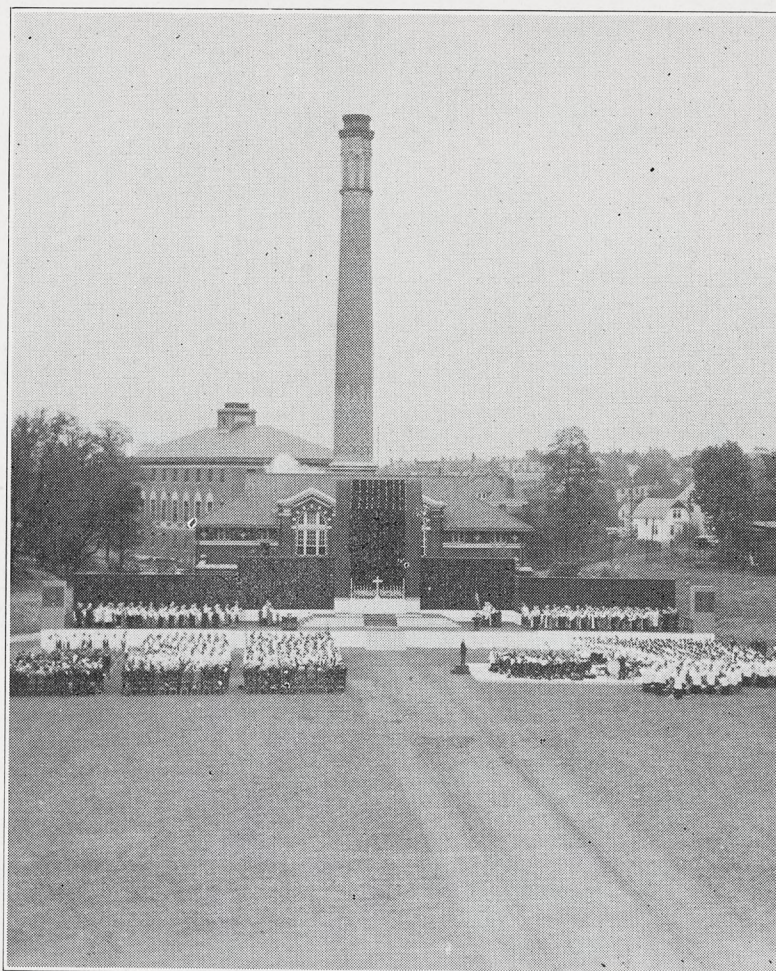


October 14, 1937
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THE WITNESS



THE OPENING CONVENTION SERVICE
The Massed Choirs Before Outdoor Altar

2ND GENERAL CONVENTION NUMBER



HELPLESS NOW

But these, and millions of other children in China are growing up. The next generation in that country of 400,000,000 will do much to determine the course of our civilization. The Gospel of Christ is as essential for them as it is for us.

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THE CONVENTION SERMON

By
EDWARD L. PARSONS
The Bishop of California

THE entire concern of the Church is with God who loves. It has no other business. In worship, in service, in missionary endeavor, being true to its purpose it seeks only to flood the world with God. It is not an ethical society existing to make men respectable. It is not a society of reformers setting out to clean up the evils of the social order. It is not a school of theology bent upon making men accept what it counts as truth. It is not an institution seeking power and influence through the world. All these things may come as aspects and sometimes distortions of its task. But its task is God. It is a free fellowship of those who have found God through Christ and, hearts bursting with eternal love, stretch out their hands to bring others into that fellowship. The danger to the life of the Church is now as always in the blurring of its real mission by concern for those special things. As long as the Church is ready to sacrifice through love that men may know God, it is saved. Salvation takes no account of numbers or wealth or power. It takes account only of man's relation to God. "He that loses his life saves it," says Christ of the individual; and it is as true of the Church.

The man who loves and is really trying to reconcile men to God lays aside his prejudices, makes nothing of race and nation if it interfere with the out-pouring of God's love, tries to think as God thinks of all men as his children, whether they be great industrialists or political dictators, whether they lead a Labor Union or a Liberty League, whether they are what our papers so charmingly call socialities or merely people who ride in street cars with bundles under their arms. It means the big mindedness of God;

the readiness to stand by unpopular causes, the willingness to be misunderstood. It means,—well, what shall I say,—It means that kind of big generous, utterly human, utterly divine spirit which is like God, nay, which is the indwelling of God Himself. It is that which we must keep fresh in the Church; it is that and not

the interest of the institution which is the test of our ministry. When the supposed interests of the Church as an institution drive men away from God instead of bringing them nearer to him, it is time to stop and think and pray for the mind of Christ. I cannot find in the Gospels that Jesus ever said anything about the interests of the Church. He did say everything about those of the children of God.

THE first aspect of the Church's work is with missions. Recent years have brought great changes in this field of work. We cannot dodge them. Our missionary work must be adjusted to them; and it can be only if we keep perpetually fresh before us what it is we are trying to do. To extend the Anglican Communion or the Protestant Episcopal Church in China is the immediate means and method which God has put into our hands for our ministry there; but our ministry is to reconcile China and Chinese men and women to God through Jesus Christ. We will give them the best

we can; but we will give in utter self-sacrificing love, knowing the task is long, knowing our limitations both culturally and religiously, knowing that we must build on such knowledge of God as man may have, and ready to surrender our ways, our special interests if only we can help to make God live in China. We have to be as big-minded and as large hearted as God. We have to



THE CONVENTION PREACHER

be as Jeremy Taylor said, "Ready to do the work of men after the manner of God." We believe that we have special treasures in our own interpretation of Christ. We have to give them freely but give them with the knowledge that what seems to us so precious may seem of inconsiderable value to others, equally Christ's, equally learned, equally loving. When we plan our share, and it is a very small one, of the mighty work of love, let us make our plans with wisdom, with economy of money and of time; but let us be prodigal of spiritual power, of prayer, of faith. Above all let us never in our planning, in our campaigns with our slogans and our skilled technique, lose sight of what it is we are seeking. Such loss of sight is easy. I am not proposing that we cast out our machinery but that we never let it divert our thought from the purpose of it all. We get clogged with material things. We think campaigns will bring Christ to men. There is always the terrible danger that they will end like the great crusade. We may capture Jerusalem but forget the Master. Our painful effort must not go to raising money for missions, but, if I may play on words, to raising men for God.

THE second significant aspect of the Church's mission is the social order in which we live. There is not much chance of touching the men and women and children fighting for their very bread in the Kentucky coal fields with the message that God is love; nor to help the migratory worker ranging up and down our California valleys in his rickety car with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world), there is not much chance to raise him up to God. Shall we say to him: Read your Bible, pray, have your quiet time? Go and try it in the burning sun baked valley, with bad water, no sanitation, a thousand quarreling children, no shelter, no privacy, and the hourly dread of being let out. Go try it. You will never again say that Christ has no concern with the social order.

