

# The Witness

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## Great Opportunity For Church Seen By Bishop Manning

The Break Down of Present Day Society Gives the Church Her Chance, He Tells Churchmen

Bishop William T. Manning, speaking at a dinner given by the Church Club of New York at the Waldorf Astoria last week, called upon the Church to take its rightful place in the life of the world today. Bishop Manning said in part:

"I must take only a brief time and the thought I want to give you is the tremendous opportunity that is now given to us as members of the Episcopal Church in this land.

We all know that we are living in a time of great moral and spiritual unsettlement. The foundations of our life have been shaken. The fundamental things of life are being challenged and questioned. There is a great breaking down of social standards, of moral convictions, of firm clear guiding principles. And things are not going to get better of themselves; they will get worse unless we Christians rouse ourselves to quite new efforts.

In the first place, we must think out our religion for ourselves far more clearly and honestly. We cannot meet the issues of this day with a faith which we have simply inherited from our fathers and mothers, and have never made our own. And, dear friends, how can we expect to keep our minds informed and our faith strong, without a reasonable amount of the right kind of reading. I think every intelligent Churchman and Churchwoman ought to read at least one or two books each year by the best scholars of our own Church. And I wish all of you would read this Lent, a remarkable book just published, called "Belief in God," by that fearless Christian thinker and real scholar, Bishop Gore. If all our people would read each year one or two such books as that and Dr. DuBose's "Gospel in the Gospels," we should not see many of them running about after Hinduism and Spiritualism and Christian Science and the like.

This is the first thing. We must refresh and inform our own faith. And in the second place, we must call the Church back to its one supreme God given business in this world. Every true Christian must be interested in social work and in all efforts to improve human conditions. That goes without saying. But we must stop giving the impression that humanitarian and social service work is the chief business of the Church. We shall do our

## Presiding Bishop and Council Meets In New York City

Reports Are Submitted By The Various Departments and Plans Are Made For Future Work

Lewis B. Franklin, formerly the Treasurer of the Presiding Bishop and Council—the man who put over the Liberty Loan Drives during the war—was elected Vice-President of the council at the meeting held in New York City, February 8th and 9th. His duties are to assist the President, Bishop Gailor, and to act for him as the chief executive when delegated to do so. Mr. Franklin submitted a statement to the Council as treasurer showing that there is a surplus of income over operating expenses for the year 1921.

The council passed an important resolution commending the work of the Church Schools and colleges as a vital and essential part of the whole work of the Church. A plan submitted by the Bishop of Cuba to purchase property in Marianac for a boys' school was approved. The Bishop plans to raise the necessary funds to buy property and to put the buildings in proper shape. He estimates the cost at \$30,000. On the request of the Bishop of the Philippines, \$3,000 was appropriated to supply a chaplain for the Seamen's Church Institute in Manila. There are no accommodations there for sailors and the Bishop reported the need to be very great.

The annual reports received from the various departments and the Woman's Auxiliary showed things to be in very good condition. A more detailed report of these statements will be printed in next week's issue of The Witness.

A minute was passed on the death of Miss Julia C. Emery, containing the following statement:

"Miss Emery was one of the greatest servants the Church has had in her history of more than 300 years in this country."

The Department of Missions reported the largest number of missionaries had gone out from headquarters in 1921 in the history of the Church's work. There have been 368 women and 287 men offering themselves for service. Of these, 87 men and 51 women received appointments. Twenty-seven appointments are under advisement. A more detailed report of the meeting will appear next week.

RECTORS and VESTRYMEN—Send your name and address and receive by return mail a bundle

### THE HOME

It is the atmosphere and training of home, where the sympathy and love and care of the mother is manifest, where the strength and devotion of the father is an example, that generates and makes wholesome men and women; that develops real Americans, and that trains good Churchmen. It is this—the Home—with the mother, the father, and the children constantly in it that is the surest way to obliterate the unfortunate tendencies that our children are said to have.

—From "Is Yours a Home?" in this issue.

social work all the better if we keep it in right relation to the still higher things for which the Church stands.

Every American believes in the importance of education. But we must stop imagining that intellectual education, mere training of the mind, is any sufficient foundation for human life or for the life of our country. It is not, and educators everywhere are realizing this. The head of the greatest university in this land said to me not long ago, "Out of an experience of forty years, I want to say that there is no necessary connection whatever between education and moral character." There is only one foundation for life, for character, for citizenship. There is only one thing that gives us sure standards and guiding principles, and that is Religion, belief in God and sense of responsibility to Him. And the one supreme business of the Church is to bring men and women and children to God through the power of Jesus Christ our Lord.

And this Church has unequaled opportunity to do this with its loyalty to the Faith and its true intellectual freedom, with its simple sacramental religion and its fearless witness for the whole Gospel. Think of the opportunity which is given to us as members of this Church which is the historic Church of the English speaking races and through its long history from the time of its first planting in Britain, has done more than all other



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Meeting of Convocation in Oakland

The 26th Annual Convocation of the Missionary District of Oklahoma was held in Okmulgee on January 24th and 25th. The Bishop's annual report and address was full of encouragement because of the accomplishments during the year 1921, and at the same time, replete with the spirit of hope and faith for the future.

