

October 21, 1937
5c a copy

THE WITNESS



DEAN PAUL ROBERTS

Addresses Auxiliary on Faith and Work:

3RD GENERAL CONVENTION NUMBER

VOCATIONAL EDUCATION FOR NEGROES IN EIGHT STATES

Through gifts from friends and appropriations from National Council
this is the record annually fostered by

THE AMERICAN CHURCH INSTITUTE FOR NEGROES

THE INSTITUTE SCHOOLS

ST. AUGUSTINE'S COLLEGE
REV. EDGAR H. GOOLD, M.A., *President*,
Raleigh, North Carolina

ST. PAUL NORMAL AND
INDUSTRIAL SCHOOL
REV. J. ALVIN RUSSELL, M.A., *Principal*,
Lawrenceville, Virginia

BISHOP PAYNE DIVINITY SCHOOL
REV. F. G. RIBBLE, D.D., *Principal*, Peters-
burg, Virginia

FORT VALLEY NORMAL AND
INDUSTRIAL SCHOOL
HENRY A. HUNT, A.B. *Principal*, Fort Val-
ley, Georgia

VOORHEES NORMAL AND
INDUSTRIAL SCHOOL
J. E. BLANTON, A.M., *Principal*, Denmark,
South Carolina

GAILOR INDUSTRIAL SCHOOL
REV. GEORGE A. STAMS, D.D., *Principal*,
Mason, Tennessee

OKOLONA INDUSTRIAL SCHOOL
A. M. STRANGE, B.S., *Principal*, Okolona,
Mississippi

ST. MARK'S NORMAL AND
INDUSTRIAL SCHOOL
REV. CHARLES W. BROOKS, *Principal*, Bir-
mingham, Alabama

GAUDET NORMAL AND
INDUSTRIAL SCHOOL
W. R. COLES, *Principal*, New Orleans,
Louisiana

Inquiries may be addressed to
THE REV. ROBERT W. PATTON, D.D., DIRECTOR

and contributions sent to
LOUIS J. HUNTER, TREASURER
281 Fourth Avenue, New York

A Thrilling Biography of the Third Bishop of Shanghai

APOSTLE OF CHINA

Samuel Isaac Joseph Schereschewsky, 1831-1906

By the Rev. JAMES ARTHUR MULLER, Ph.D.

*Professor at the Episcopal Theological School, Cambridge, Massachusetts.
Formerly Professor at Boone (now Central China) College, Wuchang, China.*

"This is one of the most thrilling biographies I have ever read, and Dr. Muller, the publishers, and the Church are to be congratulated on such a splendid contribution to American and Chinese Church history.

"A great scholar, a great pioneer in higher education in China—a great Christian triumphing over tremendous obstacles—all are presented in a most convincing fashion. The author has successfully combined sober history

and the dramatic interest of a first rate novel. A gripping feeling of suspense, 'Will he be able to finish his great task?' is maintained to the very end. The consummate art of the biography is that the story tells itself, the records themselves do the talking, and the author's own interpretations (which appear few in number) are sound and justified by the evidence."—*Rev. Walter H. Stowe, President, Church Historical Society.*

Illustrated. Handsomely bound in cloth. \$2.50

14 E. Forty-first St.,
New York City

MOREHOUSE PUBLISHING COMPANY

1801 W. Fond du Lac Ave.,
Milwaukee

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

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

Vol. XXI. No. 51.

OCTOBER 21, 1937

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

FELLOWSHIP IN FAITH AND WORK

By

PAUL ROBERTS

Dean of St. John's Cathedral, Denver

NOT many years ago America was one of the few industrial nations in the world; today the number has grown so rapidly that it has tremendously increased the tension in our own industrial situation. Labor unions, grown to a size able to face the powerful organizations of capital on more equal terms, have further increased this tension. At the same time the churches have been losing the interest and support of laboring people, until we scarcely speak the same language. The Church has largely the middle class mind and point of view. I wonder how many at this Convention are from the group we call labor. There may be socially minded clergy or laity who are interested in labor's aims, but certainly this Convention is not a fellowship that cuts across industrial barriers. We may pass resounding resolutions about fellowship between nations or between groups within the nation, but often there is positive danger that such resolutions will quiet our consciences about the real problem, and become a substitute for action. No amount of talk about fellowship can replace the actual effort to create it, and no emphasis upon catholicity that does not have at its heart a catholic attitude toward the interests and points of view of others, can be anything but an empty shell. In fact, it will be but a smoke screen, blurring our vision of what it really means to be a Catholic Christian.

We are saying constantly that the Church can not support any particular political or economic program. That may or may not be true, but the Church can and should develop and encourage wider, stronger fellowships by organizing to create understanding and appreciation of the needs and attitudes of many differing groups. Christianity must express itself in terms of the best thought and greatest need of the day. Today the greatest need is fellowship. All about us we see desperate attempts to reunite the dissolving elements of a civilization that has lost its unity. In some places race or class or nation is set up as the unifying factor. In such a world the Church has a unique place and opportunity with a gospel of unity that transcends all narrowing limits. Have we the courage to build the Church on the foundation Christ set down in the Parable of the Good Samaritan, in answer to the question, even more

insistent today than nineteen hundred years ago—"Who is my neighbor?"

Whatever else our Lord had in mind in creating the Church, a central aim was fellowship breaking through all sorts of barriers. What different points of view and interests were represented in the original twelve; Peter the fisherman; Matthew the publican; Simon the Zealot. How His teaching cut across racial barriers. The Prayer Book has kept alive that spirit of Christian fellowship in our services. It is built entirely upon the family basis, from the welcome of the newest member of the family in Baptism, to the family meal in the Sacrament of the Altar. The General Confession is the recognition of our sharing in the sins of the world; the General Thanksgiving, in its blessings. It is the conviction of the truth that the Church is mankind, realizing itself as the family of God. We need to emphasize and make real that corporate nature of our services, as a binding together of mankind into a unity. We can make our services truly acts of worship only when they are the gathering up and giving intense expression to the truth that our daily work together in the world is worship. Our distinction between sacred and secular is not in harmony with a faith in God, who is Father as well as Creator. The Church needs to make new, adventurous explorations in relating her services more closely to the world's work, and lifting up that work to the level of worship. Perhaps it is the adventure of fellowship that will furnish the direction.

LARGE congregational Sunday services, no matter how closely related to the common life, are not sufficient. They must be supplemented constantly by other activities. To face the implications of Christianity in social life, new experiments for group meetings in parish houses need to be tried. New types of ministry may be required, new courses offered in theological seminaries and far more ministers should be taking such courses to fit them for an understanding of this social task. Teachers are required to take special work every few years, to hold their teaching certificates. Why shouldn't ministers be required to take certain courses every few years, to keep them from losing touch with the task of the Church in our modern age.

There is a desperate need for more ethical guidance by the Church in social living. Many insist that the task of the Church is to inspire Christian individuals to go forth into society to change it. If that is the task of the Church in relation to the world, then the Church must give far more support and instruction to the individual who is to face the complicated conditions of modern society. Good intentions must be guided by knowledge. Our Christian ethic may be fairly clear in the sphere of personal relationships. It has too little guidance to offer in the sphere of social responsibility. Too many of our people are ruled in their social ideas, sincere and honest though they may be, by prejudice and personal interests, and there is often an attitude of hostility within the Church toward those in other groups, with other interests and ideas.

Christian love is not a sentimental charity or comradeship with those who are attractive or congenial, but a concern for all men everywhere, because we know that they are the objects of God's love. The church must be the place where every and any honest group may have a hearing and an eager, sympathetic understanding. We hear much about the need for attacks on Communism and Fascism. It would be well for us to learn a lesson here from our medical brothers. They have come to realize that the most effective defense against an epidemic is to discover and attack the causes of the disease. We need to study carefully the causes of modern autocracies, and then to make eager efforts to correct those conditions, rather than depend upon emotional outbursts against the natural results of those evils. We will find that their common cause is a disregard for the high worth of personality, a denial that persons are primarily children of God, with a consequent lack of fellowship.