The Oxford Conference on Life and Work brought vividly before the Churches the extent and nature of this social responsibility. Let me speak of two phases of it, both concerned with the significance of the two greatest movements which the Christian Church has to face in the world today. One is the movement toward the totalitarian state. We can see clearly enough that the Christian faith and practice of freedom and fellowship and love stands irrevocably opposed to such a conception of the state. None of us needs to argue that in an American gathering. What we do not always see is that in America as in all the great democracies there are subtle influences leading us towards state worship. Men must always have some ultimate test to which they may appeal for the safeguarding of the validity of their social standards. In the increasing and sad secularization of the modern world where God has gone so far from the life of many the easiest arbiter is the state.

Uncle Sam is the only God whom many Americans know. The Constitution is their only Bible although

their knowledge of it may be as vague as is that of many Christians of the Bible. A narrow and intolerant patriotism, a hatred of minorities, a complete readiness to use force and deny civil rights . . . there is plenty and more than plenty of such in American Life today. But the Church's mission is to bring men to God, not to Uncle Sam. It is to reconcile these turbulent and force-loving people to God who is love.

The Church lifts the banner of the Cross, proclaims the utter supremacy of love and dedicates you and me to the ministry of reconciliation. We may not win today but we have no doubts. We know that God rules and God is love.

An altogether different task faces us in the other tremendous movement which marks the world of today,—the rise of the under-privileged classes. This is no mere transient affair such as Fascism or Naziism. It is born of the Gospel of Christ. It is the fruit of his service to mankind. That it has often gone far astray from him and in Russia denied him altogether; that it often develops class warfare; that it is guided again and again by what seems demoniac hate; that here in America it brings unrest and bitterness, strikes, and lockouts, and is met by force and spy systems and denial of civil liberties, must not blind us to the fundamental fact, that the Kingdom of God is a free fellowship of the children of God and that in it every child of God has worth which transcends any economic order. He is not a mere cog in a great industrial machine; his labor a mere commodity. In the vision of God riches and power count nothing as against the family life of the brothers in Christ. The slave, in St. Paul's phrase, becomes a brother beloved.

IT IS not the business of the Church, I am sure every hearer of my words would agree, to espouse any specific economic theory, nor identify the Gospel with any specific social legislation; but it is the business of the Church, and of the Christian who is part of the Church, to appraise all social and economic theory in the light of its effect upon the individual. When then we see these world-wide movements of the masses, what are we Christians to do about it? We shall not reconcile them to God nor save the world if we live in fear for our wealth or social position. We shall not say "these people must be curbed and disciplined, or put in their places", these people who as Uncle Nathan says in Drinkwater's play, "have no places!" We shall look out upon this seething world and remember the Master's words "The meek,—that is the downtrodden and underprivileged—shall inherit the earth." "He hath exalted the humble and the meek" will take on new meaning for us. We shall see the spirit of the Lord working, striving, bringing unrest in order that the least of these his brethren may find abundant life and the way open to come nearer to Him. We shall hear the call to intelligent sympathy and understanding, and above all we shall wake to the fact that it is our responsibility as Christians to carry the spirit and meaning of the Gospel into every phase of the problems which beset us today. The Church in its corporate capacity stands helpless to make that great new world of the

Kingdom of God unless the men who carry the administrative burdens of society understand and purpose to shape their course by the way of Christ. Oxford may give us inspiration and guidance. Pulpits may echo its words. We in General Convention may properly make clear to our own people the points at which Christ and the world come into conflict. But resolutions will not stop war. Only wise and Christian statesmanship can do it. Sermons will not free the children enslaved in factories. Only men and women with Christian purpose, with Christian love, though they may not think of it as Christian, can do it. This is Christian realism; for realism means marrying the ideal to the actual. It means ideals that grip. And these men and women must do it. We cannot wait for God to come in spectacular power. He has never worked that way. The early Christians waited for the kingdom and it did not come. They tackled their ordinary work with the mind of Christ and the Kingdom dawned.

THIS witness of love is obscured, distorted and sometimes utterly blotted out by the divisions of Christian people. We would reconcile men to God and

we are not reconciled with one another. Christians cannot ignore the call to unity. It is the most difficult of all our tasks and the most fundamental. Bring Christians together in the task of reconciling love and their unity in Christ overshadows all the differences. But that unity must be made effective, visible. Strategy, tactics, economy, every practical consideration in the warfare of the Church Militant insists upon it. But none of these is the ultimate reason for the corporate union of Christ's Church. The reason is Christ. The reason is that whenever the supreme motive of his followers is really the motive of reconciling love, anything but unity is a mockery of the Christian faith. But unity is not a matter of negotiations of theologians alone, nor the adjustment of methods of government. Unity must begin with me. If I really care to reconcile the world to Him in Christ I shall want to work with my Christian neighbor. I shall find every possible way of unity with him, to help to bring Christ into the world.

This is not the complete Convention Sermon but a presentation of what the editors consider its most significant passages.—Editor's Note.

BISHOP MITCHELL CALLS FOR REFORM

A RINGING call for reform in the affairs of the Church was sounded by Bishop Walter Mitchell of Arizona in a private interview to a WITNESS editor.

Reform, he declared, must start with the clergy themselves. "It is an indisputable fact," he said, "that most bishops and the rectors of the larger parishes enjoy salaries which provide all the necessities and many of the luxuries while there are other clergy, frequently with larger families, who can hardly pay for the bare necessities of life. In addition there are the unemployed clergy. The failure to do something about this situation can only be called disgraceful." He gave it as his opinion that laymen and laywomen could not effectively be appealed to for sacrificial giving until there was more sacrifice on the part of the leaders.

Dealing with the affairs of the National Council and the questions of reorganization now before General Convention, Bishop Mitchell said that it was impossible for a Council, meeting but four times a year, to manage such a large work effectively. The General Convention should select a leader and then let him lead, "hedging him about with such restrictions as would enable us to depose him if we thought that necessary, and with the National Council there to turn to for council and advice."

Dealing more concretely with the affairs of the National headquarters, Bishop Mitchell said that the commission's report recommending that changes be left to the Council itself smacked of bureaucracy. In his opinion the national organization had lost the confidence of the Church, undeservedly so but nevertheless reforms must be made if confidence is to be reestablished. He then offered definite proposals. First, that there should be retrenchment at "281," with three de-

partments, "one of missions, one of promotion and one of finance, lumping the departments of foreign missions, domestic missions, religious education and social service in the former; the field and publicity departments united in a promotion department, leaving the finance department as it is, with an executive secretary over each, responsible to the Presiding Bishop."

The department of religious education, he declared, has not justified what it has cost and he was disposed to believe that the work now done from New York might be more effectively done if divided among the provinces. What he said of religious education he felt to be even more true of social service, "for that department has been almost emasculated already." The field department and the publicity department should be coordinated under the direction of one man, with Mr.