For the first time in the history of the Church in Oklahoma, the Bishop was able to report that two young men from lay families are candidates for the Ministry. In speaking of these two men the Bishop said, "I desire now to remind you that we hope these are the beginning of a long line of equally fine young men whom the Church in Oklahoma will, in the future, give to the Ministry."

The report of the Nation-Wide Campaign revealed the most welcome fact that more money had been actually given in 1921 than in 1920, in spite of "hard times" and the general business depression.

During the mass meeting on Tuesday evening the Rev. Dr. Lester Bradner, representing the Presiding Bishop and Council, delivered a most inspiring and challenging address on the work of the Church both at home and in the foreign field.

During the year 1921 in the District, there were 379 confirmations, of which number 60 had formerly been Methodists, 25 Baptists, 20 Presbyterians, 12 Congregationalists, 12 Roman Catholics, and 1 a Jew.

Convocation accepted the invitation of Trinity Parish, Tulsa, to meet with the members of that parish in the early part of February, 1923.

## Chicago Boys to Hear About Ministry

Realizing the crucial need of the Church for the vigorous recruiting of the ministry, the Brotherhood of St. Andrew has for some years past arranged mass meetings of boys and young men throughout the country, on or about Washington's birthday, to present the call of the Church.

The Chicago Diocesan Assembly of the Brotherhood is now arranging its second annual meeting of this kind, for 2:30 p. m. on Saturday, February 25th, at the Church of the Epiphany.

Bishop Anderson is to present "The Call" and Mr. S. J. Duncan Clark, the well-known speaker to boys and organizer of boy's club activities, is to discuss "The Challenge of Life."

## Union Services at St. Mark's, Pittsburgh

The Union meetings of the South Side, Pittsburgh, in which nine churches co-operated, came to a grand climax in the final service of the series at St. Mark's Episcopal Church on Friday evening, January 20th. A congregation of unprecedented size crowded every inch of available space in the church, and many late comers were turned away. The rector, the Rev. Mr. Midgley, lead the worship, assisted by his brother ministers.

Long before the scheduled time for the

opening of the service folks were coming from every direction and entering the church by the score. By 7:45 all available seating space was taken, and only standing room remained. Before many minutes more had elapsed, there was no more standing room, and about thirty people had to find space behind the organ. All the congregations co-operating in the Union Services were well represented, and the spirit of the meeting showed that all had come in an attitude of prayerful worship. The ushers reported that more than 400 people were present in the service, and about 100 more had to be turned away.

## Washington Parishes to Be United

A petition of the rector and vestry of St. Paul's Parish, and of the rector and vestry of St. Michael and All Angel's parish, both in the city of Washington, was presented to the Convention for the union of these two parishes into a single parish to be known as St. Paul's Parish. This petition was endorsed by the Bishop and Standing Committee, and was unanimously adopted by the Convention. The rector and vestry of St. Michael and All Angel's Parish have contracted to sell their property, and the proceeds of the sale will be used as an endowment for the united parishes, provided, however, that this union of the two parishes shall not be effective until after the sale of property of St. Michael and All Angels' has been consummated.

## New Senator Addresses Convention

Senator George Wharton Pepper addressed the Washington Diocesan Convention on the second day of its session and spoke eloquently on the Nation-Wide Campaign. He facetiously began his remarks by saying that he felt much more at home before a Church gathering than he did in the office into which he had been so recently projected. Senator Pepper was followed by Dr. John W. Wood, who spoke briefly but enthusiastically on the Church's Mission.

## A Live Affair at Dayton

"What's going on?" said a traveling man to the clerk of the Main Hotel, Dayton, Ohio.

"Church Convention," answered that very busy functionary laconically.

"Gee!" said the drummer, "What kind?"

"Episcopalian."

"Well I'll be blessed," said the traveling man.

No wonder he was surprised. Instead of the dull, staid dignity of former days, three hundred and fifty live men and women were at dinner and making the air resound with "Ohio! Ohio!" under the leadership of Rev. John Williamson, ex-army Chaplain, whose eloquent arm waving brought forth burst after burst of "joyful noise."

The forty-eighth annual convention of

the House of Churchwomen met in separate and also in joint sessions in Christ Church, January 31st, and February 1st.

The proposition to admit women as deputies or delegates to the Diocesan Convention was brought up as an amendment to the constitution, and voted on by orders. It was so overwhelmingly voted down by the clergy that no vote was taken by the laity.

Bishop Vincent asked that the subject of the Bishop's House be referred to the Bishops and the Standing Committee, finding the large residence quite a burden in the matter of support. He made a plea for the seeking of candidates for the ministry and getting young men interested by giving them work to do in various lines, such as Server's Guilds, Lay reading, Church School, teaching, etc.

Bishop Reese reported 1,102 confirmations in 1921—222 more than in 1920, and the largest on record. There are 90 congregations, 56 of them self-supporting parishes with only three vacancies. There are 88 clergy.

