

October 28, 1937

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# THE WITNESS



**HENRY ST. GEORGE TUCKER**

The New Presiding Bishop of the Church

## ACCOMPLISHMENTS OF CONVENTION



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## CLERGY NOTES

ADAMS, FREDERIC M., former rector of the Messiah and the Incarnation, Brooklyn, is now the dean of Trinity Cathedral, Trenton, N. J.

BEAN, SEWARD H., was instituted rector of St. Andrew's, Detroit, on September 30th by Bishop Creighton.

BERNARDIN, J. B., formerly assistant at All Angels, New York, has resigned and is now living in Kansas City, Mo.

BOND, WILLIAM H., former vicar of Christ Church, Lykens, Pa., and associated missions is now the chaplain of the Pennsylvania Industrial School, Huntington, Pa.

DAY, RICHARD, recent graduate of the Union Seminary, is now an assistant at All Angels, New York.

FARNSWORTH, H. M., is now the rector of St. John's, Cornwall, N. Y.

FOULKES, ERNEST W., vicar at Newport and Thompsontown, Pa., has retired from the active ministry and is now living at 315 S. Lindberg Ave., York, Pa.

GRIESMYER, ORIN A., formerly of St. Andrew's, Emporia, Kansas, has accepted the rectorship of St. John's, Tuckahoe, N. Y.

HARDING, ERNEST A., assistant at the Messiah and the Incarnation, Brooklyn, N. Y., has been elected rector of the parish.

HARKNESS, LAWRENCE A., is now the rector of St. Mark's, North Tarrytown, N. Y.

HENRY, LELAND B., formerly of the diocese of Rochester, is now an assistant at St. George's, New York, in charge of the educational program and parish activities.

HONAMAN, EARL M., rector of St. Andrew's, Harrisburg, Pa., has accepted the rectorship of St. Paul's, Bloomsburg, Pa., with residence at 125 Main Street.

HORSFIELD, G. M., has resigned as rector of St. Paul's, Savannah, Ga.

HOWE, R. L., formerly rector of St. Stephen's, Elmsire, N. Y., has accepted appointment to the faculty of the Philadelphia Divinity School.

JOHNSTON, HENRY, JR., formerly of St. Andrew's, Charlotte, N. C., is now the student pastor at the University of Alabama and assistant to the rector of Christ Church, Tuscaloosa.

KEAN, CHARLES D., recent graduate of the General Seminary, is now an assistant at St. George's, New York, in charge of social service.

LAMB, GEORGE WOODWARD, has resigned as vicar of the Advent, Hatboro, Pa., to retire.

MACON, CLIFTON, has returned to New York City and is to be addressed at 90 Morningside Drive.

MARLOW, R. J., was ordained deacon by Bishop McDowell of Alabama and is now the assistant at the Advent, Birmingham, Alabama.

MIZE, EDWARD M., formerly in charge of St. Peter's, Minneapolis, Kansas, has accepted the rectorship of St. Andrew's Emporia, Kansas.

MYERS, J. B., former assistant at Trinity Chapel, New York, is now in charge of Trinity Church, Fishkill, N. Y., and St. John the Baptist, Glenham, N. Y.

PEARMAN, WILLIAM A., has resigned as vicar of St. Paul's, San Antonio, Texas, to retire.

PENNELL, EDWARD M., JR., rector of All Saints', Brooklyn, N. Y., has been commissioned chaplain of the 106th Infantry, New York National Guard, succeeding Rev. C. H. Webb, who retired from the chaplaincy in August.

PIPER, ERNEST E., was instituted rector of St. Matthias', Detroit, on September 23rd by Bishop Page.

PURTON, CECIL C., has resigned as rector of Grace Church, Mt. Clemens, Michigan, because of ill health.

STIFFLER, JOHN L., vicar at Mount Carmel and Kulpmont, Pa., is now the vicar of the Nativity, Newport, Pa., and associated missions.

TURNER, JOHN CARLTON, formerly in charge of All Saints, Jacksonville, Fla., is now in charge of the Holy Comforter, Gadsden, Alabama.

WAY, WILLIAM, rector of Grace Church, Charleston, S. C., has returned to his parish after a vacation in Europe.

WHITTAKER, ALBERT L., Southington, Conn., entered St. Raphael's Hospital, New Haven, Conn., for an operation on October 4.

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A. MANBY LLOYD

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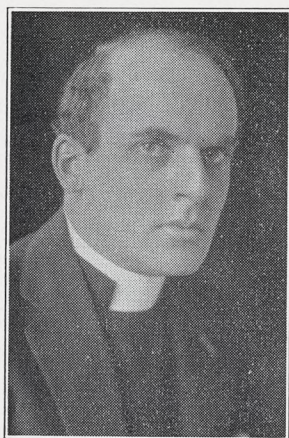
## ACCOMPLISHMENTS OF CONVENTION

By

GEORGE CRAIG STEWART

*The Bishop of Chicago*

WHAT has been accomplished? Has it been worthwhile? We have expended a great deal of time and thought and not a little money—has it paid? Let me then—moving quickly—emphasize what appeared to me to be the high points of the 52d General Convention.