SCENE AT OPENING SERVICE
Bishops Creighton, Thomas, Mitchell and Helfenstein

Lewis B. Franklin, as treasurer and head of the finance department, freed from responsibilities which he now has, in order that he may devote his full time to the work he does so well.

"A drastic reorganization is in order," he declared, "and to effect it, as a rule, it has generally been found necessary to bring in new men, fresh from the people and not committed to the old regime. This would apply to our own headquarters. It is here, in our Church, that we fail so lamentably. We are so tender of persons that, time and again, we refuse to do what we know perfectly well we ought to do, rather than run the risk of hurting the feelings of some individual, either by changing his work or by appointing another in his place. Frequently in the end we succeed in hurting his feelings more deeply as well as injuring the work."

Bishop Mitchell then said that it was generally agreed now that a mistake was made in creating the office of President of the National Council and that steps doubtless would be taken at this Convention to correct it. However, if the present incumbent (Bishop Cook of Delaware) "had fallen in love with his job the chances are that we would not eliminate it for fear of hurting his feelings, even though we were just as certain that the job should be eliminated. Fortunately the Bishop of Delaware was among the first to see the mistake and is as anxious as any of us to see the position abolished." He then pointed out that Bishop Bartlett, executive secretary of domestic missions, had announced his intention of giving up that position in order to devote his full time to the district of Idaho. "It is a wise move," said Bishop Mitchell. "Idaho is entitled to his full time, and this removes the question of one person in the matter of a radical reorganization."

He then paid a glowing tribute to the life-long service of Dr. John W. Wood as executive secretary of foreign missions. "It has been my conviction for several years that his services are not being used to the best advantage. During these long years he has made many trips to the foreign fields. I suspect it would surprise us all to know what a large amount of money it cost to make all those trips. On every hand we hear the cry from interested lay people, 'Why can we not

know more about the work?' One of the strong arguments for a return to a carefully supervised, limited policy of special appeals is that thereby the man in the pew would again be able to get first hand information. I am convinced that if the present secretary of foreign missions were made a sort of advisor, both to the headquarters and to the Church at large, he would be worth vastly more to the cause of missions. He has a great store of information about the work which no other living person in the Church has, but as long as he is charged with the responsibility of the executive work he will never be able to make that information, procured at considerable cost, available to the Church. On the other hand, if he were given an office and a secretary and it became his responsibility to reduce that fund of information to writing, it would become available to the Church. Moreover, he would be able to answer the call to conduct conferences, make missionary addresses and carry on educational work throughout the Church."

Bishop Mitchell concluded his address by declaring that "Reform from top to bottom is required, beginning with ourselves but not stopping until we shall have given to the Church a national organization which will deserve to command the loyalty and support of the whole membership."

A Few Highlights

By

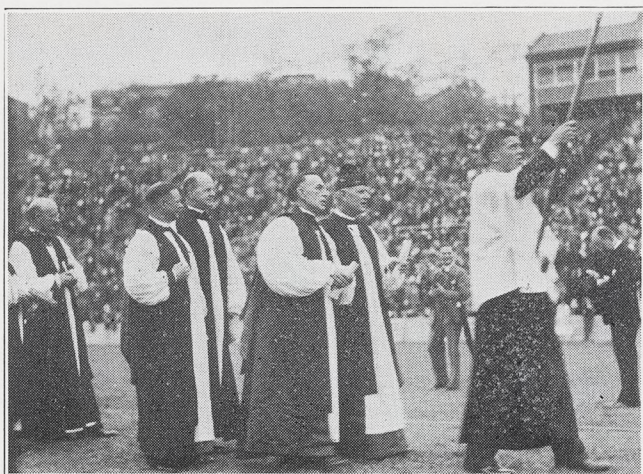
WILLIAM B. SPOFFORD

A JOINT committee of fifteen, called the committee on national and international problems, has been created to which has been referred all motions, resolutions and memorials relating to world peace, industrial and economic questions, law and order and other national and international questions. It consists of five bishops, five clergymen and five laymen. They are to report before the close of Convention.

Bishop Sterrett of Bethlehem introduced a resolution expressing the approval of the Convention of the appeal made by President Roosevelt on October 5th that peace-loving nations "return to the reign of law and regard for humanity, and to stem the tide of lawless slaughter of innocents which threatens the peace of the world and the welfare of every nation."

The Archbishop of Montreal and primate of the Church of England in Canada sounds very awe-inspiring. The man to carry the title is Bishop Owen, as genial an individual as one could meet. He is an honored visitor at the Convention—incidentally visiting his attractive daughter, who is the secretary of the Church Mission of Help for the diocese of Southern Ohio.

Bishop Parsons, referred to now as the president of the Church League for Industrial Democracy by the press, rather than as the Bishop of California, has gone on record as favoring full cooperation with the League of Nations in cracking down on Japan, "just as far as the League is willing to go." He also has expressed "thorough sympathy" with the Loyalists in Spain, and



NEW BISHOPS IN PROCESSION

Bishops Essex, Beal, Lawrence, Atwill and Fenner

condemnation of fascism both in Germany and Italy. "The United States," he told the press in an interview, "should be the bulwark against the spread of fascism."

Incidentally, and quite as an aside, one of these days I think I shall write an article giving advice to reactionaries. There is nobody more aware of the impotence of the C.L.I.D. than I am. Yet thanks to vigorous opponents it has been inflated to such proportions that there is real danger that we will steal the show. Three meetings have been held as these paragraphs are written, with five hundred people jammed into a hall that seats 350, and with several hundred turned away each day.

The Bishop Coadjutor of Kansas, Goodrich Fenner, seems to find it difficult to adjust himself to his new position. I found him wandering around the House of Deputies and had to remind him that he was now a Bishop. Understandable, since he was consecrated just a week before this Cincinnati show got under way.

Newspapers are giving plenty of space to the Convention, with the press room, in charge of the Rev. Jack Irwin with his coat off, jammed with genial reporters waiting for something to break. But the P.E.C.U.S.A. hasn't all the headlines. The R. C.'s picked our first week to consecrate a bishop in the city, bringing in their dignitaries in order to show the folks that we are not the whole of it.

Bishop Freeman of Washington, in a statement to the press, declared that most problems which confront the Church have become secondary to vital questions of international relations and economics. Marriage and divorce for instance, so much the concern of this Convention, "is not so important when we have civil war in America with partisans in labor disputes shooting each other down." A "Here, Here," from this corner.

About a thousand people lined up the opening night of the Convention to shake hands with Presiding Bishop Perry, Host-Bishop Henry Hobson and Mrs. Hobson, and John J. Rowe, chairman of the Convention committee and Mrs. Rowe. The party was at Cincinnati's Art Museum.