The Church needs to begin with the youth. Every parish should be educating its young people in a Christian attitude toward the social tasks they soon must face. A recent report on the state of the Church deplored the widespread dependence of the Church on

secondary motives in maintaining the loyalty of its people, alleging they were the same as those that maintain lodges and clubs: novel attractions, entertainments, bazaars. In a revolutionary era we need to face more frankly and earnestly the primary problems of fellowship. Every diocese should have large summer schools for young people, to provide instruction on the place and work of the Christian in modern life. Such groups might well study the Co-operative Movement, for example, and its relationship to the growth of fellowship.

An opportunity is created for many parishes by the abandonment of the regular Sunday evening services. Here is a chance for some adventuring in the task of relating worship to work and an opportunity for education in the Christian Ethic today. Sunday evenings might serve as opportunities for members of various communions to face together the common enemy of all religious bodies—because it is the enemy of Christianity itself—the secularization of life. I have not mentioned the disgraceful lack of fellowship among Christians. Surely such a sadly and wickedly divided Church, unwilling to unite even in the great Christian sacrament of fellowship, can have little to say that doesn't sound hypercritical to a divided world. "Physician, heal thyself" is the natural response of the world. Daring adventures must also be made in this area. We talk forever about safeguarding our peculiar contribution to the Church universal; we may talk about it so long that there will be no Church to which to give it. It is pathetic, but it is true, that multitudes today feel that the Church is offering nothing useful in this field of fellowship. They believe it is committed hopelessly to a social system that is concerned more with profits than with persons. They are increasingly looking to other organizations for an understanding attitude toward these problems of human welfare and brotherhood. It is a tragic fact that often within the Church those who are eager to understand the point of view of labor, or who question the Christian character of any part of our capitalistic order, are suspected. Such suspicion is the child of fear, largely irrational fear.

THIS whole field of fellowship in America offers an opportunity for a new type of missionary work. As missionaries followed those early pioneers into new sections of our country, and went out to people of every race and nation and civilization, so we need a new missionary adventure into the places and areas of thought in which so many of our people live. Let members of the Church—lay as well as clerical—go out to discover and study the barriers to fellowship among us, industrial, social, racial. Let them go to learn the problems of underprivileged groups, not to take charity but to take personal interest and concern. The Church might do a great service and be a help in destroying the bitterness and hostility that is increasingly evident around us. There is probably not a parish in this country which could not find a great opportunity for such adventures in fellowship. One feels quite sure that if we were following Christ today that is where He would lead us. He turned from Galilee and



LEADERS AND EXHIBIT OF FORWARD MOVEMENT

Bishop Cross of Spokane, Gilbert Symons director and Bishop Quin of Texas whose address to young people appears in this number.

the intimate fellowship of His own congenial group and set His face and His steps toward Jerusalem where hostile groups awaited Him. We must push far deeper into those places and ideas and injustices that threaten to destroy our Christian fellowship in America.

"God is our refuge and strength." Our need is to think of Him and His Church far more in terms of strength to meet the tremendous demands of the hour than in terms of a refuge to escape from them. We should read and re-read a few telling sentences, written by J. H. Oldham in a recent Oxford Conference book, "The Church and its Function in Society."

"The Church should be the place where barriers of race, nationality, class, sex and education are done away with, where the under-privileged, the down-trodden, the outcast and the depised, find a welcome and feel themselves at home; a meeting ground where those who are divided in questions of politics and

economics can realize afresh their unity in loyalty to a common Lord, can discuss their differences in the reality of this fellowship and learn to understand one another. In the modern disintegration of social life, the Church ought to provide centers in which men can find protection, shelter and security in the care and love of their fellow men, and rediscover the meaning of community in the support and comradeship of a society, the members of which bear one another's burdens and seek the good of all. The Church ought also to be the place not only where support and encouragement are given those who need them, but where the more robust and vigorous may find their individualism and self-will disciplined and tempered, and their purposes purified and strengthened in a common endeavor to learn and to fulfill the will of Christ."

From an address delivered to the Woman's Auxiliary in Cincinnati.

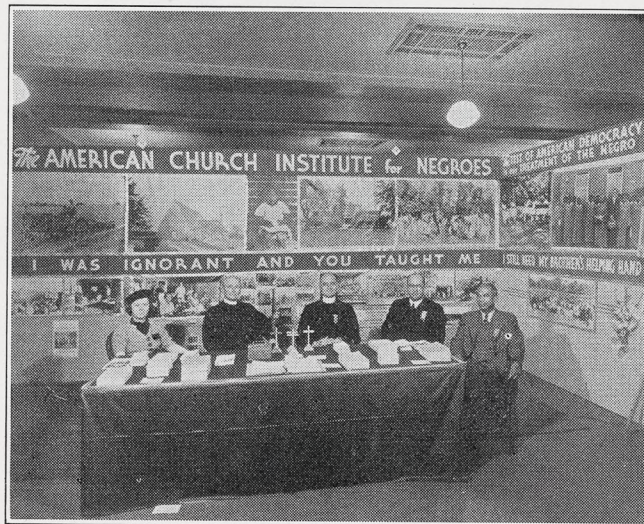
AN ADDRESS TO YOUNG PEOPLE

By
CLINTON J. QUIN
The Bishop of Texas

I WANT to tell you in my own way, as God has given it to me, what I think He wants us to do but first of all, let me break through your general attitude towards being told what to do. The heritage of the past does not register very deeply in the minds of the younger generation nor in the older generation either. You may have read what Mark Twain said about his Father—"When I was a boy fourteen years old my Father was so ignorant I could hardly stand to have the old man around but when I got to be twenty-one, I was astonished at how much the old man had learned in seven years". In a conversation with one of my daughters several years back discussing some problem, she said to me, "Daddy, you are ten years behind the time". I immediately handed her a pencil and a slip of paper and said "Please sign that paper for only six weeks ago you told me I was twenty years behind the time and if I have picked up ten years in six weeks, I am moving pretty fast". I am not telling you, I am only passing on to you what young people have said to me. We have a right in this Church to ask you for leadership which is not being used as it should. We have been spending our time with less important things. Forty years ago the average span of human life in America was thirty-nine years. With care and research and discovery and prevention today that has been extended to over fifty-five years. I contend that we need to be more interested in the "lead" line than in the "dead" line and that it is possible for you young people to give us the ability of your leadership in showing how the Christian life should be lived. We need you young people.

Governments have always recognized this. When America was at war in 1917, conscription was built up to the thirty-five year age limit. An army needs young men. Their daring, their willingness to take

risks and make adventures, even their carelessness were qualities of character needed for war and whenever we begin to fight wars by the fifty to the seventy year old group, we may be brought to see the senselessness of any kind of war. Do not forget that Jesus died a young man. You wouldn't question His courage, His daring, His willingness to give all He had for a principle. The Church can not move forward if it is fearful to speak its mind nor may its people if they are afraid to be counted as fools for Christ's sake. Christian discipleship means a disciple under discipline. What did you stand out for last week which caused you some embarrassment or sacrifice simply because



LEADERS AND EXHIBIT OF INSTITUTE FOR NEGROES
Miss Flagal, secretary; Robert Patton, director;
Cyril Bentley, associate director; J. A. Russell, president
of St. Paul's; A. M. Strange, principal of Okolona.

you were a Christian? Did you take any risks? What did you do last week at great inconvenience for your Church and your Christ? What sort of an impression did you leave in some crowd? Did the group know you were a Christian? This leadership has to begin with our practical experiences in the places we find ourselves each day. We do not ask you to be peculiar any more than Jesus was—we do ask you to be natural and use the same qualities of character you admire most in the Christ.

You have talked a good deal about the older people running the Church and not giving the young people a chance—well, you have a whole lot on your side in that criticism. Resolutions have been passed by conventions forced through by young enthusiastic clergy asking that in each delegation to this Convention there be one or two delegates under thirty-five years of age and that is exactly what we are after—to bring the young people into leadership, but you have to have the stuff in you to lead. Now let us come back to our text and understand once and for all—old and young alike—we must be prepared for this leadership and I do not know any better sign post to help us find the right way than what Jesus put upon our lips in prayer—"Thy will be done".