## Ordination Held At Atlanta

The Rev. G. W. Gasque was advanced to the priesthood in the Church of the Holy Comforter, Atlanta, on Sunday, January 29th, Bishop Mikell officiating.

Mr. Gasque was presented by the Rev. Cyril E. Bentley, the executive secretary of the diocese, who also preached the sermon.

Mr. Gasque was formerly a minister in the Congregational Church and a missionary for that body in Mexico and South America. He is now rector of the church in which he was ordained, where he is doing fine work.

## Bishop Johnson to Be at Conference on Missions

The Rev. Loring Clark, rector of St. Paul's Church, Chattanooga, Tenn., and a member of the P. C. & C. committee on Parochial Missions, will hold a conference on this subject in St. Philip's Cathedral, Atlanta, February 8, 9, 10. Each Bishop in the Province has been asked to appoint two priests to attend the conference. Bishop Johnson of Colorado expects to be present one day of the meeting.

## Keeping Track of the Isolated

How Christ Church, Eau Claire, Wisconsin, attempts to keep in touch with isolated Episcopalians is related in the last issue of the Christ Church Herald as follows:

"The small towns and country districts of Wisconsin are sprinkled with Episcopalians. They are people who were communicants in some parish elsewhere but who have removed to a farm or village where we have no congregation. Some of them are all that remains of a former congregation which has disintegrated because of a slump in the business life of the town and the consequent departure of the inhabitants. In any case



they are Church people who have a claim on the church and owe it their allegiance. But they are forgotten and lost. Their children are not baptized or confirmed and when they grow up and drift off to some city where the church is at work, they have nothing to draw them to its hospitable ministrations. They feel themselves to be spiritually orphaned and Christianity itself is in serious danger of slipping entirely out of their lives.

"We in this parish have been trying for the past year and a half to discover who these people are in our section of the state. We have opened a special mailing list in our office and we send them the Herald and other pieces of Church literature from time to time. Before Christmas we explained our plan to the Bishop and he wrote a personal letter to the isolated Church people which we mailed out to them from the office. We send them our regular Church notices and occasionally send special invitations to them to come to church in good weather when the roads are open.

"We want to assure these people that we count them in our number. Until some better way materializes we wish to keep in as close touch with them as possible by correspondence. The Church is theirs and they belong to the Church. A mere matter of residence has no right to break off their Church life. There is always the Prayer Book with which they may participate in our Sunday worship even at a distance.

There are now about eighty such names on our list. We shall be glad to know of others. Also we shall be glad to supply Prayer Books where they are needed. Readers outside the city please remember. We welcome your correspondence."

#### Quiet Day for Clergy of Atlanta

The Rev. Charles L. Wells, Ph.D., Professor of Ecclesiastical History of the University of the South, will hold a Quiet Day for the clergy of the diocese in Atlanta on February 24th.

#### Archleacon Drane Visits the South

The Ven. Frederick B. Drane, Archdeacon of the Yukon, has been speaking on the Alaskan Missions throughout the South. His visit has kindled great interest in this field and a physician and trained nurse who heard his addresses have signified their willingness to serve the Church in Alaska.

#### Convention Held At Reno

Divorce, hasty marriages, family prayers and week-day religious instruction were important topics discussed at the fifteenth Annual Convocation of Nevada, at Reno, January 29 and 30.

Divorce has increased in Nevada so that the old figures of one divorce for every one and one-half marriages are no longer true, but in 1921 it was one marriage for every one and one-fourth divorce.

The Bishop will have again circulated an initiative petition on the divorce law for presentation at the next Legislature.

Week-day religious instruction is in successful operation in Reno and Sparks

and will be extended to other of the larger communities.

It was decided to begin again the publication of the District paper, "The Nevada Churchman."

Rev. Edward T. Brown of Reno was elected Secretary.

Ven. Percival S. Smithe of Las Vegas and Hon. George S. Brown of Reno were elected deputies to General Convention.

Miss Lucy Nelson Carter, our missionary among the Indians, on the Pyramid Lake Reservation, was set apart as a Deaconess, the first in Nevada.

#### Nevada Clergy Want Time to Investigate

Realizing that the sanctity of marriage and the marriage relationship seems lightly regarded these days, as evidenced by the prevalence of divorce, and the apparent thoughtlessness of many who enter this sacred union; and realizing furthermore, that the marriage problem should be guarded before the wedding as well as afterward, the Bishop and clergy of the Church at the 15th Annual Convocation, held in Reno, Nevada, January 29th and 30th, 1922, have agreed among themselves to establish the custom of asking for seven days' notice before performing the marriage ceremony.

There is growing in the minds of the best people of the country the conviction that the State as well as the Church must eventually make a certain period of probation before such a vital step as marriage is taken. Our nation and civilization are founded on the security of the home. All right minded persons must unite in preserving this institution. Surely seven days are all too short a time for consideration of a life relationship. There is now pending before Congress the Jones constitutional amendment to establish a minimum standard of marriage and divorce, an expected result of which would be a month's publication of the banns of matrimony and so prevention of both bigamy and hasty marriage. The Episcopalian Church, having the most strict law relative to divorce, which allows no exceptions, is the natural leader in this advanced step of guarding marriage at the beginning.