Maybe we will have a ball game. I have advocated one for years, and finally have a Bishop on my side. Texas' Bishop Quin has officially announced that the House of Bishops will take on the House of Deputies in a game, and Cincinnati's Powel Crosley, owner of the Cincinnati Reds, has offered his ball park for the game. Quin (and this Bishop stuff is out while it is baseball talk) says he has a screwball that will stand the deputies on their ears. Why anyone should boast of a screwball after what has happened to Hubbell is difficult to understand. Anyhow while that first game of the world series was tied up at one all, Screwballer Quin of the House of Bishops, announced to the press that, given Hank Sherrill of Massachusetts as a battery mate, he would take on the best the Deputies had to offer. I might add that the House of Bishops did NOT adjourn to listen in on the world series. But I am told

a lot of them were late on the opening day. I was with several of them—all Giant fans. They answered the roll call after that seven run Yankee sixth.

Well, maybe next week we can report a ball game. Screwballer Quin serving them up, Hank Sherrill behind the plate and Billy Remington on first. And if they will let me be the master-minding manager, I think we can take over the Deputies.

Events and People

By

DEAN JOHN DAY

THE distinguished lay delegate from the diocese of Virginia referred to the Hon. J. Randolph Anderson from the diocese of Georgia as from the diocese of Atlanta. Mr. Randolph said he was like the Georgia legislator who would rather be a fiddler on the coast of Georgia than a harpist in the kingdom of heaven.

The Rev. Irving Rouillard, clerical delegate from the diocese of Albany, tells us that his home city, Saratoga, N. Y., is the Educational, Recreational (recreation he explains, includes horse racing and betting on the ponies) and the Balneological center of the United States.

The Rev. A. L. Kinsolving, clerical delegate from Massachusetts was congratulated by a friend from Cuba, upon his recent marriage, by a "That's the best job you ever did." "Amen," replied the rector of Trinity Church, Boston, with deep reverence.

Overheard in passing one of the local "movie houses" where "Souls at Sea" is being filmed: "The movie people would have that show on during the meetings of the General Convention. I wonder which house is more at sea."

The roll call of the house of deputies revealed the significant fact that all the clerical delegates from the dioceses of Massachusetts, New York, Ohio, Pittsburgh, Southern Ohio and Virginia have their theology doctored.

The Hon. J. Randolph Anderson, in giving instructions as the chairman of the committee on the dispatch of business in the house of deputies remarked, "Now the house of deputies will not touch the Canon on Divine Grace until the Bishops have dressed it up. And as to this matter of the Presiding Bishop's status, the House of Bishops cannot handle this in a cold-blooded fashion like the House of Deputies."

The Mayor of Cincinnati, in his address of welcome to the joint session of both houses told them that while Episcopalians were in the city "the progress of the law would be suited to Episcopalian hesitation." He also said that thousands of people motor hundreds of miles to see the new union terminal. He hoped that the transient beatitude of the presence of so many churchmen would bring a permanent result to the city.

While Norman Thomas was talking at the C.L.I.D. Meeting one of the clergy kept saying audibly "blah, blah" and finally removed himself when he realized that others wished to listen. A lay delegate was overheard saying after the questions, "I feel as though I had received a religious horse whipping."

WOMAN'S AUXILIARY THANK OFFERING IS \$861,030.82

By ELEANOR H. WILSON

Roll call for delegations from far and near, installation of officers, reports of members of the National Executive Board, and resolutions occupied the first session on Wednesday afternoon of the Triennial Meeting of the Woman's Auxiliary. There were 417 registered delegates, a record attendance for the opening meeting. These represent 89 dioceses and Missions of the Church from all parts of this country and from such distant places as Hankow, Tokyo, Anking, Honolulu, the Philippines and Alaska. More are expected at subsequent meetings.

Mrs. Edward A. Stebbins, Rochester, N. Y., and Mrs. Harold E. Woodward, St. Louis, were installed Presiding Officer and Assistant Presiding Officer, respectively. Miss Elizabeth Matthews welcomed the visitors to Cincinnati. Mrs. Daniel T. Huntington, who comes from the most distant branch of the Auxiliary, Anking, China, responded. Miss Grace Lindley, executive secretary of the National Board, gave a comprehensive report of progress since the last Triennial and plans for the future. Among other things, she said: "The Auxiliary must review the use of the United Thank Offering. It must find ways of not only increasing the gifts of the women of the Church through that offering, but ways of enlisting the men, women and children of the Church in the Church's mission and naturally of finding means to meet the financial needs of the mission."

All resolutions presented were for reference only, without debate, to appropriate committees for possible action later. Six were presented by Miss Lindley for the executive board, one on the use of the U. T. O., two on supply work, and one each indorsing a recommendation from the Conference of Colored Church Workers on military training in church schools and on the Girls' Friendly Society. Five other resolutions were presented from the floor.

While it does not come within the province of this writer to describe the impressive opening service of General Convention, she cannot resist mentioning the significant fact that four women, the first of their sex to march in an ecclesiastical procession at a General Convention, took part in the processional at the Stadium. Elected to the National Council at the 1934 Convention they are: Mrs. James R. Cain, Miss Eva Corey, Miss Rebecca Hibbard and Miss Elizabeth Matthews. Miss Grace Lindley, as executive secretary of the Woman's



GRACE LINDLEY
The Leader of the Auxiliary

Auxiliary has been so honored previously.

The objective of all women, delegates as well as visitors, was Music Hall where early Thursday morning the United Thank Offering was presented at the Corporate Communion. Absolute silence prevailed as the throngs of women entered the great auditorium and seated themselves before the candle lit altar draped with folds of blue velvet against which blossomed masses of Easter lillies. Quietly, each woman to herself read the beautiful "Meditation" on "Fellowship in Faith and Work" on the first two pages of the "Order of Service." Then with the processional hymn, "Holy, Holy, Holy, Lord God Almighty" the choir entered followed by the missionary bishops and the Presiding Bishop, who was celebrant. A golden chalice and patten blessed and used for the first time at the Corporate Communion of Bishops and Deputies was again used at this service. They are gifts to the church from a bequest in the will of Miss Frances H. Close, New York, who, twenty years ago, left gold and silver pieces to be made into communion vessels as a gift in memory of members of her family.

The triennial program is both a conference and a convention. The convention aspect is the transaction of certain necessary business as to matters under the care of the Auxiliary. The conference side, which looms up larger than the business transactions, is the result of months of planning and consultation by the executive board. The writer has already mentioned the four principal addresses. The triennial will meet four times in twelve conference

(Continued on page 15)

COUNCIL CALLS FOR \$300,000 TO AID CHURCH IN CHINA

The conflict in China as it affects the work of the Church in the Far East received prolonged attention of the National Council meeting just before General Convention. Dr. John W. Wood, head of Foreign Missions, reported that the situation was creating many emergency expenses that the Church in America would be called upon to meet. These include the expenses involved in moving missionaries from unsafe battle areas to other places such as the Philippine Islands or the United States and their maintenance there; relief of Chinese Christians who in the manner of early Christians look to the Church in time of stress; maintenance of St. Luke's Hospital, twice evacuated since the fighting began, the normal income of which has been seriously curtailed since the beginning of hostilities although the demand for its services has never been greater. These reports were supplemented by a statement of Mr. M. P. Walker, treasurer of the American Church Mission in China, now in the United States on furlough, who was present at the meeting. The Council decided to launch an appeal to the Episcopal Church in America for a China Relief Fund of \$300,000.