THERE is some confusion in people's minds between will and law—between God's will for example and life's laws. We recognize the law of gravitation without any argument or the law of cohesion. Now God's will is something different. For example, it is a law of the home that no spoiled food shall be placed on the dinner table but no matter how loving the father of the family or how Christ-like the members of the family may be—spoiled food will poison the family. You may disregard the laws but you can not break the laws—as Maude Royden says "What happens is the law breaks us".

On the other hand, it is the father's will that at that same dinner table everybody should have good manners. That will may be broken. So when Jesus talked about God's will and taught us to say "Thy will be done", he recognized that you and I might or might not do that will.

The first step in aggressive living for the Christian is to recognize that there is a PATTERN will. When we identified ourselves with Jesus Christ's cause and kingdom, we accepted that fact and the further fact that God's will was always good. Jesus said "It is your Father's good will to give you the kingdom". I also have a will—you have a will. Sometimes I impose my will on other people—sometimes others impose their wills on me but God does not work that way. God can only do His will for you through you.

In the second place, we have to find out something about that will. How do you know what your own earthly father's will is—or your mother's—or anybody's will is but by being in their presence—by loving them—serving them—sharing duties with them—by daring to do what they tell us to do even though we can not always know why—by daring to believe they know what is best for us. I doubt if any of us spend

enough time trying to find out what is God's will for us. This will require worship and study and work. This is why your clergy continually emphasize the necessity of Church attendance—of religious education, Church schools, Bible classes, and other activities. If we recognize the fact that God does will certain things for us, it is a wonder that our very curiosity does not more often make our search diligent.

We recognize the PATTERN will and we recognize the fact that we have to find out what that will is. Now in the third place as Christians we have to experiment with this will. Jesus said "if any man will do my will, he shall know". A perfect loyalty might take this on faith but God does not ask that—he dares us to try his way. It is in this field of experimentation that we Christian people show our weakness.

Here is an occasion when I can overlook some hurt or insult—the Pattern Will says "forgive" even you yourself pray "forgive us our trespasses as we forgive". You will say "I will fix him" or "I will get even".

Here is an opportunity when you think you have done everything you ought to do for some person. The Pattern Will bids you go a second mile—your will says "enough is enough".

Here is a misunderstanding between you and somebody else. The Pattern Will is clear in its teaching about tolerance, loving your neighbors, brotherliness—but your will says "I will never speak to so and so again". We are just not willing to try the Father's will. Do you as a Christian accept a Pattern Will? Have you honestly tried to know that will for yourself? What is true of individuals, is true of families, of neighborhoods, of communities, and of nations. We are Christian enough to recognize the Father's will, we are almost Christian to the point of exposing ourselves to that will but when the decision comes, we are not willing to give the Father's will a try. Now what are we going to do about this?

DISCIPLINE would do a lot towards helping us and if we are to believe what is being written and said about undisciplined life in America and the sorry trail it sets up for us, we could well afford to make ourselves do a lot of things we do not like—it will not hurt to quote again from Dr. Link, the director of the psychological service center, New York, on the subject of taking a little of the Church's discipline. "I go to Church because I would rather lie in bed late on Sunday morning. I go because I would rather read the Sunday newspapers. I go because I shall meet and shall have to shake hands with people many of whom do not interest me in the least because I might be asked to do something I do not want to do; because I may disagree with what the minister has to say. I go because I do not believe in all of the doctrines of this Church or any other Church. I go in short because I hate to go and because I know it will do me good."

Yes, discipline may help, providing we are willing to take it, but ultimately there must be a *surrender*. There is no such thing as part-time religion. If it is worth having at bed time, it is worth having at other

times. If it is worth something at home, it is worth something on the street. If it is good for a child, it is good for any age and for everybody. If you need it in sickness and sorrow and death, you need it as life goes along. If it is important in some relationships, it has its place in all relationships—in business, in politics, in international dealings—in all of society. Now let me come to a close with just a word about the thrill of the Father's will. The psychological pull of graduation for a young person is the anticipation of adventure—the pull of marriage is the same thing—the pull of a new business undertaking, a new job, a vacation, a new home, another town, the pull of war is its anticipation of adventure, though with a propaganda which makes the young feel the additional call to honor and sacrifice. I am telling you that your religion has more than all of these if you dare to give yourself over with the same abandon. Christianity is a religion of surprise—"O God, who hast prepared for those who love thee, such good things as pass men's understanding."

Let us ask ourselves together—who is going to bring about a Christ-life understanding between employer and employee? Not the C.I.O.—not the A.F.L.—only the right motive in the bargain. Not until you and I alike dare to do God's will.

Who is going to abolish poverty, unemployment and the necessity for relief in America—not any political party—not the New Deal—not a city planning commission—not the social service department of the Church—no one until you and I alike dare to do God's will.

Who is going to put a stop to what is now taking place in Spain, in China, and the misunderstanding in the Mediterranean—not treaties—not diplomacy—not even battleships—only a Christ-like conscience which dares to do God's will and the start begins with me and with you.

You can not tell me that sixty million Christian people in America are impotent to do anything under God's heaven they set out to do. It is you who say "Our Father who art in Heaven"—it is you who say "Thy will be done". What do you mean?

Delivered at the Young People's service at General Convention on October 10th.

People and Events

By

DEAN JOHN DAY

WHEN the Bishops were ascending the temporary chancel erected in the stadium on the opening day of the Convention, one clerical delegate asked another who the dignified gentleman was, dressed so immaculately in morning clothes. "Oh that fellow," was the reply, "is Mr. Wilson, the mayor of the city, a good Presbyterian." Church unity must be on the march when the House of Bishops can be led by a Presbyterian. . . . Bishop Johnson of Colorado said in the House of Bishops, "A committee is the invention of the

devil for the passing of the buck." . . . In introducing Bishop Maxon of Tennessee at a dinner for the correspondents of The Living Church, Editor Morehouse said: "I have become quite interested in the genealogies of interlocking directorates. There are those at this Convention who insist that the Church League for Industrial Democracy is a 'red' organization. On its letterhead I find the names of Bishop Parsons and Bishop Gilbert, suffragan of New York. That makes them both 'reds.' I then turn to the letterhead of the diocese of New York and find the names of Bishop Gilbert and Bishop Manning. That of course makes Bishop Manning a 'red.' Next I take the letterhead of the Forward Movement and I find the names of Bishop Manning, Bishop Hobson and Bishop Maxon which, by this reasoning, makes both Bishop Hobson and Bishop Maxon 'reds.' I now present to you as our chief speaker the 'red' bishop of Tennessee, Bishop Maxon." . . . Speaking about the Budget and Program, Bishop Maxon, who is chairman of the joint committee, said, "We need more of the spirit of our Lord and the miracle of the two small fishes and the five barley loaves, or was it five small fishes and two barley loaves . . . I can't remember figures any more." And no wonder. We met a member of that committee who had been conferring with diocesan delegations from nine in the morning until six at night, without time out for lunch, and he was returning for a night session.

Bishop Stewart of Chicago remarked after one of the joint sessions at which there was considerable Episcopal oratory, "What some of us need to do is to take some of the feathers out of the tail of our imagination and stick them in the head of our judgment." . . . A member of the local hospitality committee told us she liked her work immensely because she had "met so many cute bishops." . . . The Rev. Frank Nelson of Cincinnati, member of the Budget and Program committee, gave the Deputies some interesting figures to think about. "From 1932 to 1936," he stated in an address, "there have been the following reductions in giving; 18% to colleges; 24% to community chests; 29% to general benevolences; 30% to churches. There have been the following increases in expenditures: 25% for jewelry; 30% for army and navy; 41% for theatres; 203% for automobiles and 302% for radios."

Spencer Miller, Jr., in a lecture on the labor question, pricked any bubble of self-righteousness there may be among those who think they are giving to the Church until it hurts. He declared that the photo engravers had about 9,000 members in their union in 1931, half of whom were unemployed. The employed members therefore set aside 50% of their weekly wages to create a capital sum of \$1,700,000 which was paid out in one year to the unemployed members of the union. . . . Another startling statement made by Mr. Miller was that for every hour cut from their daily labor there had been added five years to the life of the average printer. Through the struggle of the typographical union for a shorter week, twenty-five years had been added to the life expectancy of members of that union.

