

**WELCH, BISHOP HERBERT (D.D.,
LL.D.)**

TESTIMONIAL DINNER
IN HONOR OF
BISHOP HERBERT WELCH
ON HIS
ONE HUNDREDTH BIRTHDAY

TUESDAY, THE SIXTH OF NOVEMBER
NINETEEN HUNDRED AND SIXTY-TWO

THE WALDORF-ASTORIA
NEW YORK



We believe in the one God, Maker and Ruler of all things, Father of all men, the source of all goodness and beauty, all truth and love.

We believe in Jesus Christ, God manifest in the flesh, our teacher, example, and redeemer, the Saviour of the world.

We believe in the Holy Spirit, God present with us for guidance, for comfort, and for strength.

We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need.

We believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice.

We believe in the Church as the fellowship for worship and for service of all who are united to the living Lord.

We believe in the Kingdom of God as the divine rule in human society, and in the brotherhood of man under the fatherhood of God.

We believe in the final triumph of righteousness, and in the life everlasting.

*Written as its affirmation of faith for the
Korean Methodist Church by Bishop Welch*

M E N U

SUPREME OF FRESH FRUIT WALDORF

BISQUE OF LOBSTER
TOASTED CROUTONS

BREAST OF CHICKEN MONTMORENCY
PONT NEUF POTATOES
FRENCH STRINGBEANS SAUTE

ANNIVERSARY ICE CREAM CAKE
STRAWBERRY SAUCE

DEMI TASSE



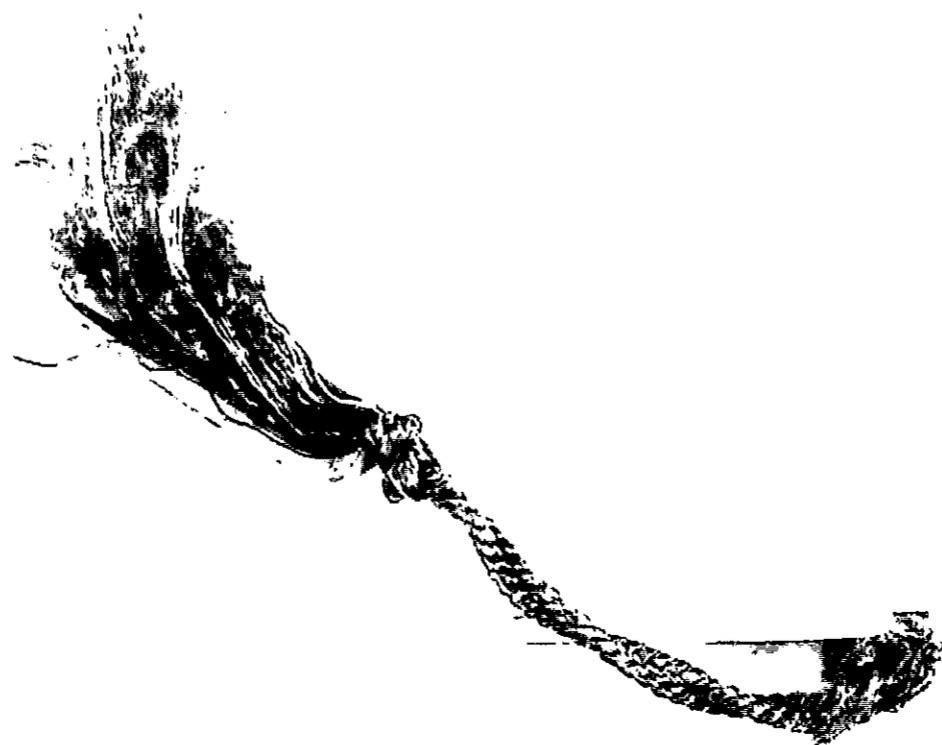
T H E P R O G R A M

BISHOP FREDERICK BUCKLEY NEWELL, presiding

INVOCATION	BISHOP JAMES C. BAKER
WELCOME and GREETINGS PRESENTATIONS	BISHOP NEWELL
HIS COLLEAGUES SPEAK	BISHOP MARSHALL R. REED President of the Council of Bishops of The Methodist Church
STUDENT YEARS	DR. WARREN L. McCABE Administrative Dean of the Polytechnic Institute of Brooklyn
HIS ALMA MATER	PRESIDENT VICTOR L. BUTTERFIELD Wesleyan University
SONGS	THE CHOIR OF WESLEYAN UNIVERSITY, conducted by Richard K. Winslow, Professor of Music
THAT OTHER ALMA MATER	PRESIDENT ROBERT F. OXNAM Drew University
HIS PRESIDENCY	PRESIDENT ELDEN T. SMITH Ohio Wesleyan University
INTRODUCTION OF SPONSORS FOR ALL OF US	BISHOP NEWELL DR. RALPH W. SOCKMAN Minister Emeritus, Christ Church Methodist
ENTERING HIS SECOND CENTURY	BISHOP HERBERT WELCH
BENEDICTION	BISHOP HYUNGKI J. LEW

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The New York Area of The Methodist Church



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The Methodist Publishing House, as its tribute to Bishop Welch on his one hundredth birthday, is presenting to each family represented at the dinner this evening a copy of his autobiography, "As I Recall My Past Century" which is published today by its Abingdon Press. The copies will be distributed at the exit doors as the guests leave following the program.



"All of us are delighted to have Dr. Laney come as head of the Candler School of Theology. He follows in the tradition of his predecessor as a scholar of distinction. He has strong ties with and affection for the church. In addition to his scholarly attainments, he is an aggressive man of youth and vigor who will inspire and provide leadership for Methodism's largest seminary."

As dean of the Candler School of Theology, Dr. Laney will preside over a seminary that graduates more Methodist ministers than any in the United States. It has also produced more missionaries than any. An unusually high proportion of Candler graduates goes into the active ministry.

MISS WATSON RETIRES



Miss Elizabeth Watson retired from the office staff of *WORLD OUTLOOK* at the end of April, 1969.

She joined the magazine in December of 1940, as secretary (later, editorial assistant) to the then newly-elected editor, Miss Dorothy McCormell.

Miss Watson was educated in her home state, South Carolina, receiving the A.B. degree from Winthrop College. She holds a Master's degree from Scarritt College for Christian Workers, Nashville, Tennessee.

Following a brief teaching career, Miss Watson began work with the Board of Missions of the former M. E. Church South in Nashville, October 1, 1936.

On *WORLD OUTLOOK*, Miss Watson has carried responsibility for the *Letters* and the *Poetry* pages, for the editing of manuscripts and for the coverage of special observances in Woman's Work.

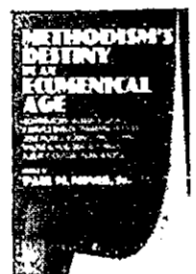
MAY 1969

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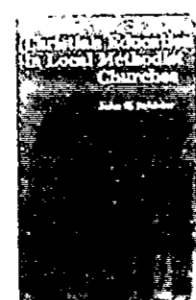
METHODISM'S DESTINY IN AN ECUMENICAL AGE

Edited by Paul M. Minus, Jr. An in-depth symposium which helps Methodists determine their stance toward the ecumenical movement. Contributors have been keenly involved in ecumenism. \$5.



THE IMPACT OF THE FUTURE

E. J. Snodgrass Outlines twenty dominant trends that will shape the world and the church of tomorrow. Challenges the church to prepare for the future by making right decisions now. \$4.75



CHRISTIAN EDUCATION IN LOCAL METHODIST CHURCHES

John Q. Sisco This thoroughly researched and detailed history traces religious education in local Methodist churches from earliest beginnings until 1955. \$6.

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The Methodist Publishing House

such as the Call to Prayer and Self-denial, and the World Day of Prayer.

In writing, she has contributed feature articles, poems, book reviews (including the annual Christmas book page in November), Christmas editorials, and write-ups of centers in home missions.

One of her original poems, "Far Down the Lonesome Road—A Contemporary Spiritual" (July, 1961, *World Outlook*) was requested by the Hymn Society of America for inclusion in its files.

Miss Watson has been a member of Washington Square Methodist Church in New York City since 1941.

After she leaves New York she plans to live in her old home town, Johnston, South Carolina.

—A Tribute By AMY LEE

BISHOP HERBERT WELCH IS DEAD AT 106



Bishop Herbert Welch, patriarch of the United Methodist Church and the oldest bishop of any church anywhere in the world, died Good Friday evening, April 4, at his home, 520 West 110th Street in New York City. He was 106, having celebrated his birthday November 7, 1968. At the time of his death, he was the oldest alumnus of any American college.

A man of intellectual and physical vigor until well into his 105th year, Bishop Welch had been in failing health since surgery and a fall in 1965. He had been regular in attendance at Christ Church Methodist until early in 1968, but had not been able to leave his home since last May. Friends, however, had continued to call on the distinguished senior bishop of the United Methodist Church. His last trip was in the summer of 1967 when at 104 he went to Expo 67 in Montreal and then to San Francisco where he had participated in a service of dedication for twin great-great-grand-

daughters, then 1½ years old.