BISHOP STEWART

It has been a singularly harmonious and forward-looking Convention, reflecting a spirit of confidence and courage and of flaming missionary zeal; and at the same time a spirit of strong, sturdy common sense. Forward has been the key-note; but alongside that word and sentiment have been the solemn committal—"And this means me!" The Episcopal Church is a great missionary Church. Its budget of the National Council suffered like all budgets, slashing reductions during the depression, and consequently tragic curtailment of work. It dropped from four million two hundred thousand dollars in 1931 to two million three hundred thousand in the last Triennium. But we are on the way up again! For 1938 two million four hundred and fifty thousand dollars is the minimum goal and beyond this an immediate need of three hundred thousand dollars for the relief of Chinese in the districts where the Episcopal Church is carrying on its work, and once these sums are pledged we have definite immediate projects of two hundred thousand dollars more.

This Convention proposed and effectually planned that before this budget could be adopted the various dioceses must pledge themselves to do their utmost to realize their specific shares of said budget. In a word, the Church is marching forward, not merely winging upward. Its feet are on the ground! It is on the march!

The women of the Church, through the great Woman's Auxiliary, reported at this meeting a Triennial Offering of \$861,000, which represents nearly \$100,000 more than three years ago. God bless the Woman's Auxiliary!

The play of conservative and liberal forces in the Convention was nowhere more clearly seen than in the treatment of the highly debatable subject of divorce and re-marriage. The Episcopal Church under its present canons permits the re-marriage of none of its divorced communicants, except such person be the innocent party in a suit for adultery. Many wanted this altered, some by removing the exception, thus making the canon law more severe than it is; some by loosening the discipline and giving the bishops freedom to permit marriages at his discretion. Here is a field where sentimentalism and emotionalism might easily rage, swaying the reason and threatening the stern disciplines that inhere in allegiance to Jesus Christ. Here is a field where Pharisaism might rear its ugly head of hard legalism and bitter intolerance; neither of these extremes was in the saddle. Clergy and laity wished neither hard legalism on the one hand nor sloppy sentimentality on the other. They examined the recommendations of the commission; they debated the subject with earnestness, and then they voted,—the vote was overwhelmingly in favor of leaving the present canon law as it is, of urging the commission to study the subject further and of asking that at the Lambeth Conference of all Anglican Bishops in 1940, when the Bishops of the Autonomous Churches of the Anglican Fellowship,—the Church in Canada, the Church in South Africa, the Church in Scotland, the Church in India, the Holy Catholic Church of China, the Holy Catholic Church of Japan,—meet, as they do each ten years, this whole matter be considered in order that the whole anglican Fellowship may through its Episcopate register its mind.

The Episcopal Church is not a hard, cold, inhuman, ecclesiastical institution. It is warm with human sympathy and tender toward human difficulties and frail-



ties; but it is determined to distinguish clearly between what are merely legal marriages and sacramental marriages of Christians, who, because they are Christians, submit to the discipline of Christ.

THIS Convention of Episcopalians stressed the great cause of Christian Unity. The Convention followed almost immediately the Ecumenical Conferences of this past summer, the Conference on Life and Work at Oxford, and the Conference on Faith and Order at Edinburgh, and the report of the Episcopalian delegates to these Conferences, was enthusiastically received. Twenty-seven years ago the General Convention met here in Cincinnati and at that very meeting, the great movement of Faith and Order was launched by Bishop Charles Henry Brent, who lived to see the first World Conference of Christians called at Lausanne in 1927. Could he have lived to attend the recent one at Edinburgh he would have been enormously encouraged, for the movement has gained steadily in power, and plans are now under way not only to unite the World Conference on Life and Work and the World Conference on Faith and Order, but to summon a World Council, which shall represent all the Churches in a permanent organization which may help to integrate a united front against the rising tides of secularism and irreligion which threaten even countries hitherto regarded as Christian, and to further the great missionary enterprises of Christianity in all the world.

The charge has often been made that

"The Episcopal Church both is and was  
A Subsidiy of Caiaphas"

a class church, a church of socialites, of the privileged, of the rich. No charge could be more false. Such a critic should have been present at the presentations of the Great Pageant of Light where more than a thousand participants portrayed in highly dramatic form the work of the Church in prisons, in hospitals, in homes for the aged, in shelters for neglected—both in crowded city streets and in lonely countrysides, among the Negroes—in both the south and the north—and among the foreign-born both at home and abroad. And such a critic should have attended the daily meetings held in the theatre adjoining the Hall of the Bishops, where, under the auspices of the Church League for Industrial Democracy, men like Reinhold Niebuhr, Norman Thomas, Homer Martin, and other so-called radicals presented to crowded houses the cause of social justice. Of course, there were protests against these meetings, and very earnest, sincere protests too, but they only served to swell the attendance and each meeting, let it be said, had for its chairman, a bishop of the Episcopal Church. The opening sermon by Bishop Parsons was a clear and forceful call to social action. And the committee of fifteen, made up of five bishops, five priests and five laymen, representing the whole Convention, included in its report timely and stirring reminders that the Episcopal Church, traditionally conservative as it is, is in the very advanced line of constructive social thinking and of definite constructive social action.