#### Visiting Speakers Stir Texas Council

Visiting speakers who attended the Council held at Houston, Texas, brought many spirited messages to the mass meetings and various conferences. They were: Miss Frances Withers, department of religious education; Rev. Louis Tucker, D. D.; Miss Mabel Cooper, educational department, Province of Sewanee; Miss Agnes Hall, student work; Rev. Lester Bradner, department of religious education; Miss Helen Stevens, Baylor College, Belton, Texas; Rev. G. L. Tucker, provincial secretary, Province of Sewanee, was present at the Y. P. S. L. and Students' Councils.

At the missionary service in Christ Church the address was made by Rev. Y. Y. Tsu, Ph.D., of Columbia University, who is at present working among Chinese students in the several educational institutions of the United States. He dis-

cussed what he termed the four vital problems of China, the political situation, the diplomatic question, the educational needs, and the moral condition of the Chinese people. "The difficulty of Chinese problems," he said, "may be judged somewhat from the fact that China is undertaking to do in 100 years what it took Europe centuries to accomplish. We may be of different race, different habits and customs, but we feel a national brotherhood in many things. We are one in our loyalty to our Master. And in our common loyalty to this common Master, we find the means for uniting all the races of the world into one great family and find the only foundation for world peace."

A farewell banquet of more than 500 delegates was the closing event of the Council. The banquet was concluded with a short play in which various persons and Church matters prominent in the Council were presented in a humorous manner.

## A Choice Book of Daily Readings for Lent

**THE LIVING SACRIFICE**—Readings for the Forty Days of Lent Based on the Prayer of Consecration. By the Rev. Alanson Q. Bailey, B. D. With an introduction by the Rt. Rev. Charles E. Woodcock, D. D., Bishop of Kentucky. Cloth. 12mo. Price, \$1.00.

FROM BISHOP WOODCOCK

"Whoever is so fortunate as to read the helpful and inspiring meditations set forth in this book will have reason to be grateful to the author for the spiritual uplift which will be experienced. His reward will be to gain a clearer insight regarding the Holy Eucharist as the central act of worship and a deeper impulse to make more careful self-examination that he come not to this Holy Feast 'trusting in (his) own righteousness.'"

"This book is good to read at all times and will surely make for a better lived Lent on the part of all who are serious enough, in the spiritual life, to seek and accept assistance. In the desire for such assistance this aid to definite Christianity will not prove disappointing."—Charles Edward Woodcock, Bishop of Kentucky.

Seventh Thousand

**THE EPISCOPAL CHURCH. Its Teaching and Worship.** Instructions given at the Chapel of the Intercession, New York, for Churchmen and Confirmation classes. By the Rev. Latta Griswold, M. A. Price, \$1.00. Cheap edition, paper cover, 35c. for Confirmation Classes, Church Schools and distribution.

An excellent Manual, well reasoned, temperate in expression, but definite in teaching.

Within its short compass it covers the historical, liturgical, and doctrinal aspects of the Book of Common Prayer.

"I feel sure the book is likely and deserves to be widely useful. It is good to find a book of the kind which is on thoroughly Catholic lines and at the same time does not go beyond what we are authorized to teach."—The Rt. Rev. Arthur C. A. Hall, D. D., Bishop of Vermont.

"Your book has already filled a place left vacant on my shelves—and I fancy also vacant in the libraries of all the clergy. It is just what the Church has long needed and it will be placed in the hands of many whose questions you answer admirably."—The Rt. Rev. James DeW. Perry, Jr., D. D., Bishop of Rhode Island.

"This little book gives the kind of instruction which is so greatly needed, and it gives this in the spirit which cannot fail to commend it. Its value has been proved by the welcome which has been given it. I hope and believe that it will be found widely useful."—From the Rt. Rev. Wm. T. Manning, D. D., Bishop of New York.

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## PIETY WITHOUT ENTHUSIASM

By Bishop Johnson.

There have been innumerable panaceas, which have been confidently advertised as cure-alls for human ills.

Single-track minds are prone to believe that man can be redeemed and society can be regenerated by some program which has been devised to that end.

It is strange but true that a sect or party will develop an enthusiasm which the Church or the nation cannot command. It is not unusual to see men who put party victory before national welfare or sectarian prejudice before catholic principle.

The reason for this lies not in the importance of the idea, but rather in the fact that a little idea is better suited to the capacity of a small mind.

Christ, who knew what was in man, and therefore did not trust Himself to man, realized this and warns us that because He tells men the truth, therefore they will not believe Him.

A curious reason for not believing, but a very adequate one.

What we can believe is limited by the capacity of the soul that does the believing, and when the soul refuses to expand, then the belief in big things is denied and the belief in little things is intensified.

The Pharisee had a mean little vision, because he had a mean little soul and could see nothing bigger than the prejudices of his party.