Bishop Welch's remarkable list of activities as a centenarian included: Authoring a book, *As I Recall My Past Century*, published in his 100th year, 1962, by Abingdon Press (he told an interviewer on his 105th birthday that he was gathering material for another book, "which I haven't started writing yet");

—Writing an article in 1964, at 102, for the observance of the centennial of organized Methodist church extension, which appeared in many Methodist publications and which began: "I cannot play the part of a father introducing this child, for I was only two years old when this lusty baby appeared upon the Methodist scene";

—Attending and speaking at the 1964 Methodist General Conference in Pittsburgh, at 101. He had planned to go to the 1968 General Conference in Dallas, but ill health prevented—the first regular General Conference he had missed in 80 years (he attended his first as an observer in 1888). However, he did send a message which was read to the delegates at the historic Dallas Conference, where the Methodist and Evangelical United Brethren Churches joined to form the United Methodist Church. He said: "Please give my greetings to the brethren of the Council of Bishops and General Conference, old and new. May God be with you and guide you all in these momentous days."

—Addressing the Methodist Council of Bishops in 1966 in Louisville, at 103, on the occasion of his being honored for 50 years in the episcopacy. Lecturing at the College of Physicians and Surgeons of Columbia University in 1962, on "Religion and Medicine" at age 100.

—Making his last public appearance, at 104 on November 20, 1966, at Christ Methodist Church in New Rochelle, N.Y., to dedicate stained glass windows in commemoration of the well-known "Korean Creed," one of four Affirmations of Faith in the Methodist *Book of Worship*. The Korean Creed was written principally by Bishop Welch, who was on episcopal assignment in Korea in 1930 when the Korean Methodist Church became autonomous (he also served as bishop in China, Japan and India and in Pittsburgh and Boston in the U.S.A.).

Bishop Welch, who served in the episcopacy for 53 years longer than any other Methodist bishop since the first were elected in 1784 and who was the oldest bishop in Methodist history, was born November 7, 1862, in New York's Greenwich Village. His father was Peter A. Welch, president of New York Savings Bank.

After attending P.S. 35 Bishop Welch attended Brooklyn Polytechnic Institute,

where he journeyed by horse car and ferry. He was graduated from Brooklyn Polytechnic in 1882 and attended Wesleyan University, Middletown, Conn. He began as a civil engineering student but later switched to a pre-ministerial curriculum. He was graduated in 1887 with highest honors. He took theological training at Drew University Theological Seminary, Madison, N.J., and was graduated in 1890.

The oldest living alumnus at all three of his alma maters, Bishop Welch was also on the board of trustees of all three, and attended trustees' meetings when they were held in New York. He once remarked about Brooklyn Polytechnic that "it may seem a bit strange that a school with an engineering emphasis should have a clergyman as its senior alumnus."

Bishop Welch became a member of the church at twelve, being confirmed in Washington Square Methodist Church (still an active congregation), of which his grandfather, Oliver Loveland, born in President Washington's administration, was a co-founder.

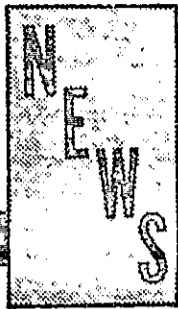
His own ministerial career of 79 years began with his appointment as pastor of the Bedford Station (N.Y.) Methodist Church in 1890, on graduation from Drew. He served these churches in and near New York City: St. Luke's, 1892-93; Summerfield in Brooklyn, 1893-95; First Church, Middletown, Conn., 1898-1902; Chester Hill in Mount Vernon, 1903-05.

In 1905, Bishop Welch was elected president of Ohio Wesleyan University at Delaware, Ohio, in which position he served until 1916, when he was elected a Methodist bishop (in what was then the Methodist Episcopal Church). He was assigned to administer Methodist work in Korea, Japan and China. In 1928 he returned to the United States and was assigned to administer the Pittsburgh Area.

Bishop Welch retired—for the first time and "officially"—in 1936. But in 1938 he was reactivated and assigned to the Boston Area to fill out the term of a deceased bishop.

He retired again in 1939. But not for long. In 1940 he was recalled and made chairman of the newly organized Methodist Committee for Overseas Relief. He served as its chairman and full-time director for eight years, during which time he led in raising and distributing more than \$5,000,000 in relief funds around the world.

In 1945 Bishop Welch retired for the third and last time, at 86. However, he continued active as a writer and frequent speaker on academic and religious occasions. On his 100th birthday in 1962, he was honored by more than 1,000 persons at a centennial dinner in the Grand Ball-



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THE GENERAL NEWS SERVICE OF THE METHODIST CHURCH

BISHOP HERBERT WELCH

Senior Bishop of The Methodist Church

- Born in New York,** N. Y., November 7, 1862, the son of Peter and Mary Loveland Welch. His parents and grandparents were among the founders and early members of Washington Square Methodist Church on West Fourth Street.
- Educated:** Brooklyn Polytechnic Institute, ; Wesleyan University (Conn.) A. B. 1887; A. M. 1890; D. D. 1902; LL. D. 1906. Phi Beta Kappa. Graduated with highest honors. Drew Theological Seminary, 1890 B. D.; Oxford University, 1902-03.
Honorary degrees: Northwestern, LL. D. 1910; Western Reserve, LL. D.; University of Vermont LL. D. 1911; Ohio Wesleyan, LL. D. 1924; Allegheny, LL. D. 1932; West Va. Wesleyan College, Litt. D. 1928; Boston University, D. D. 1938; Brooklyn Polytech. Inst. LL. D. 1958.
- Married:** Adelaide Frances McGee, June 3, 1890-1958; children, Dorothy McGee (Mrs. Anthony I. Blanks); Eleanor Loveland.
- Pastorates:** He entered the ministry of the Methodist Episcopal Church in 1890 and served the following pastorates: Bedford Station, N. Y. 1890-1892; St. Lukes, N. Y., 1892-93; Mount Merfield Church, Brooklyn, 1893-98, First Church, Middletown, Conn. 1898-1902; Chester Hill, Mt. Vernon, N. Y., 1903-05.
- College President:** Elected to the presidency of Ohio Wesleyan University, Delaware, Ohio in 1905, serving in this capacity until 1916.
- Bishop:** Elected in May 1916 to the episcopacy of the Methodist Episcopal Church; resident bishop of Japan and Korea, 1916-23; Pittsburg area, 1923-32; Hawaiian area, 1932-36.

(more)

Retirement:

He retired in 1936, having reached the retirement age. In 1938-39 he was appointed by his colleagues to administer the Boston Area to fill a vacancy caused by death. Chairman and Executive of the Methodist Committee for Overseas Relief 1940-48 during which time he supervised the raising and distribution of seven and one half million dollars for relief purposes abroad.

Responsibilities:

Trustee: 1901-06, 1937-59 of Wesleyan University; Ohio Wesleyan University; Drew Theological Seminary; West China Union University; Nanking Theological Seminary. President Board of Trustees, Old John Street Church, New York City 1936-44. Fraternal messenger from U. S. Methodism to Methodist Church of Canada in 1914. While in China served as vice president of the National Christian Council of China. President Association of Ohio College Presidents and Deans, 1907-08. President Methodist Federation for Social Service, 1907-12. Member University Senate, 1908-16. President Ohio Council of Charities and Correction, 1913-14. President Methodist Education Association, 1914-15. Delegate General Conference, Methodist Episcopal Church '16. Vice president National Christian Council, China, 1935-36. Member executive committee Federal Council of Churches 1936-44, and member of numerous commissions. Member Board of Managers, American Bible Society '36-'48. Member Church Committee on China Relief, 1941-46. Vice president and director, Church World Service, Inc. 1946-48.

Decorations and Honors:

(See Educated, page 1, for Academic Honors)
At his graduation from Wesleyan University in 1887 he received more honors and prizes than had ever been awarded to one person. This record has not been equalled. Third class order of Sacred Treasure (Japan) 1928. Thirty-third degree Mason. He delivered the baccalaureate sermon at Wesleyan University, his alma mater, in June 1947 in his 85th year, on the occasion of his 60th anniversary.

-(more)

(Continued)

Decorations & Hon.: Decorated by Ambassador from Korea (on TV) 1952.
Honor citation, Republic of China, 1952.
Honored with dinner on 90th birthday--presented with fund (\$10,000+).
Citation for public service, Ohio Wesleyan, 1954.
Hon. Citizen Korea, 1956.
Poe medal, Ohio Wesleyan, 1957.
Methodist Man of the Year, World Outlook, 1958.
Alumni citation, Golden Jubilee award, Brooklyn Polytech. Institute, 1960.

Author: Editor (with introduction) SELECTIONS FROM THE WRITINGS OF JOHN WESLEY (1901)
Author, with others, THE CHRISTIAN COLLEGE (1916); also, THAT ONE FACE (1925), COLLEGE LECTURES (in Korean) 1935, MEN OF THE OUTPOST (1937).
Frequent contributor to religious press.
Author of Affirmation of Faith (page 512, The Methodist Hymnal).

Residence: 520 West 110th Street, New York City.

At Ninety-Five

by

BISHOP HERBERT WELCH, D.D., LL.D.



Bishop Herbert Welch, center, one of the founders and first chairman and director of the Methodist Committee for Overseas Relief, is pictured at his ninety-fifth birthday luncheon with Dr. Gathel P. Warfield left, general secretary and director of MCOR, and Bishop Frederick B. Newell, right, chairman of MCOR.

Luncheon in honor of
BISHOP HERBERT WELCH

on his ninety-fifth birthday

November 7, 1957

Christ Church Methodist
 New York City

BISHOP FREDERICK BUCKLEY NEWELL, *presiding*

Invocation DR. LYNN HAROLD HUGH

Solo MR. JOHN HERRICK
 MISS MILDRED BROWN, *Accompanist*

Birthday Greetings BISHOP NEWELL

"At Ninety-five" BISHOP WELCH

Benediction BISHOP JAMES H. STRAUGHN

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Bishop Hyunki Lew	Dr. Henry Pitney Van Dusen
H. E. Dr. You Chan Yang	

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Dr. Gaither P. Warfield	
Miss Elizabeth M. Lee	

Greetings and Introductions

BY BISHOP NEWELL

Out in Delaware, Ohio, the other day they made Bishop Welch blow out all the candles on his birthday cake. I think we ought to make him do it here.