A Few Highlights

By

WILLIAM B. SPOFFORD

The Rev. "Daddy" Hall is much in evidence, running about with his pockets and hands full of tracts asking people if they are right with God. With his genial and happy smile he says, "I believe everything in the Good Book. I even believe in hell. I didn't always, but a visit to New York convinced me that there was such a place. Brother, are you going to heaven or hell when you die?" Thus he goes on endlessly, as long as you can find the time to listen to him. Great fellow, is Daddy Hall.

I am afraid that baseball game will not come off. The Bishops, at least some of them, were anxious to get out on the field and do their stuff but apparently their challenge was not accepted by the House of Clerical and Lay Deputies. Maybe we ought to have a Commission on Ecclesiastical Baseball to do the necessary preliminary work.

The Church Society for College Work has distributed an elaborate and expensive booklet setting forth their claims in pictures. It proves all sorts of things about the importance of the work our Church is carrying on in colleges. There is one statement, in the book and also in their attractive exhibit, that has caused some misunderstanding however. In big bold letters one reads, "Episcopalians are denser in the colleges." I heard one young student remark, "I am pretty dumb myself but I do not think that Episcopalians as a group are any denser than other religious groups."

It took the killing of Public Enemy No. 1, Al Brady, to get the Convention off the front pages of the Cincinnati newspapers. Marriage and divorce got us back again the next day and we have been there ever since.

One of the most interesting people at the Convention is Canon Cyril E. Hudson, St. Alban's, England, who is here delivering four lectures at the School of Applied Religion, presided over by the Rev. Joseph Fletcher. Living at the school while here, I ducked away from all the excitement at the Masonic Temple yesterday in order to pound out WITNESS copy in the quiet of my room. Instead I sat down with the two clerics for a discussion of world affairs that lasted until after midnight. Hear him if you have a chance. He is in this country until Christmas, delivering lectures at the Berkeley Divinity School.

One of the Cincinnati newspapers has a woman reporter on the job getting bits about women she considers worthy of a story. So far she has written up Mrs. Harper Sibley; Mrs. Leslie Glenn, who is Mrs.

Sibley's daughter; Mrs. Frank E. Wilson, who is reporting the Auxiliary meetings for THE WITNESS; Mrs. D. T. Huntington, wife of the Bishop of Anking, and Elizabeth McCracken, one of the editors of the Living Church.

A Cincinnati candy store near the Convention hall has a sign painted on its window that proves something or other, depending on your point of view. It reads: "Nuts from all parts of the world. Welcome Episcopalians."

For the first time in the history of the Church five women were seated among the mighty when the joint session was held to consider the program and budget. They were Miss Lindley, secretary of the Auxiliary; Miss Elizabeth Matthews of Southern Ohio; Miss Rebekah Hibbard of Pasadena; Miss Eva Corey of Boston and Mrs. James Cain of South Carolina. They took their places of honor as members of the National Council.

Presiding Bishop Perry wears the red ribbon of the French Legion of Honor in his lapel. There are a lot of other honored war veterans here, including Bishop Hobson, who has the Distinguished Service Cross. Also the Rev. Joe Barnett, former national chaplain of the American Legion, is a deputy from Fond du Lac, and he is staying with a Roman Catholic priest who was a buddy of his in France.



Altar Appointments and Communion Services by Gorham are individual in design and workmanship. Catalogues and special designs in Gold, Silver, Bronze or Brass on request.

Consult Your Dealer

THE CORHAM COMPANY
PROVIDENCE, R. I.

SINCE 1831—AMERICA'S LEADING SILVERSMITHS

CHURCH WOMEN HAVE A DEBATE ON MILITARY TRAINING

By MRS. FRANK E. WILSON

Military training in Church schools and colleges was a subject on which sharp differences of opinion were expressed in the meeting of the Woman's Auxiliary. A resolution was presented by Mrs. Henry Hill Pierce of New York, disapproving of such training, who presented a vigorous defense of it. Mrs. Decker French of Davenport opposed the resolution, maintaining that if her two sons and two grandsons had to go to war she would not want them to go unprepared. Mrs. A. M. Lukens of Deer Lodge, Montana, said that nothing could better win the support of college students than the adoption of such a resolution. Mrs. Charles Williamson of Chicago wanted to praise military training for its "physical benefits and good discipline," but she was answered by Mrs. Harper Sibley of Rochester, N. Y., who declared that "military training is not necessary for discipline and character development." The debate went on for the best part of a morning, with many women taking part. The vote was taken and the resolution was passed by a vote of 179 to 126.

Final action on expenditure of the United Thank Offering of \$861,030.52 was taken Thursday. Detailed discussion of the various items the day previous resulted in a rapid and unanimous acceptance of the entire report as presented by the committee chairman, Mrs. Edward Ingersoll.

First on the list of items and new in the history of the Offering is the designation of the Auxiliary's pension fund for retirement of U. T. O. workers as the Ida M. Soule Pension Fund. Mrs. Soule, when a young churchwoman attending one of the early meetings of the Auxiliary, suggested that all the women make a united offering for some special object. Mrs. Soule, now living in Boston, is 88 years old. The fiftieth anniversary of the U. T. O. occurs in 1939.

Eight women were elected members at large on the national executive board. They are Mrs. Robert G. Happ, South Bend, Ind.; Mrs. Paul H. Barbour, Mission, S. D., and Mrs. Beverly Ober, Baltimore, Md, all being reelected; Mrs. Norman B. Livermore, Ross, Cal.; Mrs. Charles Deems, Minneapolis, Minn.; Mrs. Henry MacMillan, Wilmington, N. C.; Mrs. Clinton Quinn, Houston, Texas; and Mrs. Kenneth C. Sills, Brunswick, Maine.

The executive board also has eight members elected by the Provinces. Miss Mary Louise Pardee, New Haven, Conn., and Mrs. Fred W. Thomas,



BISHOP SALINAS y VELASCO
*The Mexican Bishop Addresses
Auxiliary.*

Ashville, N. C., were reelected from the present board recently. Other provincial board members include Mrs. Franklin S. Chambers, New Lisbon, N. J.; Mrs. James G. Blake, Akron, Ohio; Mrs. John E. Flockhart, Dubuque, Iowa; Mrs. Harold Woodward, St. Louis, Mo.; Mrs. Charles Carver Jr., Portland, Ore., and Mrs. John E. Hill, Philadelphia.

Action was taken on eight resolutions; the report of this committee was the signal for much discussion and criticism of several sections.

Approval was given to the following resolutions: Support of the Convention's appointment of a commission on Negro work; a recommendation to Convention that "our church encourage peace education by cooperating with the existing peace agencies with which the Church is in accord; a request that the executive board of the Auxiliary ask seminary deans to provide further opportunity for seminary students to be informed of modern plans and methods of women's work in the Church; to lend sympathetic support to the experiment of using motion pictures in the work of the Church; urging that delegates emphasize to their diocesan authorities the importance of the partnership principle; that delegates do everything possible to make the Every-Member Canvass a success with pledges paid in full; asking the executive board to suggest to the hospitality committee of the next Convention that preference be given to hotels accepting delegates of all races; requesting a revision of By-Laws governing the next Triennial; and a recommendation that every Church woman "pray more fervently than ever before for peace," and persuade others to do likewise.

THE CONVENTION TAKES DEFINITE ACTION ON UNITY

By CHARLES D. KEAN

Two concrete steps in the direction of Church Union have been taken by General Convention, with both Houses taking concurrent action on resolutions submitted by the joint commission on Faith and Order and the joint commission on Approaches to Unity. These entail authorization of the former commission to send delegates to the meetings in Holland next summer to plan the World Council of Churches, and the latter to authorize that commission to take more definite steps toward framing a concordat of organic unity with the Presbyterian Church of the U. S. A.

The World Council of Churches, the result of action taken by the Oxford and Edinburgh Conferences this summer, is to be a joint continuation of the efforts of both the Life and Work and the Faith and Order Movements. Both Houses of Convention concurred in the proposal to endorse this project, while at the same time the report of the Edinburgh Conference was received with acclaim.

Conversations toward unity have been carried on with the Northern Presbyterian Church for nearly half a century. They were suspended for a while in the early 1900's but were continued after the formation of the present commission 10 years ago. The present resolution enables the commission to begin more definite conversations on the basis of a joint declaration of faith—the two sacraments of Baptism and Holy Communion, the Divinity of Christ, and the Holy Scriptures.