Even the apostles, who were great-hearted folk, were unable to catch the vision of the Christ, although they were intimately associated with him for three years.

It required a particular demonstration before St. Thomas could believe in the reality of the Risen Lord.

It took a special vision to convince St. Peter that the grace of the Lord Jesus Christ was actually to be given to the Gentile world. It demanded a dazzling spectacle for St. Paul to learn that righteousness was not by the law but by the grace of the despised Nazarene.

It is exactly these things which hold men back from the enthusiasm of truth.

The apostles learned these truths, but they did not learn them easily; yet when they realized the Reality of our Lord's Risen Body, and the Universality of His Love, and the Power of His Resurrection, then they could do all things through Christ who strengthened them.

The enthusiasm of the Church is chilled today by those who doubt the same realities of the faith that proved so different for St. Thomas, St. Peter and St. Paul.

One of the greatest bars to enthusiasm of faith comes from the substitution of a philosophy of the Resurrection for its reality.

When the other disciples said to St. Thomas, "We have seen the Lord," St. Thomas replied, "Except I thrust my hand into His side, I will not believe."

And in the end Jesus said, "Because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed."

The Gospel as taught by Christ was not dependent upon philosophical schools for its elucidation.

It was a question of believing in a certain reality, and if it had not been difficult to believe, there would have been no exercise of faith in believing.

It was the intense reality of the fact that produced enthusiasm in the apostles.

Now comes the unbeliever and says that the apostles were simple folk and misled. —There was no real resurrection of Jesus' body. It was merely an hallucination.

There was nothing that really happened requiring faith. What happened was a delusion.

Now the metaphysician never has been right in the history of philosophy. The most we can say of him is that he has been honestly confused and has hidden the confusion of thought under the profuse verbiage which he has created.

But the winsome quality of the Gospel lies in the absence of big words.

They were not necessary because there was nothing to conceal.

Now there is nothing that will kill enthusiasm so quickly as the substitution of high brow explanations for the simple truth.

Anyone who is at all familiar with that school of thought which explains the Gospel of Jesus Christ in the language of German philosophy, knows that it hasn't enough enthusiasm to keep itself warm.

If the mission work of the church were dependent upon those who explain away the facts of the Gospel, we would become a smug little cult to whom religion would be a sort of moral calisthenics. Sadduceism never made for enthusiasm, but was content to hold the chief seats in the synagogue.

A second chilling process is that comfortable feeling which pervades the Church, which seems to believe that Jesus Christ was crucified in order that Episcopalians might have the kind of a service that they enjoy.

In this they do not differ essentially from Roman Catholics or Protestants.

The problem of America lies in the as-

similation of millions of foreigners.

Someone who was recently asked what was meant by "self-determination," replied, "It is the returning of governments to the native people; of Ireland to the Irish; of China to the Chinese; of New York and Boston to the Americans."

Why have Americans lost the government of the great cities which they have built?

Just because the American has been too superior to descend to politics.

Consequently the American is rapidly becoming a back number in the government of his own country.

The Church has the same problem—Who cares for the religious future of the polyglot races in America?

The answer is obvious:

Christ cares! And if we are the Church of the Lord Jesus Christ we must care or perish.

We must learn like St. Peter that no child of God is common or unclean.

We must look upon our churches as workshops and not as clubs of ethical culture.

We need St. Peter's vision in order that we may carry to the stranger within our gates the courtesy that pertaineth to the Children of God.

We need a vision to teach us that God's Kingdom is not limited by our own social and cultural distinctions; and we need to learn that each one of us has a responsibility in making Christ's Church a real refuge for all sorts and conditions of men.

We need the light of Damascus to teach us that man cannot be saved by social conventions or legal enactments, but needs to be animated by the love of Christ.

And this is the secret of true enthusiasm.

It was the love of Christ that constrained St. Paul, so that no service was too great, no duty too hard, for one who really believes that we must repay the great love with which He loved us, by the cheerful service that we render Him.

Surely we need to learn that we do not love those for whose welfare we are indifferent and that we do not love God unless we are prepared to give Him service.

Let us beware of substitutes. If we would serve the Lord Christ we must have some enthusiasm for those things which He did and we must show our enthusiasm by doing the very things that we do not like to do, because He wills that we do them.

A smug little group of people, who are merely interested in the little clique which surrounds them in the parish church, is not interpreting the mind of Christ to a world which needs real Christians more than it needs any other commodity.

It is bad enough to have mere enthusiasm without piety, and to have mere piety without enthusiasm, but it is sinful to have mere prejudices, without either piety or enthusiasm.

That is the last word in dry rot.

It is not what we want that must govern us, because we do not want anything which makes for personal discomfort, and personal discomfort is the very thing which we must learn to endure for the love of Christ.

Cheer

By George

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## Cheerful Confidences

By George Parkin Atwater, D.D.,

### PASTORAL CARE

In an earlier paper I wrote of the danger of permitting organization and system to rearrange the faithful few into new combinations, without a real extension of the life of the Church.