I just do not know when I have had a happier time than I have had this noon. I sort of wish that I could introduce you all by name to Bishop Welch, and I'm almost constrained not to introduce anyone. Neither one of those approaches would be right; so I am going to introduce those who are seated here on the platform.

I just don't know how to express this — and I hope Eleanor and Emily and some of the others won't get mad at me for saying this — but I have never seen quite such a concentration of age in my life as we have on the platform. I'm not going to announce the age of every person I introduce, although it would be quite remarkable if I did.

At my far left may I present to you Mr. Ellis L. Phillips. Mr. Phillips is a trustee of this church. He and Mrs. Phillips gave the room in which you are seated. I must not speak further of him. I think you know his gentle love for Methodism.

Next to him is Dr. H. H. Kung. I've been in his home on Fifth Avenue. His sister-in-law is Madame Chiang Kai Shek. He married one of her sisters. He is a man very eminent in this world.

And next I come to a man who increases somewhat the average age of this group. Dr. Arthur J. Brown. I don't think Dr. Brown would mind if I tell you how old he is, for in a month or two — I'm not sure just how many — he will be one hundred and one years old.

Next to him is Dr. Eric North. I can't tell you how old he is because I went through college with him and that would say too much. Dr. North is the head of the American Bible Society, as you know.

And next to him is Bishop James H. Straughn, one of the retired bishops of the Church, and a bishop of the Northeastern College of Bishops.

Next to him is Dr. Eugene Carson Blake, who is the president of the National Council of Churches. I think I shall tell you how old he is, because he's fifty-one — and today is his birthday. I haven't quite discovered how the Russian revolution and Dr. Blake and Bishop Welch all happened to be born on the same day. I can't quite explain that satisfactorily.

And next to him is the man who makes us all so proud, particularly in an integrated area like New York. I would like to present Branch Rickey. He now is down in Pittsburgh, but you knew him when he brought Jackie Robinson to Brooklyn. I really didn't know they had any athletes out at Ohio Wesleyan, having played golf with Ralph Sockman and Leland Cary, but I find now that they did and I'm glad to present to you Mr. Rickey.

I'll skip you, Eleanor, for a moment; and I'll skip you, Bishop. And next is Mrs. Newell. I'd like you to know Mrs. Newell.

Now may I present to you the Korean ambassador to the United States, the Honorable You Chan Yang. I just think you almost ought to give him a hand. Before some of you who are younger than I pass on from this earth, I think that Korea will be the one truly Christian nation. We're very proud of you, sir.

Now may I present to you the Honorable Walter H. Judd. He's, more China than he is Korea, but he's a great voice in America. Dr. Judd, we're glad to have you here.

Norman Vincent Peale. He's one who wandered from the true and holy flock, but we get him back occasionally. Dr. Peale, we're glad to have you here, sir.

Next to him is Dr. Samuel Cavert, general secretary of the World Council of Churches. I have to be careful in introducing Dr. Cavert and in introducing Dr. North. They taught me theology, and you know how little of it I know, and it's all their fault. But that's Dr. Cavert.

And now may I present to you the Honorable Charles Edison, former governor, as you know, of the State of New Jersey, honorable son of one of America's most noteworthy personages, Mr. Edison.

Now we did not know definitely that the next man was going to be here. As a matter of fact, you never can tell just where he lights in different parts of the world. Today, for instance, he was supposed to be in Africa. But an hour or so ago he flew in, and that's Lowell Thomas over there on the right.

Now starting again — I get all mixed up on left and right when they're behind me — starting again on my left, may I present Dr. Fred G. Holloway, the president of Drew University; and next to him Dr. Lynn Harold Hough, dean emeritus of Drew Theological Seminary. Next to him is Dr. Daniel A. Poling. He ought to have been a Methodist, too. We just missed out on him. And next to him, Dr. Gaither P. Warfield, who is the very able general secretary of the Methodist Committee for Overseas Relief, under whose auspices we are gathered today.

There are a lot of things I ought to say to you and want to say to you. First of all, I want to explain Dr. Sockman's absence and the absence of Mrs. Sockman. They were extremely anxious to be here. Dr. Sockman had an engagement out in the West which he could not break, and I'm very sorry to have to tell you that Mrs. Sockman is ill and unable to be here.

There are — I'm so scared to do this for fear I'll omit somebody, but — there are two bishops seated down there. Bishop W. Earl Ledden is over here on my right; Bishop John M. Springer is right down here. Perhaps they'd both stand. I want you to know they're here.

Someone has told me that the secretary of the General Conference is here. I do not know whether Dr. Leon Moore is here or not. Yes, he is, way back there. Leon, we're grateful to have you here.

Seated all down here in front of me — how I wish I could call them all by name — are the dear relatives of this good man. I cannot name them, but I just want you to know there are nineteen or twenty of them, some of whom I know very intimately, and some I do not know at all.

Before I introduce Bishop Welch, I want to tell you that this party would never have been this lovely success if it were not for Henrietta Gibson and Betty Lee. I do not know just where they are, and Miss Gibson can't stand up anywhere, because she broke her ankle the other day. I think that they're about two of the nicest women that ever were born into The Methodist Church. I have never seen more lovely, beautiful characters among womanhood anywhere than these two fine ladies. I don't know what time they got here this morning, but it was very early, and they are responsible for what you have been enjoying.

Now I know you don't want to have me take up your time in introducing the Bishop. It does seem to me, though, there are two or three things we ought to say to Bishop Welch, and it isn't quite fair for me not to get a chance to say something about him.

I do not need to tell you that he is the most beloved bishop in The Methodist Church — you know that without my telling you. I do not need to tell you that he's about the most illustrious churchman we have in America. I suppose he is that one Methodist held in deeper

affection by ten million people than any other in the Church. He belongs to New York, and he belongs to the world.

He was born down in Greenwich Village, and he went as a boy to our Washington Square church. His grandfather founded that church. He *is* New York, and when one of the predecessor bishops in the New York Area seemed to me to be loading on my desk every mortgage there was in Methodism, it was the president of a bank down on the lower West Side who saved the Methodist Church in this town. I don't know whether you know it or not, but Herbert Welch's father was once the president of that bank — the old New York Savings Bank.

His tradition is New York. Now, his education, of course, is Wesleyan University, although he had a very hard time getting there — not in the same way I did, for I had a very difficult time. He only had a difficult time because he started to study over in Brooklyn Tech and then changed his mind and went to Wesleyan. He and I sit there on the Board of Trustees now.

There has never been a man graduated from Wesleyan University who took so many prizes in one year as Herbert Welch — he took every prize that was offered at the time that he graduated from Wesleyan University.

Last spring after he had been up half the night talking with the members of Psi Upsilon, I presented him in the chapel of Wesleyan University, which had just been rededicated in his honor. I wish I had the speech he made there to rebroadcast to you. And after that we went over in the great place where we were all having lunch together and they called on the classes, one at a time, to give their class yells. I can't even remember mine. They started with the newest graduates and finally they came down to the oldest living graduate of Wesleyan University. And he stood up, alone, and gave his class yell, and I tell you, it was louder than the class yells given by those youngsters who had graduated so recently.

After Wesleyan he went abroad and studied and also studied at Drew and graduated there. Of course, he nearly became the president of Drew once. He had five churches, two in the New York Conference and three in the New York East Conference, and then in 1905 he went to Ohio Wesleyan as its president.

I suppose there is no college president who ever lived who was held in deeper affection by the alumni and students of the college as he was and is. You just wouldn't think that he'd been out there now for two or three days, eating and feasting and speaking, and coming back looking younger than when he went out. I don't know just how he did it, but he did.

In 1916 they elected him bishop — Japan, Korea, Pittsburgh, China. Then he came back to retire in 1936, at least he thought he did. But he did not retire, because they sent him to Boston to fulfill the unexpired term of Bishop Burns, who had passed away.

He thought he *had* retired again — and then he started the Methodist Committee for Overseas Relief. As the head of that committee, in about eight years' time, he raised and distributed to a needy world seven million dollars.

I think that the character of The Methodist Church was enriched at that time in a way that no one yet has had the proper words to explain.

And still he has not retired! There's a verse in the Bible which always reminds me of him. It is, "His voice is heard throughout the land." That's Bishop Welch.

And once in a while, at least once a year, he preaches in this church, where we are gathered. There is no more acceptable preacher in this age than Herbert Welch.

One of the things I like most about him and one that surprises me most, I suppose, about him is the fact that wherever I go with him, he calls everybody by their first name. I don't know how he does it. I was with him in San Francisco one day when Paul Hoffman came into the room, and the bishop said, "Paul, I'm so glad to see you." I didn't even know he knew him — but it was "Paul." The other day we were discussing Mr. Luce together and he said, "Well, now, I know Henry pretty well . . ."

First names! Madame Chiang, Syngman Rhee, Branch Rickey — pick them from anywhere, they're first names to him.

I have marked down here all the honors he received. I shall not give them to you. They're too long to give, and my list might be incomplete.

But I want to say a word to you about the women in his life. [BISHOP WELCH: I'm compelled to object.] Someone told me the other day that Mrs. Welch was a little concerned over the thousands of women he kisses. I think I should report that to you.