PERHAPS the most important action at the Convention was the clearer definition of the status and work of the Presiding Bishop of the Church. The newspapers in their announcements before Convention had much to say about a plan to make him an Archbishop. But no such plan was ever contemplated. The Presiding Bishop in our Church in Scotland is called the Primus; in England, he is called the Primate; in our Church in Canada he is called the Primate. It was never proposed to call our Presiding Bishop Archbishop. An Archbishop is the head of a Province, and the Episcopal Church has at present eight Provinces. As the witty Bishop of Colorado remarked, in a speech in the House of Bishops—"When we get to Archbishops, we shall want eight of them, and then they won't be so important!"—

No, the questions before the Convention were these:—Shall the Presiding Bishop be Made President of the National Council? Shall he be elected not for a period of six years but until he reaches the age of sixty-eight. When elected, shall he surrender his diocesan duties to devote himself entirely to the work of the Presiding Bishop? The National Council recommends all three steps; so did the commission on Status and Work of the Presiding Bishop; and the Convention authorized all three steps, although it did not decisively call upon him to surrender his diocesan jurisdiction. If and when, however, a national primatial jurisdiction is provided for him, the canons make it possible for him to accept it. In a word the action taken was all very definitely in the direction of bringing under one person the responsibility for spiritual leadership in the great national and international enterprises of the Episcopal Church in America.

The election of the new Presiding Bishop in secret council of the Bishops, after a solemn service of Holy Communion, took place, Bishop Tucker of Virginia was elected, and under his noble leadership the Church will bend its energies to press forward its ministries of evangelization, of healing, of tender Christlike ministries in all its widespread fields at home and abroad.



ALFRED A. GILMAN  
*The New Bishop of Hankow*



## A Few Highlights

By

WILLIAM B. SPOFFORD

IN ADDITION to a new Presiding Bishop the General Convention elected three missionary bishops. Two of these were announced in THE WITNESS for last week, Bishop Alfred Gilman as Bishop of Hankow; the Rev. W. P. Roberts as Bishop of Shanghai. The third to be elected was the Rev. Robert F. Wilner to be the suffragan bishop of the Philippine Islands. Mr. Wilner is a missionary in the Philippines at the present time. . . . Kansas has the distinction of having both the youngest bishop, both in years and in service, and the youngest clerical deputy. Bishop Fenner is the "baby" bishop and the Rev. James C. Hoffman, rector at Fort Leavenworth, ordained priest only a little over a year ago, is the youngest clergyman, and doubtless the youngest man, in the House of Deputies. . . . It is said that promptly at twelve o'clock each day all the members of the House of Deputies under thirty-five years of age tip-toed out to attend the noonday forums of the C.L.I.D. while their elders frowned. . . . Not so with the House of Bishops. Many of them came irrespective of age. . . . Marjorie H. Berkeley, wife of a Detroit rector, arises to express her indignation "at the behavior of certain clergy at the mass meeting for women. One 'round collar' amused himself and those with him, but not those around him, by remarks and groans during the speaking that some of us had traveled miles to hear. Two other clergymen at the meeting on Life and Work and Faith and Order, carried on a lively conversation. Should it be the laymen or the clergy to set the example for fair and open mindedness and decent courtesy. Be witnesses of Christ. . . not pagans." . . . One of the high spots of the convention sideshows, I am told, was the round table discussions led by five field secretaries of the Church Mission of Help; Agnes Penrose of Albany, Genrose Gehri of Chicago, Gwynedd Owen of Southern Ohio, Marguerite Marsh of New York and Agnes Grabau of Tennessee. The normal problems of adolescence, they pointed out, are being complicated for many young people by social, economic and personality adjustments. They are seeking, and getting, assistance on a professional basis from the CMH workers. . . . The Rev. Edmund J. Lee, head of Chatham Hall, and formerly a missionary in China, delivered an impassioned plea for the United States government to use such diplomatic and peaceful means as it can to restore peace in the far east. The resolution which he introduced condemned attacks on civilians in China, stood for the territorial integrity of China, and instructed the Bishop of Washington and the Rev. ZeBarney Phillips, president of the House of Deputies and chaplain of the United States Senate, personally to present the resolution to the President and the Secretary of State. . . . The usual thing happened to the unemployed clergy. A commission reported, after three years study, that there were not so many of them in any case, so let's study the matter further for three years. . . . Which is swell providing