Organization which draws out the Church's reserve strength and which clears the cluttered path of parochial life, is admirable. But with all the emphasis upon organization the main effort of the Church must not be forgotten.

The parish is the chief point of contact, today, between the power and life of the kingdom and the people. We have an increasing work in schools and colleges, but our greatest effort is spent in parishes.

The parish is the opportunity for the exercise of the Church's functions. The power and life of the Church, the Body of Christ, are mediated through preaching and teaching, through the priestly office in administration of the Sacraments, and through pastoral care.

Whatever may be said of preaching, the teaching office of the Church is being more and more emphasized. Our numerous summer schools indicate that.

The administration of the sacraments will not be neglected, but they must be preceded by the exercise of the other functions or they will be neglected by the people.

But the pastoral care is the chief method by which the way is prepared for the outpouring of all the riches of the Church to the people.

It is pastoral care that must supplement all the work of organization and system if the Church is to fulfill its mission. It is a basic activity without which other activities soon languish.

There are two kinds of pastoral care, the group type, and the kind that devolves upon the parish priest alone. I wish to speak of this latter type.

Sometimes a priest is rash enough to declare that he considers it a waste of time to ring door bells. That means that he intends to avoid pastoral calls. It is a fatal mistake. It relaxes his concern for his pastoral ministrations.

From my own experience and observation, I am convinced that the people of our parishes are craving pastoral care, as much as anything which the Church has to offer. They are more responsive to every other appeal, and more loyal to every other duty, if the pastoral relationship is thoughtfully and affectionately established.

This means an attitude of real concern on the part of the priest, not a mere perfunctory habit of hurried calls. Pastoral calling is a fine art. The practice of making afternoon calls on the women of a household, leaving an invitation for the men to attend Church, is one which Bishops should inhibit.

The priest should call when he may reasonably expect to find the men at home. That means he should call in the evening, on Sunday or on holidays. It is difficult but it will do more to bring men to Church than any other sort of approach.

It goes without saying that calls upon the sick should be prompt and continuous, with a proper regard for the circumstances. When a mother is rejoicing over a new born babe, the priest should come with his blessing.

Organization can never be a substitute for the work of the pastor. The priest reaches people beyond the range of the centralized interests, he brings joy and health and a new courage to those with whom he really exercises the pastoral office. He may preach like a Savonarola, and organize like a Hoover, but if he fails to know his people in their homes, he is failing to have for himself one of the greatest joys of the ministry, and the people are failing to have one of the richest privileges the Church possesses, and that is, the feeling that the Church, like God himself, cares for each one personally.

We need our organizers, systematizers, secretaries, and financial agents, but the parish priests would do well to realize that the point of contact between the riches of the Church and the people is the parish, and that the pastoral care of the people, is one of the outstanding duties of the priesthood.

### Chicago Alumni

#### Respond to Hobart Appeal

Geneva, N. Y., February 8.—In a few hours the Hobart men of Illinois, meeting at dinner in Chicago, raised their entire quota of \$35,000 for Hobart College's million dollar Centennial Fund. At the largest and most enthusiastic dinner ever held in Chicago, which took place at the Chicago University Club on January 30th, the Hobart Alumni of Chicago and Illinois made their pledges to the Centennial Fund, and promised once they had raised their quota to raise as much more as they possibly could. A campaign for subscriptions from non-Hobart givers has not yet commenced, as the Hobart Alumni wish to show outsiders what they themselves could do.

A number of clergymen, graduates of Hobart, were members of the committee who successfully engineered the dinner. The members of the Committee are: Louis R. Wasey, Chairman; Rev. N. O. Hutton,

Rev. G. A. MacWhorter, Mr. F. S. Oliver, Dr. C. H. Searle, Mr. Perry M. Shepard, Mr. J. K. Taylor, and Rev. W. O. Waters. Other clergymen present were Rev. E. J. Randall, Secretary of the Diocese of Chicago; Rev. H. D. MacWhorter, Rev. C. A. Cummings, Rev. N. B. Quaig, Rev. Raynor A. Haron and Rev. L. B. Hastings. The campaign in Syracuse is to start soon, the Rev. P. T. Fenn being a member of the Committee. The Rev. Alexander Mann is Chairman of the campaign which will be held soon in New England. The campaign in Elmira is now under way with the Rev. Lewis E. Ward as Chairman.

On February 15th the Campaign in the South opens with Professor J. N. Frierson, Dean of the Law School of the University of South Carolina, as Chairman.

As a result of the efforts of Hobart's President, Rev. Murray Bartlett, and her Chancellor, Bishop Brent, in bringing Hobart to the attention of Church men and women, many subscriptions to the Centennial Fund are being received.

### Fire at St. Mark's Parish, Oconto, Wisconsin

A fire broke out in the rectory of St. Mark's Parish, Oconto, Wisconsin, while the rector was at Evensong. An hour before the rector and the Bishop, who was on his annual visitation, were comfortably sitting in the room that burned.

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## Is Yours a Home?