Adelaide Francis McGee Welch! Mrs. Newell and I are going to see her in a little while this afternoon and convey to her your love. She's not awfully well; that, of course, you know, and that's why she cannot be with you this afternoon, but you ought to know that she has the most provocative wit I have ever heard or been the subject of.

She's about the most vivacious person I've ever known and one of the loveliest, a character who has left her impression of beauty and purity and goodness across the world. I'm going to take your love to

her in a little while.

And there's their daughter Mrs. Blanks who does not come here often enough, but lives out in the West Coast, whom you know as Dorothy.

Now, Eleanor, their other daughter who sits here, has said some terrible things to me during her lifetime and during my lifetime. And this is the first and probably the last time I shall ever have an opportunity to get square with her.

If I have ever seen a saint, it's Eleanor Welch. You just do not know the affection, the love, the sweetness and the hours that she gives to her mother and her father and that household. And as long as I live, I shall be grateful for knowing Eleanor Welch, and Eleanor, you stand up and let them tell you right now what they think of you.

Now I'm about done. But the other night I was reading the Bible — and I read it a lot more than I did before I became a bishop. I was reading about St. Paul and his travels and difficulties. And I thought Bishop Welch is something like that, and I remembered something he wrote a while ago and I'll read it to you:

"We have travelled by bicycle, motorcycle, auto, airplane; by rickshaw, by chair carried on the shoulders of coolies; in the jolting Peiping cart; and on elephant back. We have travelled on narrow-gauge railroads in Korea, wide-gauge railroads in Manchuria, and on freight cars. Once we rode on the top of a freight car, which was all right until it began to rain.

"Sometimes we have travelled under soldier guard in China. We have come through sea storms and sand storms, and through a fire that destroyed our home."

Actually, when that fire was burning, there came a big "phoo!" — almost an explosion — and Mrs. Welch turned to him and said, "Bert, there go your sermons!"

I have a great sheaf of telegrams and a great many letters, and I had thought I would read them to you, but you need to hear him, so I shall stop by saying to you that there are two verses of scripture, which I love and I think point to him:

"He that followeth after righteousness and mercy findeth life."
"With long life will I satisfy Him and show Him my salvation."

Now your friends, Bishop, quite a number of them, sent in little gifts to you. Henrietta Gibson who always takes care of everything and does it so well totalled them — put them together with affection — and asked me to hand you this from your friends.

Now, my friends, I present to you *the* bishop of The Methodist Church, Herbert Welch.

At Ninety-five

BY BISHOP WELCH

Bishop Newell and friends; if I were to undertake to correct all the inaccuracies and exaggerations of the kind things that have recently been said and written about me, I should exhaust more than the time that I can be allotted. I would like to get you down to the plane of fact rather than of fancy and delusion, and I think I will proceed without any apologies to read what I have written.

My first word must be one of gratitude. How many thanks I owe! First, to the officers and staff of the Methodist Committee for Overseas Relief, that blessed organization which, between my second and my third retirements, absorbed so much of my time and thought. It is their kindly plan which has brought me to this happy hour.

Especially am I indebted to the smaller committee whose rather strenuous labors have made this scene possible. I am grateful, also, to the honorable sponsors sitting up here upon the platform, who so graciously have lent their names to impart a flavor of high dignity to this gathering.

To all, whether absent or present, who have helped in any way to add to the pleasure of this day, I want to express my profound appreciation.

This occasion, in the very nature of circumstances, cannot be quite perfect, because of the enforced absence of the one who, since the day I first met her seventy-five years ago, has had a decisive place in my life, as sweetheart, wife, comrade, counsellor, and joy.

In our pastoral, college, and episcopal careers, with her intelligence, her originality, her refinement, her charm, her gaiety, her tact and understanding, her hospitality, and her deep spirit of devotion and faith, she has been not only to me and to our two dear daughters, but to scores and hundreds of those we have encountered in our wanderings, like a sweet refreshing breeze blowing through the shut-in areas of the common life. God keep her!

Unusual anniversaries like this quite naturally suggest a taking of stock, and as I review these many years without, I trust, becoming *too* introspective or taking myself *too* seriously, certain trends and relations and opinions inevitably emerge. I've come to look upon myself as a somewhat curious mixture — what I might call a betwixt-and-between man.

My Welch ancestors came from Holland and were sturdy Dutch Reformed, making their home up in the Hudson River valley. My mother's family, the Lovelands, came from England by way of Yankee and Congregational Connecticut. The two met and merged in New York and Methodism.

And so it has gone, betwixt-and-between! I have so many averages! Not really tall, but not extremely short. Neither blond nor brunet. Not the subject of many serious illnesses, but not one of those who can boast that they have never felt the touch of a surgeon's knife or swallowed a doctor's pills. Certainly not fat, but not quite skinny. Not feeble, but hardly robust. No radical, yet I hope not "stuck fast in yesterday," to use another's words. Devoid of that superabundant energy and that devouring curiosity which go to make the explorer and the pioneer, yet wanting to keep within sight of the parade. And I have never been under the compulsion which rests upon some of my eminent friends to defend a reputation for supposed infallibility!

I would have no success on a quiz show in the category of universal knowledge, and yet, my training has seemed to mean a little here and a little there. I've had a smattering of Greek, Latin, German, and French; a spattering of Hebrew, Japanese, and Korean; tapering off to a few words of Chinese, Spanish, and Italian — and I can talk only English!

In my youth I took piano lessons, but did not get far beyond the two-finger exercises. I once tried the violin, but now do not know the difference between an E-string and a pizzicato. I had some instruction in voice, for speaking and for singing; I performed at college fraternity musicales; but I never won more than the non-committal verdict, "He has a pleasant baritone." On the whole, it seems to me too much like the old story — Jack of all trades and master of none.

However, there are phases of my educational experience for which I am especially thankful. As a student in college, I was fortunate in coming into close contact with half-a-dozen members of the Wesleyan faculty, highly qualified scholars and teachers, who in their own persons illustrated the absence of any conflict between Christianity on the one side and philosophy or literature or science on the other. They gave the green light to religious impulses and principles, and

looked to Jesus Christ as the supreme Teacher and the Lord of life. Here many a student found the intellectual basis for a Christian faith, the assurance that his own religious life could be at once reasonable and ardent.

Then, soon afterwards — it was in "the gay nineties" — I became a member of a club made up of some ten Methodist ministers from this section of the country, who met about twice a year for a couple of days at one home or the other, to exchange views, articles, book reviews and the like on topics of interest to us all.

One of these comrades of the cloth later became the President of and another a Professor in a theological school. One became a Bishop, one a college Professor and afterwards state Senator and Congressman, and others continued in pastorates in Methodist, Congregational, Episcopal, or Unitarian churches.

The star of the group, perhaps, was Parkes Cadman. At least I think of him as the most vivacious sharer and leader in those late-evening "bull sessions" which were so thoughtful, so frank, and so stimulating.

Then a few years later I had an opportunity to spend a year in England, which brought not only some acquaintances with the great Methodist Forward Movement of that day, led by such men as Hugh Price Hughes and Samuel Collier, and which so notably combined personal salvation by repentance and faith with the social vision and the sociological practice; not only to hear the leading preachers of Great Britain in pulpits of varied denominations; but also to spend two terms as a special student in Oxford University. Here, besides lecture classes, I entered the only two seminars carried on in the university at that time — one of them presided over by that ripe scholar and gracious personality, the Rev. Dr. and Professor William Sanday, of precious memory. It was the experiences of that year which led me to join with others to organize the Methodist Federation for Social Service, as a mediating center for men of diverse views and a common purpose.

I have found help in the poets. Indeed, it has sometimes seemed to me that the poets were nearer the truth than the professional theologians! You may say that the poets dwell in an ivory tower, but the philosophers and the theologians seem to me sometimes to be digging down deep in some subterranean cavern. The ivory tower is at least closer to heaven and has a wider view over the abodes of mankind.

So many of the men of learning are not men of light, but seem almost to try to make truth hard for the common man to comprehend, by the use of unfamiliar and technical terms and abstruse logical processes. I'm for what Frank Lloyd Wright has called in another

connection "the Gospel of simplicity." I'm for the little book that the little man can understand, the elementary book which is also elemental, as against the proud and ponderous tome. I have a certain sympathy with that scholar and builder of renown, John Wesley, who regarded a great book as a great evil, remarking once, "I believe if angels were to write books, there would be very few folios."

I've found help in some pivotal books — above all in *the Book*: I've found great help in the instructive and beautiful associations of home and church; and I have in recent years found some new light and leading in the book which God has written in the rocks. The world of Nature is the one part of the universe where God has full freedom of action, unhindered by the interference of men. And here I find God, *in His world as well as above it*, creation not yet finished, and ourselves the heirs of an uncompleted world. Not a wreck, but a workshop, with the Master Workman in full control of all its forces.

I find it a strangely mixed world, a compound of the beautiful with the weird and grotesque and even the ugly. It contains the easy and the hard; the safe and the perilous. It is quite evidently a home for humanity which is not meant as a nursery for the coddling of perpetual infants, but a school of adult education; not fitted just for ease and comfort and security, but for watchfulness and work and struggle and hardship, and for suffering as a normal part of a full life. These are a part of God's plan, not as penalty but as education and growth. This fact for me casts some light on the tormenting problem of suffering and death. If these really come under God's plan for His children, then there is a bright light within the cloud, and all things do "work together for good."