you don't happen to be one of the men unemployed. . . . The Church Pension Fund and its subsidiaries, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, received high praise in a resolution which passed both Houses. . . . The Girls' Friendly Society held well-attended conferences on October 11-13, with the group led by Grace Loucks Elliott (*Women after Forty*) being particularly popular. . . . Bishop Stewart in his convention sermon on October 17th, called for a movement during the next three years that will take for its slogan "Not more money, but more grace." He declared that Christ is today the most "vivid, clear, gripping personality known to man." . . . There cannot be too much praise for the way the convention was run by the diocese of Southern Ohio. Everything was done to make the delegates and visitors comfortable and happy. Perhaps the busiest person of the lot was Mrs. Harold Van Buren who was in charge of 300 volunteer automobile drivers that made up the motor corps. All you had to do if you wanted to go anywhere was to stand in front of the Masonic Temple, be bowed into a nice automobile beside an attractive driver and whizzed away. . . . A lot of the boys, I am told, were taking rides not because they wanted to go anywhere in particular but because they enjoyed the drivers. . . . Mrs. Van Buren would not name all the places they had been asked to drive visitors but she did say that there were several who asked for doctors and dentists and one who wanted to go to the dog pound since he had lost his dog. . . . which he found in the city pound. . . . Editor-Bishop Johnson declares that one of the best things about the General Convention is the opportunity it offers for fellowship. True no doubt, but it was my experience and the experience of others that I talked with, that it offers a chance to meet again hundreds of friends you want to get off in a corner with for a chin-wag, but with whom you exchange but a brief "hello" because of the rush of Convention events.

## The Pastoral Letter

THE WITNESS is not printing the Pastoral Letter of the House of Bishops in full since it has been widely published in the secular press, and because it has been mailed to every clergyman of the Church to be read to congregations. Read by Bishop Stevens of Los Angeles on October 19th at the closing service of the Convention, it expressed a feeling of encouragement over the evidences of new vitality in the Church. It contained a strong condemnation of war and exploitation of the weak by the strong, and pledged the Church to fight for justice, fair play and the square deal. "The Church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with these crises that bring misery and need to God's children. Hunger, persecution, exploitation and injustice—all the ills that beset man and hinder the development of free personality are its responsibility. Our hearts must be stirred in such a way that it



will be our desire to find jobs for the jobless, to carry hope to the hopeless, to assure relief to the oppressed, and, in the words of the Oxford Conference on Life and Work 'to secure the best possible social and economic structure in so far as such structures and institutions are determined by human decisions.' "

Dealing with the subject of war, the Pastoral said: "Because we believe in God we must protest against the view that national necessity justifies conquest and exploitation. It is highly important that nations renounce war, but first there must be the abandonment of that group selfishness which is satisfied at the expense of the weak and ignorant. The Christian gospel is shot through with the concepts of love, peace and brotherhood, and we bow our heads in shame that as individuals, groups and nations we have so openly ignored these virtues and have allowed what we call economic necessity to make us forget moral law."

After dealing with the Church's task in the field of religious education, social service and missions, the Pastoral concluded with a ringing call for Church Unity, by reaffirming "our belief in the imperative need of a unified Christendom and of a Church which in its oneness shall proclaim the love of God as revealed in Jesus Christ and our responsibilities as citizens of His Kingdom."

## *Closing Days*

By

BISHOP WILSON

THIS has been distinctly a missionary Convention. From start to finish the emphasis has been on the missionary opportunities and obligations of the Church. This was made quite clear in the selection of a new Presiding Bishop. The House of Bishops deliberately went outside the list of three nominated by the joint committee on nominations and elected Bishop Tucker of Virginia who spent his early ministry in Japan and was a missionary Bishop there before he became Bishop of Virginia. For years he has been a member of the National Council and also a member of the committee of the House of Bishops on Foreign Missions.

It is a fair question as to whether the joint committee on nominations for Presiding Bishop ought not to be discontinued. Whatever their suggestions may be, the Bishops are bound to vote freely inside or outside of the committee's recommendations. The chief thing accomplished by the committee is to create a little embarrassment for their nominees who are not even consulted before their names are blazoned in the newspaper headlines. In any case the House of Deputies has a veto on any election by the Bishops and the nominating committee seems to be a piece of excess machinery. Of course, the move to abolish it should originate in the House of Deputies, but a dozen years of experience indicates that we could very well get along without it.

Quite properly resolutions of appreciation were adopted in both Houses for the self-sacrificing work

done by the retiring Presiding Bishop. Twice Bishop Perry has been chosen for this office by the House and the seven years of his administration have covered what is likely to go down in history as the most difficult period the Church has ever had to face. It has been a gruelling experience to stand at the head of the Church's work during the entire duration of a major depression when public sensibilities were irritable and a critical spirit was abroad in the land. Through it all Bishop Perry has pursued an even-minded course, cheerful, hopeful, and charitable even when the prospect was most unpromising. On his travels he has endeared himself to Church people in all parts of the country and he has left a record of courtesy and goodwill for which we need to be deeply grateful.

