. 145.
6. Ibid., p. 145.
7. Wm. Kosmon, "The Church Can Help Men Live", Religion in Life, Spring 1933, p. 297.
8. Cf. Wm. James, Varieties of Religious Experience, p. 189.

Christ is before all. In Him antagonisms cease. When He is taken for the center of one's universe, the unifying dynamic, the wish for security is satisfied; there is no fear because nothing can separate us from the love of God which is in Christ Jesus our Lord.¹ He becomes the fulfillment of the "Freudian Wish" of psychology, the gathering up into an integrated unity, all the desires of our lives, the satisfaction of our "wishes."

Albert Wyckoff accepts the statement of William James as sufficient for psychology: "Anything short of God is not rational, anything more than God is not possible," a God with whom His children can communicate through prayer; a God who answers prayer.² In the light of the great pray-ers like Jesus, Elijah, David, Jeremiah, Paul, - Albert Wyckoff thinks the fact that it is a normal religious belief requires little proof.³ William James says that prayer is the very essence of religion.⁴ In his Psychology of Religion, George Albert Coe says,

"Prayer may be considered as dominant desire. . . It starts as the assertion of any desire or wish; it ends as the organization of one's desires into a system of desires recognized as superior - then made one's own."⁵

Thus is claimed further the fulfillment of the Freudian Wish. According to psychology, the suppression of the desires or wishes is the cause of human failure.⁶ In the New Testament we learn that in Christianity the desire is directed. Man has a "will" to believe so he has

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1. Cf. Romans 8:37, 39.
2. Cf. Wyckoff, op. cit., pp. 146, 147.
3. Cf. Ibid., pp. 175, 176.
4. Cf. James, op. cit., as quoted by Wyckoff, p. 175.
5. G. A. Coe, Psychology of Religion, p. 318.
6. Cf. Thomas, op. cit., pp. 1-40.

a "will" to want. Through it is the way of life, the way to God. "Man's desires are keener than ever; his life is more abundant."¹ In Christianity is the psychological dynamic to integrate, to adjust personality, which is the intent of social case-work.

Humanism could never accomplish this because it builds only on love to one's neighbor; it assumes that man's relation to life is only through his neighbor. It claims that within man, is latent all that is necessary for his well-being. The Humanist has no foundation other than present social worth. Francis Potter quotes John Dewey as saying of Humanism, that it finds

"its conceptions of God and of other religious ideas of the past in the realm of human ideals and aspirations, and would yoke the religious emotions of mankind to the promotion of the ideal phases of human life."²

It would yoke the religious emotions of mankind to the promotion of ideal phases of human life, but it never has been able to do this thing. for the moment the religious emotions have been unyoked from the religious objects, the emotions have evaporated. The idea does not work.

2. The Therapeutic Value of Christianity.

In addition to the psychological or integrative value, Christianity functions in the "important role of reconditioning and re-orientation of lives which have temporarily lost their equilibrium."³ Elwood Worcester says that

"In spite of the tragedy which surrounded the death of Jesus, Christianity began its mission on earth as a religion of health

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1. Majory, op. cit., p. 152.
2. Charles Francis Potter, Humanizing Religion, p. 4.
3. S. N. Stevens, Religion in Life Adjustments, p. 105.


and of joy . . . Light was the symbol which best expressed the quality of His spirit. . . Jesus Himself was always vital, confident, hopeful. Many of His words were addressed to sufferers and they have a distinct therapeutic value . . . in tranquillizing the soul, banishing fear. . . Of all books written by man, the New Testament has contributed most to the psychic and physical health of man."¹

Personality disorganization arises from some form of inner conflict. William Bower gives as a reason for this, "conflicts between impulses, between impulses seeking satisfaction and social mores, between one's capacities and social expectation."² He further explains that as a result of those conflicts there is a tendency to repression into the unconscious where complexes are formed.³ Samuel Stevens claims that the therapeutic value of Christianity is most apparent in cases where conflicts have arisen which involve both rational and emotional factors; moral and spiritual conflicts in which compulsive desires struggle for dominance.⁴

In this field, the behavior of the individual is the issue, not as a result of a perfectly conscious action, but, as Rathbone Oliver explains, with behavior that is influenced by processes and conditions for which the individual is hardly responsible, therefore the more strategic, lest through misunderstanding, the result proves tragedy, in the imperfect adjustment of the individual to work in a world which so keenly needs efficient personalities.⁵

Experiences which have a disintegrating effect, as anxiety

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1. E. Worcester, Making Life Better, p. 1.
 2. W. C. Bowers, Religion and the Good Life, p. 210.
 3. Cf. Ibid., p. 211.
 4. Cf. Stevens, op. cit., p. 107.
 5. Cf. J.R. Oliver, Psychiatry and Mental Health, p. 45.
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and, fear may eventuate into pathological symptoms,¹ the result of which is abnormal behavior and "physical and mental health are undermined."² To such an individual, Christianity alleviates the malady with the healing and recreative power, by the renewal of life actuated by faith in God, faith in a power which unifies.

"Faith tends to further and maintain the basic equilibrium of the body . . . and has a therapeutic value because it transcends mere suggestion . . . and produces a state of mind which is essentially active."³

"This is the victory that overcomes the world, even our faith."⁴ True faith, declares Luther, "is a work of God in us whereby we are reborn and renewed from God."⁵ Samuel McComb explains the working power of faith as

"drawing together the scattered forces of the inner life, unifying the dissociations of consciousness created by guilt and remorse, soothing the wild emotions born of sorrow and despair, and motivating the whole man to peace, power and holiness, thus restoring to harmony the jarred and jangled nerves."⁶

Edward Ames says, "The creative power of man is the concern of religion because it demands the enlargement and enrichment of life."⁷ Through faith contact is made with God, the renewal of life itself, and prayer becomes the urge to a higher, a more abundant life. Elwood Worcester defines the value of prayer as "a power to lift man's nature to higher planes; to rouse latent energies; to resolve secret conflicts and

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1. Cf. Stevens, op. cit., pp. 114, 115.
2. Bower, op. cit., p. 211.
3. Stevens, op. cit., pp. 117, 118.
4. I John 5:4.
5. L. W. Grensted, Psychology and God, p. 78.
6. Samuel McComb, quoted in Stevens, op. cit., pp. 117, 118.
7. E. S. Ames, Religion, pp. 240, 241.

repressions and dissipate pathological conditions,"¹ not to interfere with divine order of things but as Albert Wyckoff points out, "it is a providential provision designed by the All-Wise Creator of this universe . . . to make this life as near like heaven as possible through having His Will done on earth."² As Tennyson says,

"Our wills are ours we know not how,
Our wills are ours to make them Thine."³

William Chadwick, in delivering one of the Hulsean Lectures on Christianity, says that many influences other than Christianity have and are attempting to minister to sick souls but that history and experience agree that they have proved impotent.⁴ Arthur Hadfield, a psychotherapist, or physician of the soul, acknowledges the validity of the principles of Christianity when he says,

"I am convinced that the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind and that confidence of the soul which is needed to bring health and power to nervous patients."⁵

In further testimony of the therapeutic value of Christianity, he tells of the many futile attempts to cure nervous patients until he associated suggestions of quietness with that faith in the power of God.⁶ In the cure of nervous disorders, a closely related question concerns the relation of Christianity to Psychiatry. Norman Emory of the Child Guidance Clinic of Los Angeles, explains the etymological meaning of

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1. Worcester, op. cit., p. 293.
2. Wyckoff, op. cit., p. 185
3. Alfred Tennyson, "In Memoriam," Introduction, stanza 4.
4. Cf. W. E. Chadwick, Social Relationship in the Light of Christianity, p. 5.
5. Hadfield, op. cit., pp. 110, 111.
6. Cf. Ibid., p. 111.

this term as "psyche, -- soul and iatreia- a healing, or that psychiatry is a soul healing."¹

Henry Nelson Wieman points out that while religion is a function of normal healthy living, "one may become so ill and in such a way as to be incapable of entering into the functions of normal healthy living."² Macfie Campbell, of Harvard Medical School, thinks that a disorder is a mental disorder if its roots are mental.³ It was here that mental hygiene came to the assistance of psychiatry, and has as its intent, the prevention of mental ill health. George Pratt of the National Committee for Mental Hygiene says,

"Since it can be considered as an art of the science of psychiatry, mental hygiene naturally has its fundamental principles based on psychiatric principles and techniques of kindred arts and sciences whatever seems helpful in its task of application . . . but has returned the borrowings encased with accretions that give them new value and power."⁴

He goes on to show that mental hygiene has made a valuable contribution to personal counseling in view of helping people out of trouble, and that the process might be complete, the adjusting of the whole individual should be taken into account.⁵ For instance, a minister in attempting to help a troubled individual, should be competent to detect the malady, and to discern whether or not his first counsel should be based solely on theology. John Rathbone Oliver thinks that

"the pastor who knows his people ought to be such a well-trained physician of the soul that he could recognize at once some mental

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1. E. V. N. Emery, Religious Education, September, 1929.
2. H. N. Wieman, "Wrestle of Religion with Truth" as quoted by A. T. Boisen, "The Psychiatric Approach to the Study of Religion", Religious Education, March 1928, p. 201.
3. Cf. C. M. Campbell, as quoted by G. K. Pratt, "Mental Hygiene Influence on Counseling", Religious Education, October 1930, p. 704.
4. Pratt, Ibid., p. 705.
5. Cf. Ibid., p. 706.

maladjustment, some permanent sort of anxiety, some obsession or tormenting phobia . . . that may be a forerunner of some definite mental illness."¹

He thinks that the clergy should avail itself of a knowledge of principles of mental hygiene and psychiatry and says,

"I have heard with great satisfaction that at least one large hospital takes into its wards, as student orderlies, a certain number of theological students during summer months and gives them opportunity to study mental cases at first hand."²

Since the above was written Flanders Dunbar, of "The Council for the Clinical Training of Theological Students" reports that the training centers have increased during this period from the one hospital at Worcester to five mental hospitals on a permanent basis.³

Harry Emerson Fosdick, speaking at the annual meeting of the National Committee for Mental Hygiene, suggests the efficacy of the combination of psychiatry and religion, and the value derived from the psychiatrist who has taught some ministers never to believe any patient's diagnosis of himself. He explains that frequently people come stating that they have lost faith in God, when in reality there is some sort of emotional distress.⁴

It was one of the methods of procedure of Jesus, to get at the root of the difficulty.⁵ In the cure of souls, Christianity offers the panacea, and those who minister would do well to use every helpful art. The restless soul needs God and with fine insight, George Herbert represents God as saying,

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1. Oliver, op. cit., p. 6.

2. Ibid., p. 7.

3. Cf. H. F. Dunbar, Pamphlet, "A New Opportunity in Theological Education"

4. Cf. H. E. Fosdick, Mental Hygiene Bulletin.

5. Ante., p. 13.

"Let him keep them with repining restlessness;
Let him be rich and weary, that at least
If goodness lead him not, yet weariness
May toss him to My breast."¹

D. Summary

In this study of the relation of Christianity to social case-work, we observed that Christianity is the way of life; that it is life for the world; that Christ came that we might have life and have it more abundantly. With this intent, He lived and ministered to the mal-adjusted of suffering humanity.

The principles of Jesus which are applicable to personality adjustment are shown in His method of dealing with people. As a worker with individuals, He serves as an example for modern social case-work, which uses many of His methods and techniques.

His teachings were enumerated as (a) love to God and love to man; (b) Fatherhood of God; (c) brotherhood of man; (d) the infinite worth of the individual; (e) recognition of women and children; (f) life as achievement for God; (g) influence of personality; (h) progress by growth. These teachings lead to the integration of personality. The psychological value of Christianity was set forth in the scientific proof that Christianity is the only dynamic which has succeeded in motivating humanity toward the application of the principles of Jesus to life.

In addition to the psychological value, it was observed that

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1. George Herbert, quoted by L. D. Weatherhead, Psychology and the Service of the Soul, p. 212.

Christianity has a therapeutic value, that it has the important role of healing and reconditioning those who have temporarily lost their equilibrium, - that Christianity is the way of life.

CHAPTER II.

TECHNIQUE OF SOCIAL CASE-WORK

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A. Social Case-Work Defined.

1. Social Work as a Profession.

Social work itself is as old as human society, though the technical term "social work" is peculiar to the twentieth century. Before that date it was known as "philanthropy," "charity," and "social reform."¹ Edward Devine, authority on social work, claims that this term is not altogether satisfactory, by virtue of the fact that the words composing it have a broad enough scope to include every human activity.² The development of social work during the fifty years prior to 1930, was coexistent with an increasing demand for an employed personnel with educational and professional qualifications. As a result of these requisites, formal organization or professional groups came into existence, as for example, The National Conference of Social Work, and later The American Association of Social Workers, American Association of Hospital Social Workers, American Association of Psychiatric Social Workers.³

While authorities agree that there is not yet an accepted definition of professional social work, due perhaps to the largely independent and separate nature of the enterprises known as social work, it may be said that

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1. Cf. E. T. Devine, Social Work, p. 15.
2. Cf. Ibid., p. 17.
3. Cf. Social Work Year Book, 1933, p. 492.
Cf. Social Work Year Book, 1929, pp. 435, 436.

"at its center are those activities in which there is the most use of a specially trained staff and the most conspicuous development of techniques that can be taught."¹

Mary Richmond defines social work as "the development of personality"² and distinguishes four sub-divisions: (1) case-work; (2) group-work; (3) social reform; (4) social research.³ It is primarily with social case-work, as a specialization of a profession that this investigation is concerned.