Impressive evidence of the receptivity to the Christian message in mission lands was given to the Council in a brief address by the Rev. Athalicio Pithan, rector of the Church of the Redeemer, Bage, Brazil, and deputy to the fifty-second General Convention of the Episcopal Church from the diocese of Southern Brazil. Mr. Pithan, who was a member of one of the first classes to graduate from the Southern Cross School, Porto Alegre, and the Church's theological seminary there, reminded the Council that in the past ten years the Church's work in Brazil had more than doubled. This statement was emphasized by Mr. Pithan's bishop, Bishop William M. M. Thomas, who recalled that when he first visited the Japanese colonies in Brazil ten years ago there were but five missions among these people; today there are twenty-five.

Bishop Cook announced with deep regret the resignation of Bishop Warren L. Rogers of Ohio as a member of the National Council, because of ill health. The vacancy caused by this resignation will be filled by the General Convention.

LITTLE ACTION IN THE FIRST WEEK OF CONVENTION

By CHARLES D. KEAN

Controversial subjects loomed on the horizon as the General Convention finally got under way but for the most part these subjects were heard of but briefly and were assigned to places on the Calendar for an early date.

The highly controversial proposed amendment to the Marriage Canon was reported in both the House of Bishops and in the House of Deputies. In the former house it was referred to the Commission on Marriage—which prepared it—and will be introduced in the near future. In the latter house, it was assigned not to committee but to the calendar first and is scheduled to appear early next week for discussion.

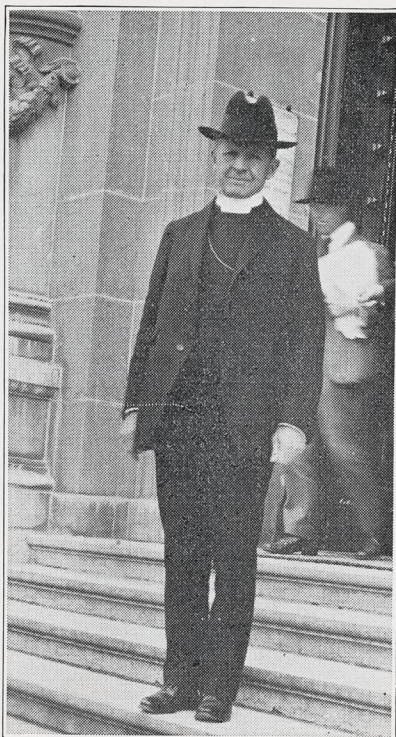
Other controversial matters have also been heard from, but for the most part these have yet to become centres of official discussion. For the most part both houses have devoted their time to hearing reports, referring matters to committees, and putting through matters which do not require much further study or deliberation. A great number of Memorials on a wide variety of subjects have been sent to the Convention, but no action has as yet been taken on these—which include such subjects as health examination before marriage, stricter canonical examination of ordinands, social security for lay workers, on removal of the name Protestant from the Church's title, on the physical examination for candidates, on the Forward Movement, and other topics reported elsewhere.

The House of Bishops accepted the report of the Committees on Confirmation (with some minor revisions), on Deaconesses, and on Aided Dioceses and Missionary Districts. The Bishops voted to change the title of Bishop Cook's committee, the last, to the Commission on Appropriations for the Domestic Field. The House of Deputies has deliberated on several matters, including the Marriage Canon, but without any action.

Two distinguished visitors, the Rt. Rev. V. S. Azariah, Bishop of Dornakal, and the Most Rev. Derwyn T. Owen, Archbishop of Toronto, and Primate of Canada, have been received by the Convention.

The two Houses met in joint session, together with the women's auxiliary, on the second afternoon to receive their guests and to hear an address of welcome by the Mayor of Cincinnati. Following these addresses the whole meeting was turned over to reports on the two ecumenical conferences of last summer. Bishop Perry presided.

The Oxford Conference was described by Bishop Stevens of Los



BISHOP PERRY
Presides over the Bishops

Angeles, who praised the contribution to the ecumenical movement of the late Charles Henry Brent. He said "The Church Must Be the Church" was the watchword of Oxford. Bishop Oldham of Albany urged the carrying of the Oxford spirit into effect in action, and gave a fiery appeal for concrete development. Mrs. Harper Sibley, of Rochester, discussed the economics report of that conference, in which she indicted both capitalism and communism on four counts each.

The Edinburgh conference was reported by Clifford Morehouse of Milwaukee, Dr. Howard Chandler Robbins of the General Theological Seminary and Bishop George Craig Stewart of Chicago. Mr. Morehouse said that the consecration of a Roman Catholic Bishop in Cincinnati the same day bore witness to the need for the Faith and Order approach. Dr. Robbins discussed the advance of Edinburgh over Lausanne, describing the former as a mere beginning. The first conference was a call to unity, he said, the second an affirmation of existing unity. Bishop Stewart concluded the joint session by describing the need for further work while recognizing achievements already made. The afternoon closed with the use of the closing service of the Edinburgh conference.

Friday was spent also in joint session—this time hearing the report of the work of the National Council. The report was made in the light of contemplated reorganization, one of the big subjects for consideration next week.

A COMMISSION ON NEGRO WORK ASKED BY COLORED CLERGY

An informal conference of Church workers among Colored People was held last week in Cincinnati at which the chief action was to recommend the forming of a new and official commission on Negro work. A resolution has been offered in both Houses, and interested members of the Convention are quietly lining up support for it. Outside the strictly educational and institutional work of the American Church Institute for Negroes, the Church's work by and among its several thousand Negro communicants, and its missionary work in fields where hundreds of thousands of Negroes have no Church connection, are not nationally organized or promoted. The conference therefore wants to have the Convention establish this permanent commission, composed of white and Negro members with one of the Negro priests of the Church as executive secretary. It would be the task of the commission to study and evaluate needs and make recommendations to the National Council; interpret this work to the Church at large; act as a clearing house for the problems of the race; promote interracial diocesan committees and make known instances of interracial cooperation. Information and work of this sort is greatly needed, declared the leaders of the conference. Though it is badly needed and is easily available.

Large numbers of Negro Churchmen are attending the General Convention and there is less evidence of racial discrimination than there has been at General Conventions in other cities. They have been assigned rooms in the leading hotels, which also have opened dining rooms for Convention delegates and visitors that are free from racial discrimination. Also, perhaps for the first time, there is an official delegate belonging to the Colored race, a Churchwoman who is a member of the delegation of the diocese of New Jersey to the convention of the Woman's Auxiliary.