For several days the House of Bishops has been well ahead of the House of Deputies in its work. Perhaps this is inevitable because of the larger size of the House of Deputies. Yet the Bishops have several duties to perform which do not reach the other House at all—resignations of Bishops, nominations of missionary Bishops, sessions in Council for advice to one another on matters which do not concern the Deputies, and the elections which this time occupied nearly an entire morning. Frequently the Bishops have had to delay action which they were ready to take because something was tied up in the House of Deputies. It makes one wonder if possibly the House of Deputies has not grown too large to handle its work with proper dispatch. A body of six hundred men is bound to get in its own way. It might not be a bad idea to reduce the number of deputies from each diocese or to devise some sort of proportionate representation where the smaller dioceses would have fewer deputies than the larger ones. Stock objections are always raised to such a proposal but some day we shall have to face it.

By the way, an instance of journalistic ineptitude occurred in the report of the election of Bishop Tucker as it appeared in the Chicago Tribune. A very strange photograph was reproduced which made the Bishops wonder whom they had elected. Investigation reveals that the face in the paper is that of another Henry St. George Tucker, cousin of the Bishop, who died five years ago. Once upon a time the cousin was elected to Congress and some newspaper published the Bishop's picture. Perhaps one mistake corrects the other.

## *Christian Principles*

The following resolution was adopted by the General Convention on October 18th.

THE General Convention of the Protestant Episcopal Church met at a time of world-wide confusion. The outlook in Europe, ominous and baffling of analysis, reveals the greatest armament race in history, a bloody civil war in Spain, which already has taken the toll of more than a million lives, and the revival of piracy and reprisals on the high seas. It is impossible to predict the future. With the Orient ablaze in an



undeclared war which has destroyed every vestige of non-combatant rights guaranteed by international law, the great powers stand hesitant, unwilling to protect their own nationals and helpless to restrain the aggressor.

In all lands the insecurity of contemporary life has given a new weapon to those who offer security to the masses in return for the surrender of personal responsibility. It has imperilled freedom and threatened democracy.

At home we face one of the great industrial crisis of our history. In addition to a wave of irresponsible and unauthorized strikes, the conflict within the household of labor has further unsettled an otherwise unstable situation. We witness a growing spirit of hate and race prejudice that, unarrested may lead to bitter strife and disorder. In the economic and industrial world we see struggles that approximate civil war. Underlying all these lesser and more violent manifestations of a world-wide distemper resides a lowered moral standard.

The Christian Church stands for the ideals of social justice; it stands for the sanctity of human personality; it stands for the obligation of the strong to help the weak. It is irrevocably committed to the doctrine of the Brotherhood of Man and the Fatherhood of God.

We commend to the President, the Congress of the people of the United States, a strong re-affirmation of these elemental imperatives of the Christian faith, and an unflinching practice of the principles of life given to mankind by Jesus Christ, principles that relate to the security and permanence of state and nation. We are admonished that laws without ideals are impotent that the moral character of a people is primary, and that without it chaos ensues.

We further would affirm that to secure order, equity and peace in industry or indeed in every area of life, the economic and social barriers to Brotherhood must be removed, intolerance and class arrogance abolished, and the rights of the individual scrupulously maintained.

## People and Events

By

DEAN JOHN W. DAY

THE REV. HANSON A. STOWELL, chairman of the committee on memorials to deceased members, in making his report to the House of Deputies, said:

"I find that some of the lists on memorials for deceased members of the House of Deputies contain the names of some deputies who are still members of this Convention; and also some of those who have been elevated to the Episcopate. Of course, those who have been elevated to the Episcopate will be taken care of in the House of Bishops. In 1934, a man sat in the House of Deputies who was commemorated as dead in the Denver Convention of 1931. If there are any

post mortem deputies present, will they please rise, so we can take a look at them?"

The Rev. R. A. Kirchhoffer, a clerical delegate from Alabama, in making an address about the Church Pension Fund, said:

"There is no way of telling what clergy are good moral risks."

A lay deputy, who was reading a resolution, proceeded as follows: "Resolved," "The House of Blank concurring." He meant the "House of Bishops."

One evening, we were talking, in the hotel lobby, with a Jew and a Roman Catholic, who were interested in the many kinds of clerical dress worn by the bishops and clergy. The young Jew said to us, "What order of the ministry is designated by those clergy who have their collars on backwards, but wear grey clothes?"

A lay deputy, from the Diocese of Quincy, offered the following resolution in the House of Deputies:

"Resolved, That the presiding bishop be called *primate*." (What he meant, of course, was *primate*). Incidentally, the lay deputy gave his case away by saying that he had no expectation whatever that the resolution would carry. It didn't.

In his last lecture at the graduate school of Applied Religion, the Rev. Cyril E. Hudson, Canon of St. Alban's, England, told his class about a grave marker in Germany. It was of a young man who died within the last month, and on it was inscribed:

"In Memoriam of

So-and-So

Who died in the Faith of His Redeemer,  
Adolph Hitler."