I've been impressed also by the fact that in this world God has made, its changes and progress take place habitually by small, even infinitesimal steps. There are occasional cataclysms, when earthquakes and volcanoes and typhoons do their rapid and destructive work, but the great movements of nature, like changing coastlines and building mountains and growing forests, are so slow as often to be unobserved.

We like advance to happen fast. We would hurry God. "How long, O Lord, how long?" we cry. "Send us a miracle. Write Thy will upon the skies in fire or cloud, that we may at once grasp the truth we so patiently seek. Wipe out the forces of evil in some Armageddon. Give us peace in *our* time." But God answers by lilies. A few revolutions, a few sudden breaks for freedom; but for the most part the fundamental and permanent reforms, the marches toward justice and brotherhood, are by inches rather than by miles. It seems to be God's preferred way.

From Nature also I've learned a lesson of diversity. As I read the

story of evolution, it shows us a kind of branching tree — the higher the form, the greater the divergence in shape or size or color. Nature tends toward ever-increasing variety, and whatever unity Nature is to possess must be found not in sameness but in diversity. And if, in God's plan for the integration of humanity, Nature is at all to be our guide, then the thing we shall seek is not *uniformity*, not *unanimity*, but *unity in diversity*. Union of form may be valuable as a by-product, but only unity, which is spirit not form, is big enough and deep enough to serve as a goal.

And now, with whatever I have learned from any source, it is ninety-five! It seems to me ridiculous, although when I stand and look at my dear friend Dr. Brown and think how far behind him I am, I am encouraged in spite of the ridiculous quality of the situation to press on.

Well, old age is not all honey and roses. Wordsworth has written charmingly about "an old age serene and bright And lovely as a Lapland night." I've never been in Lapland, but I gather from some reading that Lapland has its rugged features! And old age has its aches and pains, its cramps and its itchings. The ears and the eyes must struggle to keep up with the procession of the years. The feet find it increasingly difficult to walk a straight line. The memory recalls the Sunday School songs of childhood, but slips badly over the name of a common object or even an intimate friend.

There is a measure of truth in the vivid and mournful picture of a man in advanced years drawn by the Preacher in the Book of Ecclesiastes. When Browning wrote, "Grow old along with me, The best is yet to be," he must have had in mind something beyond physical or mental vigor. There are failings and temptations and dangers peculiar to old age, and a swan song may easily turn into a croak! But at the worst, there are numerous instances to prove that Lord Jaques in "As You Like It" was too pessimistic in depicting the sixth and the last of the seven ages of man "the lean and slipper'd pantaloone . . . his big manly voice, Turning again toward childish treble;" and then "second childishness and mere oblivion, Sans teeth, sans eyes, sans taste, sans everything."

At any rate, with whatever losses, old age has its compensations. It gives time to accumulate what Shakespeare says should accompany old age: that is, "troops of friends;" and here they are — here because of my old age!

It enjoys to a degree some of the privileges and immunities that are accorded most fully to the dead. Only in part, to be sure: of the dead,

"nothing but good" must be spoken; for the aged, only kindly judgment can be claimed. We still go on with our mistakes and our faults. But allowances are made: "You must take his years into account. Remember, he is seventy," "He is eighty," or what you will. Finding excuses for the foibles of the aged is a very exhilarating experience. Blessings upon the people who are kind to the old folks!

For another compensation, old age gives time enough to change your mind. The haste and rashness of youth may give way to a more sober pace. As one looks back over so many years, it is almost a matter of course that he shall gain a better perspective, see events and people in their relations, and draw the line more clearly between the important and the trivial. One may even learn lessons of tolerance and patience. When I see a good cause moving with exasperating slowness, I can now be almost contented, provided it is moving in the right direction.

Some of my friends have worried lest I should forfeit any hold whatever upon the younger generation by being over-conservative, but I've looked upon myself as a middle-of-the-road progressive. I'm not a Socialist; I'm not a Pacifist; I'm not a Prohibitionist. Not that I cannot respect the opinions of honored friends who take what seem to me extreme positions, seeking to accomplish by mass and largely by political means what can be achieved only by individual education and persuasion and regeneration. While recognizing the value of the ends they seek, I cannot trust my cause to law. I must appeal to truth and love and time.

Yet I confess gladly the contribution which the shock troops of reform have made and are making in the moral conflict. I can thank God sincerely for the absolute Pacifist, for the Fundamentalist, and for those who go to the other extreme as well. More and more clearly as the years pass, I see that all the truth is not with any of us. We're still like the old comparison: we're like children playing with shells on the seashore while the boundless ocean of truth stretches out beyond. It needs many and diverse fragments to bring out the pattern of the whole.

We old people, if anyone, ought to rejoice in all truth, all beauty, all goodness, as we learn that the Almighty and All-loving speaks through many voices; that He has not despised or forgotten the great masses of His backward or willful children; but that His loving kindness is over all His works, and that all men are the objects of His fatherly love.

It is trite to declare that we are living in an age as momentous as the

time of the Renaissance and Reformation. In the externals of our habits, what wonders have come to pass within a single lifetime! The means of travel and communication; the quest for machine power; the work of the factory and the kitchen; our work and our play; our sleeping and our waking; all have been transformed.

More importantly, the nations are in the melting-pot. Neglected groups in the social order have come out into the limelight — the needs of children, the rights of races, the dignity of labor. Little countries take their place beside the great Powers. Colonialism fades out, and democracy slowly and painfully expresses itself in varied and sometimes fantastic forms. Following the old and discarded experiments in world domination and world co-operation, comes the League of Nations, and now the United Nations, which at the very minimum gives expression to a sense of social responsibility for the underprivileged and the world-at-large, such as our planet has never seen before.

And we, in this dear land, have had placed upon our shoulders a responsibility for the welfare of the globe such as no nation has had in the history of the race.

Then, side by side with the vast changes in the economic, political, and social scene, I have seen the Church changing, not to go back to the first century, not to be again the Church of the Middle Ages or even of Luther, Calvin, Knox, Wesley; but a Church living in a bigger yet smaller world, confronted with more difficult problems. In this twentieth century, the Church as a world organization has immensely extended the field of its vital interests and responsibilities. It has come to recognize that among the things which deeply concern humanity, and therefore God, and therefore the Church which represents the Christ of God, are social justice and economic betterment and world order.

Hence, the preaching of the so-called social gospel, the peace movement, the principle of unification at work in religion as well as in politics and industry, the problems of racial equality, and the ecumenical trend in Church life. All these the Church has brought to the front in succession. Religion is viewed as a way of life as well as a faith.

More emphasis is laid upon the practical application of Christianity than upon forms of worship or theological concepts. Larger use is being made of women in the churches, and of youth, and of the great body of laymen.

And while innumerable agencies of progress have sprung up, musical, artistic, literary, philanthropic, educational; and while some of the earlier functions of the Church have wisely been transferred to these

so-called secular agencies, the Church has found new avenues of service and faces its duties and opportunities today, I believe, with greater intelligence, greater genuine devotion, and a larger measure of usefulness than ever before.

It may sometimes let education dim the need for that radical healing which we call conversion. It may in some quarters — and those not all Roman Catholic — seek a certain control over the State by exercising pressures for legislation on special questions where the issue is one of method, on which the Church has no superior wisdom, rather than a clear-cut moral principle.

In some quarters, the Church may verge upon materialism in an over-emphasis upon the external and the formal, and, for example, spend energies in seeking organizational *union* which could more wisely be employed in implementing the spiritual *unity* which already exists and grows among us.

But, by and large, the Church stands in the unique position of presenting a pattern for the kingdom of God and of being the chief agency for building the kingdom among men. So, I believe we have a right to rejoice in the broader vision of human goodness and of divine concern, seeing that all nations and races come within God's plan, that all agencies and all life may be made holy, and that over every legitimate occupation of man, the motto can be inscribed: "Holiness unto the Lord."

And finally, I have had a deepening conviction of the fundamental importance and the far-reaching effects of that article of the Creed: "I believe in the Holy Ghost." "In the beginning, God;" "in the fullness of time," God in Christ "reconciling the world unto Himself." Christianity embraces a gospel of God-made-manifest in the flesh of Jesus Christ, to assure man's faith and to win man's love. But we live in the era of the Holy Spirit.

Men ask, "How do you account for so much wickedness in the world? What is the origin of evil?" We might to more purpose ask, "How do you account for so much goodness in the world -- so much kindness, courage, integrity, unselfishness? What is the source of good?" The answer can be no other than "a Power not ourselves, which makes for righteousness."

My comfort is to know that God not only *was*, but *is* — "not far from every one of us." "Speak to Him, thou, for *He* hears." "To God I am reconciled, His pardoning voice *I* hear." The God I need and find is a present God, not limited to any age, not confined to any nation or

race, but now and everywhere, to reveal the truth and to point out the way.

I like to think that no matter how humble we may be, God does bother with us enough to direct our steps. I used to feel out in the Orient sometimes a curious sense of direction. I did go sometimes into a particular city where I had no particular errand, just in the round of official visitations, to find that there was a situation existing that did call for my presence at that particular time; and I used to get a feeling as if I were a pawn being moved around by some Hand, some Power not my own. And I was delighted to think that I could be used in playing the game, even when I didn't have enough knowledge or wisdom, as it might be, to choose my own course.

Some are favored with dreams and voices, and great moments are frequent when the assurance of God and immortality is unclouded. My experiences have been on a more commonplace level. But "I believe in the Holy Ghost, God present with us for guidance, for comfort, and for strength."