THE WORLD COUNCIL OF CHURCHES

Bishop Stewart of Chicago has introduced a resolution endorsing the proposed World Council of Churches, under the conditions set forth by the Edinburgh Conference of this summer. The resolution directs the commission on Faith and Order to appoint one delegate and one alternate to attend the meeting next May in Holland at which a detailed plan for such a World Council will be drafted.

C. L. I. D. HOLDS CROWDED MEETINGS IN CINCINNATI

By CHARLES D. KEAN

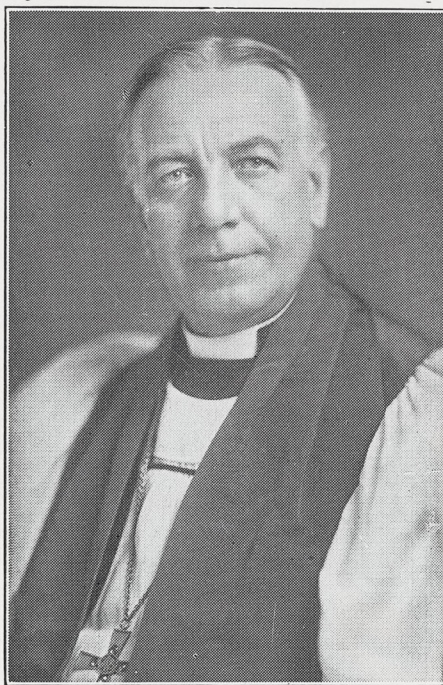
The subject of wide controversy before Convention, the Church League for Industrial Democracy, has taken a large part of the limelight during the 52nd triennial session. Criticized by several bishops and others for being permitted to appear on the convention program, its meetings have been more than crowded to capacity, with several hundred turned away each day. Norman Thomas, leader of the Socialist party, addressed the first meeting, with Bishop Brewster of Maine in the chair. The meeting on Friday, the 8th, was addressed by Sam Franklin of the Delta Co-operative Farm, with Bishop Gilbert, suffragan of New York in the chair, while the third meeting on Saturday the 9th, was addressed by Laurence Oxley of the Federal Department of Labor, with Stanley Matthews, of Cincinnati, presiding.

The House of Bishops had hardly begun its sessions when Bishop Kemmerer of Duluth, seconded by Bishop Manning, presented a resolution which would sharply delineate between official and unofficial items on the program at future conventions. The resolution was lost on a voice vote.

"The realization of the ethics of Jesus in the modern world as requiring a Socialist Society" was the theme of Mr. Thomas' address. Mr. Thomas condemned the difference between the theory and practice of the Church in every-day life—particularly in the fields of world peace, racial equality, and economic freedom. He denounced the Pope in alliance with Fascism in Spain, lynching in America, and economic slavery on the labor front.

"I repeat that I do not think that what we want from the Church," Mr. Thomas said, "if it has any valuable contribution in social affairs, is a detailed program equivalent to a party program. We want proof that the ethics of the Church are meaningful and valid. We want evidence that under this ethical inspiration Churchmen can help to mould a new social order which does not make a mockery of our hopes of plenty, peace and freedom. If the Church truly gives not only an ethical code but power for living to its adherents we want more proof of that tremendous claim by the quality of the service that the Church and churchmen render wherever justice is denied to the least of these whom the Founder of the Church called His brethren."

There was considerable discussion following the address, with most of



BISHOP FREEMAN
Wants Important Issues Faced

the questions and brief speeches indicating sympathy with Mr. Thomas' views. His address was also given prolonged applause.

The Rev. Sam Franklin, the second day, described the plight of the sharecroppers of the south, both white and Negro, and told of the efforts being made at the Delta Co-operative Farm to help solve the problem. It was a stirring address, full of human interest, based upon a frank recognition that only a fundamental change in the working of the entire economic system could correct present day evils. Organized labor, the co-operative movement and political action must all be used in bringing about these needed changes declared the speaker. His address also was followed by a question period during which many people asked the speaker about various details of farm activities. Mr. Franklin paid a glowing tribute to Church people for the help they have given the experiment, and spoke particularly of the contributions of the C.L.I.D., consisting not only of donations of money and clothing but also of a full time worker for the Farm, Miss Alice Rex, who was introduced to the meeting.

One of the high spots of the meeting was a preliminary statement by Bishop Gilbert of New York, chairman. He declared that if there had been any misunderstanding about the C. L. I. D. meetings it certainly was not the fault of the organization. The C. L. I. D., he declared, was only interested in underprivileged humanity, as Christ was, and in his judgment

(Continued on page 15)

NEWS NOTES OF THE CONVENTION IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Three cities have asked for the convention in 1940. Bishop Helfenstein is heading a movement to bring the convention to Baltimore; Bishop Quin has extended an invitation to Houston, Texas, while Bishop Maxon invites the 1940 General Convention to Memphis. The decision will be made in the closing days of the Convention.

* * *

Assessments Are All Paid

The expenses incidental to the office of the Presiding Bishop and those incurred in connection with the business of General Convention are paid from a fund for which each diocese is assessed. Raymond F. Barnes, treasurer of the Convention and for the sixth consecutive time a deputy from the diocese of Long Island, announced on the opening day that for the first time in history every diocese had paid its full quota before the opening of Convention.

* * *

Resolution Concerning Religious Communities

A resolution has been introduced which would place greater restrictions on religious orders and communities. If passed it would require each community to submit its rule and constitution to the bishop in whose diocese the mother house was located, for his approval before the order was given official Church recognition. The present canon provides that a religious community is responsible to, and under the control of, the bishop of the diocese in which the mother house is located. When an order establishes a center in another diocese its bishop has no power of supervision. The resolution therefore calls for a joint commission to study the present canon looking toward changes which will place greater restrictions upon the orders and communities of the Church.

* * *

Resolutions on Many Subjects

Many memorials and resolutions have been introduced and referred to proper committees, which will come up for discussion the second week of Convention. Among them: revision of the hymnal; one introduced by the Rev. Oscar Green of California calling for a greater equality in clergy salaries; pensions of deaconesses, introduced by the delegation from Chicago; a Connecticut proposal that work for flood relief be continued; Ohio and Erie ask authorization for the administration of communion by intinction; Kansas

calls upon the Convention to endorse resolutions of Congress looking toward world peace, also proposing an amendment to the constitution of the United States which would require a referendum before war could be declared. Virginia introduced a resolution urging the continuing of the Forward Movement; a number of resolutions have been introduced on the matter of Marriage and Divorce. Washington asks that national headquarters be moved to that city. And the name of the Church is in again through a resolution from the Philippines which calls for the dropping of the word "Protestant" from the official title. "It will help the cause of unity," the resolution states. Colorado asks that the time of meeting of General Convention be changed to spring "because the present custom of meeting in the fall interrupts parish affairs when the year's program is just getting under way." Bethlehem asks that some provision be made for the social security of lay workers of the Church, at present included neither in the federal social security act or the Church Pension Fund. The Guild of the Blessed Sacrament, located in Dunkirk, N. Y., presented a communication to the Convention urging a change of the title of the Presiding Bishop to that of Archbishop. William Montgomery Brown, once bishop of Arkansas, who was deposed for heresy, again asked for re-instatement. The Presiding Bishop announced that it was not within the province of the House to act on the request. The question of lay-readers assisting by administering the chalice in Holy Communion comes up again for discussion through the introduction of several resolutions. The district of Oklahoma has asked that it be made a diocese—a request that will doubtless be granted with cheers.