By Rev. James P. DeWolfe

The community in which I live was startled not long ago, when it awoke one morning and heard that one of the most popular boys of the high school and from one of the influential families in town, was in jail. He had been arrested after an investigation made by the authorities. It was manifest that he was a leader of a group of boys who had been guilty, it was discovered, of a number of hold-ups and petty thefts about the town. The boy was released on bond furnished by his father, and permitted to go home. But the worst of the story is yet to come. That morning the paper came out in large headlines on the first page—gave the boy's name and the details of the crime. After reading the paper the boy, unable to stand the shame and disgrace he must meet, went upstairs and killed himself.

This is only one illustration of many that might be given. For such things have happened and are happening all over our country. Our children implicated in all sorts of hold-ups and incriminations.

After a confession made by a little girl to her mother, which started an investigation in one of the public schools of the city, it was discovered that a number of boys and girls from the ages of nine to fourteen years, were implicated in an immoral condition which may not be printed here. The investigation was carried further and it was found that the condition existed in several schools in town. And one of the tragical things about the whole affair was that children representative of families of repute, were in the majority. Is it any wonder with such conditions prevalent, that one hears on all sides—What is wrong with our children?

Aside from the major offences, which do exist in large numbers, there are the common characteristics of a majority of our children; they have a restless and impatient disposition, a fastness of living, a craving for pleasures, a laxity and looseness in conversation, a lack of reverence for sacred things, and a desire which is almost a passion, to spend money and indulge in luxuries.

If this condition does exist—What does it mean? It means that here is a great army of boys and girls marching on into manhood and womanhood, unprepared, unqualified, and unfit to cope with the problems and difficulties of American life that will confront them. It means that American citizenship and leadership is at stake; that American ideals and traditions will be placed upon a shaky and unsure foundation.

But one may say, "Is not this an exaggerated and pessimistic view to take of our children?" "No!" we answer, "the facts are before us, let us face them." But some say, "Are we not giving our children the advantage of an education that no generation before them has had?" This is true, but as Bishop Johnson said in a recent issue of the Witness—"Mere education may result in more push buttons and better carburetors, but it can no more make homes than can a furniture emporium," and may we take the liberty to

add, nor can it make American citizens. What is needed is faith, more reverence, more purity of life and thought, and more love of home. And after all when everything is said and done, the criticism is not upon our children, but upon our home life and the home atmosphere of our nation. What is needed is more homes, and less houses and lodging places.

### The Newspaper and The Movie

The newspapers today, in a great many cases, are a contaminating influence for the children. They print in detail the crimes and evils that exist. Attractively they work up such a scandal as the Stillman affair. "Fatty" Arbuckle's case is given a most prominent place in the daily, with glaring headlines that force the attention of all. Our children read such foul stuff, and contaminate their growing minds with the poison. And that is not all, another influence which is more attractive to the children and has greater influence—is the screen. What a great power it could be for the education and enlightenment of our children, but what a curse it is in so many cases. The common theme of the picture play today is wound around sexual difficulties. The unfaithful husband and the frivolous and immoral wife take the center of the stage. The alluring and magnetic influence of the vamp, as well as the cunning and craftiness of the thug and thief are shown in detail. The children flock to the shows. They sit in awe and amazement during the picture. They feed on the unworthy stuff. It becomes a part of their life, and a matter of their daily conversation. Some children have become so well trained that they may sit through a complex sexual play, and seem to understand the details, and to take the whole thing in a matter of fact way, that would astonish some adult minds.

Who is to blame for all this? You say

the newspaper publishers and the film companies. Yes, to a certain extent. But unless the demand for such things were prevalent, they would not exist. It is not the child who desires the sensational in the paper. It is an adult public. It is not the child who demands sexual plays, again it is an adult public. And because of the demand, they get it. Our children go—and behold the result.

Not long ago I called at a home in my parish some time after the dinner hour. To my surprise I found the family seated at the table with the remains of the dinner still there, the dirty plates and cold victuals and traces of chocolate pie on the mouths of the younger children. There were two boys and a girl under fifteen and an older girl in her teens. The mother was at the head of the table reading aloud to the children, out of the daily paper. It was evidently something very interesting to them, for their eyes were fastened on her in attentiveness, and their mouths were aghast with interest. I found that she was just finishing the latest court proceedings, in all its filthy detail, of the Arbuckle trial. I was not greatly surprised when the next week I saw the older

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daughter of that household, in a group of seven or eight boys and girls of the high school standing on one of the street corners, discussing the merits and demerits of the Arbuckle case. The child is not always to blame—very often it may be traced directly to the home. For when the home gives sanction, what else may be expected? A majority of mothers probably are not so unwise as this one—but such things as the Arbuckle case, and like scandals, are often made the subject of daily conversation in the family circle. And more often than not, the children enter into such discussion knowingly—for they do know, and intelligently—for they do read.