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## THE CONVENTION ADOPTS INCREASED TRIENNIAL BUDGET

By W. B. SPOFFORD

A total budget of \$7,500,000 for the years 1938, 1939 and 1940, a figure recommended by the National Council, was adopted by the General Convention on October 18th by both Houses. It calls for \$2,450,000 for 1938, \$2,500,000 for 1939 and \$2,550,000 for 1940. This means an increase of approximately 20% from every diocese and missionary district for 1938 and something more than that for each of the other years. In addition to this sum, an effort is to be made to raise \$300,000 for the rehabilitation of the work in China. The budget was approved without a dissenting vote in either House when action was finally taken on October 18th, although a number of questions were raised when it was first presented at a joint session ten days before. At that time Bishop Porter of Sacramento pointed out that most of the increase represented increase in overhead expenses; the Rev. R. A'Court Simmonds of Oregon said that it seemed strange to him that "the appropriation for domestic missions has been decreased by the exact amount of the increase for overhead"; Bishop Manning of New York pointed out that in 1925 a National Council debt of \$1,500,000 had been wiped out and the Church placed on a pay-as-you-go plan, and "how can we say that the pay-as-you-go plan has been adhered to since 1925 when there is now a deficit of between \$700,000 and \$800,000?"

The objections were based upon the fact that the budget, as presented at this Convention, called for the following increases for overhead and departmental work over the budget adopted three years ago at Atlantic City: religious education, \$3,521; social service, \$3,112; finance department, \$4,163; publicity, \$5,256; field department, \$15,322; Woman's Auxiliary, \$2,697; salaries and travel for administrators, \$11,321; equipment and maintenance of the Church Missions House, \$6,671. In addition the contingent fund called for \$20,467 more than the budget adopted three years ago, and there were considerable increases in the budget for the overhead expenses of the department of domestic missions and the department of foreign missions. Meanwhile there was a decrease in the appropriation for missionary work, both domestic and foreign, of something over \$20,000.

The report on the budget was presented in the House of Bishops by Bishop Maxon of Tennessee and in



BISHOP STEVENS  
*Reads Bishops' Pastoral*

the House of Deputies by the Rev. Frank Nelson of Cincinnati. The report set as the total that must be raised by dioceses and missionary districts for 1938 the sum of \$1,748,090, representing an increase of \$479,458 over the objectives assumed at the Atlantic City Convention. The balance to make up the sum total of the budget, \$2,450,000, is to come from invested funds and from the United Thank Offering. In presenting the report the budget committee issued a challenge to the Church to exceed the amount of the budget by \$71,900 in order that the salaries of missionaries may be increased. In explaining the budget when originally presented to the Convention the treasurer of the National Council, Mr. Lewis B. Franklin, stated that a considerable part of the increase in overhead was due to the fact that the National Council has given instructions to the officers to engage a secretary for missionary education; another vice-president who is to be the head of the field department; a full-time social service secretary, and to provide funds for the salary increases to the staff and some of the officers at the Church Missions House that was voted earlier in the year.

In adopting the budget of \$2,450,000 for 1938 the Convention expressed "profound gratitude and thanksgiving" at being able to restore many of the cuts made during the depression.

## NEW MEMBERS ARE ELECTED TO THE NATIONAL COUNCIL

By CHARLES D. KEAN

Fourteen members, including three Bishops, three presbyters, four laymen and four women were elected by the General Convention as members of the National Council on October 18th. Others to serve on the Council, which is responsible for the missionary and departmental work of the Church between General Conventions, are elected by the Provinces. Those elected were Bishop Henry W. Hobson of Southern Ohio, the host of the present Convention; Bishop Clinton S. Quin of Texas; Bishop Cameron J. Davis of Western New York; the Rev. Edmund P. Dandridge of Nashville, Tennessee; the Rev. Frederick S. Fleming, the rector of Trinity Parish, New York City; the Rev. Malcolm E. Peabody, the rector of St. Paul's, Chestnut Hill, Philadelphia; Mr. Robert H. Gardiner of Gardiner, Maine; Mr. William G. Mather of Cleveland; Mr. Austin J. Lindstrom of Chicago and Mr. Blaine B. Coles of Portland, Oregon. To represent the women of the Church, the convention of the Woman's Auxiliary nominated eight for the office, with the following four being elected: Mrs. James R. Cain of Columbia, S. C.; Miss Eva D. Corey of Boston; Miss Elizabeth Matthews of Glendale, Ohio and Mrs. Henry Hill Pierce of New York City.

## MISSIONARY TEAMS TO VISIT THIRTY DIOCESES

In answer to requests from many parts of the country, the National Council's Field Department is repeating, with several variations, the scheme used three years ago, of sending teams of three speakers each on itineraries during the next seven weeks.

This activity is to be financed, as before, by offerings at the meetings. The National Council is underwriting the expense, however, and this has necessarily limited the scheme somewhat especially in parts of the West where population is small, distances great, and expenses relatively high.

The plan was offered to fifty-two dioceses and thirty have accepted. Each diocese plans its own itinerary. In some places all three members of the team stay together; elsewhere they separate, filling three simultaneous engagements. Usually a team consists of one worker from abroad, one from the home field, and one woman who is a missionary or other leader.