2. Social Case-Work as a Specialization of a Profession.

Social case-work is a part of the professional service of social work. That which distinguishes this service from other professional resources are its characteristic methods of work.⁴

Social case-work, as it is known today, is said to have originated as an outgrowth of the revolt against the methods of English Poor Relief Laws. Thomas Chalmers (1780-1847), clergyman and writer, observed that the public funds failed to benefit those actually in need. There was no differentiation between persons actually in need and those who took advantage of the provision. As a remedy, he proposed individual investigation. A period of years after Chalmers, some of the adherents to this principle were instrumental in organizing the C. O. S.⁵ in London in 1869. This movement, which continued to be the principal channel for the development of social case-work, found economic conditions more favorable in the United States, where further contributions

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1. Social Work Year Book, 1933, p. 493.
2. M. Richmond, What is Social Case-Work? pp. 98-99.
3. Cf. Ibid., pp. 98, 99, 259.
4. Cf. Social Case-Work, A Report of Milford Conference, p. 15.
5. Charity Organization Society.

to case-work were made by the children's courts, medical and psychiatric agencies. From a technical viewpoint, social case-work entered a new stage of development about 1920. Mary Richmond's Social "Diagnosis," which embraced the sociological formulation, gave precedence to the more psychological conception implied in her "What is Social Case-Work?" where she refers to the "development of personality" as the aim of social case-work.¹

After 1920, this psychological emphasis was transcended by the psychiatric interpretations of personality implicit in the technical procedure described by Virginia Robinson in "A Changing Psychology in Social Case-Work," where she differentiated the divergent methods of treatment of the client as

"the school that maintains a point for point relationship in which the worker manipulates the client's inner life, as before she manipulated the environment, and the school which is interested in the relationship as a new environment which gives the client opportunity to work out his own problems."²

In the light of these changing emphases, the formulation at present, of a definition of social case-work, is not only difficult, but tends to become controversial. In support of this view, the Milford Conference Committee avoids any definition, and gives as a reason, the questionable value of defining so complex a thing as a professional activity, especially at its present stage of development.³

Karl de Schweinitz, social worker and author, in a letter to the writer stated that in view of the changing emphases in social case-

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1. Cf. Encyclopaedia of Social Sciences, Vol. XIV, pp. 173, 174.
2. V. P. Robinson, A Changing Psychology in Social Case-Work, pp. 183, 184.
3. Report of Milford Conference, op. cit., p. 15.

work, during the past four or five years, he was not prepared to criticise its methods, but cited the writer to Miss Mary Brisley, National Executive Secretary, The Church Mission of Help, as an authority.¹ Miss Brisley thinks that social case-work is the professional skill which has been developed to help individuals meet their personal and social problems and makes use of the method known as the individual approach, yet transcends it.²

3. Varieties of Social Case-Work.

Social Case-Work represents a technique applicable to a number of fields. Some authorities enumerate these types of social case-work as follows:

"In family welfare work, whether carried on by family welfare societies, boards of public work, or courts of domestic relations; in child welfare work, whether conducted by children's aid societies, visiting teachers, societies for the prevention of cruelty to children or juvenile courts; in hospital social service; in psychiatric social work; in probation and parole and in vocational guidance and placement."³

B. Purpose of Social Case-Work.

1. To Integrate Personality.

"The integration of personality is the essential characteristic of the human mind."⁴ All authorities seem to agree that the purpose inherent in social case-work, is the development and integration of personality. As previously quoted, "personality is the development of the raw stuff of human nature, the fulfillment of its possi-

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1. Letter from Karl de Schweinitz, under date of November 17, 1934.
2. Interview with Miss Mary Brisley.
3. Warner, Queen, Harper, American Charities and Social Work, p. 280.
M. J. Karpf, The Scientific Basis of Social Work, p. 3.
4. Wm. Burnham, The Normal Mind, p. 27.

bilities."¹ The Encyclopaedia of Social Sciences defines it as

"a latent system of reaction patterns and tendencies to reaction patterns, finished shortly after birth, or well into the second and third year of life of the individual."²

Maladjustments include objective difficulties which tend to disintegrate the personality and menace its development. Early in its history social case-work realized that those objective maladjustments were symptoms rather than causes, hence the real purpose of social case-work lies in the capacity to deal constructively with them. It is obvious therefore, that modern case-work spends less time on causes and problems, and more time on understanding personality and its growth, on the manner in which different individuals react to different stimuli, and methods by which attitudes are changed, roots of trouble brought to light, relationships strengthened and human beings helped, not only to face and to overcome weaknesses and complexities, but to build on the strong points of their life situation - to develop and integrate their personalities.³

2. To Make Person Self-Maintaining.

Ultimately, the object of social case-work is to make the adjusted person self-maintaining. Mary Van Kleeck speaks of the "creative power of work directed toward the widening of the base upon which can be built a true culture."⁴ This idea may be likened to one of the essential qualities of social case-work -- the application of the scientific method to the treatment of individuals who are apparently unable,

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1. Ante., p. 10.

2. Encyclopaedia of Social Sciences, p. 86.

3. Cf. M. Brisby, Social Case-Work, pp. 5, 6.

4. Report of National Council of Social Work, 1934, p. 264.

in the words of Porter Lee, of the New York School of Social Work, to "make their way to acceptable organization of existence."¹ To develop in the individual, the fullest possible capacity for "self-maintenance", the Social Work Year Book contends that there are three fundamental processes:

"Interplay at every point: first, the use by the social case-worker of resources - educational, medical, religious, industrial - all of which have a part in the adjustment of the individual to social living; second, assisting the client to understand his needs and possibilities; third, helping him to develop the ability to work out his own social program through the use of available resources."²

Thus the integrated personality must become self maintaining - the goal of social case-work.

C. Qualifications of a Social Case-Worker

1. Training.

a. General

The liaison agent to assist in the accomplishment of the goal of social case-work is the social case-worker. Qualifications for social workers may be general or technical.

"Certain qualities, innate and acquired, are generally agreed upon as essential for a good case-worker. The degree to which a new worker must possess these qualities when she enters work, and the extent to which they can be developed, depend on the combination of the qualities and the make-up of the particular individual."³

Edward Devine thinks that while an understanding of human beings may be obtained anywhere, that it may be enhanced and confirmed in the study

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1. Cf. Encyclopaedia of Social Work, p. 174.
2. Social Work Year Book, 1933, p. 467.
3. L. C. Odencrantz, The Social Worker, p. 49.

of psychology and sociology. In the way of general preparation, what the social worker requires, is knowledge and the capacity for using it, and the more he knows, if he maintains a sense of proportion, the better his professional equipment. All studies which tend to create resourcefulness and initiative, stimulate the exercise of mental faculties and encourage reading, observation, and intellectual conversation, are profitable.¹ Graduation from a college of recognized standing is now generally accepted as the minimum standard. Reason for this, is the desire for what a college education can produce, in the development of a scientific attitude, the creation of objectivity and a desire to inquire -- the cultivation of study and the ability to organize material.²

b. Professional Training.

It is generally agreed by those writing in the field that social case-workers should have a professional training in addition to a college degree. Maurice Karpf thinks that reasons for special training for social case-work have reference to its nature, purposes and processes, and though differently and variously expressed, all are concerned with one thing -- the influencing of human behavior.³ Another writer says that

"ideally a social worker . . . should possess knowledge of the social sciences . . . and be skilled in specialized business of influencing, by scientific methods, the individuals who constitute society . . . and to cause the organizations or institutions of society to function in accordance with human welfare."⁴

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1. Cf. Devine, op. cit., pp. 300, 301.
2. Cf. Odencrantz, op. cit., p. 55.
3. Cf. Karpf, op. cit., pp. 21-25.
4. Ibid., p. 25.

Whatever the method and whatever means employed, the ultimate concern is for human behavior, for rehabilitation of the individual and the integration of his personality. Because of the tremendous import of this task, Mary Richmond further adds that special equipment or trained skill, is essential.¹ She, however, goes on to say that technique is not the distinguishing characteristic of the trained worker, but constructive imagination that makes it possible for the trained social case-worker to devise that combination of services which differentiates the trained from the untrained person.² Odencrantz gives as professional requirements:

- "1. Training in a school of Social Work.
2. History and objectives of social case-work.
3. Technique of social case-work procedure for individual and family groups.
4. Administration of relief.
5. General principles of human behavior.
6. General principles of mental hygiene and child care.
7. Elements of vocational selection and employment.
8. Elementary economics; labor problem, social and educational problems.
9. Resources within and outside the organization for various kinds of services.
10. Ability to discover, evaluate, and use assets for rehabilitating the individual.
11. Ability to discover causes, to get at root of the mal-adjusted, not alone to remedy immediate situation."³

A group of experienced case-workers have listed the background of knowledge necessary to their skill as follows:

- "1. A knowledge of personality in its reactions to different situations in its environment - both past and present.
2. Knowledge of the community, again both as to history and present conditions.

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1. Cf. M. Richmond, What is Social Case-Work? p. 102.
2. Cf. Ibid., p. 122.
3. Odencrantz, op. cit., pp. 51-55.

3. Knowledge of the interrelationships between individuals in families and in groups.
4. Knowledge of the ways in which personalities develop."¹

Speaking of the professional schools of social work, James Tufts explains,

"We are aiming to develop a new profession. The persons to develop it are the persons who are actively at work in it. We are breaking new grounds in methods and in the whole science and technique."²

2. Personality.

a. Sympathetic Understanding.

Mary Brisley thinks that a social case-worker who undertakes to help people on a case-work basis should be able to face any fact in human experience sympathetically and objectively.³ Closely related to a knowledge of technique, is a sympathetic insight into human nature. As Mary Richmond explains, "of the suggestibility, improvability and supreme value of the individual."⁴ Sympathetic understanding and insight into personality seem to be generally recognized by authorities in this field. Grace Marcus states that

"in many cases the worker is frustrated in attaining her objectives, not by tangible problems with which her clients are confronted, but by the clients themselves."⁵

Louise Odencrantz lists among the essential attainments of a social case-worker, the

"ability to understand people, their attitudes and ideals, together with skill in providing opportunity and incentive for them to acquire new ideals, attitudes and habits."⁶

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1. M. Brisley, Social Case-Work, p. 6.
2. J. H. Tufts, Education and Training for Social Work, p. 114.
3. Cf. Brisley, op. cit., p. 14.
4. M. Richmond, Social Diagnosis, p. 376.
5. Grace Marcus, as quoted by Karpf, op. cit., p. 41.
6. Odencrantz, op. cit., p. 54.

James Tufts outlines the qualities needed for social case-work:

"Unfailing patience and sympathy; a grain of humor, and a steady persistence which does not allow itself to be unduly elated or discouraged when dealing with what are essentially chronic cases."¹

b. Objective Attitude.

It is important that the social case-worker maintain a professional attitude, one of respect for the person, that the difficulty might be faced and treated constructively; that the maladjusted individual may have insight which will enable him to be an active agent in effecting his own cure. This is brought out by Lucy Wright in her expressed conviction that

"social case-work is a search for the truth, for creative purposes in the personality of the client and in all his relationships. It will show in the creative purposes of social discovery and social education as it rises out of a creative attitude on the part of the worker."²

She goes on to say that she believes this attitude depends on the worker's religion, philosophy of social work and of life.³

D. Technique of Case-Work.

1. Interview With Client.

Webster defines technique as, "the details of mechanical performance in any art or science."⁴ If we consider that social case-work has three main purposes: (1) the changing of destructive attitudes and developing of resources within the individual; (2) the

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1. Tufts, op. cit., p. 98.

2. Lucy Wright, The Family, Vol. V, No. 4, p. 103.

3. Ibid.,

4. Daniel Webster.

changing of environment whether by actual removal or improvement of old; (3) and utilizing the services of other resources, such as medicine, law, psychiatry and the church,¹ the steps in procedure, the technique used to effect these purposes may be designated as: interview or investigation, case-recording, diagnosis and treatment.

As to the interview, Pearl Salsberry says: "The only tool which social case-work has is the interview."² Technically speaking, a case-work interview is a directed conversation. This conversation is brought about by the client on his own initiative, coming in person to the social agency, or some one acting for him, requests that a worker call on the individual in his home. In many instances the latter method is desirable. However, in either situation, absolute privacy is essential. The nature of the interview and approach of the interviewer, will of necessity vary according to the attendant circumstances; however, upon the manner in which this contact is made, depends much of the resultant success of the case. This contact must be friendly and reassuring. The worker must so inspire confidence on the part of the client, that this client will realize he is in the presence of help. Self-respect must be restored in the client and this is possible to be accomplished by the attitude of the worker when contact is made. To plan "with" the client further reinstates his self-respect and avoids any semblance of coercion. Individuals should never be "made to do things."³ While Jessie Taft recognizes that the basis of all case-work

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1. Cf. Brisley, op. cit., p. 7.

2. P. Salsberry, "Interviews, Interviewers, and Interviewing", p. 126.

3. Jean Lucas, The Family, p. 26.

therapy is primarily emotional¹, the sentimental appeal, the use of one's personality to induce a certain action on the part of the client, is discouraged in professional case-work. Helen Myrick lists humor as an incentive to motivation.² Pearl Salsberry wonders if perhaps too much of interviewing is not done on the plane of dead seriousness without some resort to humor.³

The a priori importance which authorities in social case-work regard the "interview" is cognizant in the fact that the American Association of Social Workers made a two years' study of the techniques of interviewing.⁴ The results of this study may be grouped as follows:

"1, the techniques used for lessening tension in the interview; 2, techniques used for bringing or keeping the interviewee to the main issue; 3, technique for helping the interviewee to make difficult admissions; 4, techniques for breaking defense mechanisms; 5, techniques for influencing the judgment of the interviewee; 6, techniques to help interviewer to gain time; 7, techniques to help interviewer to recover from a bad start."⁵

In answer to the question as to whether it is worth while to manipulate human behavior by such techniques, Overstreet replies:

". . . the salvaging of human life consists not in simply having high ideals . . . but in having the knowledge 'how.' We need . . . to know how to interest our fellows; how to arouse their expectations; how to build up habits of favorable response; how to lead and adjust and control."⁶

Mary Richmond thinks that the test of a successful interview is two-fold: first, enough of the client's story must have been se-

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1. Jessie Taft, "Interviews, Interviewers, and Interviewing", p. 41.
2. Helen Myrick, "Interviews, Interviewers, and Interviewing", p. 115.
3. Pearl Salsberry, "Interviews, Interviewers, and Interviewing", p. 128.
4. Cf. "Interviews, Interviewers, and Interviewing", p. 126.
5. Ibid., p. 126.
6. H. A. Overstreet, as quoted in "Interviews, Interviewers, Interviewing", p. 132.

cured to arrive at diagnosis and to determine treatment; second, this must have been achieved without damage to future relations, by accomplishing a mutual understanding between "interviewer" and "interviewee."¹

2. Case-Recording.

The method utilized for the purpose of keeping the history of information secured in the interview is, in the parlance of social case-work, "case-recording." This is the basis of social diagnosis and treatment. The importance of the connotation of this procedure is apparent in this observation of Mary Brisley: "Skilled case-treatment is impossible without it."² As to the importance of the value of thoroughness in case-recording, Hagerty gives the following reasons:

- "(1) Its value to the social worker who handles the case;
- (2) its value to other social workers who may take up the case; (3) its value in the training of social workers by the case-workers by the case-method; (4) its value as a contribution to social science."³

These records should contain only information relevant to the case; that which will be helpful in diagnosis and treatment of the client and of ultimate value to social case-work. It is obvious that the degree of perfection attained in case-recording is dependent upon the skill and thoroughness emergent in the social case-worker -- the degree of confidence of the client secured, and the ability to see a complete picture of the case from a vantage point.

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1. Cf. Richmond, op. cit., p. 130.
2. Brisley, op. cit., p. 25.
3. J. E. Hagerty, The Training of Social Workers, p. 143.

3. Diagnosis.

The interpretation of the evidence obtained concerning a client during the interview, or repeated interviews, and attempt to define as exact a definition as possible of the client's difficulties is, in the terminology of social case-work, "diagnosis."¹ It is a creative process in the mind of the worker which begins to formulate with the first contact between interviewer and interviewee. Speaking of diagnosis, Lucia Glow says,

"We are accepting, of course, a forward-looking diagnosis as a foundation, utilizing the stimulation but objective help of the case conference and bringing to the client's doorstep, all the available resources of the community."²

The process of diagnosis is too complicated to be more than indicated in this study, but it is essential to treatment.