* * *

Resolution Urging Health Certificates

The Rev. Christopher Sparling of Lexington has introduced a resolution asking General Convention to recommend to state legislatures that laws be passed requiring health certificates before the issuing of marriage licenses. It would require both men and women to present certified negative reports for syphilis and gonorrhea.

* * *

A Number of Bishops Absent

There are a number of Bishops absent in the House of Bishops, most of them because of illness: Bishop Thompson of Southern Virginia; Bishop Ivins of Milwaukee; Bishop Rogers of Ohio; Bishop Carson of Haiti; Bishop Sanford of San Joaquin; Bishop Beecher of Western

Nebraska; Bishop Touret, retired; Bishop Paddock, retired; Bishop Woodcock, retired; Bishop Burton, retired; Bishop Sterley, retired; Bishop Winchester, retired. The House sent greetings to them all. Bishop Paul Jones, long absent from the House since his retirement in war days, was in his seat—and in one of the front seats reserved for the veterans. He is at present the chaplain at Antioch College, nearby.

* * *

Whitney Hale to Move to Boston

Dean Whitney Hale of Buffalo, here as a deputy from Western New York, has announced his acceptance

of the rectorship of the Church of the Advent, Boston, vacated by the untimely death of the Rev. Alfred Newbery.

* * *

Report on Aided Dioceses

Bishop Cook of Delaware presented a report to the House of Bishop for the commission on aided dioceses and missionary districts. It included a National Council recommendation that missionary districts in the United States be discontinued in order that funds might be more equitably distributed. He reported that twelve aided dioceses have ceased to ask for help from the National Coun-



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cil during the past triennium. The commission has also considered the advisability of merging a number of dioceses, a matter which doubtless will be further discussed by the Convention.

* * *

Status of the Presiding Bishop

The question of the status of the Presiding Bishop is to be discussed in the House of Bishops Monday, October 11th, and will be reported in our next number. Bishop McElwain, chairman of the commission, will then submit his report. He has already announced that in his judgment it is the most important matter to come before the Convention. He urges return to the position of the Presiding Bishop as established in 1919 when he was the executive and administrative head of the work of the Church carried on by the National Council. Whether the office will carry with it the title of Primate and Metropolitan, whether the one elected to the office will serve for life and whether he will be given a separate see, resigning his present diocese, will also be debated on Monday in the House of Bishops.

* * *

Bishop Stires Goes After Professors

Bishop Stires of Long Island denounced the destructive influence of the anti-religious attitude of college faculties in the House of Bishops and moved for a joint commission to study the problem. His resolution was referred to the committee on Christian education.

* * *

The Official Convention Program

Bishop Kemerer of Duluth introduced a resolution in the House of Bishops on the second day requiring future committees in charge of the official General Convention programs sharply to separate official and unofficial events. The motion was seconded by Bishop Manning of New York, whose protests against the

meetings of the Church League for Industrial Democracy has received such wide publicity. The motion was lost, so that unless further action is taken unofficial organizations will continue to have their meetings listed as at present in the official program of Convention.

* * *

Letter to the Spanish Hierarchy

The letter to the hierarchy of the Roman Catholic Church in Spain, printed throughout the country last week, is receiving favorable comments in the lobbies of the Convention. The statement was issued by a committee headed by Bishop Paddock, former bishop of Eastern Oregon, now retired, and was signed by over 150 leading clergymen, college presidents and editors. It is an answer to the pronouncement of the Spanish bishops in which they defended the rebellion of Franco. Among the Episcopalians to sign the statement were the Rev. Shelton Hale Bishop of New York, the Rev. Guy Emery Shieler of the Churchman; the Rev. W. Russell Bowie of New York; Professor Adelaide Case of New York; President William Eddy of Hobart; the Rev. John Gass of

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New York; Bishop Gravatt of West Virginia; the Rev. William Hooper of Hartford; Mr. Stanley Matthews of Cincinnati; the Rev. J. Howard Melish of Brooklyn; the Rev. George Paine of Boston; the Rev. Bradford Young of Brooklyn and the Rev. Eliot White of Roselle, New Jersey. The statement is a detailed analysis of the Roman Catholic pronouncement and a severe criticism of it.

* * *

The Question of Provinces

Bishop Parsons of California, as chairman of the committee on provinces, announced to the House of Bishops that a conference had been held with members of the National Council which had resulted in general agreement that provinces could be used more effectively, particularly in social service, religious education and promotion of the missionary work of the Church. Provinces would do much of the work, with national offices serving as a clearing house. It is a subject which will be debated at some length before Convention closes.

* * *

Bishop Lawrence Gets a Hand

The venerable retired bishop of Massachusetts, William Lawrence, caused the House of Bishops to forget its rule that there should be no applause. When this veteran walked into the House there was a burst of applause. He was born in 1850 and was consecrated in 1893. He addressed the House briefly on the Church Pension Fund. "The success

of the Fund," he said, "lies not in its inaugurators but in the devoted support of the whole Church. The trustees are bound to see that the Fund carries on as a system always unquestionably sound and assuring protection for the clergy and their families at retirement or death."

* * *

The Budget Is Presented

The budget for the National Council was presented to the Convention at a joint session of both Houses and the Auxiliary on Friday, the sessions lasting all day. The amount asked for, covering three years, is \$7,500,000, on a gradually increasing basis each year. The amount asked for 1938 is \$2,400,000, an increase of \$87,000 over 1937. In addition the Council hopes to launch a drive for \$300,000 for China, reported elsewhere. In presenting the report Bishop Cook, president of the Council, stated that the Council had consistently obeyed the mandate of previous General Conventions by balancing the budget each year. This brought a question from Bishop Manning. He pointed out that at the Convention of 1925 the entire debt of the Council had been wiped out, and the Church was

then placed on a pay-as-you-go basis, under which the Council was required not to allow expenditures to exceed income. "If this order of General Convention has been obeyed, will the