Concurrent action also authorized the commission on Approaches to Unity, which already has begun negotiations with the southern Presbyterian Church, the various Methodist Churches and the several Lutheran Churches, to include the Reformed Episcopal Church with the scope of its activity.

The House of Deputies has passed subject to concurrence by the Bishops a resolution endorsing Surgeon General Thomas E. Parran's campaign for the control of syphilis. The resolution was introduced by Dr. John M. Tribble, lay delegate from Texas.

The Bishops and Deputies both passed resolutions submitted by the special committee of 15 on national, international and social problems—deploring the slaughter of noncombatants and the growth of international disorder; viewing the growth of fascism and communism as the gravest danger to Christian civilization; and providing for the study of

(Continued on page 15)

PRESIDING BISHOP IS TO SERVE FOR LIFE ON FULL TIME

By BISHOP WILSON

The two questions which were sure to provoke most debate in General Convention were the report of the commission on marriage and divorce and the report on the status of the Presiding Bishop. Therefore it was arranged that the former should be brought up in the House of Deputies and the latter in the House of Bishops. The action achieved in each case was then to be communicated to the other House for concurrence. This has been done with a great saving of time and eloquence. The divorce proposal was thrashed out at great length and defeated by the Deputies (reported elsewhere.) The Bishops concurred with no debate and the matter was closed.

Meantime the Bishops debated the status of the Presiding Bishop. Four things have been done, the Deputies later concurring with the action. First, they have restored the Presiding Bishop as president and chief executive officer of the National Council. This takes the place of the double-headed arrangement of the past three years when there has been a Presiding Bishop and a President of the National Council. Second, the term of the Presiding Bishop shall run from the time of his election until the General Convention following his 68th birthday, instead of the present six year term. Third, the newly elected Presiding Bishop must make such arrangements with his own diocese as will release him from his former diocesan obligations. Fourth, a commission is to be appointed to confer with diocesan authorities here and there, looking toward the erection of a see for the Presiding Bishop, this commission to report to the next General Convention. This is really an important achievement which should have happy results for the future of the Church.

On Saturday morning, October 16th, the Bishops assembled in Christ Church for a corporate communion, after which they met in executive session for the election of a Presiding Bishop; a suffragan bishop for the Philippine Islands and missionary bishops for Hankow and Shanghai. Three bishops were nominated for the office of Presiding Bishop, Bishop Perry, who now holds the office, Bishop Stevens of Los Angeles and Bishop McDowell of Alabama. Bishop Gilman, at present suffragan bishop of Hankow, was the only nomination for Bishop of Hankow and the Rev. W. P. Roberts was the only one nominated for Shanghai. Four clergymen were nominated as suffragan for the Philippines, the Rev. Lee Rose of

PRESIDING BISHOP TUCKER

HENRY ST. GEORGE TUCKER, Bishop of Virginia, was elected Presiding Bishop of the Church on October 16th. Only three men had been nominated. However on the first ballot there were votes for a number of others, with Bishop Tucker having many of these write-in votes. He was elected on the second ballot, with the House of Deputies giving unanimous concurrence shortly afterwards. Bishop Tucker is 63 years of age and was for many years a missionary bishop in Japan before being elected Bishop of Virginia. The election has been generally acclaimed by everyone attending Convention. Suffragan Bishop A. A. Gilman was elected Bishop of Hankow, China, and the Rev. W. P. Roberts was elected Bishop of Shanghai. There was also the election by the Bishops of a Suffragan Bishop for the Philippines, but it was not announced since the House of Deputies adjourned on Saturday before there was an opportunity to ratify the election.

Sagada, the Rev. Clifford Nobes of Sagada, the Rev. A. B. Parson, associate secretary of the department of foreign missions, and the Rev. H. Gowen of Besao.

Elections are always a solemn proceedings, performed in a church before the altar. The roll of the bishops is called for each election separately and every bishop comes forward to deposit his ballot. The voting continues until a majority has been secured for missionary bishops . . . and all the bishops entitled to vote in the House, which means something more than a straight numerical majority of those voting. The results of the balloting are reported in the box on this page.

The business of the House of Bishops has been moving along rapidly, and we are ahead of schedule. A splendid report has been made on the Forward Movement. Of course everyone wants it to be continued.

Congratulations to the missionary district of Oklahoma. They asked to be constituted into a full-fledged diocese and the Convention has gladly approved. It is the first time in a great many years that a missionary district has got fully on its feet as a diocese.

CROWDS SEE DRAMA OF MISSIONS

Cincinnati's Music Hall was crowded to capacity twice last Sunday to see the Drama of Missions, a pageant depicting the missionary work of the Church, with a cast of over a thousand.

MARRIAGE CANON REMAINS UNCHANGED FOR THREE YEARS

By CHARLES D. KEAN

The Church's marriage canon will remain virtually unchanged during the next triennium as the result of a defeat by the House of Clerical and Lay Deputies of the proposed changes submitted by the joint commission on marriage and divorce. A minority proposal was also defeated as were eight other resolutions affecting that canon.

The House did approve the addition of two more causes for annulment—lack of legal consent, and sexual perversion. It also voted to continue the joint commission with the addition of six new lay members to study the subject in the light of the forthcoming Lambeth Conference and also to investigate the policy of other churches. The proposed addition of women to the commission was defeated.

The majority report advocated the remarriage of divorced persons subject to the Bishop's approval. It was defeated by an order vote (voting is by diocesan delegations, rather than by individuals) as follows: For—clergy 11¼, lay 21½; against—clergy 51½, lay 48; divided—clergy 15, lay 7. The minority report, which amended the canon so that it would apply only to cases of divorce because of adultery, but which permitted the bishop to go behind the legal evidence in the divorce court, was defeated by a voice vote. The other proposals, which were also turned down, dealt with the elimination, correction or addition to the various sections of the canon.

The main points of those favoring the commission's report were sympathy for those with broken lives, modern New Testament criticism, and the policy of the Eastern Church. Those of the opposition stressed loyalty to the great mass of the laity, the Catholic Faith, and the tradition of the Church.

Two things came out from the debate, and these were recommended later for study by the joint commission. They were the division of the marriage canon into two parts; one on the Solemnization of Holy Matrimony, the other on Annulment and Divorce; and the sharp separation between civil and religious marriages with all marriages being performed by the secular authority and the religious service only for those whose cases warrant it.

SALARY OF PRESIDING BISHOP

The salary of the Presiding Bishop has been set at \$15,000, with an additional \$5,000 for expenses. This is an increase of \$3,000 of the present salary.

MR. HOMER MARTIN COMPLETELY WINS OVERFLOW CROWD

By STANLEY MATTHEWS

The climax of the C.L.I.D. forums was reached on Saturday, October 16, when the much heralded Homer Martin, president of the Automobile workers union, completely captured a crowd of five hundred, with fully as many turned away. A second meeting was held at the Y.W.C.A. to take care of those unable to get in at the first meeting. Mr. Martin, an attractive man with a contagious smile, announced that he was to speak as "a Christian to Christians." He then told of his experiences as a Baptist minister in the industrial districts of Kansas City, of the crushing of life because of economic conditions, and his realization that only by removing poverty could men attain that abundant life promised by the Master. It was a stirring and moving address that completely captured the huge audience. There may have been those present who left without being sold on the C.I.O. but certainly there were few who were not sold on Homer Martin. It was a masterful address, delivered by a man who made it perfectly obvious to his audience that he was utterly sincere in his conviction that the establishment of strong labor union is an effective way of bringing a better life to great masses of the people. His address was followed by a long question period, with practically all of the questions indicating sympathy with the speaker. And Mr. Martin answered the questions with insight and understanding and no little humor.

The chairman of the meeting was Bishop Paul Jones, who in his opening remarks thanked those in charge of the Convention for the fine co-operation given to the C.L.I.D. in arranging these General Convention meetings. He also pleaded with the audience to join forces with the one organization in the Church that is active in the field of social and industrial relations.