4. Treatment.

A case-work plan of treatment, that part of the process directed toward adjustment, is based on a diagnosis and can be made only by means of the knowledge secured by the interview.³ This is the ultimate end of every step in the case work process. Some of the factors which impose limitations on successful treatment are: (1) the element of time, the worker usually carrying too heavy a case load to give adequate treatment; (2) the facilities with which to work; the resources of the community, as for instance, agencies, services and public sentiment regarding social work; (3) degree of responsiveness

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1. Cf. M. Richmond, Social Diagnosis, p. 103.
2. The Family, July, 1925.
3. Cf. Brisley, op. cit., p. 22.

shown by client, upon which is determined the quality of the case-work; (4) the status of scientific knowledge of human personality; (5) the equipment of the social worker, for it is apparent that the social treatment will not transcend the ideals of those who are actually engaged in its performance.¹

Authorities seem to agree that there are two types of case-treatments; first, leadership, or the development in the client of that which renders capability of dealing with his own case; a study of leadership aspects of treatment shows that the quality of case-work would be improved if the case-worker would analyze the factors which have entered into their successes and failures in human leadership; second, executive, that which attends to immediate needs and effects referrals to other agencies or community resources and professions. Lee further observes that after reading a number of case-records, he is of the opinion that even with respect to this aspect of treatment, social case-work does not take advantage of the facilities American communities offer.²

5. Transfer and Closing.

To transfer a case, is to transfer the responsibility for work with a client from one agency to another. To effect this change necessitates real skill in the process of transferring, and requires something more than merely sending an individual from one agency or organization to another. A thorough understanding and cooperation on the part

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1. Cf. Porter Lee, "A Study of Social Treatment," The Family, December 1923, pp. 12, 13.
2. Cf. Ibid.

of both agencies and the client is essential. The unskilled "passing on" of a client from one agency to another may destroy the individual's last ray of hope and result in tragedy. This can be averted by sympathetic understanding and patient counselling.

When the client becomes sufficiently adjusted and able to meet his own needs, the case-work relationship should be discontinued. In the procedure of social case-work, this is referred to as "closing the case." Continuance beyond a certain stage tends to encourage dependency on the part of the client. Recognition of arrival at this point requires skill.¹

In many agencies an interest contact is maintained in an informal way, indefinitely.

E. Need for Social Case-Work.

It has been said that if the regular social institutions such as the family, the church, the school and the state, functioned perfectly, there would be no need for social work.²

The economic situation existent in the United States today precipitates an emergent need for welfare work. Production has increased in reverse ratio to demand, with a resultant prevalence of individual and social maladjustment. Socially we are responsible because of inadequate emphasis on the causes of maladjustment.

In the light of this situation there is a growing need for social work, directly administered through the medium of social case-

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1. Cf. Brisley, op. cit., p. 28.

2. Cf. Hagerty, op. cit., p. 31.

work, or treatment of the individual member of society. Kaleidescopic change is contemporary with the present philosophy of community responsibility for the welfare of the individual. Bertha Reynolds, of the Smith College School for Social Work says:

"We can only try to catch the meaning of these changes for the present moment, with no way of prophesying their further movement or destination. So far, it seems that there is an enlarging concept, not so much of what the community owes the individual as of what the community owes itself in protecting individuals from suffering in deterioration."¹

She goes on to say that the conduct of the individual social case-worker's estimate of community resources will be sound in proportion to her breadth of understanding and depth of sympathy.²

F. Summary.

In a necessarily limited study of the technique of social case-work, we observe that social case-work is a specialization of the professional service of social work and has as its objective, the development of personality, the integration of the maladjusted individual.

The social case-worker is the liaison person and in addition to a college education should obtain professional training, preferably at a school of social work.

This social case-worker should have sympathetic understanding of human nature and should maintain an objective attitude toward the individual with whom she works.

The generally accepted procedure in social case-work is the interview with the client. In the interview, contact is made and neces-

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1. Bertha Reynolds, "Between Client and Community," Smith Studies in Social Work, March 1934, p. 16.
2. Cf. Ibid., p. 17.

sary information is secured. This information is recorded and used in the diagnosis and treatment of the case.

The need for social case-work, inherent in society, because of apparent failure of other institutions to effect results, is enhanced by the present economic situation, which has accentuated the maladjusted and necessitated the emergent need for social case-work or treatment or individual investigation with the intent to adjust the individual.

CHAPTER III

THE RELATION OF CHRISTIANITY TO SOCIAL CASE-WORK AS DETERMINED
BY CORRESPONDENCE, INTERVIEWS, A STUDY OF CASE-HISTORIES AND
PERSONAL EXPERIENCE.

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THE RELATION OF CHRISTIANITY TO SOCIAL CASE-WORK AS DETERMINED BY CORRESPONDENCE, INTERVIEWS, A STUDY OF CASE-HISTORIES AND PERSONAL EXPERIENCE.

Introduction

Thus far in the investigation of the contribution of Christianity to social case-work, we have observed the dynamic motivation of Christianity as The Way of Life - of how it integrates personality and makes life more abundant. The technique of social case-work, the method utilized to effect its objective, namely, the rehabilitating of the maladjusted personality¹ was presented.

It is the investigator's purpose in the present chapter to discover what use, if any, is being made by social case-work, as such, of the potentialities of Christianity and of the church² as organized religion, and if no use, an effort to ascertain significant reasons.

To this intent, letters of inquiry were sent by the writer to ten recognized schools of social work to ascertain their opinion as to what contribution Christianity has to make to social work,³ also as to whether or not they had requests for their graduates from churches or religious institutions. Letters were sent pertinent to this subject to the Director of Public Welfare of Washington, D. C., the Relief Administration of Georgia and to a national executive of the Travelers'

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1. Cf. Ante., p. 37.
2. Reference to the church in this chapter connotes "religious leaders."
3. List obtained from New York School of Social Work.

Aid Society, Richmond, Virginia. In addition to letters of inquiry, interviews were held with prominent authorities in this field.

To discover what practical use is being made of Christianity by the liaison agent of social work, forty interviews were held with social case-workers.

In further investigation, fifteen case-histories were studied to discern what, if any, principles of Christianity were used, and what, if any, use was made of the organized forces of Christianity.

Finally, three typical cases will be cited from the writer's experience in working with maladjusted girls.

A. The Relation of Christianity to Social Case-Work as

Determined by Correspondence and Interviews with Authorities.

1. By Correspondence.

To determine the relation of Christianity to social case-work, the schools of social work considered were as follows: (1) University of Michigan, Ann Arbor, Michigan; (2) University of Southern California, Los Angeles, California; (3) Atlanta School of Social Work, Atlanta, Georgia; (4) Bryn Mawr College, Bryn Mawr, Pennsylvania; (5) College of William and Mary, Richmond, Virginia; (6) University of Chicago, Chicago, Illinois; (7) Smith School of Social Work, Northampton, Massachusetts; (8) Washington University, St. Louis, Missouri; (9) University of Minnesota, Minneapolis, Minnesota; (10) Boston School of Social Work, Boston, Massachusetts.

Existent interest in the religious emphasis of social work is apparent by virtue of the fact that replies were received from every one and obvious concern manifested on the part of many, evidenced by

enclosures of articles, pamphlets and addresses, pertinent to the present study.

Excerpts from the correspondence are given as follows:

Arthur Wood, Director, School of Social Work, University of Michigan:

"I am much interested in your letter. . . I do feel that religious groups need to assimilate the procedures and outlook of social case-work. . . There is a good deal in technical case-work which does not seem to be especially related to Christianity or to any form of religion. It would be well for you to introduce the work of the parish priest of the Catholic church. This church has engaged in case-work wherever it has been doing its job. Be assured of my interest in this project."

It was further suggested to the writer to be certain to take account of the psychiatric nature of social work and its relation to the work of the clergy,¹ also the efficacy of the use of case-work technique by ministers and Christian workers in dealing with individuals.²

M. H. Neumeyer, Associate Professor of Sociology, University of Southern California:

"Your subject, 'The Contribution of Christianity to Social Case-Work', is a legitimate one for investigation and should prove valuable. There are opportunities for Christian case workers, particularly in social agencies sponsored by the churches, which usually takes in more than one-half of the social agencies of a city like Los Angeles. Most of the work is what we call 'group work' but the case-work technique is increasingly being used. Every social settlement or institutional church should have at least one social case-worker.³ Right now the main demand for case-workers is from public relief agencies.⁴

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1. Ante., p. 31.
2. Letter from Arthur Wood, under date of February 8, 1935.
3. See Chapter IV, Church's Use of Social Case-Workers.
4. Letter from M. H. Neumeyer, under date of January 24, 1935.

Forrester Washington, Director, Atlanta School of Social

Work:

"Yes, we do have calls from religious institutions for our graduates, for instance, we have been asked to supply workers to a number of social centers maintained by churches. Among these are Sharp Street Community Center, Baltimore, Maryland; Stewart Memorial Center, Gary, Indiana; Zoar Community Center, Philadelphia, Pennsylvania."

"As to the contribution of Christianity to social case-work, I would say that the church could, if it would, supply the spiritual element which is a motivating factor in real social work. Social work can never be made cold-bloodedly scientific. Wherever this has been attempted and the spiritual element ironed out, real rehabilitation of human individuals and families has failed."¹

Speaking of the purely scientific aspect of social work, Porter Lee of the New York School of Social Work makes this significant observation:

"I believe that the most important responsibility resting upon social workers at the present time, is that they shall divest themselves, as far as possible, of what I can only define as the vested interest attitude."²

On this point he quotes William James' phrasing of a truth which has had more acceptance than practical application. As he states it:

"Most human institutions, by the purely technical and professional manner in which they come to be administered, end by becoming obstacles to the very purposes which their founders had in view."³

Susan Kingsbury, Director, Social Work, Bryn Mawr College:

"The question of social work in a religious aspect does not enter our work. We have cooperation with Y. W. C. A. and with churches, but religion presents no different problem than in any other organization interested in community work. I fear I can give no information that would be of assistance to you."⁴

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1. Letter from F. B. Washington, under date of March 5, 1935.
2. Porter Lee, "Social Workers: Pioneers Again", Survey, September 1933, p. 309.
3. Ibid., p. 309, quoting William James.
4. Letter from S. M. Kingsbury, under date of January 23, 1935.

Henry Hibbs, Director Social Work, College of William and Mary:

"Your subject is a very broad and difficult one. I can say, however, that social workers do appeal to religious leaders for assistance in the rehabilitation of unadjusted personalities. I cannot answer the question as to the extent. Some cases require the cooperation of churches more than others and each case is considered separately. A statistical study along this line would be of great value."¹

Edith Abbott, Dean of Graduate School of Social Service, University of Chicago, an authority and author in the field of social work² manifested interest in the study of the relation of Christianity to social work, but stated that she could send nothing helpful. A prospectus of the social work was contributed, but the writer detected no reference to Christianity as such. A further desire to help in any possible way was expressed.³

Bertha Reynolds, Associate Director, Smith College School of Social Work:

"It seems to me that the contribution of Christianity to social case-work is principally in what it does to develop the kind of people who are concerned about suffering and more willing to devote themselves to helpfulness to their fellow-men. The greatest need of social case-work is that of every other profession, namely, for the right kind of people to practice, and I believe that religion has something to do with producing that kind of people."

She goes on to discuss forms of social work sponsored by the church and expresses a doubt as to the wisdom of this policy, then proceeds:

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1. Letter from H. H. Hibbs, under date of February 14, 1935.
2. Edith Abbott, Social Welfare and Professional Education.
3. Letter from Edith Abbott, under date of January 23, 1935.

"The whole question of doing people good is also challenged as we come to realize today, that a man's best good cannot be determined by another person, no matter how noble that person's intentions may be - that only those who are willing to leave to the client and his God what is to be the working out of his destiny are really contributing soundly to human welfare. I am sending a pamphlet, "The Church and Individual Security"¹ which is what I have expressed on this subject."²

In the presentation of this pamphlet, Bertha Reynolds prefaces her remarks by the statement that

"science can make it possible for the human body to combat disease and so prolong life, but it cannot furnish any reasons why the individual should want to live."³

She goes on to point out that psychiatry deals with difficulties in the response of the organism to its physio-social environment, that it deals more closely than does medicine with the "will to live" or its negative, that it also may explain these attitudes and may or may not be successful in treating them as manifestations of some disorder of personality, but that like medicine, it has to accept the limitations in real life situations of its clients. She thinks that adjustment is growth to maturity, which is becoming clearer by means of case-studies, and that while a scientific approach to the difficulties experienced by individuals in coming to maturity helps to discern what conditions are necessary to growth, that psychiatry cannot produce anything like normal conditions for the greater number of those whom it is endeavoring to aid; neither does she think that social work in combination with psychiatry can effect this objective. To quote her

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1. Ante., p. 24.
2. Letter from Bertha C. Reynolds, under date of November 14, 1934.
3. Ante., p. 1.

words, "My own belief is that religion is the answer for every individual." She expresses her belief that religion is not something added to life as a resource, but that "it is vital, it is life." In answer to the often repeated accusation that religion keeps the individual dependent and childish, she says,

"I do not think we can say that their religion made them that way, but only that they could not have a religion on a more mature level than their emotional growth had reached. Evidences of their immaturity are usually not lacking in other relationships of life."

Rather does she think that a religious adjustment is essential to the development of a mature personality, because it gives a greater security than belonging to any human person or group of persons. That psychiatry is neglecting the great forces for help which are to be found in religion she believes is the fact that it cannot get to them. This was concluded from contact with mental hygiene workers, whom this authority thinks are not irreligious, on the contrary, hungry for what they designate, a satisfying "philosophy of life", and that while they recognize a similar need in their clients, "succumb to an attitude of futility." The gist of what she says she has heard a thousand times is:

"What is the use? I am not competent to help any one work out a relationship to religion. If I send him to a clergyman, either he will not go believing that he will get nothing, or goes and that is his experience. Perhaps he comes away worse, in that he feels misunderstood and wrongly judged; about all I can do is to avoid the religious issues in my cases."

As to what may be done for individuals who are in abject need of a satisfying life adjustment, there arises the pertinent problem of the efficient contribution of the church and mental hygiene. At this point, Bertha Reynolds believes it is hard for the clergy and the psychiatric group to understand each other, because of their mystical as-

sumption of a recognized line of distinction where the other believes there is none. Many psychiatrists see religion as a part from life, while the clergy believe, and rightly so, that religion cannot be separated from the forces of total life, so if the church is interested in producing better personalities, its representatives, as they touch human life, encounter the same problems the psychiatrist meets, therefore it is obvious that there should be a dissemination of as much sound knowledge as possible, to all professional groups.¹

This authority wonders why the church makes comparatively few referrals to the psychiatrist, why it is that religious workers should not admit the possibility that psychiatry might find, deep in the personality, the sickness which makes it impossible for the individual to have a desire for religion.²

She further conjectures as to whether or not mental hygiene workers themselves have been outstanding examples of mental health.