## WOMAN'S AUXILIARY ASKS FOR GREATER REPRESENTATION

By CHARLES D. KEAN

At the closing session of the triennial of the Woman's Auxiliary a resolution was offered to put the women on record as supporting the representation of women on vestries, in diocesan conventions and in General Convention. Inclusion on vestries was carried, though not unanimously. The request that they be included in diocesan conventions was carried by a vote of 162 to 96, but the request that they be allowed to serve as deputies to General Convention was lost by nearly an unanimous vote. There were several greetings received; one from the women of the Church in Japan; another from the women's missionary society of the Church of England in Canada, and one from the mother's union of the Church of England. Also a characteristic greeting, saying "We shake hands with you" was received from the Indian women of the Dakotas, signed by Mrs. Nancy American Horse, Mrs. Selina Briggs and Mrs. Elizabeth Red Buffalo.

The Convention (Deputies and Bishops) voted that undesignated legacies up to \$40,000 a year should go to carry on the work of the Forward Movement. This changes the action taken at the Convention three years ago when the F. M. was voted 50% of undesignated legacies. The balance from undesignated legacies is to go to reduce the floating debt of over \$700,000, rather than be put in the reserve deposit fund.

Suffragan Bishops, who would have a vote as well as seat in the House of Bishops if action taken at Atlantic City was supported on the second reading at this convention, are to have a seat only, due to the vote of the laymen. The House of Bishops ratified the action taken in 1934 but when the matter came to the House of Deputies on October 18th the clergymen voted favorably but it was defeated by the laymen. This failure to ratify on the part of the laity prevents this amendment from going into effect.

The Convention voted for a joint commission to study the economic, social and other causes of lynching. It also passed a resolution calling upon the Church to cooperate with responsible peace agencies. Another resolution committing the Church to the preservation of civil and religious liberties was likewise passed.

Action was also taken recommending that dioceses, parishes and Church institutions purchase retirement contracts for lay employees of the Church through the Church



WILLIAM P. ROBERTS  
*The New Bishop of Shanghai*

Life Insurance Corporation. It was pointed out that the federal social security act does not provide for Church workers, thus placing a responsibility upon the Church to do so.

A resolution offered in the House of Deputies to give the title of Primate to the Presiding Bishop was defeated. Dean Paul Roberts introduced a resolution calling for a joint commission to study the structure and organization of General Convention in order to simplify methods, hasten procedure and lessen expense was passed by the Convention. It is Dean Robert's opinion that the amount of time devoted to General Convention prevents the man in the lower income brackets from representing his diocese. The Convention approved not only the appointment of a joint commission for Negro work but also approved the appointment of a Negro priest to be the executive secretary of the commission, on full time.

The Convention failed to approve a resolution offered by the Rev. Beverley Tucker of Richmond, brother of the new Presiding Bishop, which would permit the administering of the Holy Communion in one kind and by intinction. The House of Deputies refused to vote for administering in one kind but did vote for the permissive use of intinction by a vote of 139 to 98. However when the matter went to the House of Bishops it was killed because time had been set for adjournment and there was therefore insufficient time to consider the matter.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

THE WITNESS has had to devote all of its attention for a couple of weeks to General Convention, completely neglecting the other news of the Church. We will try this week to catch up, getting back into our normal stride next week.

\* \* \*

### American Church Union Holds Meeting

The American Church Union, successor to the Catholic Congress, held a meeting in the Methodist Church across from the Convention Hall on October 14th. The speakers were Bishop Stewart of Chicago, the Rev. Don Frank Fenn of Baltimore, and Admiral Belknap of New York.

\* \* \*

### This Matter of a Church Flag

The last two or three Conventions have done the best they could to accept some design for a Church flag, but so far without success. The matter came up again this year, with ambitious designers presenting their creations. Indeed I saw one man feverishly working out a design on a large piece of cardboard as he held it against a wall. There was a good bit of innocent jolly on the subject but I think I am correct in saying that the Church has yet to accept any flag.

\* \* \*

### Six Commissions in Church Army

Six new officers were commissioned the other day as a part of General Convention affairs. The Army is here in full force, holding outdoor meetings daily at a Methodist Church across the way from the convention hall. The service was held at Christ Church. The next evening there was a public dinner, with Bishop Azariah, Bishop Maxon, Bishop Dallas and Mr. Samuel Thorne as the speakers. Captain Mountford, genial as ever, is of course much in evidence about the halls.

\* \* \*

### South Dakota's Bishop Pleads for Indians

Bishop Blair Roberts of South Dakota spoke his piece to the pressmen the other day in behalf of his beloved Indians. "We conquered them and took their lands and put them upon reservations. We owe it to the Indians to fit them for a life we forced on them for our own profit." Bishop Roberts, in case you have not seen him, is a towering figure, fifty-six years of age, thirty of which have been spent working with the Indians of the northwest.