"This is a materialistic generation of children," cry some. And if that is true the fundamentals of our national life and welfare are disturbed. For countries, states, and nations are not built upon a materialistic conception, nor upon materialistic ideas—but upon deeds heroic, faith, love and "man's humanity to man." Where may the child learn faith more than at the mother's knee; where the power of love more than in the home? But today if a son wishes to go in for a work that requires materialistic sacrifice for the good of humanity and country—"No!" says the father, "Be a great man." "No!" echoes the mother, "We want you to do something worth while." And greatness and "worthwhileness" are generally in our modern American home connected directly with wealth and materialistic advancement and success. The son receiving such training plans a life's work which will make him great in the eyes of his father and mother and the world. With the vision of the dollar before him continually he plans out his intellectual career with the idea of developing himself to be a great man of wealth some day.

I have noticed that in a number of homes the family budget is discussed before the children. Financial difficulties and financial dealings are constantly talked over and argued. The children get this all through their young lives, and because of the important place such conversation has in the home, they go out into the world with the idea that this should be the important thing all through their lives. A child that gets money talk for breakfast, dinner, and supper, is very apt to continue to put money as the foremost principle of his life. No wonder it is work, hard work, for the Church to try to get the child to see the hope, the reality, the truth—of seeking the Kingdom of God FIRST. If the children have a materialistic conception of life, whose fault is it? The answer is obvious.

#### Need of Example

If the mother and father would see and realize that the most valuable work they could do for their children and the world about them—is to make a home, our problem with the children would be greatly solved. For it is even said that these children are not home loving children. If our children are not home loving children, behold the whole of our national life is shaken. If they are not home loving it is time that the parents were making the home attractive, and worth while so the child will want to be in it and love it. It

is most evident that what is needed for our children is the strong and lasting influence of a real home atmosphere. The child should be in the home a majority of evenings. And let it be said, that the father and mother should be there also. The influence of the fireside, where the father and mother are gathered round with all the family and good things to read and good music, has still the power it always had. Education cannot take its place, it has its part, but it is no substitute. Social evenings with friends, even the Church cannot take its place. It is the atmosphere and training of home, where the sympathy and love and care of the mother is manifest, where the strength and devotion of the father is an example, that generates and makes wholesome men and women, that develops real Americans, and that trains good Churchmen. It is this—THE HOME with the mother, the father and the children constantly in it that is the surest way to obliterate the unfortunate tendencies that our children are said to have.

## Dogmatism and Its Dangers

By A. Manby Lloyd.

Dr. Major's reply to the charge of heresy, which was recently brought against him by the Rev. Mr. Douglas (reported in The Witness of February 4th), has been published. Its title is "A Resurrection of Relics. A Modern Churchman's Defense in a Recent Charge of Heresy."

Dr. Major, in a preface, points out that the Bishop of Oxford, in the interests of peace, suggested that he should communicate with Mr. Douglas (the accuser), in the hope that he would withdraw the charge.

"I felt unable to have any communication with my accuser," says Dr. Major, "not because I bore him the slightest ill-will, for I have no doubt that he was guided in his action entirely by his admiration for traditional theology and his desire to see no departure from it in the official teaching of the Church of England, but because I felt that any communication with him might lay me open to the charge either of recantation or of prevarication, as it did in the case of Dr. Henson before his consecration to the See of Hereford."

#### Bishop's Decision.

"Most unwillingly, therefore, the Bishop had to let things take their course and selected as his advisers those whose reputation for learning and orthodoxy entitled them to the respect of all parties in the Church."

"The question raised by the accusation of heresy and its dismissal, although it may seem unworthy of serious attention by secularists and sceptics, is yet of importance to members of the Church of England and to students of Church history; it demonstrates, I believe, the danger of excessive dogmatism on the part of Church authorities."

The Church authorities we believe to have been right when they taught the faithful to say, 'I look for the resurrection of the dead and the life of the world to come,' but they were wrong when they insisted on the resurrection of the flesh

as a preliminary to entrance upon that future life in other worlds.

#### Warning to the Church.

"The Church was right in insisting on the fact of the resurrection of the dead. She was wrong in insisting upon a particular mode of that resurrection. Herein is contained a timely and profitable warning to the Church in reference to other matters of Christian doctrine which are vexing the minds of faithful and thoughtful Christians."

"The doctrine of the incarnation, the doctrine of Christ's resurrection and ascension, the doctrine of eternal judgment, and the second advent—all are doctrines where the Church of England will do well to make the clearest distinction possible between fact and mode."

The Bishop's decision he regards as indicating that the Church of England today no longer insists on the primitive and mediaeval belief that the corpse laid in the grave will rise again at the last day.

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and daughters of this historic Church of  
Christ, we must rise to our great spiritual  
opportunity. We must all of us, laity and  
clergy alike, bear our witness as never  
before, for the Living God, the one only  
Saviour of men, coming down out of  
Heaven to give us life and strength in  
body, mind and spirit. We must give the  
people of this land the full help and truth  
that Jesus Christ has to give them. We  
must shepherd lovingly back into the fold  
of the Church and under its wise guiding  
influence that real spiritual faith and fer-  
vor, that seeking after God so real, but  
so sadly lacking in balance, in wisdom,  
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