It is evident that this person is convinced that the church has a contribution to make to individual security and growth and that to render this service effectively in the lives of human beings, there must be cooperation between the religious worker and the psychiatrist; that this cooperation can be brought about only as the clergy and church workers relinquish all preconceived ideas of how a person ought to think and feel and by sympathetic contact with them, learn how in

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1. Ante., p. 31.

2. In an interview with George A. Buttrick of the Madison Avenue Presbyterian Church, New York City, he stated that he had frequently referred an individual to a psychiatrist. He told of one instance where he had enlisted the services of an eminent psychiatrist in his contact with a maladjusted personality and that after a short period of time, the psychiatrist sent him back saying that he believed Dr. Buttrick could do more with him.

reality they do think and feel; that there should be acquired a reverence for the mysteries of personality,¹ and to this utilize every source of scientific knowledge.

Bertha Reynolds concludes this article with the following:

"The church alone claims to stand for a world of ideals beyond the purposes for which human beings associate themselves in other organizations. . . . We become secure, not in isolation but as we lose ourselves in something greater, something so much greater that there is always something on beyond, toward which to grow."²

Frank Bruno, Director Social Work, Washington University:

"My own feeling is that religion furnishes a motive when a religious faith seeks an expression in ethics. Social work provides an outlet for the urge to realize in some practical way, one's religious faith. Perhaps in the actual understanding of personality, it has another contribution to make in that it defines the place of religious faith in the development of personality.

There is not much written on this subject in the field of social work. . . . There is, of course, a great deal on the subject in the Proceedings of the Catholic Conferences of Social Welfare.

I am enclosing a reprint of an article I wrote for the Hospital Social Service Magazine."³

In this article, "The Church and Social Work," Frank Bruno discusses the place of religion in society from the point of view of a social worker, and on the basis of this discussion, develops what he believes to be the relationship between religion and social work. He expresses his philosophy of religion as the answer, "I believe", to the question of the why and how of life; that it is attained by faith in a universal God, and that the church exists because of the possibility

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1. Ante., p. 19.

2. Cf. Bertha Reynolds, "The Church and Individual Security", American Journal of Orthopsychiatry, January 1933.

3. Letter from F. J. Bruno, under date of January 21, 1935.

of the sharing of this belief. As to the relation of the church and social work, this authority thinks that while the church originally functioned in all fields of helpfulness, that as professional skill developed to handle them, it became more and more expedient for the church to set herself to the tasks germane to its spirit. He says:

"Any one who has worked for a number of years with a social agency comes to have a clear impression of the failure of the church with respect to its distinctive service, that is, the creation and stimulation of an attitude of reverence and faith. The social worker deals with people who for the most part have had no church connection or have lost it. From time to time, it occurs to him that a religious connection would be of value to his client. But never does he find a church equipped to develop such an attitude. It is willing to give clothes and food and, of course, it does take the children into its Sunday school and provides them at any rate, with the basis for a religious life as they grow up. But for the adult man or woman, to whom religion means nothing, and who the social worker knows is weaker because he does not have it, no church I know is equipped to serve."

Frank Bruno concludes from the above that

"as social work comes to realize the dynamic of Christianity to develop the personality of its clients, it is going to insist upon the church giving this service. In all other respects, when his client is in need of treatment, the social worker is going to challenge the church on the ground that it alone of all sources which the social worker needs is not available for the group which requires it most."¹

This authority is convinced that the church can meet this challenge only on a case basis. He states that while he feels somewhat

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1. Edward Lindeman of the New York School of Social Work, in "Social Workers Hesitate and Then _____?" in Survey, January, 1933, says: "Notwithstanding the fact that the institutions of religion serve to weaken steadily under a civilization dominated by science, industry and technology, social workers seem still to view religion itself as a resource of hope. Many of them, indeed, appear to feel that religion as a means of cleansing our motives, of enabling us to live for new incentives, and of correcting our sense of values will play a role of increasing importance in future readjustments."

presumptuous in making the statement, he is fairly certain that unless religion is considered objectively, the part it plays in the integration of personality in the individual, the means by which it is developed in the life of one who has never experienced it, only those who are a part of its life will avail themselves of its benefits. He thinks that the distinctive task of the church is to develop faith in human beings and that unless it does this, it will lose its right to spiritual leadership; that to a great extent, the church in its pursuit of "feeding the tables" has neglected the preaching of the Gospel.¹

Gertrude Vaile, Associate Director, Department of Social Work, University of Minnesota:

"In answer to your inquiry as to the contribution of Christianity to social case-work, I am sending a copy of a "paper" I presented at the Minnesota State Conference of Social Work in 1933. We do have calls from churches and other religious institutions and agencies for our graduates."²

In this "paper", Gertrude Vaile states that she believes most social workers agree that religion is one of the most powerful factors that affect lives and attitudes. This being the case, she thinks social workers have need to take religion seriously into account in working effectively with troubled people, yet she reports that:

"In reading a large number of case-records, the present writer found very little use of organized religious forces as compared with some other forces which are admittedly far less significant, and almost no reference to religious thought or feeling as it affects the client. What little use there was of organized religion as expressed in the church was for the most part per-

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1. Cf. F. J. Bruno, "The Church and Social Work" Hospital Service Magazine, XVIII, 1928, p. 403.
2. Letter from Gertrude Vaile, under date of February 1, 1935.

functory and external, bearing little relation to the religious aspect of the church's power to help."¹

Charles Reed Zahniser, Director, School of Religious Education and Social Service, Boston University:

This school is unique in that it is the only one of those investigated that claims a distinctly religious emphasis. The director evidenced much interest in the present investigation. He suggested helpful information, then went on to say:

"You will be interested to know that our school here is putting heavy emphasis on the developing of a scientific technique in the therapeutic use of religion in dealing with life situations. We have been led to this by the fact that so many schools of social work have ignored religion entirely."²

Charles Zahniser enclosed a clipping from the Boston Evening Transcript with the following interesting caption: "Social Workers Find Religion a Potent Ally." It reads:

"Only a dozen years ago, a prominent social worker said to me, 'We shall never get anywhere in social work until we link our technique with religion.' He added with a smile, 'But it is rank heresy to say that.' Today opportunity for training for social work with religion as a major basis for success is given in the program of the Boston University School of Religious Education and Social Service.

"Charles Zahniser directs a course for remaking criminals into good citizens. . . 'The most significant feature of the whole project,' said Dr. Zahniser to the editor, 'is the linking together of religious motivation with scientific technique. . . . The mere presentation of religious aid is not adequate. There must be a skillful use of it in adjusting life situations. Scientific case-work involves a long process.' He cited the case of an eighteen year old boy who was picked up on the streets here a year ago. He had been wandering around the country for five years - a common vagrant. He had been cast about from one agency to another, getting nowhere. One of Dr. Zahniser's students tied up to this boy and stuck to him. It was dishearten-

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1. Cf. Gertrude Vaile, Paper - Contribution of Religion to Social Work.
2. Letter from C. R. Zahniser, under date of January 30, 1935.

ing and slow. The student used every element of religious motivation and scientific social technique. Today, through his own efforts, he has located a job and is building up wholesome social contacts. He seems established in life.

"The scientist who tried to go at the boy without religion failed," said Dr. Zahmiser, "and the religious worker who lacked scientific technique failed. But the man who had the two succeeded." When we consider how many years delinquency workers have been striving to develop a technique for character reconstruction and how little success they have had, the importance of what we have undertaken is quite evident."¹

Paul Kirby, Assistant Director of Public Welfare at Washington, D. C., states his convictions as follows:

"I believe that the finest service can be expected where there exists the finest motive and the finest technique. I conceive that noble purpose and good intention alone do not get desirable results. . .

"In social work, especially social case-work, where the effort is to influence personality, I believe that the origin will be found in the religious impulse and that gradually a technique has developed as it became apparent that to the desire to do must be added the knowledge of how to do. It is probably true that because of the evident effectiveness of improving technique, something of the religious motive has slipped away." I believe much could be gained by cultivating the religious motive in social case-work.

"Moreover, as an appeal and a reason in the solution of social case-work problems, I am sure it has a value. As a part of the technique itself, the available spiritual resources in a given situation should be brought into play. These cannot be utilized where they do not exist. . . They cannot be utilized by case-workers who do not understand them."³ It is probably true that much otherwise good social case-work technique neglects these resources."⁴

Gay Shepperson, Relief Administration of Georgia: In a letter to the writer she expressed her opinion of the contribution of Christian-

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1. Boston Evening Transcript, November 24, 1934.
2. Ante., p. 58. Could this be the reason of Porter Lee's expressed fear?
3. Ante., p. 61.
4. Letter from Paul Kirby, under date of January 17, 1935.

ity to social case-work to be a problem, but;

"certainly one in which I feel a great deal of interest." She continues: "I should say that Christianity and social case-work certainly go hand in hand. . . I would not exchange my Christian heritage for my training as a social worker; still I feel that I am able to be a much better Christian because it has been supplemented with social case-work."

She further remarked that she knew of many excellent social workers who laid no claim to Christianity but who were using Christian principles.¹

Sue Ruff, National Executive Travelers' Aid Society, Richmond, writes:

"Many times we have felt that clients have needed adjustment spiritually more than anything else, and this we have always sought from religious leaders, who have never failed us when we have called on them."

From its nature, this work is naturally of a transient aspect yet the remark was made:

"When the clients have remained in the city we have always tried to tie them up with a church of their own choice. We have referred cases to ministers and church workers and we have always assumed that those who were returned to their own community were encouraged to tie up with some church."²

2. By Interviews.

In an interview with Elwood Street, Director of Public Welfare, Washington, D. C., his conviction of the need of more Christianity in social work was evident. He thinks that the church and the seminaries should motivate more individuals with a Christian outlook, to enter social work today, and expressed interest in the present in-

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1. Letter from Gay Shepperson, under date of March 5, 1935.

2. Letter from Sue B. Ruff, under date of March 5, 1935.

vestigation. To quote him, "We have to use the workers we can get, but I am of the opinion that a Christian worker would be much more effective in social work at the present time."¹

Margaret Millar, of the House of Detention for Women in New York City, and social worker of fifteen years' experience, made the following remark to the writer:

"I cannot carry on my work without the help of Christianity. The broken lives with whom we deal, need God. It takes Christianity to adjust a personality. I recognize the importance of professional training, but if a social worker does not have something more, if she doesn't have what it takes to adjust her own life, she cannot be of much use to me here."

A social worker from an agency was present during the above interview and said, "I do not think we have realized the motivating power of Christianity and what it could mean to social work."

Blanche Beardsley, of the Woman's Court of New York City says that a purely professional social case-worker cannot be of much use in probation work. She was emphatic in her belief that the spiritual aspect of a human being must be taken into consideration before there could be adjustment and that it was necessary in this work for the social worker to give this emphasis due to the fact that the court is not allowed to go directly to a church for aid for the maladjusted individual. Attention of the reader is called to a statement made by Porter Lee, previously quoted.²

Elizabeth Harcourt, Probation Officer of the same court made an interesting contribution on this occasion. She said, "Religion is our best policeman."

1. Ante., p. 59.

2. Ante., p. 58.

The present writer had the privilege of attending a session of the Woman's Court. A social worker of the Protestant Big Sisters of Brooklyn, was present and made this remark:

"It is my experience that the spiritual side of a person must be taken into account. When broken lives find God, their problem is generally settled. I wish the church would send workers here to help with women who are dismissed by the court."

William Isaac Thomas, Sociologist and author,¹ and quoted in this study as authority for the "Four Wishes", in an interview with the writer, relative to the contribution of Christianity to social case-work said:

"I am not a Christian myself, nor have I yet felt the necessity for it in my life, but I would risk the unadjusted individual to the dynamic of Christianity, in preference to a psycho-analyst or any other similar device which claims to rehabilitate the person."

He further expressed his intention to try Christianity himself when he felt the need.

Rainhold Niebuhr said that he was confident that Christianity had a greater contribution to make to social work than social work had yet utilized. He referred to a "wise" social worker of his acquaintance, himself quite irreligious, but who always attempted to strengthen their religious heritage when dealing with problem boys.² He suggested that an interview with David Seabury, whom he considers one of the most eminent psychologists of the day, would prove helpful in the pursuit of this investigation.

In an interview with David Seabury, consulting psychologist,

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1. Books used by New York School of Social Work, "The Child in America," "The Unadjusted Girl."
2. Cf. R. Niebuhr, Contribution of Christianity to Social Work, p. 38.

he made the pregnant statement that all maladjustment is caused by the obstruction of the God-image in the individual life. He thinks that many times this condition is brought about in the childhood of the person, when his concept of God has been destroyed because of the failure of the parents to establish the right relationship with God, to whom primary obedience is due, but instead have demanded this allegiance themselves, consequently, in the course of events when this authority failed to inspire obedience, the motivation ceased to function and a disintegrated life was the result. This idea, he thinks is brought out in, "a man's foes shall be they of his own household."¹

David Seabury describes his method of procedure in dealing with a maladjusted individual, as beginning where he finds the patient and attempting to build up a faith in God. It is his belief, that Christianity is the solution of all maladjustment, all disintegrated personalities. He expressed interest in the present study, particularly in the idea of Jesus Christ as a social case-worker,² and stated that he is writing a book entitled, "The Psychology of Jesus."

Edward Devine, prominent author, lecturer, pioneer social worker, and founder of the New York School of Philanthropy - the present New York School of Social Work - in an interview concerning the authenticity of the present study, said, "You have something to say, say it!"

Mary Brisley, Executive Secretary of the National Council of the "Church Mission of Help," previously quoted as authority in the

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1. Matthew 15:36.
2. Ante., p. 8.

technique of social case-work¹, and a social worker of fifteen years' experience, in an interview made the following striking criticism of the church, but with the evident purpose of its proving constructive in intent:

"Social work, as such, is coming more and more to realize the dynamic force of Christianity in the integration of personality, but the church, as the recognized institution of religion, has not furnished an effective working technique for adults. I believe Religious Education, as such, is accomplishing much as concerns the child, but beyond that nothing seems to be done. If the church does not provide this means, some institution will have to be created which will. The demand will be imperative."

It is of interest to note that the same idea has been voiced previously in this investigation, by authorities in the field of social work.²

In an address given at ^{the} Episcopal Social Workers Conference, Detroit, 1933, Mary Brisley states her belief in the urgent need for a better working relationship between social worker and clergyman, for the benefit of people in trouble, and in her estimation, what is more fundamental,

"the need which I as a person in touch with young people see, for the development of a surer skill on the part of the clergy, in helping individual people to meet the increasingly complicated problems of living. . . for meeting the loss of a sense of worthwhileness and of being needed."³

She says that this problem has been stated by Frank Bruno, President of the National Conference of Social Workers and repeated by Bertha Reynolds of the Smith College School of Social Work.