With the resumption of the C.L.I.D. forum meetings after the Sunday recess, the capacity audience which filled the Mayfair Theatre a half hour before the time for meeting testified to the unflagging interest aroused by the General Convention program of the League. The speaker on Monday was the Rev. Reinhold Niebuhr of the Union Seminary, with Bishop Scarlett in the chair. Dr. Niebuhr lost no time in placing his audience under a spell from which it is to be hoped they may never entirely emerge. One felt that his eloquent plea for an honest facing by Church people of some of the fallacies commonly held would be

gratefully received, even by those who cling to these fallacies. Speaking as a Christian to fellow Christians, with complete faith, true humility and keen humor, he imposed upon his hearers an irresistible obligation to scrutinize their thinking for symptoms of self-interest, pride and prejudice.

Dr. Niebuhr mentioned first the confusion in people's minds between the words "love" and "justice," frequently considered synonymous by many well intentioned Christians. As a result, he pointed out, they drift into an erroneous belief that social evils can be cured without struggle, by love alone, whereas the substitution of love for justice leads only to an obscuring philanthropy, leaving the underlying causes of injustice unchecked.

A second commonly held fallacy, according to Dr. Niebuhr, is the idea that the Church must remain neutral in the class struggle. Ridiculing the notion that wealth and power are always on the side of evil, while the poor and oppressed are always on the side of good, he nevertheless pointed out that any markedly unequal distribution of power has invariably led to injustice. The Church therefore should work for a more equal distribution of goods.

A third fallacy is the fear of radicalism. "I do not propose," he said, "that the Church should set itself against the existing social order. But I would remind you that the word of God, especially as spoken by the prophets, has always been a judgment against a civilization. A social order grows until its power is too great and then God destroys it."

Finally he commented on the feeling in the Church that we should have no converse with atheists. "The proletariat inherits his irreligion from the bourgeois thought of the 18th century. That is, the worker got his atheism from the business man of an earlier age. When religion becomes identified with a traditional injustice, the victims of that injustice conclude that the Church is to blame. It is not Christ that these men hate but a particular Christ represented by the union of clericalism with expression."

In the question period, when asked what attitude the Church should take toward communism, Dr. Niebuhr said, "Those who try to make the supreme issue before the Church a struggle between Christianity and communism are taking a grave risk that may force the Church to support fascism. It is perilous to invoke hatred against those you think are God's enemies because they are more apt to be merely your enemies."

The Rev. Howard (Buck) Kester was the speaker on Tuesday, with the Rev. Malcolm Peabody in the chair in the absence of Bishop Sherrill who

(Continued on page 14)

NEWS NOTES OF THE CONVENTION IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Having disposed of the marriage and divorce canon by making no changes, and having disposed of the question of the status of the Presiding Bishop, the Convention is now marking time waiting for the report of the committee on Budget and Program. In the first days of the Convention, at a joint session, the officers of the National Council presented a Budget calling for \$2,400,000 in 1938, which is an increase of \$87,000 over this year. In addition they asked for a special fund of \$300,000 for work in China, later approved by both houses. For the past ten days the Budget committee has been in session night and day examining the proposed budget. Also every diocesan delegation has met with a special committee which has urged them to pledge, in the name of their diocese, a sum greater than that given in recent years. The results of these conferences will be reported to the Convention and action taken, probably on Monday the 18th. There is every reason to suppose that the Budget will be approved virtually as presented by the officers of the Council, and that the Convention will come to an end the following day with a service at which the Bishops' Pastoral will be read.

* * *

Change Church Name for the Philippines

The delegates from the Philippines offered a resolution in the opening days calling for the dropping of the word "Protestant" from the name of the Church. The matter was not considered. However because of a particular situation in the Philippines the word "Protestant" is to be dropped from the title there. General R. H. Noble of San Francisco, long a resident in the Islands, told the House of Deputies that the word was offensive due to the activities of Protestant bodies in proselitizing among Roman Catholics.

* * *

Parking Tickets Are Torn Up

Bishop Hobson, host of Convention, told the House of Bishops that those receiving tickets for traffic violations could have them taken care of by handing them in at the motor corps desk. He suggested that fines thus saved might be given to the \$300,000 fund for China.

* * *

Want a Secretary for Rural Work

The House of Bishops approved the recommendations of the committee on rural work, of which Bish-

op Green of Mississippi is chairman, that provision be made for a rural secretary and that the publicity department give wide publicity to the report of the committee. It is questionable whether the committee on Budget and Program will feel justified in making the expenditure.

* * *

No Action on Federal Council

Upon recommendation of Presiding Bishop Perry the Convention is to take no action on the question of membership in the Federal Council of Churches, pending the formation of the World Council of Churches. It was also voted that approaches be made to the Eastern Orthodox Churches in America, looking toward simultaneous action by them in accepting membership in the Federal Council.

* * *

Liberal Evangelicals Hold Meeting

About 200 men attended the dinner of the Liberal Evangelicals. Greetings were presented by Presiding Bishop Perry, National Council's President Cook, Convention Host Hobson. Four members of the organization who have been recently elevated to the episcopate spoke: Bishop Beal of the Canal Zone; Bishop Clingman of Kentucky; Bishop Ludlow of Newark and Bishop Lawrence of Western Massachusetts.

* * *

No Censorship for Movies

Deputy R. W. Hollenbeck of Southern Ohio, offered a resolution on October 16th which would create a board of censors for any motion pictures to be shown in churches and parish houses. The motion was lost.

* * *

On Non-Combatant War Service

Bishop Remington of Eastern Oregon presented a report on non-combatant war service, declaring that a bill had been drafted asking Congress to exempt those of military age from combatant service in time of war when they hold conscientious objections to it. The bill would provide for the establishment of a recording office in each denomination for the filing of names of those who

do so object. The report stated that similar laws were in effect in other countries and maintained that such a law would be strictly in accord with American tradition and precedent.

* * *

The Clergy Who Are Unemployed

The Convention has taken the usual action on the matter of unemployed clergy. The Presiding Bishop is to appoint a commission of two bishops, two priests and two laymen to study the subject. Bishop Page of Michigan told the House of Bishops that he believed the effectiveness of the Church could be increased 25% if we had a better system for the placement of clergymen. A committee is therefore to be appointed to study this matter.

* * *

Deceased Members Get the Laughs

The House of Deputies always has a service in the closing days of the Convention for deceased members. It is being held on Monday, October 18. The Rev. H. A. Stowell of Arkansas in reporting for the committee in charge said that he hoped deputies would turn in correct lists. He declared that at the service in 1922 a member was memorialized as dead who turned up as a Deputy three

KNIGHTS OF STS. JOHN



has all the appeals of a College Fraternity — churchly, fraternal, educational, full of fun. Squires, age 10 to 14. Knights, age 14 to 18.

Ritual and Instructions \$1. 3012 West Coulter Street, Philadelphia, Pa.

Splendor... Solemnity...Pathos

Whatever the range of emotions, you will find in a Pilcher Organ a fidelity of expression that surpasses expectation. . . . And withal a purity and balance of tone in keeping with the Anglican service. . . . Henry Pilcher's Sons, Incorporated, Louisville, Kentucky.

PILCHER Organs

At the General Convention J. M. HALL, INC.

will display a unique and comprehensive collection of Church and Clerical requirements such as Vestments, Tailoring, Embroidery, etc., at 308 East 4th Street, Cincinnati, Ohio, from October 6th to 22nd.



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists,
Hiscox Chem. Wks. Patchogue, N. Y.

RELIGIOUS CHRISTMAS CARDS NEW DESIGNS EACH YEAR

Church and Parish Requisites. Books of all publishers supplied. Catalogues on request.

EDWIN S. GORHAM, Inc. Church Bookstore

Established 1900
18 West 45 St., New York, Vanderbilt 3-7563



Church Furnishings

Brass goods, Paraments, Paintings, Tablets, Chancel Furniture and Pews. Everything needed for the Church. Designs with prices sent on request. Mention requirements.

THE KLAGSTAD STUDIOS
225 Fifth St. S.
Minneapolis, Minn.

MARY FAWCETT CO.

New Address
640 West State Street
Trenton, N. J.

Fine IRISH LINEN specially selected for CHURCH use. Samples on request.

BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume)

Pew Size

Apply to Rev. W. Arthur Warner, D.D.
Secretary, 1935 Chestnut St.
Philadelphia, Pa.

ALTAR BREADS—Orders promptly filled.
Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO—Church embroidery. Stoles \$6 up, Burse, veil, \$10 up, Surplices \$8 up. Exquisite Altar Linens. Cope \$70 up, Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT

is a purely vegetable laxative



that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue,

sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.

years later. He also got a roar out of the Deputies by announcing that they did not plan to memorialize as dead former members of the House of Deputies who had been elevated to the episcopate. President Ze Barney Phillips got such a laugh out of this that he completely lost his dignity and nearly fell out of his chair. Incidentally I think he has the hardest job at the Convention—and he has done it in a grand manner.

* * *

Brotherhood Secretary Is Ordained

Leon C. Palmer, for many years the secretary of the Brotherhood of St. Andrew, was ordained deacon on October 14th at Christ Church, Cincinnati, by Bishop McDowell of Alabama. He has resigned his office with the Brotherhood, effective January 1st, to be the secretary of religious education of Alabama and in charge of Grace Church, Birmingham.

* * *

A Commission to Evaluate Commissions

Here is something new in the way of commissions—a joint commission to evaluate all Joint Commissions. Bishop Moore of Dallas is the chairman and the Rev. Irving Rouillard of Saratoga Springs is the secretary. It sounds funny but I think they have got something there at that.

* * *

Dean Roberts Wants Shorter Conventions

Dean Paul Roberts of Denver introduced a resolution in the closing days of the Convention asking for a committee to study ways of shortening Conventions. "Everything we do here could be done in half the time," he declared, "if we really got down to business. These long Conventions

cost enough to pay the entire bill of the Church for a year. Also it is only upper-middleclass folks that can afford to come for such a long period. No working man could possibly take two or three weeks, at his own expense, to represent his church here."

* * *

Nebraska Bishop Makes a Speech

Bishop Shayler of Nebraska has been a member of the House of Bishops for eighteen years. He made his first speech in the House the other day when he opposed a resolution cracking down on colleges for the lack of religious teaching.

* * *

All Mass Meetings Well Attended

All of the evening mass meetings have been well attended. The American Institute for Negroes filled the auditorium to hear of the work the organization is doing, and to listen to the double quartet of Negro students rendering spirituals. The Forward Movement likewise packed them in, with addresses by Bishop Hobson, the Rev. Karl Block and Dr. Francis C. M. Wei of China. The social service mass meeting likewise was a success,

FOLDING CHAIRS

Brand-New Steel Folding Chairs. Full Upholstered Back and Seat. Rubber Feet. Write for Details. \$16.00 a dozen. Redington Co. Dept. 93 Scranton, Pa.

ST. HILDA GUILD, Inc.

147 E. 47th St., New York
CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY
Conferences with reference to the adornment of Churches
Telephone EL-dorado 5-1058

Sunday School Literature following the INT. UNIFORM LESSON TOPICS

Samples on application
Address
UNION GOSPEL PRESS
Box 6059 Cleveland, Ohio

MENEELY & CO. BELLS

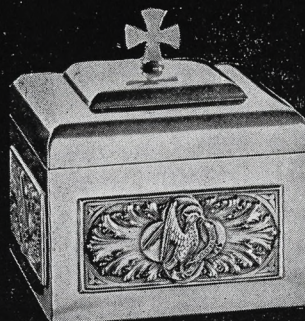
ESTABLISHED IN 1826
WATERVLIET, N.Y.



Stained Glass Windows and Mosaics

Franz Mayer of Munich, Inc.
1616 Woolworth Building
New York, N. Y.

Hand-chased, sterling silver BREAD-BOX



We have a wide selection of bread-boxes in sterling silver, both plain and chased. Also, chalices, flagons, patens and silver-mounted cruets. We invite you to write for illustrations and prices.

BLACK, STARR & FROST GORHAM

Jewelers • Silversmiths • Stationers
FIFTH AVE. AT 48th ST., NEW YORK
NEW JERSEY BRANCH:
586 CENTRAL AVENUE, EAST ORANGE

Wilbur Herbert Burnham

Designer and Master Craftsman

Stained and Leaded Glass

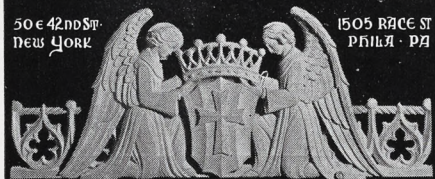
Studios 1126 Boylston Street
Boston, Massachusetts

LESLIE H. NOBBS

536 Madison Avenue, New York
Special Designs and Estimates prepared for all Church Appointments in
WOOD STONE
MARBLE METAL

DeLong Furniture Co.

MAKERS OF FINE CHURCH WOODWORK
50 E 42ND ST. NEW YORK 1505 RACE ST PHILA. PA



PEUSS CHANCEL FURNITURE FONTS
THE FACTORY - AT TOPTON PA.

R. GEISSELER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE BRASS SILVER FABRICS + WINDOWS

THEOLOGICAL BOOKS

SECOND HAND

Send for Bulletin of Episcopal and Anglican Books just issued. Correspondence and "Want Lists" invited.
Please mention The Witness when writing.

SCHULTE'S BOOK STORE
80 & 82 Fourth Ave. New York City

with a stirring address by B. Seebohm Rowntree, liberal British industrialist, who declared that the Church must face up to the many problems growing out of our economic life.

* * *

Wants More Equalization of Clergy Salaries

The Rev. Oscar Green of California has introduced a resolution calling for the creation of a joint commission to survey the salaries paid clergymen, and to offer suggestions as to how the present unequal remunerations may be adjusted.

* * *

Bishops Refuse to Concur

The House of Bishops on Saturday morning refused to concur with the House of Deputies in a resolution which would separate the official from the unofficial events of General Convention. The effort to do so was

generally understood to be a veiled criticism of the forum meetings of the C.L.I.D. Bishop Manning spoke in favor of the resolution and he was opposed by Bishop Sherrill of Massachusetts, Bishop Hobson of the Southern Ohio, Bishop Parsons of California, Bishop Brewster of Maine. The motion to concur with the Deputies lost, with the new Presiding Bishop, who is a member of the C.L.I.D., voting with the majority.



Kilgen Organs

Every Kilgen Organ, whether large or small, is planned in detail by the Kilgen brothers who give it their personal attention from the beginning in the factory to the final touches in the church. This planning in the Kilgen factory results in the building of conspicuously fine organs, and has many times saved thousands of dollars for organ purchasers.

When a Kilgen Organ is built, it is treated as an individual work of art, not as a unit of mass production.

When the building of an organ is placed in the hands of the Kilgen brothers you have the assurance that the organ will be a distinctive artistic success.

Gen. Kilgen & Son, Inc.
4009 Union Blvd., St. Louis, Mo.

SEVEN PSALMS

by Adelaide Teague Case 50 cents
Suggestions for Bible study, meditation and group worship based on seven of the best known and most widely used psalms.

THE WOMANS PRESS

600 Lexington Avenue
New York, N. Y.

The D'Ascenzo Studios

1604 Summer St., Phila., Pa.

Respectfully refer you to their stained glass in

The Cathedral of St. John the Divine.
New York City

The Washington Memorial Chapel.
Valley Forge, Pa.

The National Cathedral, Washington, D.C.

HOMER MARTIN COMPLETELY WINS OVERFLOW CROWD

(Continued from page 11)

was tied up in the House of Bishops. Speaking with great restraint of both speech and gesture, Kester bore the marks of a man who has been on the firing line in the industrial struggle, and gave one the impression that there were painful recollections in his mind which he would gladly forget. In a voice seldom raised but vibrat-

New and Important

The American Prayer Book

Its Origins and Principles
by Bishop E. L. Parsons
and Bayard H. Jones

"Illuminating and instructive... a most creditable accomplishment. Of importance to all who are concerned over the powerful institutions that shape man's destiny."—*New York Sun*. \$2.50

The Eternal Word In the Modern World

by Burton S. Easton
and Howard C. Robbins

"One of the most significant theological books that have appeared for many years. The importance of the book cannot be overrated, and its authors have placed the Church under a lasting debt of gratitude."—*Living Church*. \$2.50

Church Music In History and Practice

by Winfred Douglas

"Every choir director and every rector who knows anything at all about music should read this book... indispensable to those who would understand the real function of music in worship."—*The Churchman*.

at all bookstores \$3.00

Charles Scribner's Sons

Why Do Owners of GOLDEN RULE GUARANTEED ANNUITIES

Take out in successive years SECOND, THIRD AND FOURTH CONTRACTS?