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officers of the Council please explain why there is now a debt of over \$700,000?" The question was not satisfactorily answered, the Presiding Bishop merely saying that since Bishop Manning was a member of the Council part of that time he would know, had he been more faithful in attending meetings. Bishop Freeman of Washington, Bishop Stewart of Chicago, Bishop Darst of East Carolina, Bishop Reinheimer of Rochester, Miss Elizabeth Matthews of Southern Ohio, were among those who expressed themselves strongly in favor of adopting the budget as recommended. There were however a number of questions raised from the floor. A layman said it would be difficult to urge people to give \$86,000 more this coming year, in addition to \$300,000 for China, when practically the entire increase is to go to work done at national headquarters, with but \$786 out of the \$86,000 going into the field. Mr. Franklin, treasurer of the Council, answered this objection by saying that there were many elements in the overhead expenses of the National Council which were really missionary. The Rev. R. A. Simmonds, Oregon, said, "The question of this increase is a serious matter. We shall return to our parishes to meet critical questions. We find as a matter of fact that the Budget has been increased by the exact amount that the overhead has been increased. How can we answer that criticism?" The question of salary increases at national headquarters was also raised by several deputies. The budget has now been placed in the hands of a budget committee and will be reported to the Convention the second week. It is generally felt that the budget as recommended by the Coun-

cil will be adopted, with possibly minor changes, and that in addition the special drive for \$300,000 for China will be approved.

* * *

Resignations Are Accepted

The following resignations have been accepted by the House of Bishops: Bishop Roots from Hankow; Bishop Graves from Shanghai; Bishop McCormick from Western Michigan; Bishop Matthews from New Jersey; Bishop Saphore from Arkansas; Bishop Jett from Southwestern Virginia; Bishop Babcock from Massachusetts.

* * *

Want the Sermon on the Air

The House of Deputies passed a resolution urging that arrangements be made to have Bishop Parsons preach his opening sermon over the radio.

* * *

The Official Convention Program

Mr. Samuel Huston of Pennsylvania, in the name of the entire Pennsylvania delegation, submitted a resolution opposing official notices of

unofficial events from being printed in the Convention Program in the future. A similar motion had been defeated in the House of Bishops the previous day. It was generally understood to be directed against the listing of the meetings of the C. L. I. D. The resolution was referred to a committee by the president of the House of Deputies. A motion was then made to take it from the committee at once for immediate action. This motion was lost.

* * *

Lewis B. Franklin Elected Treasurer

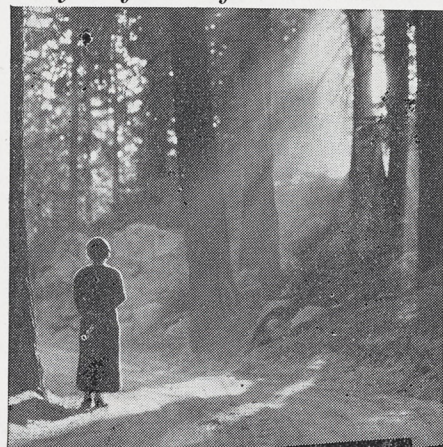
Lewis B. Franklin, for many years the treasurer of the National Council, has been unanimously reelected to that office by both houses.

* * *

Kansas City Also Wants Convention

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the 1940 Convention to Kansas City—this makes four cities after it—Houston, Memphis, Baltimore and Kansas City. A committee has been appointed to make recommendations.

* * *

Resolution on

Forward Movement

The report of the committee on evangelism recommended that the Forward Movement be continued and adequately financed. It paid a tribute to Bishop Hobson for the fine leadership he has given the F. M. in the past three years.

* * *

Name of Church

Issue Killed

The committee on canons asked that it be discharged from further consideration of the resolution asking that the word "Protestant" be dropped from the name of the Church. The House of Deputies so voted, which ends that matter for another three years.

C. L. I. D. HOLDS CROWDED MEETINGS IN CINCINNATI

(Continued from page 10)

the organization was a real credit to the Church.

Mr. Laurence A. Oxley, representative of the federal department of labor, was the third speaker, with Mr. Stanley Matthews, chairman of the Cincinnati chapter of the League, presiding. Like the other two meetings the hall was jammed with many standing and others turned away. He spoke of the Negro as being greatly underprivileged, first because of the racial attitudes of his fellow workers and also because he constitutes for the most part a section of the great body of unskilled workers in the mass industries, subject as a group to the threat of unemployment resulting from industrial contraction and from organizational discrimination. He declared that leaders in the Church had for years given attention to the so-called Negro problem, but the fact remained that vast numbers of the Negro race found it impossible to obtain work, regardless of training.

"It is rather paradoxical to see the Church in America emphasizing missionary work in China, Japan, Africa and other far countries when at our very door the plight of the Negro is comparable to, and in many cases far worse, than the abject condition of so-called 'heathen' in the foreign mission field. Twelve and a half million disillusioned Negroes in America cannot be expected to listen to a gospel of brotherhood and good-will when they note the silence and apathy of the Church as their brethren are lynched and discriminated against, and when they note that the Negro is made to bear many 'stripes' marks of inferiority."

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(Continued from page 8)

groups for discussion. The first of these meetings is a new departure in the fact that it was held before the first of the main addresses. Members of each group are thereby given a chance to become acquainted, to evaluate the spiritual advance made since the past two Triennials and to prepare their minds to listen to the coming addresses toward discussion afterward.

The writer was assigned to Group 7, Mrs. James H. George, of St. Louis, discussion leader. This class promises to be one of the most stimulating features of the triennial judging from the response Mrs. George received during the brief period we met, women popping up all over the room with questions and suggestions as how best to carry the results gained from our study to our own communities.

Questions to be considered include: What are the basic principles which characterize the Christian World Fellowship? What should be the mission of the Church around the world in confronting the issues of evangelism, Christian Unity and cooperation, war and peace, church and state, and social and economic life?

How far can an adequate leadership for the work of the Church at home and abroad be called forth and trained? How can the missionary be best equipped for his work? How may a program be worked out for the women of the parish which will

.....

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World Dominion

An International Review of Christian Progress

A MAGAZINE Its Great Objective is of World Survey with a view to World Evangelization and the creation of Indigenous Churches. In the pursuit of this objective WORLD DOMINION touches every phase of life. It is unique in giving the World View which is essential to those who would obey the Great Command.

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WORLD DOMINION OFFICES

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deepen and extend fellowship in faith and work? These and similar problems will be the subjects of the talks, considerations, discussions and plans which will form the work of the Woman's Auxiliary.

A joint session of the two Houses of the Convention and the Woman's Auxiliary was held the second afternoon to listen to the reports on the Conference of Life and Work and the World Conference on Faith and Order.

In the evening the Cincinnati Music Hall was jammed for the United Thank Offering mass meeting, at which Mrs. Harper Sibley of Rochester, N. Y. was the leading speaker. This meeting is always one of the highlights of General Convention for it is there that the announcement is made of the amount of the United Thank Offering. It amounted to \$861,030.82, contributed by loyal Churchwomen to extend God's Kingdom on earth.

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