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1. Ante., p. 39.
2. Ante., p. 61, Bertha Reynolds; p. 64, F. J. Bruno.
3. Ante., p. 19.

Briefly stated, Mary Brisley sees the problem:

"So far as the social worker has been able to discover, while the church does provide help, strength and comfort for its members and those who are conscious of needing its ministrations, it has developed no articulate and conscious method for the treatment of spiritual problems in those who are not conscious of that need."

She contends that this challenge has not yet been answered by the church, but that the social worker is looking to the church as possessing that which will give a sense of security in a world of shifting values, that such a mature personality can be effected only by means of a religious adjustment.¹ This Bertha Reynolds recognizes², and Frank Bruno reiterates.³

B. The Relation of Christianity to Social Case-Work

As Determined by Interviews with Social Case-Workers.

We have observed the relation of Christianity to social case-work as it was determined by recognized authorities of social case-work. In the attempt to discover the practical application by the liaison person of social case-work, interviews were held with forty social case-workers, representing different sections of the country, as follows: Atlanta, Georgia - three; Richmond, Virginia - five; Washington, D. C. - one; Brooklyn, New York - five; New York City - twenty-six.

While there was no selective basis as a criterion, an effort was made to contact social workers from a representative group of agencies and individuals irrespective of church affiliation or emphasis.

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1. Ante., p. 22.
2. Ante., p. 61.
3. Ante., p. 64.

No detailed or apparent questionnaire was used, by reason of the fact that in the study of the technique of the "interview," the writer has discerned that, in the parlance of social case-work, a more sympathetic attitude, resulting in a more candid expression of conviction is effected by encouraging the client to talk.

To the general questions, such as: "Do you consider Christianity as a contributing agency in rehabilitating your maladjusted client?" "What use do you make of the church as organized Christianity?"- some of the typical answers were, to the first question:

1. "I think a person's religion is his private concern."
2. "The question of religion never enters into my relationship with the client."
3. "If the client is emotional."
4. "Not unless the client mentions it first."
5. "I had really never considered it."
6. "It is my policy never to interfere or suggest religion, but I do try to get people to live peaceably with each other."
7. "I do not say anything about religion, but attempt to keep a home from being broken up, if it is possible."

To the second question, some significant answers were:

1. "I have appealed to the church for financial aid."
2. "Have gone to the church to get more of a client's history."
3. "Have asked church for food and clothing, and to help send children to school and on vacations."
4. "Have thought of sending a client to a minister, but was

afraid he would not understand the client, especially if the client was inclined to be psychiatric."

5. "I did once, but the result was deleterious; the client was 'up-set.'"

A social worker in Richmond, Virginia, an older woman in an executive position, asked the question: "Hasn't it been your experience, in the contacts you make with social workers, that you get more of a religious emphasis from the older social workers than from the younger ones?"

Since making the investigation, the writer can testify to the general trend of the above observation; however, one younger student in a recognized school of social work said,

"I do not think that religion is used as it should be in teaching social work, and I confess that at first I was much perturbed, enough so to have been sent to a member of the faculty for a conference. I still am not satisfied with the way in which the subject is referred^{to} in the classroom."

The five social case-workers in Richmond said that they always attempted to "tie-up" a client with the church and added that the ministers of that city were most helpful.

In Washington, D. C., the social case-worker interviewed, was an efficient executive. She said, "I am of the opinion that we are not taking into consideration the helpful force of Christianity."

One of the three in Atlanta said that personally she did believe in a religious emphasis, but added that it has been her experience that few ministers understood how to work with most cases, espe-

cially those of a psychiatric nature. The other two said they never mentioned church unless the client suggested it.

A Brooklyn case-worker, connected with an organization of supposed religious emphasis, made this interesting observation, "I never refer to a person's religious convictions", yet she continued, "no one who is definitely connected with a church ever comes for help." She contacts approximately two hundred persons a month.

Four case-workers in New York City, all older women now in executive positions, stated that they always attempted to secure church connections for clients. These all expressed their own faith in God.

A significant discovery was that, of the ten who proved to be Catholic workers, three in Brooklyn and seven in New York City, without exception they explained their procedure was, in all cases, if possible, to see that the person strengthened his church connection.¹

On the occasion of an interview with the director of the Social Department of the New York City Hospital, she described the set-up of the work as composed of seventeen social case-workers. It is the procedure, to contact persons referred to them by the medical staff. These individuals are mostly families of patients and follow-up work with patients themselves. When the question was asked as to what use, if any, was made of the church, there was that typical pause

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1. The reader's attention is called to the fact that the "set-up" of the Roman Catholic Church is unique, in that it is definitely church affiliated; however it is to be noted, that a Catholic worker, associated with the Public Welfare Department of New York City said that she always endeavored to get the individuals to church, irrespective of whether they were Catholic or Protestant. Her work is with the aged, and it has been her experience that those elderly people admit that their trouble arose earlier in life and continued because they had left out God. She says that she knows of numerous instances where they have become satisfactorily adjusted where this connection has been made.

and seriousness, so often noted by the writer in interviews, then the answer, "I'm just afraid we have not made use of this resource." This person went on to say,

"Well, how could we, how would we know to whom to go, and why. haven't you people been more aggressive in showing us how we might use Christianity and the church?"

The writer attended a Young People's meeting in New York City where it happened, the guest speaker was a representative of a social agency. An account of the procedure of social work was given, and to the question, "What use do you make of the church?" the reply was, "It has helped us to send children of families we were carrying, to summer camps." When further questioned as to the use of Christianity in helping the maladjusted, the case-worker replied, "I'm just afraid we have not used it at all." Yet, in an interview, this worker stated the fact that she had noticed that during these times of stress, a person's church connection, more than anything else, was serving to sustain them spiritually and emotionally.

In instances where the case-worker had not considered the contribution of Christianity in the rehabilitating of the individual, it was the policy of the writer to cite instances where it had proved efficacious. It was of interest to note that without exception, there was evidenced a concern quite obvious in such significant remarks as, "I just never had thought about it in that way," "Perhaps I should have," "Just how would you go about it?" "It seems there should be more cooperation between social work and the church."

C. The Relation of Christianity to Social Case-Work

As Determined by a Study of Fifteen Case-Histories.

In the preceding section, the relation of Christianity to social case-work was considered as determined by interviews with social case-workers, who apparently made little use of the church. It is the purpose at this point to note what use, if any, has been made of Christianity in the history of the actual work with individuals, as recorded by the social case-worker.

To this intent, a study was made of fifteen case-histories. These records are on the files of agencies and are authentic in detail. Not any of the histories used were recorded by case-workers interviewed.

In reading these histories, which are very detailed, and in some instances carried over a period of several years, the present writer found very little use of organized religious forces and no reference to religious thought as it affects the client. What little use there was of the church, as such, was either of a routine nature or bearing on the material, with no consideration of the spiritual power of the church to help.

It was noted, however, that in almost every instance, the church membership, if the client happened to belong to a church, was recorded, as incorporated in the history, but no future reference to this fact was apparent.

The writer was particularly interested in one case where the home was composed of grandmother, daughter and niece of thirteen years. The call for help was occasioned by the illness of the daughter, who was the family support. It developed that due to an over protective

attitude of the elders, the child became of the problem type. As she became older more difficulties arose concerning employment, and the boy-girl situation. Finally, after a period of between four and five years, the case was closed with a reported expenditure on the part of the agency, of \$2,193.00.

It was observed that there was use made of Christian principles by the case-worker, as, for instance, the brotherhood of man¹ in the concern over the situation, the infinite worth of the individual², the recognition of women and children³, and a most tolerant attitude on the part of this efficient worker. She closed the case because she felt that everything had been done, the family apparently was fed and clothed, yet there was obviously a serious problem on the part of the young girl. It was recorded at one time that she had attended a Sunday school, but the connection was rather casual. One wonders if it might not have been well to have enlisted the cooperation and help of an understanding religious worker.

In another difficult situation, the family reported membership in a certain church, but expressed a desire to change. No account was taken of this by the worker, and no further reference to the church was made. The material needs of the family were adjusted; for the present time the case was closed by the worker, but the underlying aggravation still existed. If the root of the difficulty⁴ had been dealt with and adjusted, future trouble might have been avoided.

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1. Ante., p. 18.
2. Ante., p. 19.
3. Ante., p. 19.
4. Ante., p. 9.

In the case of a church referring a problem family to the agency, the case-worker cared for this family through the agency, and attempted to hold the family together, but there was no record of continued interest on the part of the church.

Another case of a young girl, ill and unemployed, is being cared for by a certain agency. It will be a year before she can work again. This will be a time of discouragement, yet the help of the church is not reported to have been enlisted. This case is open.

The meager use of forces rich in their potentialities of helpfulness was reported by Gertrude Vaile, Director of the School of Social Work of the University of Michigan and to whom previous reference has been made.¹

In the talk she made, she gives as possible reasons for this, the following:

"First, the great difficulty is that spiritually sensitive workers who believe that religion is very important in life are likely to believe that it is so personal a matter that it is hardly decent to intrude into that holy place in the mind of another without definite invitation."

Another reason is:

"Tradition sometimes inhibits any initiative on the part of the case-worker in seeking to understand the religious life of the client - the tradition of separation between church and state, and of separation and rivalry between denominations. This condition carries with it the assumption that any effort to know about another's religion, implies the effort to proselyte or the opportunity to give favor or disfavor."

Another reason which Gertrude Vaile refers to as a "more serious difficulty" is:

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1. Ante., p. 65.

"The social worker in her thinking has really departed so far from the faith and forms of thought that are taught by the church, that she honestly does not find them of value to herself and doubts their value to the client. Some psychiatric social workers have expressed to me the opinion that faith in God as taught by the church makes people dependent in spirit."¹

It is interesting to note that the present authority has expressed her idea on this point as follows:

"As to this dependence, the question might occur to one's mind whether it is not a bit presumptuous to suppose that finite men can be utterly self-sufficient when life is so vast and forces of the universe so beyond his control."

She also thinks that great forces can be misused and that the first problem of the social worker is her individual estimation of the significance of religion in human life; second, the sincerity of her respect for the client's sense of values and his own feeling of religious need. If she believes that the religious aspect is very important and also deeply respects it, she will find a way to get past the difficulties so far mentioned in her effort to understand and help the client. At that point she may need help of an "expert" in the religious life. Where shall that expert be found? In the minister of the church? Yes, sometimes, wonderfully. But sometimes not. The denomination label and the clerical cloth are no assurance of that human understanding that can release spiritual values.

She goes on to point out that the social worker does not always make a vigorous quest for the contribution of religion, because of the different schools of thought, yet she thinks that theological lines, which originally divided the Protestant sects, are not, in general,

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1. Ante., p. 61.

vital to this generation. She believes that if the social worker is to make effective contact for the client, with what the church has to give, she will have to be discerning as to the ability of the particular church or religious leader to meet the need.

Mary Brisley thinks that this need can be met on a case-work basis. She thinks there is no valid reason for the clergy remaining the only profession which does not keep records of its contacts with and treatment of people. She points out that all sound professional knowledge has been based on the careful and detailed recording of individual contacts with individuals. By means of a careful day by day recording of experience and observation, a critical analysis of one's own procedure, a knowledge of what treatment is effective in certain situations and a growing articulate method and skill can be acquired.

Case-recording is essential furthermore, by reason of the fact that so little is known of the steps in spiritual development of the ordinary human beings, so there is a need for skilled observers of the spiritual life to make records of individual experiences, so from them may be discerned the successive stages in spiritual development.

This authority realizes that the minister is a busy person and that this method takes time, but suggests that

"a few records made with case-workers and psychiatrists, who have defined somewhat their own fields should make possible the study of the unique skills in which each is authoritative and also the overlapping territory where each has much to discover. When these have been studied for the knowledge they can be made to yield spiritual qualities and problems and for method and process of treatment, the next step should be the keeping of

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1. Gertrude Vaile, A Talk on "The Social Worker's Quest."

records of people whom the clergyman sees in the ordinary course of his work, with later an analysis of them by a group of like-minded clergy."¹

Speaking of the case-work method, Professor Holt of Chicago Theological Seminary, says:

"It is obvious that the courses in personal evangelism and parish ministry offer largest opportunity for the use of the case-method. . . Reverend Boisen, Chaplain of Massachusetts State Hospital . . . brings a wealth of most unusual case-material showing religious manifestations in personality disorders."²

Frank Bruno expresses this idea previously in this study.³

Charles Reed Zahniser agrees⁴ and makes this additional remark as to the opportuneness of the case-work method:

"There is a need of recasting of programs of personal Christian service in terms of modern scientific knowledge and procedures. We as Christian workers want the best technique of personal service for the help of our fellow-men that modern scientific social service has developed."⁵

Rankin Barnes answers the question, "Is there a Technique for the cure of souls?" by saying:

"It is primarily a matter of personal treatment and brings us directly into the field of social work. For the spiritual consultant and the social case-worker are essentially two people approaching the same job from different viewpoints. That of the spiritual consultant is definitely religious; that of the social case-worker may or may not be, yet both are concerned with the resolving of some individual maladjustment and enlargement of human personality."⁶

The function of the psychiatrist, case-worker and clergyman

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1. Mary Brisley, "Case-Work and Spiritual Development", Address given at Episcopal Social Work Conference, Detroit, 1933.
2. A. E. Holt, Case Method and Teaching in Chicago Theological Seminary, Religious Education, March 1928, p. 208.
3. Ante., p. 64.
4. Ante., p. 67
5. C. R. Zahniser, Case-Work Evangelism, p. 27.
6. C. R. Barnes, Is There a Technique for the Cure of Souls? Religious Education, February 1929, p. 620.

may be defined as follows:

The psychiatrist's peculiar function is to discover emotional and mental conflicts and undesirable attitudes and their bases.

The case-worker's essential job lies in the realm of social relationships. It is her duty to secure as comprehensive a view as possible.

The clergyman's fundamental responsibility is to give the client a vision of the spiritual universe and his own and others' place in it; to put him in effective loving contact with God.¹

D. The Relation of Christianity to Social Case-Work

As Determined by Personal Experience.

To determine the contribution of Christianity to social case-work three approaches now have been made - correspondence with recognized authorities, interviews with social case-workers, and a study of fifteen case-histories. Certain conclusions are evident to the reader, but before they are stated, the writer feels that a fourth approach should be made, namely, the personal experience of the writer in case-work. Three typical case-histories will be cited from the writer's experience in working with maladjusted girls. It has been the writer's experience that only by means of the dynamic force of Christianity has there been effected any vital result, any integration of personality.

Case I.

Victor Hugo once said,

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1. Cf. Mary Brisley, Address.

"A man may fall a hundred times and rise again, but let a woman fall once,¹ . . . and society brands her a reprobate and an outcast."