This continuing ministry of the living Spirit of God, if realized in faith and action, does away with the distinction between sacred and secular, between natural and supernatural, between big and little, between laymen and ministers, and transfigures a man's daily occupation from a job to a vocation, a place where he is to glorify the Lord Christ.

So I have come to place less confidence in the complex, more in the simple; less confidence in law, more in persuasion; less reliance upon big people and spectacular events and more reliance upon the mass; less reliance upon mere leadership and more upon service.

Here is my working creed, which I see they have printed on our program: "God's wisdom, power, and love are supreme. All life and all good work are sacred. All men are brothers. God is behind the history of mankind, and loving service is the secret of lasting joy."

God bless you all!

- 1923 Sep. 1 The Great earthquake in Japan
- 1926-7 ~~1926~~ Held 4 annual confereces in India
- 1928 General Conference at Kansas City, Mo.
Assigned to Pittsburgh, Pa
- 1930 to send for organization of new Korean Methodist C.
- 1932 May - General Conference at Atlanta City
Assigned to Shanghai, China - To Singapore
- 1936) May - General Conference at Kansas City
(Returned) Home by Melbourne in N.Y. City
- 1935 Dec - Appointed to Boston Area
- 1937 May - Unity Conference of the Korean Methodist C. at
Kansas City. Returned a month later. Returned to N.Y.
- 1940 First General Conference of the United Methodist Episcopal C.
Methodist Committee for Overseas Missions and Foreign Relations.
Wedding anniversary at Caswell, Calif
- 1948

room of the Waldorf Astoria Hotel in New York. Among the flood of congratulatory messages were those from President Kennedy, Governor Nelson A. Rockefeller and Francis Cardinal Spellman.

Among many honors given him were: Order of the Sacred Treasure, presented by the Emperor of Japan in 1928; Medal of the Republic of Korea, given in 1952; made an Honorary Citizen of Korea in 1956; Honor Citation from the Republic of China (Taiwan) in 1952; Citation for Public Service and Poe Medal from Ohio Wesleyan, 1954-57; Golden Jubilee Citation from Brooklyn Polytechnic Institute in 1960.

Ten colleges and universities conferred doctorates in laws, letters and divinity on Bishop Welch. He was a member of Phi Beta Kappa, and he gave several endowed lectureships. Named for him were a dormitory at Drew University, an altar in the chapel at Wesleyan University, a chapel at the Methodist Theological Seminary in Seoul, Korea, and an auditorium at Ewha Woman's University in Seoul. He was the oldest member of Psi Upsilon social fraternity and was one of the oldest 33rd degree Masons.

A scholar, Bishop Welch had written seven books and many articles. He read extensively into his 106th year, his regular literary fare including the *New York Times*, *U.S. News & World Report* and several church publications including *Together*, *Christian Advocate* and *WORLD OUTLOOK*.

In 1890 Bishop Welch married Adelaide Frances McGee at Plainfield, N.J., with whom he shared his life for 68 years, until her death in 1958, at 92. Born to them were two daughters, both of whom survive.

Bishop Welch was known for his ready wit and his depth of insight. Of his humor, one example was in 1963 when at almost 101 he bought a health insurance policy and when asked why by a reporter, he replied: "I support a corps of doctors. I thought, if someone wants to pay their bills, why not let them?" A collection of "Words from the Pen and Lips of Bishop Herbert Welch" at the time of his 100th birthday dinner included these: On his creed and philosophy—"God's wisdom, power and love are supreme; all life and all good work are sacred; all men are brothers; God is behind the history of mankind, and loving service is the secret of everlasting joy." On the compensations of old age—"As one looks back over so many years, it is almost a matter of course that he shall gain a better perspective, see events and people in their relations, and draw the line more clearly between the important and the trivial. One may even learn

lessons of tolerance and patience. When I see a good cause moving with exasperating slowness, I can now be almost contented, provided it is moving in the right direction."

Survivors include: two daughters—Mrs. Anthony F. Blanks, Carmel, Calif., and Miss Eleanor Welch, of the home, a long-time staff member of the Methodist Board of Missions (now retired); a grandson, Herbert Beverly Blanks, Carmel, a former mayor of that city; three great-grandsons, three great-great-granddaughters, three nieces and two nephews.

A Service of Remembrance and Thanksgiving was held Monday, April 7, at Christ Church. Bishop Lloyd C. Wicke, episcopal leader of the New York Area of the United Methodist Church, presided. Other participants included Bishop Roy H. Short, episcopal leader of United Methodism's Louisville Area and secretary of the Council of Bishops; Bishop Prince A. Taylor, Jr., Princeton, N.J., episcopal leader of the New Jersey Area; Bishop Shot K. Mondol, New York City, retired; Bishop Fred Pierce Corson, Philadelphia, Pa., retired; Bishop W. Earl Ledden, Washington, retired; Bishop Arthur J. Moore, Atlanta, Ga., retired; the Rev. Dr. Ralph Sockman, former pastor of Christ Church, and the Rev. Dr. Harold Bosley, present pastor of Christ Church. Burial was in Woodlawn Cemetery, New York, with Bishop Frederick Buckley Newell, Stamford, Conn., retired, conducting the committal service.

churches and local and national institutions, agencies and organizations cooperate with the program "both through participation and financial support." The Publishing House has endorsed the principles of the program and has offered financial support but has disagreed with Project Equality officials over a "compliance review" clause. The Board of Publication, governing agency of the Publishing House, recently established a five-man committee to resume negotiations with PE officials "with the ultimate objective of joining."

Speaking to a group of approximately 150 persons, more than half of whom were white, Mr. Lawson pointed to the story of Christ running the money-changers from the temple and said, "We must sweep out the bad news of racism and make this institution a living symbol."

Mr. Lawson suggested that the next steps of BMCR might be to "burn courtesy cards" or "cancel our publication orders." He said his own congregation had taken action to boycott all Methodist publications until the Publishing House has joined Project Equality.

The picketing at the Nashville plant continued throughout the day while similar marches were held at the other regional Cokesbury Centers. Thirty-two courtesy cards were turned in at the downtown Chicago Cokesbury store by 37 marchers, two of whom were Negro. Nineteen persons, including two Negroes, picketed the Park Ridge, Ill., center. Reports had not been received from other

CHURCH WOMEN STUDY MEASURES FOR PEACE

America's church women were asked today to study (both pro and con) proposed bills providing for the establishment of a U.S. Department of Peace and the creation of a Joint Congressional Committee on Peace and Cooperation.

The recommendation was one of seven resolutions circulated to 2,300 units of Church Women United, following adoption at the annual meeting of the 150-member Board of Managers of the Protestant, Orthodox and Roman Catholic women's movement.

Women throughout the nation were asked to work for the development of structures of peace by participating in serious study of Congressional bills and hearings held prior to a decision on the matter of establishing the Department and the Joint Congressional Committee. The women leaders noted: "We recognize that in a nuclear age we cannot rely on methods of war to solve international conflicts and that we should be willing to sacrifice for peace as we have in the past for war."

The Board also resolved to urge church women to organize small task forces in every Congressional district, cooperating with other women's groups, to study their congressman's records, to be prepared to speak out on issues, and to act at strategic moments in "the most politically astute ways possible."

The Board then went on record opposing the anti-ballistic missile system now under consideration by Congress "in view of the uncertainty that military security will result from (its) development and in view of our conviction that the long range self-interest and security of this nation rests rather on meeting the overwhelming human needs for food, health, education, decent housing, etc. in our own nation and throughout this planet."

CALL FOR FASTING FOR WORLD HUNGER

Fasting while remembering the world's hungry and giving an offering for their relief are recommended in a World Methodist Council statement calling for observance of Aldersgate Sunday.

In a recent statement issued to the twenty-three Methodist bodies related to the World Methodist Council, the Rev. Dr. Lee F. Tuttle, secretary, called attention to a resolution adopted last September by the Executive Committee of the Council, urging "Methodist churches throughout the world to observe Aldersgate Sunday, or some other suitable day over the next five years, as a day of fasting in remembrance of the needs of the world's poor and hungry."



AP Photo
STILL ACTIVE—Bishop Herbert Welch of the Methodist Church who was honored on 102nd birthday yesterday.

Time Stands Still For Bishop, 102

NEW YORK (AP) — "For Bishop Welch" the New York Times once muscd editorially, "time stands still"

To see him move with his body erect and head high and to observe "his vigor, his clear eye, his firm, vibrant voice," as a biographer put it, might easily leave one with that impression. Although time may stand still for Herbert Welch, the Methodist bishop has been anything but still in his time.

He turned 102 years old yesterday and he still is active despite his third "retirement." He has had a life in which typhoon and earthquake and fire . . . an Alaskan shipwreck,

important than unremitting time, only to be called back the devotion to one's work "

Yet unremitting devotion to his work has been a hallmark of the bishop's career — for he has "retired" three times, only to return each time when duty called.

His first retirement, in 1936, ended two years later when the resident Methodist bishop of Boston died. Welch was asked to take over the assignment until the church's general conference could fill the vacancy by regular election.

In 1939 he retired a second,

only to be called back the following year to administer the Methodist Committee for Overseas Relief.

In 1948 he left the committee and retired for the third time. Since then, he says, "I've not tied myself down to any schedule."

He has done some writing, reading television work and, he adds, also preached and given addresses when called upon. At his 100th birthday dinner among those paying tribute were top officials of three educational institutions which re-

threat

garded him as their oldest living alumnus: Wesleyan University, Middletown, Conn.; Dartmouth, Hanover, N. H.; and Brooklyn (N. Y.) Polytechnic Institute.