Because these contracts provide—

- (1) The best possible old age security
- (2) A larger assured income than can be had from any equally safe commercial investment
- (3) Net yield of 3% to 8% which, with income tax exemptions, equals 4% to 20% from a taxable investment
- (4) Prompt unfailing payments guaranteed by an old-line life insurance company
- (5) Maximum tax exemptions and most economical efficient method of transferring capital or income to relatives or friends—much better than wills
- (6) BEST OF ALL, IMMEDIATE MAXIMUM PARTICIPATION through more than one hundred beneficiary organizations in life-saving, life-giving, Golden Rule, Character-building ministry providing food, clothing, medicine and renewed courage to the unemployed and unfortunate NOW when most needed.

THE GOLDEN RULE FOUNDATION
60 E. 42nd St., New York City

Without obligation on my part, send me additional information concerning Golden Rule guaranteed annuities with rates for an annuitant aged.....

NAME

ADDRESS W

ing with feeling, he described the conditions among the sharecroppers, and the efforts made by the Southern Tenant Farmers Union to better their lot, and the bitter and lawless opposition they have to encounter. "There are millions of people in the South who are just as much slaves as their forefathers were. The sharecroppers are organizing. But their union is not an ordinary one. Blacks and whites have joined forces in a common economic struggle. They are organizing peacefully and legally. But their homes are burned, their leaders are killed, their meetings are broken up. History is being made in the South. The Church can help to shape that history. You Churchmen can lead us. But if you turn your back on us the Church in America is done for."

Roger N. Baldwin, director of the American Civil Liberties Union, was the speaker on Wednesday, with Bishop Parsons as chairman. In introducing Baldwin Bishop Parsons declared that one of the honors he prized most highly was the presidency of the C.L.I.D. He was compelled to leave the meeting following his brief remarks and the chair was taken by Mr. William F. Cochran of Baltimore. Mr. Baldwin told of the current attack throughout the world on democratic and progressive forces, and declared it to be the sole purpose of the Civil Liberties Union to defend all comers, without distinction, in their constitutional rights.

The Rev. John Nevin Sayre, Episcopalian and head of the Fellowship of Reconciliation, was the speaker on Thursday with Bishop Lawrence of Western Massachusetts as chairman. He maintained that pacifism alone could prevent this world from destroying itself. "The essence of the way of the cross is this: that aggression, war, all personal and social evil can be restrained and conquered by men and women who as martyrs for truth receive violence upon themselves but who never, like soldiers, inflict violence upon others." The capacity audience carried on a lively discussion following the address.

Mr. Murray Lincoln, secretary of the Farm Bureau Federation, was the speaker the following day, with Mr. Charles Taft in the chair. He spoke on the development of cooperatives and maintained that this movement offered the best avenue to correct the evils of the present capitalistic system. "The cooperative method coincides with Christian philosophy," he declared, "since it is evolutionary and not revolutionary. It brings into our everyday transactions the principle of brotherhood and democracy. As Christians you are already social cooperators. And as cooperators we are trying to put the golden rule into business and practice real Christianity."

Mrs. Harper Sibley, wife of the former head of the United States Chamber of Commerce, also addressed the meeting briefly on the social resolutions of the Oxford Conference.

CONVENTION TAKES DEFINITE ACTION ON UNITY

(Continued from page 9)
social insurance for lay employees of the Church.

Both houses have also agreed in setting Kansas City, Mo., as the place for the next convention, with the date unchanged. It has been suggested that the great mass service of the next convention be held on the first Sunday after the open-

ALFRED W. S. GARDEN, PRIEST —A TRIBUTE.

HE ENTERED the Higher Service on Tuesday, September 14th, 1937. Well deserved references have already been made by the Pittsburgh papers and our own Church press. Also a special Memorial Service has been planned by the Bishop and Clergy of the Diocese, to be held in Emmanuel Church, Pittsburgh, on Sunday evening, October 3rd, where the deceased had faithfully and courageously served as Rector for a period of fifteen years.

The Standing Committee of the Diocese, at its regular quarterly meeting, held on Friday morning, September 24th, of which the departed was a valued member, unanimously passed a resolution that a further tribute should be paid, this to be spread upon the Minutes, and copies to be sent to the surviving widow, the son, the daughter, and the weeklies of our own Communion, together with the official organ of the Diocese—The Church News.

The following comprises that tribute: "A man, whose ministry radiated the practical. It can never be fully known how many discouraged and needy souls he lifted up. To those of us, who often saw him, he translated the missionary spirit in its completeness. He was both intensive and extensive. He was high at hand and far away in his Christlike sweep. ALFRED GARDEN was a lover of men, and he coupled with that a love of animals. No wonder was it that he served conspicuously, for eleven years, the Animal Rescue League of Pittsburgh. One of our gifted writers stated the other day that if horses and dogs could speak they would rival with the many men, in giving eloquent testimony, to his helping hand. Human and humane was this Minister of God. His ministry will ever be fragrant in the memories of those who knew him most. He had a contempt for the merely theoretical and a burning passion for Christianity in action. He has, indeed, lived; and now even lives more wonderfully."

"He is not dead! He has but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere."

William Porkess,
Secretary, The Standing Committee.

ing. A proposal to advance General Convention from October to April was defeated by the Deputies.

On the subject of theological education, the deputies passed a resolution presented by Deans Rollins of Virginia Seminary and Grant of Seabury-Western calling for a study of theological examinations by a joint commission instead of setting up as recommended by the joint commission on theological education a national board of examining chaplains.

Both Houses of Convention have endorsed the \$300,000 fund for the rehabilitation of Chinese missionaries, refugees and missionary work, to be raised upon a voluntary basis.

Another activity of great importance is the formation of a joint commission on Negro Work. Contemplation of the employment of a full-time executive secretary, a Negro priest, is now before the committee on Budget and Program.

WIPPELL & COMPANY LTD

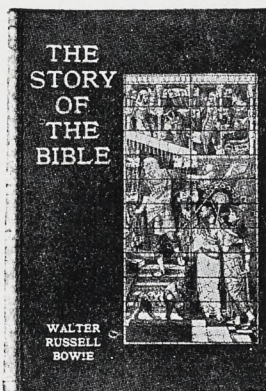
EXETER
LONDON
MANCHESTER

Cathedral Yard,
11, Tufton St. S.W.
24, King Street.

ENGLAND
TORONTO · HARCOURTS LTD.
103, King Street West.

Reredoses
Altars
Lecterns
Fonts
and Covers

Designs & Estimates
submitted on application.



THE STORY OF THE BIBLE

By WALTER RUSSELL BOWIE, Rector of Grace Church, New York
"What a fitting Christmas present for a household this kind of a book would make!"—The Rt. Rev. Henry W. Hobson.

"Here are combined to a remarkable degree the results of modern scholarship, real spiritual insight, and the beauty of the expression of the poet."—The Rt. Rev. Henry K. Sherrill.

52 Chapters, 557 pages, illustrated in color, \$2.00, postpaid

At the Better Bookshops — THE ABINGDON PRESS —
NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

Bibles
Prayer Books
Hymnals
Religious Books

Cassocks
Surplices
Stoles
Hats

Crosses
Crucifixes
Vases
Candlesticks

WHATEVER it is you need in Religious supplies, we have it.

WHEREVER you live, we can serve you, either by messenger or mail.

WHENEVER you are undecided, about the choice of supplies, let us help you.

In addition to the items listed above, we can supply you with **CHURCH SCHOOL LESSONS**, and all the necessary material needed for a Church School, also **THE CHRISTIAN YEAR AND CHURCH KALENDAR**.

Headquarters for Church and Church School Supplies

H. M. JACOBS COMPANY

1724 Chestnut Street

Philadelphia, Pa.