Merciless and cynical as this sounds, it is only too often verified in actual life. Such was the case with Juanita, a sixteen year old mountain girl, who lived seventeen miles from the narrow gauge railroad station, far back in the hills on Bear Creek. Her mother had died when she was three years old and life had been hard. When the present writer contacted her, she had been expelled from an industrial school, sent home and had gone from bad to worse. One of the mountain women said that she had made a vow that she could take away from her any woman's husband in the community; another added that she had just about done it. The father, a manufacturer of "moonshine" whiskey had ordered her to leave the community.

Juanita was tall, with a hard face, indicative of her manner of life, yet there lingered a semblance of past beauty. Possession of leadership ability was evidenced by the fact that she was the leader of a group of girls, one of whom had been sent to the state reformatory and another is serving an extended sentence on probation because of her minority.

The occasion of the contact with this girl was the event of a "meetin'" being held in the little log church. Juanita was obviously looking for a "new experience" as William Isaac Thomas would say, so she accepted an invitation to the girls' sewing club which convened just before the service. She was given things to do and the next day detailed to take the writer over the mountain to invite the "folks" to "meetin'." This job developed into a daily occupation and tended to

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1. Victor Hugo, as quoted by C. R. Zahniser in Case Work Evangelism, p. 119.

restore her self-respect. As the days passed there was time for many "interviews," until finally the whole ugly story was told. She was thrilled with the knowledge that she could start over, that her life was really worth while. Recognition of her inability to do this was evident, so one day on a mountain trail, she talked to God expressing her repentance and her desire to start a new life with Him.

Juanita was taken to a school for training Christian workers, where she earned part of her way and in four years graduated as an honor student, avowedly one of the outstanding characters of the institution. During this time she has helped in the out-station mission work of the school. After three years she helped in the church of her own community from where she brought back with her to school one whom she had previously led into the wrong life, the girl who was serving the extended sentence, and who graduated from the same school, married a boy who was training for Christian work and together they are doing Home Missionary work. Juanita is a governess for two children in a lovely home in Long Island.

This case-history extended over a period of seven years, during which time there were many apparent discouragements, but never once did the girl lose her faith in God.

Case II.

Louise was a girl twenty years of age who was making her livelihood by illegitimate means and was influencing other girls whose maladjustment had been brought to the surveillance of a social case-worker. This worker was "carrying" the family of one of these girls.

Louise was well provided for and social case-work, as such, had no entree.

Through one of the girls with whom Louise was associating, the writer made contact with her and in an interview learned of the unhappy state of Louise. During subsequent interviews, Louise became interested in the attention accorded her and voluntarily told of how she had been left an orphan and cared for by a sister. In early life she had made a mistake and was led to believe that it was all over for her. She went from bad to worse until a police record had been annexed to her history. She had no idea that any one cared, and was interested when told the old, old story of Jesus Christ and of what she meant to Him, of how through Him her life could be made over as He had made those in His day. New occupations were provided for Louise and gradually her self-respect was restored, and as she expressed it, she began to live. Of her own accord she asked to join church. The minister was most sympathetic and helpful. He was satisfied that she was really converted.

The way she had come was not easy; at one time she was knocked in the head with a crow-bar because she announced to a certain individual that her life was different. On another occasion, she was turned out of the home by a brother-in-law because of the discontinued income. Her answer to it all was, "He suffered for me; I'm proud to suffer, besides, I deserve it."

Louise is married now and has a home of her own. From a mal-adjusted individual, a menace to society, by faith in God, she is endeavoring to set up a Christian home, and is an asset to society.

This case-history extended over a period of two years, and is still open.

Case III.

The writer cites the case of Juan as an instance of commendation by a social case-worker, but considered in a broader sense, an utter failure for the present.

Juan was sixteen years old and in an unwholesome environment. She expressed a desire to leave and it was decided to take her to another town to school. Everything was, to all appearances, satisfactorily settled. Juan was in a good home and interested in her studies. In the conduct of a social agency, the case would probably have been closed. Juan thought she had the inherent ability to make good. She said, "I cannot fail." The reader will recognize a typical example of what humanism cannot do. The old temptation presented itself and she fell. She went from bad to worse until she has helped to wreck two homes and spent a night in jail.

She says it is all due to the fact that she would not take the help she realizes only God can give. Now she fears she does not want it.

This case has extended over a period of seven years. Everything has been done and the case might be considered as "closed," but God never closes a case.

The writer testifies to the fact that because definite note had been made of apparent changes in attitude, with existent causes and

evident results, the record of this history was used to advantage in the two cases cited above, which the reader will note were subsequent to case No. III.

A social worker asked the question, "Hasn't it been your experience in dealing with individuals of this type, that eventually they return to the old life?"

This has not been the experience where the person had accepted the power inherent in Christianity to give life.

E. Summary and Conclusions.

In the foregoing chapter, we have attempted to discover the contribution of Christianity to social case-work as evidenced by correspondence with recognized authorities. It was found that of the ten schools of social work, all except one believe that Christianity has a contribution to make toward the rehabilitation of a maladjusted personality, or toward the aim of social case-work.

The prevalent belief was apparent that the church possesses the dynamic but is devoid of a technique to disseminate this potential force in such a way as can be assimilated by the individual with a religious apperception; that religion must be considered objectively if a vital relationship is entered into by the person who has never experienced it.

It was brought out that while psychiatry is instrumental in discerning disorders of personality, that the cooperation of psychiatrist, social case-worker and the religious worker, is necessary to an

effective adjustment. The idea was expressed that the church could help if it would. To this end, authorities seemed to agree that the need could be met empirically on a case-work basis.

Interviews with authorities disclosed the same significant attitude as to the motivating power of Christianity.

The interviews with social case-workers brought out the fact that in the conduct of their work, the social case-workers make very little use of organized religion and that what use is made, seems for the most part, perfunctory and external.

A study of case-histories reiterated this fact. There was evident, only meager use of organized religious forces as compared with some other forces which are admittedly far less significant, and almost no reference to religious thought or feeling as it affects the client.

It was also noted that where churches had referred cases to the agency, there was no record of any follow-up work.

Reasons for the meager use of a force of such magnitude in the potentiality of its ability to help, by social case-workers, as evidenced by their testimonies and a study of case-histories may be stated as follows:

1. Conviction on the part of the case-worker that the spiritual nature of the client is of no concern to them - that it is too personal a matter.
2. Lack of any religious conviction on the part of the worker.
3. A consequent difficulty in the medium of religious experience.
4. Fear of possible proselyting.

5. Possibility of a psychiatric client being emotionally overbalanced.
6. Uncertainty of a client being acceptable to church society.
7. Social worker baffled by divergent schools of thought.
8. Fear that the leadership of Christianity is not equipped to function satisfactorily in the dissemination of this force.

The challenge to the church is to meet the need of furnishing a working technique, to render available to the multitudes in need the rich spiritual heritage which is theirs.

That it is the only force effective in a satisfactory adjustment of the maladjusted individual, the writer can testify by experience in social work.

CHAPTER IV

THE CHURCH AND SOCIAL CASE-WORK

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Introduction

Thus far in the study of the Contribution of Christianity to Social Case-Work, Christianity was discussed as "The Way of Life." An exposition of social case-work was outlined in its modern technique. This was followed by the relation of Christianity to social case-work as it has been determined by correspondence and interviews with authorities in the field of social work and attested by the actual practice of social case-work as stated by the case-workers and revealed in their records.

A further approach was made as determined by the experience of the writer.

It is the purpose in this chapter to investigate the advisability of the church to employ professional social case-workers and to examine the actual experience of churches where this procedure has been adopted.

To this intent, surveys were made of six New York City churches whose policy it is to employ professional social case-workers. These churches are:

1. Grace Church, Tenth Street and Broadway.
2. Church of the Ascension (Episcopalian), Fifth Avenue and Tenth Street.

3. St. Bartholomew's Church, Fiftieth Street and Park Avenue.
4. Broadway Tabernacle (Congregational), 211 West Fifty-sixth Street.
5. Riverside Church, Riverside Drive and 122nd Street.
6. The Inner Mission Society (Lutheran)

The survey will appear in the following chapter with the results studied and analyzed.

A. The Church and the Present Crisis.

The world crisis offers to organized Christianity today a strategic opportunity to lead humanity into a better way of living. Upon the way in which the church, as organized Christianity, meets this challenge, the advantage it takes of its mighty religious prerogative, the use it makes of its spiritual imperative, the extent to which it is able to translate its ideals into conduct, depends its future as a vital force in society.

"This tremendous North American continent has not received, up to this time, an adequate religious impact. We are confronted by a brilliant and successful wickedness with tremendous power of impression upon our susceptible populace and nothing can match this fact but the masterful arrangement of Christian forces and the co-ordination and proper relativity of all the agencies of uplift."¹

If we consider religion as a creative social and spiritual energy, we shall need to think not only of its past creative manifestations but also of its possible meanings for present problems.²

"Religion in its creative periods has always rooted in some such vivid sense of possession, as for example, the spirit in the Early

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1. C. S. Macfarland, Christian Unity at Work, p. 27.
2. E. W. Lyman, The Meaning and Truth of Religion, p. 27.

Christian Church which could rise to the glowing consciousness of the words, 'Old things are passed away; behold, all things are become new!'"¹

While existing conditions are the same, present circumstances are different and the church, or organized Christianity, must keep apace to render itself able to minister creatively to individuals in the present world crisis. It is an unphilosophic view of the church, which has been claimed by some to have reached the zenith of its development, that it can no longer maintain its position in the development of human progress.

B. The Church in the History of Social Work.

While the church was the original agency for social work, Reinhold Niebuhr says that no society has ever been without concern for its weaker members.²

"In primitive society mutual aid may have been reserved for the members of the smallest kinship group and it may have been circumscribed by the strenuous struggle for survival which prompted the extinction of the aged, the weaklings among the young and all those whose lives could neither give nor promise aid to their group. But the natural roots of charity . . . were all present in the primitive community. The long history of man had but transmuted and magnified those original impulses. In the process of change and growth two forces have obviously contributed most to the refinement of the charitable impulses, growing intelligence and progressive refinement of the religious spirit."³

It is a fact that in the primitive church the religious spirit achieved a new triumph in creating tender social attitudes.⁴ In the Acts of the Apostles is an outline of this primitive Christianity. Heathenism

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1. Lyman, Op. Cit., p. 27.

2. R. Niebuhr, Contribution of Christianity to Social Work, p. 1.

3. Ibid., p. 1

4. Ibid., p. 3

had asked the question, "What is truth?" and Judaism, "Who is my neighbor?" To both questions Christianity gave the answer.¹ The answer is that in the person of Jesus Christ the truth and love had become incarnate.

"And Christians learned to find both in Him; they learned to possess the truth in faith, to practice love in life. The former was their religious, the latter their moral life. Faith and love constitute the new life which entered into the world with Jesus Christ."²

The world before Christ came was a world without love. The charity of Judaism was something done only for the sake of reward; while in the writings of pagan authors we find such expressions as,

"He does the beggar but a bad service who gives him meat and drink; for what he gives is lost, and the life of the poor is but prolonged to their own misery."³

Plato contends that all beggars should be driven out, and that no one should interest himself in the poor when they are sick.⁴ In contrast to this the heathen were impressed with the expression of love of the Christians, and while this at first manifested itself in a voluntary community of good, the procedure became impracticable when Christianity spread over the whole of Palestine and to other countries.⁵

C. The Church and Changing World Order

1. Protestant Church Emphasis.

While the church is the mother of social work she seems to have lost the loyalty of this, as well as many other of her children.⁶

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1. J. F. Ohl, Inner Mission Society, p. 33.

2. Ibid., p. 33.

3. Ibid., p. 35.

4. Cf. Ibid., p. 35.

5. Cf. Ibid., p. 36.

6. Cf. J. L. Kesler, "Demand of Coming Social Order," Religious Education, October 1917.

The secularization of social work which achieved a higher degree of consistency in England than on the continent reached its culmination in America where, because of the prevalence of Protestantism, the absence of any one prevailing church tradition rendered imperative this severance of relationship.¹

This does not indicate that the Protestant Church has been losing its interest in social work.

"The concrete form in which this emphasis on social work has expressed itself has been in the engaging of its members in the work of secular welfare organizations and in the financial and moral support of these agencies."²

While the greater part of the financial support and professional personnel of all secular social work agencies has come from Protestant constituency, the number of projects in social work under ecclesiastical control has declined.³

Cognizance must be taken of the fact that there appears to be some reaction from the former vogue of the institutional church and a growing conviction in Protestant circles that the church, as such, should not undertake functions that can be equally well performed by public and non-sectarian agencies.⁴ The modus operandi seems to have been for the church to pioneer, to discover unrecognized obligations of society but to yield these to the jurisdiction of the secular state, as it recognized its obligation.⁵

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1. Cf. Niebuhr, op. cit., p. 15.
2. Ibid., p. 78.
3. Cf., Ibid., p. 78
4. Cf. Recent Social Trends, p. 1059.
5. Cf. Niebuhr, op. cit., pp. 14, 15.

2. Roman Catholic Emphasis.

The policy of the Roman Catholic Church has differed from that of the Protestant Church in that officially it has never accepted the principle of secularization of education and social work. This church has retained the tradition of ecclesiastical control of the institutions which originated with the church.¹ While the adoption of the principle of separation of church and state has been effected, the theory is still maintained, that the church can better administer the activities of education and social work.²

Not only has the policy of the Catholic Church differed from that of the Protestant Church, but the situation is different with respect to leadership.³ There has developed a more highly differentiated clergy, who, when occasion arises, are called on for social work or other activities under control of the church; thus the activities under management of religious concern within the church are continuations of functions begun by those orders of medieval period.⁴

D. The Church's Use of Professionally Trained Social Case-Workers.

It is a controversial subject as to the extent to which the church should engage in social work.⁵ The financing, the business organization and the technique of the service rendered, call for a type of management that distinguishes modern social work from that of a genera-

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1. Cf. North, op. cit., p. 80.
2. Cf. Ibid., p. 80.
3. Cf. Ibid., p. 81.
4. Cf. Ibid., p. 81.
5. Ante., p. 64.

tion ago; as such it has been assuming the aspect of a systematic organized process which demands professional training.¹ The Protestant churches have not had a specialized clergy as the professional leadership is almost exclusively in the field of religion.² The criticism has been made of the church in its private experimentation of social work, that there is a deficiency of training of the personnel and a failure on the part of the church to recognize social work as a profession.³

Another objection to social work directly sponsored by the church, as expressed in a communication to the author from the director of a recognized school of social work, is, to quote from her letter,

"When it comes to forms of social work directly sponsored by the church, it has too often been true that they have been used to enhance the glory of the church and serve its purpose rather than being single-minded for the good of those whom they served."⁴

Dr. George Buttrick, of the Madison Avenue Presbyterian Church of New York City, speaking to this point says that for that very accusation he has refused requests to publish the activities of his church in social work.