The bishop headed Wesleyan from 1905 to 1916 and conferred a doctorate upon him.

He was asked to give his views about "the age" specifically will be clear. holocaust a threat

"Why," he replied, "the world now is not the most remarkable (of mans) last, but will there be too many of them. Population growth is coming to be a threat."

"I think the solution is not so much the restriction of population but rather in the development of resources."

"We go on discovering how to develop the earth and the sea sources of food to meet an increasing population. I can't quite go along with the alarmists who say that in the 1970s or in the 80s we'll begin a frantic race for survival."

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NEW YORK (AP) — "For Bishop Welch," the New York Times once mused editorially, "time stands still."

To see him move with his body erect and head high and to observe "his vigor, his clear eye, his firm, vibrant voice," as a biographer put it, might easily leave one with that impression.

Although time may stand still for Herbert Welch, the Methodist bishop has been anything but still in his time.

He turned 102 years old yesterday and he still is active despite his third "retirement." He has had a life in which typhoon and earthquake and fire . . . an Alaskan shipwreck, bandits and revolutions, broke up any possible monotony.

The description is from his autobiography, "As I Recall My Past Century," published on the occasion of his 100th birthday.

That 1962 birthday anniversary was celebrated with a testimonial dinner at the Waldorf-Astoria Hotel and attended by 1,150 guests.

Yesterday's anniversary celebration was planned as a quiet, private observance among his immediate family and close friends in the modest Manhattan apartment he shares with one of his two daughters. His wife, Adelaide, died in 1958 at age 68.

Doesn't Look It

The oldest bishop of the Methodist Church — and possibly of any denomination — does not look his age.

Recently a group was waiting to meet him at the municipal airport in Portland, Maine. He stepped briskly by them and reached a taxicab before anyone realized it was he.

"We were looking for an elderly gentleman," said an airline representative.

A church biographer has written that Welch "is regularly misjudged by at least 25 years." The writer also pointed out that "the clarity and contemporaneous quality of his mind" is but one factor in the age illusion.

Perhaps the secret is that the New York-born bishop has not stood still long enough for time to catch up to him.

He once remarked, using a plural pronoun to describe himself:

"We have traveled by bicycle and motorcycle, auto and airplane, rickshaw and chair carried on the shoulders of coolies in a jolting Peking cart and on elephant back.

"We have traveled on narrow-gauged railroads in Korea and wide-gauged railroads in Manchuria and on freight cars and once at least, on top of a car. This was all right until it began to rain.

Through Storms

We have come through sea storms and sand storms, through a typhoon in Japan and a hurricane in New England and through a fire that destroyed our home.

"We went through the great Japanese earthquake and through the Korean independence movement, which was rather more exciting, on the whole, than the earthquake."

His 141-page handwritten autobiography indicates, however, that "the great earthquake of Sept. 1, 1923" provided some tense, as well as ludicrous, moments.

"I had been . . . at Karuizawa, a summer resort in the mountains north of Tokyo, when the great upheaval began," he wrote.

"The repeated shocks were severe, unprecedented, terrifying. Buildings rocked, chimneys fell, people were flung about, the ground rose in waves, the tall trees seemed literally to clap their hands. . . ."

"I started with several companions for the capital (Tokyo). The only available tram was jammed to the steps and the couplings. We were lifted, hoisted, pushed and pulled through the windows of a third-class coach, where the Japanese passengers filled the aisles, sat on the backs of seats and in the windows. . . (and) on the roofs.

Better on Top

"Indeed, we ourselves were forced a few days later to the same method of transportation; and the air was so much fresher on the top of the car . . . that I decided it was the only way to travel — provided one kept a sufficiently sharp lookout for low bridges and sagging wires."

These were the years he administered Methodist work in Korea, Japan and China. During one interim, he returned to the United States to become bishop of the Pittsburgh area.

Years later, President Syngman Rhee of Korea awarded Welch the Republic of Korea Medal, the nation's highest decoration for a civilian. It was in appreciation for the bishop's contribution to the educational, cultural and religious life of that country.

Welch poked fun at his longevity during a recent interview in which he was asked to what he attributed his long life.

"Now, bishop," the reporter began, "you're going to be 102 on Nov. 7th."

"If I live that long," Welch interjected with a chuckle. He added:

"I never expected to attain any unusual age. My ancestors have not gone beyond the 70s except for one who died in his 90s."

"In general," he continued, "my rule is moderation. I'm not an extremist, at either extreme, in life or in politics."

"But I believe sincerely in moderation in work. I have very little admiration for the men who never get away from their desks, even for a summer vacation."

"I think rest and the achievement of a balanced life is more

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New York Stock Exchange Tables

1964		Sales		Net	
High	Low	(hds.)	High	Low	Last Chg.
45	40 3/4	AbacusF .911	2	44 1/2	44 1/2 + 1/2
43	36 1/4	AbbottLg .80	175	41 3/4	41 3/4 + 3/4
18 1/2	13	ABC Con .70	149	18 1/2	17 3/4 - 1/4
87 1/2	60 3/4	ACF Ind 2.50	39	87 1/2	84 1/2 - 2 3/4
74 1/2	63 3/4	Acme Mkt 7b	33	71 1/2	71 + 1/2
23 1/2	17 1/4	Acme SH .80	x171	22	21 1/2 - 1/2
29 1/2	24 1/2	Adame 1.93e	50	29 1/2	28 1/2 + 1/2
61 1/2	40 3/4	Address 1.20	260	46 3/4	45 3/4 - 1 1/4
15 3/4	8 1/2	Ad Mills .40	151	15 3/4	14 3/4 + 1/2
23 1/2	14 1/4	Admiral	96	14 1/4	15 1/4 - 1/2
37 3/4	26	Aeroquip .60b	25	31 3/4	31 1/2 - 1/2
62	45	Air Prod .20b	135	52 1/2	51 1/2 - 1/2
34 1/2	17 1/2	Air Cont .80	203	34 1/2	28 1/4 + 5 3/4
60 3/4	50 3/4	Air Red 2.50	167	57	56 1/2 + 1/2
3 3/4	2 1/2	AJ Industries	50	2 1/2	2 1/2 - 1/4
29 3/4	23 3/4	Alo Prod 1	261	29 3/4	29 3/4 + 1/2
38 1/2	33 3/4	Alo Gas 1.70	27	37 3/4	37 3/4 - 1/2
38 1/2	20 3/4	Aldensinc 1b	37	38	37 1/2 - 1/2
13 1/2	10 1/4	Alleg Cp .12e	70	12 1/2	12 - 1/2
44 1/2	32 3/4	Alleg 6pf .60	20	40 3/4	39 3/4 - 1/4
46 3/4	37 1/4	Alleg Lud 2	122	43 3/4	42 3/4 - 1/2
27 3/4	25	Alleg Pw 1	206	27	27 + 1/2
114 1/2	101 1/2	Alleg & W 4	210	113	113

What Stocks Did

	Last Week	Previous Week	Year Ago	2 Yrs. Ago
Advances	654	639	582	1,045
Declines	670	739	724	279
Unchanged	209	152	177	142

Totals 1,533 1,530 1,483 1,466

New yearly highs 170 202 69 28
New yearly lows 55 47 80 14

Dow-Jones Averages

	High	Week's Low	Last	Change
30 Industrials	881.27	867.64	876.87	+3.79

1964		Sales		Net	
High	Low	(hds.)	High	Low	Last Chg.
22 1/2	18 1/2	EJPasong 1	411	21 1/2	21 1/2 + 1/2
31	24 3/4	EltraCp 1.10e	38	29 1/4	28 3/4 - 1/2
33 3/4	30 1/4	Eltra pf 1.40	22	32 1/2	31 3/4 - 1/2
45 3/4	36 1/2	EmersonEl 1	222	44 1/4	42 1/4 + 2 1/4
36 1/4	31 1/2	EmersEl pf 1	2	35 1/2	34 3/4 + 1/2
11 1/2	9 3/4	EmerRad .40	62	10 1/2	10 - 1/2
35	24	EmeryAir .40	49	31	29 3/4 - 1 1/2
58 1/4	42 1/2	Emhart 1.80e	72	57 1/2	56 1/2 + 1 1/2
36 3/4	32	EmpDist 1.20	53	35 3/4	35 + 1/2
29 3/4	17	End John	57	26 1/2	26 - 1/2
76 1/2	66	End Jn. pf 4k	2860	73 1/4	73 - 1/2
26 3/4	21	Engel In .80	25	23 1/2	23 - 1/2
42 1/2	37	Eau Gas 1.85	x42	40 1/4	40 1/4 + 1/2
9 1/4	7 1/4	ErieLock RR	376	8 1/4	7 3/4 - 1/2
33	13 1/4	Erie Lock pf	x1760	28 1/2	26 + 2 1/2
14 1/2	12 1/4	Euroind .10e	67	14	13 3/4 - 1/4
41 3/4	19 3/4	EvansPd .40r	209	41 3/4	39 3/4 - 2 1/4
30	17 3/4	Fvershrp .75	137	19 3/4	19 1/2 - 1/2
46 3/4	35 1/4	ExCellO 1.60	57	45 3/4	44 3/4 - 1 1/4
50 3/4	37 3/4	Factor A .90	133	46 1/4	45 3/4 + 1/2
49 1/2	40 3/4	FafnrBear 2	15	48	46 1/2 + 1 1/2
38 3/4	20 3/4	FairCom .50g	239	25	24 + 1 1/2

Market Review

Look at Market, Rich Get Richer

WARD N. BURKE
Financial Editor

Remarkably accurate forecasts have longer a dirty word in the world moves us to find out whether this search can be of any help in trying business and stock prices.