There is a question as to the advisability of the church to attempt to compete with highly specialized professional agencies when their services might be utilized by referral from the church.

In all ages men turn instinctively to the church for all the ills to which the flesh is heir; how shall she best serve? Christ fed

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1. Cf. North, op. cit., p. 81
2. Cf. Ibid., p. 78
3. Cf. Johnson, op. cit., p. 102.
4. Ante., p. 59.

the hungry multitude. The church cannot reply, "Depart, be ye fed," it must be rich in its ministry of mercy to the physical needs of its own people as well as to those who come to seek aid. The work should always be done with the purpose of stimulating self-help and removing causes of dependence; to this end it is vitally important to use scientific methods.¹ To work intermittently or unscientifically is, in many instances, worse than to do nothing.² While there is a sort of satisfaction in handing to a person what he asks for, there is likewise to be considered the ultimate good of the individual as well as the need to make every cent count. There is a growing necessity for co-operation between welfare agencies with a staff of trained case-workers, who can help clients with the mechanics of living and with their attitude toward adversity, which can be well effected by the church; thus by its alms to make a real benediction. May not this spirit make for a better understanding of the inter-relation of all concerned with the rehabilitation of the individual, the uplift of humanity.

Mr. Willett, in an article "Stop Wasting the Church Charity Funds" gives a comprehensive picture of what it means to "dispense charity." He tells of a church which gives an average of one hundred dollars a month to people who knock at the pastor's door and ask for help. The entries for a recent month are as follows:³

Mr. F. Out of work. Hungry. Two meal tickets \$.50

Mr. L. Out of work. Hungry. Two meal tickets50

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(continued)

1. Cf. A. E. Holt, Social Work in the Churches, p. 47.
2. Cf. Ibid., p. 48.
3. H. L. Willett, Jr., "Stop Wasting The Church Charity Funds", Christian Century, January 9, 1935, p. 48.

(Continued)

Mr. H. Letter of introduction from minister in Memphis. Needed clothes and shoes	\$12.00
Miss B. Elderly. Looking for work. Back in rent. . . .	5.00
Mr. S. Needed \$3.00 to get taxi license. Had \$1.00 . . .	2.00
Mr. Y. Just got job at Hub. Wife and two children in Greenville. Can support if here. Bus fare loan . .	30.00
Mrs. A. and grand-daughter. Nearly blind old lady. No food in home for week-end	4.00
John B. About 15. Wants to get home to family in Phila- delphia	4.00
Mr. C. Well dressed. Check delayed. Will repay on Wednes- day. Stopping at Arlington. Verified by telephone . .	8.00
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Total	\$66.00

Every person had made his case, received what he said he needed. It had taken time and energy of a busy pastor who had cheerfully complied. A trained social case-worker saw this record and analyzed specific cases with this result;

"Mr. F. and Mr. L. Two meal tickets each. What about the next day? Did they use the meal tickets or trade them for a drink or show? If they really needed help, two meal tickets were terribly inadequate. If they were just looking for easy cash, that dollar was wasted, or worse, simply made their begging habit easier.

"Mr. H. Still at it. He carries letters of introduction from ministers of a dozen denominations, has been in town for at least five months, and has been registered at the transient bureau. He'll probably attend church some Sunday in the 'clothes you bought me.'

"Miss B. What about her next week's rent? Not a chance of finding work. I wonder where she is. I'll look up the address she gave. Five dollars won't carry her far.

Mr. S. He has bought one car with that story, and must be making- I wonder how much a day?

"Mr. Y. The old travel story, with the job and everything. Of course a Mr. Y. was recently taken on at the Hub, as your phone-call proved, but it was not this man, and that \$30.00 is clear loss.

"Mrs. A. I wonder if she is using the same child. That week-end tale has supported her for years. It works at police stations, hotels, and homes as well as it does at church. And there is no law to stop her.

"John B. I hope he has a family in Philadelphia and really gets home. Those young boys so easily get into bad company. I wish I had seen him.

"Mr. C. Yes, he stopped at the Arlington. He's a college graduate and gets a great kick out of this game. Some days he panhandles for variety, but makes more this way. Oh, I wish I'd had all that money to spend for people who really needed it!"

This story could be told of many churches which want to help people in trouble and are doing the best they know how but are wasting their money by trying to do something for which they have no facilities of time, information, or community contacts. Most cities and towns have a family welfare organization supported by community funds and recently taken over by the Federal Emergency Relief Administration and state and county tax-supported relief bureaus. The staff of such an agency is composed of trained social workers. When there is a call for help, the trained case-worker starts where the applicant is, to see the personal or family problem as a whole. In the adjustment, there may be required the cooperation of the Federal Employment Service, a hospital, a church, the juvenile court, various recreational organizations, or a psychiatric clinic. Food and shelter may be

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1. H. L. Willet, Jr., "Stop Wasting The Church Charity Funds", Christian Century, January 9, 1935, p. 48.

imperative while arrangements are being made.¹ The social case-worker is acquainted with the resources of the community and is trained to use them effectively.

Mr. Willet gives an account of the same list of people as it appeared when referred to a professional case-worker.

"Mr. F. Transient. Referred to Transient Bureau, where he was given three meals each day, lodging, and medical care in exchange for a few hours of work \$.00

Mr. L. Local address. Referred to Family Welfare Society
Wife ill. Rent overdue, grandchild undernourished. Rent8.00
Child to convalescent home 15.00
Medicine for wife 6.50
Food 7.00
Plan for family being made in cooperation with
visiting nurses and hospital clinic.

Mr. H. Refused to go to F.W.S., where he is known00

Miss B. Referred to F.W.S. Rent and food 8.00
Arrangements to enter home.

Mr. S. Phoned F.W.S. Got facts. Reported to police00

Mr. Y. Left hastily when F.W.S. was mentioned00

Mrs. A. Refused to go to F.W.S. Refused to enter a home00

John B. Referred to F.W.S. Travelers Aid Society took case. Communicated with parents. Telegrams, three days' board, bus fare 13.20

Mr. C. Refused to go to F.W.S.00

Total \$57.70

"The actual cost recorded by the pastor was \$66, \$56.50 of which was given to people who in the revised list would receive nothing. It can therefore be considered as wasted. The constructive cost would have been \$57.70, with more to be spent on the L. family and perhaps on Miss B. No saving of money but a big gain in results attained."²

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1. Cf. Willet, op. cit., p. 49.
2. Ibid., p. 50.

Where a church is financially able to do so, the policy to employ its own professional social case-worker is more desirable. The consensus of opinion of ministers and case-workers in this set-up, is that many people will appeal to a church for assistance who will not go to an agency as such. Of these appear two types, those who innately shrink from asking "charity" and that other class which avoids the agency because of its discretion in "handing out" money, while they imagine the church to be a sort of Lady Bountiful.

In churches where professional social case-workers are employed, the ministers frankly admit that as ministers, they are not qualified to deal in a constructive manner with the appeals for assistance in the realm of what has been termed social service. Furthermore, to have this phase of their ministry efficiently cared for, they are free to assist the many bewildered and helpless individuals who are in desperate need of spiritual guidance.

D. Experiments of Churches in Using Professional Social Case-Workers.

1. Description of Churches' Use of Professional Social Case-Workers.

A survey was made by the author, of the social work of six New York City churches where a professional social case-worker is employed.

a. Grace Church, Tenth Street and Broadway.

This church seems always to have believed in social work. In one of its Year Books it is written, "There is the spirit here that re-

ligion should express itself in service, both within the Parish and to wide human needs of the Community and beyond."

In speaking of the social worker of his church, Dr. Bowie says that without her professional services, the church could not minister in a constructive and intelligent way to those who appeal to the church for assistance.

Once a month the assistant minister and social worker meet with the Social Service Advisory Committee, which consists of six interested women of the parish. At this meeting a detailed report is made and problems are discussed. The funds for carrying on this work are raised by special appeals, sponsored by the vestry assistants and are not a part of the church budget, with the exception of the social worker's salary. During the depression \$1000 a month was spent for relief besides the special funds of the clergy for this purpose; however these expenditures have been reduced appreciably because of lack of response to appeals and because of the conviction on the part of the staff that the giving of cash is a dangerous instrument.

The social worker is directly responsible to the assistant minister yet she has access to the rector when necessary. She keeps records of all interviews and cases carried over, according to approved methods. While the church feels a real responsibility to its members, no one is turned away. Miss Stewart says that it has been her experience that people will appeal to a church for assistance when they will not go to an agency, as such. She helps when it is necessary. However, it is her policy to interpret to these individuals, the social agencies

which are equipped to serve them, to work with them rather than to interfere with their activities.

Miss Stewart is a graduate of the New York School of Social Work. She expressed her belief in the dynamic power of Christianity in the rehabilitation of the individual.

Two relief projects of the church are, a sewing room for women and a work-shop for men. The work-shop averages sixteen different men per month and is practically self-supporting. In 1933 this project cost the church approximately sixteen dollars. Acting as a placement bureau, by the means of these two activities, about two hundred people have received either temporary or permanent positions.

Grace Church seems to have caught the spirit of service in an increasing awareness of her opportunity for social service to its community.

b. Church of the Ascension (Episcopalian), Fifth Avenue and Tenth Street.

Miss Henrietta Jones, of the New York School of Social Work, has been the social worker for the past five years at the Church of the Ascension.

There is a Welfare Committee, composed of one of the clergy, a vestryman, a layman of the parish and the social worker. This committee meets periodically and passes on expenditures. The social worker is directly responsible to the rector, Dr. Donald Aldrich.

The doors of this church are never closed and the social worker interviews all applicants though its first responsibility is to

its members. Records are filed of all who seek aid. In many instances the need can be supplied by the worker or through the church. Some applicants are referred to the rector while others are sent to agencies, which are interpreted to these persons. Miss Jones says there is something which she chooses to designate as a "plus" which the client should receive from a social worker identified with the church. She is a Christian and expressed her belief that to be adjusted to society a person must be at peace with God.

This church believes that each individual who comes for assistance has a definite place in the community and that the church should help him to find it. To this end its people are divided into three groups, those willing to use volunteers in their organizations, those willing to train volunteers and those volunteering their services to some particular organization or project. The service is two-fold - to the individuals themselves and to the community as well. During the winter of 1933-1934 there were sixty active volunteers in twenty-one organizations, most of whom gave from one-half to five days a week.

The ideal of this church is to utilize the resources of the community through its members, through helping each to realize the real joy of service motivated by a spiritual impulse. It is a member of the Lower East-Side Council, the Welfare Council and Social Service Exchange.

c. St. Bartholomew's Church, Fiftieth Street and Park Avenue.

The beauty and strength of St. Bartholomew's is typified in the person of its social service director, Miss Louise Coe. With her

social work training and experience as a nurse in St. Bartholomew's Hospital, she took over the work seven years ago well equipped for the problems which now confront her.

There is no specified social service committee. The vestry appropriates the funds for the work and the director is directly responsible to the rector, Dr. Sargent. The expenditure in the last four years has been approximately \$50,000.

While the policy of this church is to serve first its own parishioners, the worker interviews every call for assistance and frequently gives immediate relief. Her experience has been that people will come to a church for aid when there is a certain apathy toward appealing to an agency, in which case she can better interpret to the client, the real nature of this source of help and refer him directly to a particular one.

Records are kept of every interview and special surveillance is carried, in some instances over a period of years or until they are capable of complete independence. Report in Year Book gives a comprehensive picture of the social work of the church.

"During the year 1933 St. Bartholomew's Church has had a daily average of seventy-three individuals who were receiving assistance through this department. This number includes heads of families with their dependents, and unmarried men and women. . . . They were visited in their homes each week, and during the year 1,894 house calls were made.

"Our successful efforts in securing employment constantly changed the personnel, but did not change the ratio of those who came to us for help.

"The great majority of the applicants came from our own Parish and typify the comfortable families of happier years who have reached the end of their resources. If it had not been for the

assistance made available within their Church, it is safe to say that the situation of many of them today would be tragic. They are not the type which the usual welfare organization is equipped to help.

"The assistance we were able to give was adequate notwithstanding the fact that we declined to accede to any appeals for money.

"Young people stranded in New York have been one of our problems. In most cases investigation made it clear that they should be returned home. Transportation was provided for them to rejoin their families. Several touching 'home town' letters have been received as a result of our getting these young people safely home. . . .

"The Uptown Episcopal Church Sewing Bureau, which was established in 1932 and in which we are interested, continued to function through the year with the exception of three summer months. This sewing room provided work for unemployed single women and for married women with unemployed husbands. Workers are maintained there until permanent employment is secured. . . .

"During the year there were two sales of their handiwork and both sales were financially successful. . . .

"Each worker receives three dollars for an eight-hour day's work. Last year we paid nearly two thousand dollars in wages to those whom we gave employment

"During the last four years we have added the subject of employment to the ordinary functions of this department. We were successful in securing fifty-one full-time positions as well as one hundred and nine part-time positions for dependents during the calendar year of 1933."¹

Miss Coe is a Christian and expressed the opinion that every person engaged in social service work should be one. Her theory is that a person who has not adjusted his own problems cannot assist in helping one who has not; she frequently refers individuals to the rector for spiritual guidance. She states that there is maintained between her office and his a spirit of helpful cooperation.

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1. Year-Book of St. Bartholomew's Parish, 1934, pp. 49-51.

In evaluating the social work of this church, Miss Coe recognizes its worth to be in the sense of security which worthy men and women feel in being able to turn to the church for material as well as spiritual assistance.

In an interview with Paull Sargent, rector of St. Bartholomew's, he made the following remark, relative to the use of a professional case-worker in the employ of the church:

"Personality requires expert knowledge; the child needs the father's love. If we are to minister to humanity, we must remove obstacles. The social case-worker is equipped to help unfold this picture. She gives what case-work can contribute; the minister should be able to do the rest. I consider the social worker of my church an indispensable assistant."

d. Broadway Tabernacle (Congregational), 211 West Fifty-sixth Street.

The original Broadway Tabernacle was built sixty years ago. Dr. Charles Jefferson said, "Better sixty years of the nineteenth century than two hundred years of any preceding epoch."¹

"We live in deeds not years, in thought, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs."²

The history of this church is illustrious in the ministry of its pastors, among whom are: Dr. J. P. Thompson, Dr. Charles G. Finney, the Evangelist, Dr. William Taylor and Dr. Charles Jefferson. Its precedent has ever been to minister to the community, however ephemeral its contour may have been wrought by the rapid strides of commercialism, ef-

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1. Dr. Chas. E. Jefferson, The Broadway Tabernacle of the Past and Future, p. 4.
2. Ibid., p. 4.

fecting an ever changing personnel of its clientele. Dr. Jefferson voiced its policy when he said that the church must be a people's church, and that it must exist for humanity; it must make war on all distinctions and separations which embitter and disgrace.¹

In the furtherance of this policy, Dr. Allen K. Chalmers, the present pastor, with the assistance of Mrs. Mary Wicks, the social worker, is ministering in an effective way to the many and varied types of individuals who come to its door in search of the solution to life's problems. The peculiar location of this church makes it accessible to many people in need.