Landslide Leaves Market Unexcited

NEW YORK (AP)—President Johnson's landslide election brought no immediate sharp move to the stock market last week.

Trading proceeded at a cautious rate, below average for 1964 to date. Election Day was preceded by a wary session on Monday which ended with a gain due to late strength in an assortment of blue chips which boosted the averages.

In the first hour on Wednesday, there was heavy trading and the ticker tape ran late as stocks were bought on a broad front, most of the gainers being investment-quality issues. Once this buying was out of the way, the session dragged and the day ended with a mild and irregular decline.

Wall Street seemed to be in a "Where-do-we-go-from-here?" mood. Many analysts commented that stocks had been discounting the success of President Johnson at the polls—even though there had been normal uncertainty just preceding the election—so the question arose as to where the current high-level market would go now. It was noted that Johnson's election added no new element, as Sen. Goldwater's election would have.

Of 1,533 issues traded last week on the New York Stock Exchange, 670 declined and 654 advanced.

Averages Vary
The Dow-Jones industrial average this week rose 3.79 to 876.87. The rail average, however, dropped 4.44.

The volume total was lower than it was the week before because stock and commodity mar-

kets were closed Tuesday for Election Day. Turnover was 18,411,050 shares compared with 23,154,970 the previous week.

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On Friday, late strength by blue chips again gave the market a slight gain on balance. Sentiment was considerably bolstered by General Motors' report of record profits and sales for the first nine months of 1964 and by GM's year-end dividend declaration, which put this year's payout ahead of 1963's. GM stock rose 1 1/4 on the week.

Sunray DX Oil, the subject of takeover rumors, took first place in the active list with a gain of 1 1/2 at 36 3/4. Westinghouse Electric was second with a gain of 3/4 at 43 3/4.

Rail Loses 9
Norfolk & Western Railway, which has had a sustained advance since late summer was cut back 9 points, apparently on profit-taking.

Sears Roebuck picked up 4 3/4, with the aid of a 3-point advance on Friday. Brokers attributed the advance to a combination of a favorable October sales report and an article which described the company's entry into the auto financing business in California.

Retail stores were generally strong. Macy picked up 5, Kresge 2 1/2, Korvette 3 1/2, J.C. Penney 2 1/2, Marshall Field 1 3/4 and Allied Stores 3.

4 34 - 3/4
 5 87 1/2 + 1 3/4
 7 19 1/2 + 1/4
 3 1/2 89 1/2 + 3/4
 10 102 + 1/2
 1 1/2 19 1/2 + 3/4
 3/4 38 - 1 1/2
 1/4 58 - 3 1/2
 1/2 5 1/2 + 1
 1/2 37 1/2 + 1
 1/2 88 1/2 + 1
 1/2 20 - 1/4
 1/2 83 1/2 + 1 1/2
 1/2 13 1/2 + 1/2
 1/2 44 1/2 + 1/2
 1/2 114 1/2 + 1/2
 1/2 115 1/2 + 1/2
 1/2 99 1/2 + 1 1/2
 1/2 90 1/2 + 1/2
 1/2 24 1/2 + 1/2
 1/2 30 1/2 + 1/2
 1/2 34 1/2 + 1/2
 1/2 6 1/2 + 1/2
 1/2 39 1/2 + 1/2
 1/2 18 1/2 + 1/2
 1/2 31 - 1/2
 1/2 29 - 1/2
 1/2 37 1/2 + 1 1/2
 1/2 26 1/2 + 1/2
 1/2 25 1/2 + 1/2
 1/2 13 1/2 + 1/2
 1/2 20 1/2 + 1/2
 1/2 104 1/2 + 1/2
 1/2 101 - 2
 1/2 45 + 1/2
 1/2 115 + 3/4
 1/2 58 1/2 + 1 1/2
 1/2 43 1/2 + 1/2
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 1/2 29 - 1 1/2
 1/2 52 + 1/2
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 1/2 26 1/2 + 1/2
 1/2 28 1/2 + 1 1/2
 1/2 35 1/2 + 1/2
 1/2 85 + 1/2
 1/2 42 1/2 + 1/2
 1/2 78 1/2 + 1/2
 1/2 53 - 2 1/2
 1/2 63 1/2 + 1/2
 1/2 11 1/2 + 1/2
 1/2 36 - 1/2
 1/2 15 1/2 + 1/2
 1/2 23 1/2 + 1/2
 1/2 24 1/2 + 1/2
 1/2 48 + 1/2
 1/2 55 1/2 + 1 1/2
 1/2 93 + 1/2
 1/2 60 1/2 + 1 1/2
 1/2 47 1/2 + 1/2
 1/2 97 + 1/2
 1/2 29 1/2 + 1/2
 1/2 17 1/2 + 1/2
 1/2 54 1/2 + 1/2
 1/2 37 + 1/2
 1/2 37 1/2 + 1/2
 1/2 53 + 1/2
 1/2 26 1/2 + 1/2
 1/2 109 + 1/2
 1/2 39 1/2 + 1/2
 1/2 24 1/2 + 1/2
 1/2 38 1/2 + 1/2
 1/2 39 1/2 + 1/2
 1/2 132 + 1 1/2
 1/2 42 1/2 + 1 1/2
 1/2 77 1/2 + 1/2
 1/2 33 1/2 + 1/2
 1/2 38 1/2 + 1/2
 1/2 25 + 1/2
 1/2 55 1/2 + 1/2
 1/2 19 1/2 + 1 1/2
 1/2 7 - 1/2
 1/2 41 1/2 + 1/2
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 1/2 19 1/2 + 1/2
 1/2 21 1/2 + 1/2
 1/2 67 1/2 + 1/2
 1/2 17 1/2 + 1/2
 1/2 34 1/2 + 1/2
 1/2 28 1/2 + 1/2
 1/2 47 1/2 + 1/2
 1/2 128 1/2 + 1/2
 1/2 96 + 1/2
 1/2 39 1/2 + 1/2
 1/2 96 + 1/2
 1/2 105 + 1 1/2
 1/2 32 1/2 + 1/2
 1/2 3 1/2 + 1/2
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 1/2 34 1/2 + 1 1/2
 1/2 54 + 1 1/2
 1/2 97 + 1/2



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FABLES FOR THE VERY RICH

(and those who would like to be)



THE FISH AND THE FRIENDLY ONE

A cold Fish on a train became increasingly annoyed at the efforts of a too exuberant stranger to fraternize. Finally despite several rebuffs, the stranger stuck out a hand and boomed, "My name's McGillicuddy." "Indeed?" murmured the Fish haughtily. "Mine isn't."

MORAL: too much reserve doesn't make the heart grow fonder...

Maintaining reserves, however, is an excellent objective to have when investing. We recommend it. Which is why, after weighing a client's financial ways and means, we often suggest Mutual Funds.

Our booklet "MUTUAL FUNDS" may indicate to you several ways your reserves can be made to work harder... earn more... and at reduced risk. Like a copy? Simply pick one up at our nearest office. Or write:

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WHEN THESE 28 STOCKS SPLIT

The Number of Shares Held Could Double or Triple and the Price-Per-Share Often Increases, Too

Stock splitting cuts a stock's price per share to a more popular buying level. This usually attracts more investors. Demand for the stock often goes up. And often, but not always, so do prices and dividends. That's why many investors like to know in advance which stocks are going to split. To help, we've compiled a list of companies which are expected to split 2, 3 or 4 shares of new stock for 1 old share. We'll be happy to send you a list of 28 stocks.

You will also receive the Dow Theory Forecast (one of America's leading investment advisory services) for the next 4 weeks on our introductory Trial Basis. As part of the weekly forecasts, you will receive such important investment guidance as the Stock Service Digest (a consensus of recommendations of 16 other services), Model Growth Stock Portfolio, and many other aids. (Offer open to new trial subscribers only.) No salesman will call. Mail coupon today.



World Outlook Dec 1966

Methodist Information

Bishop Herbert Welch is shown looking over congratulatory letters and telegrams as he celebrated his 104th birthday on Nov. 7 in New York. Looking on are his two daughters, Miss Eleanor Welch (left) and Mrs. Anthony F. Blanks. Thought to be the oldest bishop of any denomination in the world, Bishop Welch was elected in 1916. He retired in 1936 but was recalled for various assignments for many years.

RICE FACTS from FAO

This morning, as every morning, else
rose to face a future dominated by the

Rice means life for more than a third

Among these rice-eating peoples pop
the end of this century they will make a
tion.

Today the annual world rice crop wa
is husked. It is the world's biggest crop.

The theme of International Rice Year:
multiplied.

The gap must be narrowed between th
the average cultivator harvests about
tries of Europe and North America wh
4,500 pounds per acre.

"THE SOUL OF RICE"

A charming story about the religious
the growing of rice appears in the FAO
(January-February, 1966).

Called "The Soul of the Rice," it oper
which a woman, carrying a basket fi
child's swaddling clothes," is welcome
the basket on a newly made sleeping
reveal a bundle of seven ears of rice, fi
perfumed and tied together.

This is the Rice Child: the Soul of the
notes, is based on the belief that "in ric
principle which explains the whole cy
soul of the rice, and although contained
escape from them. Only by preserving t
year's seedtime can the continued prosp

" " " " " " " " " " " " " " " " "

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
research@gcah.org