During the recent economic stress, Dr. Chalmers' desire was that every one who came should be interviewed and helped in some way. A seminary student was added to the staff to assist the social worker, together with volunteers among the membership.

The regular relief funds of the church have been supplemented with what is called the "Melting Pot" - a fund secured by the contribution of old gold and directed by a member of the congregation who is a jeweler.

Records are kept of all applicants and where occasion arises, referrals are made to the social agencies which are particularly adapted to the need of the individual. Mrs. Wicks' experience has been that during these times of stress, many persons come with a need much more vital than the material - her philosophy of life is manifested in the citation of many instances of individuals who have become adjusted and

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1. Cf. Jefferson, op. cit., p. 37.

are now functioning as helpful members of the church, through the spiritual aid the church can give. The pastor works in sympathetic cooperation and desires to help personally when necessary.

e. Riverside Church, Riverside Drive and 122nd Street.

The beauty of the Riverside Church as it overlooks the Hudson River, is typified in its emergent activities for the purpose of ministering to humanity.

Mary Downs, the social case-worker of this church, has had professional training and fifteen years experience with the Charity Organization Society of New York City.

There is no especially designated Social Service Department. The social worker is a member of the church staff; however, Harry Emerson Fosdick, the minister of the church, appoints seven responsible members of the church to serve on a committee, and with them and the social worker, discusses problems pertinent to the execution of the social work of the church.

The duties of the social worker are practically equivalent to those of any social worker, with the exception that she supplements the work of the minister, in the attempt to discover the trouble that precipitates the maladjustment of the individuals who come to the church for aid.

Clients are referred to the minister in matters of spiritual significance. For this purpose, Henry Emerson Fosdick has inaugurated what he terms a "confessional," which assumes the form of a friendly interview. He is an advocate of the importance of the use of mental hygiene in the interpretation of human welfare, to which fact reference

has previously been made in this study.¹

Where material aid is advisable which cannot be taken care of by the church, referral is made to the proper agency.

Between twenty-five and forty-five new cases are taken over during the period of a month, and from fifty to a hundred old cases are carried over.

Charity Organization Society case-records are kept.

The social worker is a Charity Organization Society representative of the placement secretary at the State Employment Bureau. Riverside Church helps to pay for the set-up there and a part of the salary of the social worker at the church.

The church expenditure for relief and salaries for employment is \$6,500 annually.

f. The Inner Mission Society (Lutheran)

In a survey of the church's use of trained social case-workers, it is interesting to note the work of the Inner Mission Society which is the official organ for social work of the United Lutheran Church. Dr. A. Hering, Executive Secretary, expresses his earnest desire that churches, financially able, should employ trained social case-workers. He further observes that while the Inner Mission is doing a work of intrinsic value, its services are inadequate to meet increasing demands. This organization is a clearing centre for referrals from the various Lutheran churches.

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1. Ante., p. 27.

The Inner Mission Society is said to have had its birth in Germany in 1848, when Johann Wichern spoke in the church upon whose door Luther nailed his Ninety-five Theses. He pictured the distress, resulting from the growth of cities, and to which the church had hitherto been oblivious. He said:¹

"The time has come when the entire Evangelical Church must demonstrate her faith by her love. This love must burn in her as the torch lighted of God to show that Christ reveals Himself in the living Word of God, so must He also declare Himself in divine acts, and the highest, purest, and most churchly of these is love . . ."²

The beginning of the Inner Mission in New York City, occurred in 1906 when one hundred pastors and members of Lutheran congregations met and formed a course of procedure for the application of the principles of the Inner Mission Society to the New York situation.³

At present the staff consists of Dr. A. Hering, Executive Secretary, three trained social case-workers, two secretaries. Mrs. Gentz, the directing social case-worker, has working under her direction five students from the Social Work Department of New York University.

The program of work is as follows: Institutional Visitation, Family Welfare Agency; Camp Activities. Through the Family Welfare Department, emergency relief is administered when necessary; however, the agencies are interpreted to the client and their facilities utilized when advisable.

This organization believes that most family problems require

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1. J. F. Ohl, The Inner Mission, pp. 65-67.
2. Ibid., pp. 67, 68.
3. Cf. Record of First Twenty-five Years of Inner Mission Society.

spiritual guidance and counsel and that to keep people alive is not enough. Last year help was given to 444 families, 738 children, 680 single men, 312 single women; 9,206 garments through clothing center and 377 given vacation at Camp Wilbur Herrlich.¹ Budget for 1934 shows expenditure: Institutional Visitation, \$4,778.10; Family Welfare, \$6,240; Camp Wilbur Herrlich, \$5,550; clothing center, \$470; administration \$5,415; Publicity \$1,325. This work is financed by contributions from Lutheran churches.²

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Of the three social workers employed, one is a graduate of the New York School of Social Work; the others have done undergraduate work. Records of all interviews are kept according to approved case-work methods. The workers are Christians with a firm conviction that to be effectively adjusted, a personality must be spiritually motivated.

2. Analysis of Church's Use of Social Case-Workers.

In this survey of six New York churches, whose policy is to employ trained social case-workers, the social worker is in every instance a professing Christian.

There was no uniformity in the requirements for special professional training, but in every case there has been training and experience with social agencies of some type.

The policy of each is responsibility first to local membership then to any and all who come for aid.

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1. The Inner Mission, 1934, No. 3.
2. Ibid.

In every instance, records of some sort are kept. Four use the technical case method procedure; one keeps factual records.

All churches belong to the Social Service Exchange, which is a clearing-house for all agencies, and keeps records of every individual who has applied to any agency for help. By this means, an overlapping of work is avoided.¹ All express approval of cooperation of church and social agencies.

The general belief is that skilled services should be outside the church but available to the church.

Every social worker reports a helpful and sympathetic spirit of cooperation existing with ^{the} minister.

Miss Stewart, social worker of Grace Church, reports that at a meeting of the trained social workers in the church, for the purpose of discussing a church set-up of social work, they were agreed: first, that there is a genuine need for social work in the church and that it has a permanent value which is not the result of the present emergency; second, that it is the actual working out in practical ways of the worship of the church; third, that it should not compete with secular agencies but should use these agencies whenever possible or advisable; fourth, that church social work has a unique contribution to make to social work in its spiritual motivation.

Professional church social work, as such, is still in an experimental stage.

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1. Rhea Kay Boardman, Professor of Social Case-Work at New York University, in an interview stated that the church is overlapping the work of the social agencies.

*Interview
Miss
Kay*

3. The Church Social-Worker.

What is required of the church social worker, should be required of every social worker. To her professional attainments of social and psychological knowledge, her ability to analyze a situation critically, to discover the underlying cause of disturbance and unhappiness, and plan a course of action, must be added, love for humanity, that spiritual dynamic motivated by the love of God expressed in the giving of Jesus Christ. She must exemplify that idea of the church of Christ in the world; the theory that spiritual work has its greatest power when tied up with social responsibility and conversely that social work has its greatest power of regeneration when associated with spiritual activities.¹ "There must be a belief that human beings can be helped to higher levels, to a finer and happier way of life"² through Him who said, "I am come that they might have life and have it more abundantly."³

Summary.

This chapter has revealed the fact that though the church is the mother of social work, the consensus of opinion among authorities of the Protestant Church in America is that in view of the changing conditions and circumstances relevant to the present systematized and organized process, with increasing demands for professional training, the social work, as such should be carried on outside the church. At

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1. W. M. Tippy, The Church a Community Force, p. 13.
2. A. H. Silver, Religion in a Changing World, p. 82.
3. John 10:10.

the same time, it is thought expedient for the church to furnish its share of the personal and financial support, and that the agencies be used for referral from the church.

The policy of the Roman Catholic Church was found to differ from that of the Protestant Church in that officially it has never accepted the principle of secularization of education and social work. As a result, this church has developed a more highly differentiated clergy.

Because of the present efficiency of secular social agencies, effected by increasing demands for a highly trained type of service, many authorities in the religious world agree that where a church is financially able to do so, it is advisable to employ a trained worker to act as a liaison person between the church and the social agency.

That this procedure is beneficial is attested by ministers who have adopted the policy and endorse its efficacy.

The following reasons are given by ministers and church social workers for the employ by the church of a trained social worker.

1. An aid to securing a "picture" of the maladjusted person.
2. As a rule, ministers are not equipped to deal in a constructive manner with appeals for help in the realm of what is known as social service.
3. To have this phase of their ministry cared for, the minister will have more time for spiritual guidance for those in need.
4. Many individuals appeal to a church when they would not go to a social agency. In numerous cases the social worker can interpret

the agency to this person and have him use its expert facilities.

5. This precedent is another method in which to actually work out in practical ways the worship of the church.

While professional church social work, as such, is still in an experimental stage, it is generally thought that it has a unique contribution to make to social work in its spiritual motivation, as all ministers are agreed that the social worker they employ must profess Christianity.

SUMMARY AND CONCLUSIONS

SUMMARY AND CONCLUSIONS

It was the purpose of the present investigation to determine the contribution of Christianity, considered a dynamic power affecting the lives and attitudes of people to social case-work, which has as its objective the integration of the personality of the individual.

The investigation revealed that Christianity has a vital and necessary contribution described as "The Way of Life."

Jesus Christ's estimate of the infinite worth of the individual was revealed in His dealings with humanity, in His case-work with human beings. The principles of Jesus were set forth as (1) love for God and man, (2) Fatherhood of God, (3) brotherhood of man; (4) infinite worth of the individual, (5) recognition of women and children, (6) life as achievement for God, (7) influence of personality, (8) progress by growth.

The only motivation for the translation into life of these principles was pointed out in the description of the psychological value of Christianity, exemplified in the words of Jesus, "He that heareth these sayings of mine and doeth them,"¹ that Christianity finds its expression where its values clothe themselves in action. This is the psychology of the power of Christianity that it liberates energies which can transform the living soul and harmonize the emotions

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1. Matthew 7:24.

of life - thus to integrate the personality.

In addition to the psychological or integrative value of Christianity, its dynamic power was further shown in the important role of the re-orientation of lives where conflicts have arisen and where compulsive desires struggle for dominance, with a tendency to eventuate into pathological conditions. It was shown that Christianity alleviates this malady with its healing and recreative power, for by faith in God, mere suggestion is transcended, contact is made with God, the renewal of life itself with a resultant urge to a more abundant life.

Attention was called to the fact that many influences other than Christianity are attempting to minister to sick souls, but these have proved ineffective.

To determine what relation Christianity could have to social case-work, an outline study of the profession of social case-work was presented. It was revealed that while there are changing emphases in social case-work, and authorities consider that it is still in an experimental state, it is agreed that the objective is the development of personality, the rehabilitation of the maladjusted individual. In the changing psychology of social work attempt is made to "manipulate" the inner life of the client in contrast to the previous technique of changing the environment. It was further defined as the skill which has been developed to help individuals to meet their personal and social problems.

As the social case-worker is the person to contact the maladjusted client, certain qualifications were enumerated as essential, among which are: (1) professional training in addition to an academic

education; (2) a knowledge of the ways in which personalities develop; (3) an acquaintance with the resources of the community; (4) a sympathetic attitude and ability to face a situation objectively. It was further thought that something more than technique is essential. The observation was made that dependent upon the desirable attitude on the part of the social worker is her philosophy of life.

To ascertain what use is made of the potential force of Christianity to integrate personality, to discover to what extent social case-work is utilizing this dynamic, authorities in the field of social work were consulted by correspondence. By this method the consensus of opinion was found to be that Christianity is of intrinsic value in the integrating of the maladjusted, in the conduct of the profession of social case-work which has as its objective the rehabilitation of the individual. Authorities were agreed that social case-work alone, or with the help of psychiatry, cannot effect a growth to maturity, a development of personality, but state that religion is the answer. However, it is thought by these authorities that organized religion has devised no technique whereby the individual with no religious background can assimilate the motivating power of Christianity that there may be created and stimulated an attitude of reverence and faith.

It was pointed out that while social work originated with the church, as professional skill developed it became advisable for the church to relinquish the active participation in social work, as such, and to devote its energies to tasks germane to its spirit. However, the employment of a social case worker by churches proved successful.

In view of the preceding investigation and results, certain

additional conclusions were evident. If Christianity possesses the dynamic motivating power to integrate personality as has been shown, and if social case-work is attempting to effect this change in the lives of its clients, it is apparent that Christianity should be used in a vital manner in the conduct of social case-work.

Furthermore, if authorities agree as to the possible contribution of Christianity to life, as was concluded by the data of their own testimonies and recorded in this study, it appears that more cognizance would be taken of the religious phase of social work than is apparently the present policy, as attested by the case-workers and the records of their work herein reported.

The above mentioned authorities expressed their opinion that Christianity has something to do with producing the right sort of person to engage in social work. Certainly it would give her a more sympathetic understanding of humanity and render her more capable to deal in an objective way with the client. It contributes that "something more" for which social work is seeking. That Christianity alone is effective in "manipulating the inner life" of a human being has been demonstrated by the futility of other devices and the efficacy of applied Christianity.

In event the social case-worker does not herself profess faith in Christianity, if she is trained in the possible contributing resources of the community, which is one of the recognized qualifications of social case-workers, she will of necessity take into consideration the possible contribution of organized religion. As one authority remarked, if the social case-worker recognizes the potentialities of Christianity to affect the life of the client, she will devise a way to bring this individual into contact with this force.

This conviction is in essence what one authority referred to thinks concerning the general belief that as social work realizes the motivating dynamic of Christianity to affect human life, it will demand of the church a working technique. The challenge to the church is to meet this need; as Lyman Abbott has said,

"If the church does not interest itself in what concerns humanity, it cannot hope that humanity will interest itself in what concerns the church."¹

It is the consensus of opinion that this need can be met on a case-work basis. As one of the principles of Jesus Christ is progress by growth, the stages of development of the spiritual life should be recorded to be utilized not only for observation in the immediate case but for use in future contacts with individuals. To obtain a more complete "picture" of the client, cooperation of psychiatrist, social case-worker and religious worker is necessary.

As has been previously expressed, there is a need in social work for more persons with a religious outlook. In thinking of the professions relevant to religion scientific social work today offers vast opportunities and interesting possibilities. To the thoughtful young person considering social work today the most serious challenge is as to whether it is worth while, whether or not it really gets anywhere or if it is merely a palliative. The writer testifies from her experience that if social work is to accomplish anything in a constructive way for the great underlying forces which make for the future of

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1. Lyman Abbott, Christianity and Social Problems, p. 360.

humanity, it will of necessity take cognizance of power inherent in Christianity to develop personality, to appropriate the rich heritage of humanity, through Him who is "the way, the truth and the life,"¹ and who said, "I came that they might have life and have it more abundantly."²

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1. John 14:6.
2. John 10:10.

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