There are more Indians in his dio-



case than in any other in the Episcopal Church in the United States. Of the 23,000 Sioux among whom he labors, 10,000 are members of his church.

"We have 97 Indian chapels in nine reservations and conduct Indian schools," he said. "The church is trying to do its share to equip the Indian to fit into the modern world.

"Unfortunately, the Indian has been a political football and has been exploited. We whites have a big responsibility for the red man. We broke nearly every treaty made with the Indians.

"I have lived so long and intimately with the Indians that I am sure the conception many persons have of the race as a stolid and gloomy one is not correct.

"If you glance at the Indian in a city street he may look that way, but when you enter into his home and his life and get close to him, you find he has as much a sense of humor as other races, knows how to laugh and loves music. The Indian has many admirable qualities and I know many of them who lead consecrated Christian lives."

Bishop Roberts is accompanied in Cincinnati by four of his Indian co-workers, who came here to take part in the drama of the missions.

\* \* \*

#### Young People Hold Lively Conference

Several hundred young people from all parts of the country held their conference at the General Convention over the last week-end, under the direction of Miss Hilda Shaul, director of religious education of the diocese of Southern Ohio. The Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati, was the first speaker, following the communion service at which Bishop Scarlett of Missouri was the celebrant. Said Director Fletcher:

"The youth of today asks why it is that in spite of the economic plenty made available for us by modern industrial science it is harder now than ever to adopt a true vocation, and that even to get a 'job' is a 'lucky break.' The difficulty of getting any work at all is so great for young people, except for a fortunate and privileged group, that our question is often an academic one. Just as long as we see our neighbor being denied the chance of vocation, of work that gives expression to his own personality and fits in with a creative ideal, just so long must we feel shame and be anxious to gain his freedom for him."

In regard to the question as to when a youth becomes independent of his family, the Rev. Fletcher said recent changes in socio-economic conditions have lengthened the period of youth's dependence on the family.

Jobs are getting scarcer and the



MISS MARY KLEMM  
A New Auxiliary Secretary

period of training and education necessary is becoming greater. Fifty years ago it would have been rare indeed to find a man of 25 who was still living on his family's bounty without producing any wealth. Today it is quite common.

As to what kind of friends young people should choose, the speaker said:

"Obviously we can use the opportunities of group sports and social life to help us decide how intimate we should be with Helen or Harry or Hepzibah. But as Christians we need to understand that the word 'social' stands for much more than it does when spelled with a capital 'S' in the rotogravure section of a wordly newspaper. It is very doubtful if a Christian young person really knows what Christian friendship is, or how it can be used in the service of God's will, if his or her friends are all of one economic class, one residential section, one race, one denomination, one sex and one price of automobile. It is because so many Christians fail to carry their religion into their social life and friendships that churches are so often close corporations and little mutual admiration societies. This is also why some churches have so many empty pews."

Youths in the audience joined in the discussion. One girl said it should be a pleasure to earn one's money and that students could take vocational training in high school. A boy from the South, Frank Hammond, of Montgomery, Ala., said such training was not available in his section, where only manual training could be had in high schools. A South Carolina girl

chimed in, saying vocational training could be had in her district. Another youth ended his talk by saying he did not believe in Horatio Alger stories.

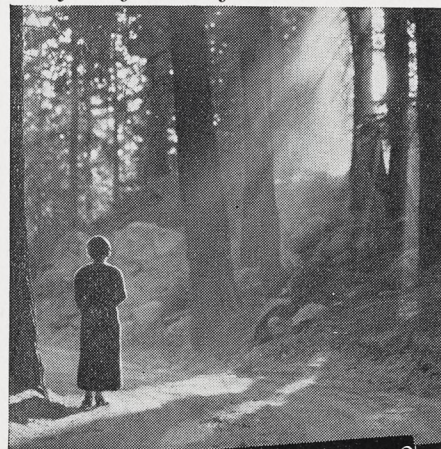
Some of the young people raised the question as to whom they should go out motoring with at night, and whether a girl should always let her mother decide this or should exercise her own judgment at times. No definite answer was reached. Another question posed was: Who makes the first advance to friendship—a boy or a girl? Here again no conclusion was given.

\* \* \*

#### Disapproves of Intervention in China

Disapproval of foreign intervention in the Sino-Japanese conflict was voiced by Bishop Huntington of Anking, China, in a sermon preached last Sunday in Cincinnati. He also gave it as his opinion that Japan could never conquer China. He also said there had been a remarkable growth of the Church in China in

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recent years, with many Chinese Christians now actively at work converting their fellow countrymen.

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#### A Report From Council's Treasurer

Lewis B. Franklin, treasurer of the National Council, released a statement on October 13th, stating that payments to the Council during the Month of September amounted to \$93,942. Forty-two out of 99 dioceses and districts have paid 100 per cent of the amount due to October first. "There remains to be collected during the remainder of the year," states Treasurer Franklin, "the sum of \$493,784. Past performance gives us confidence to look forward to complete performance of this task."

\* \* \*

#### New Secretary for Auxiliary

Miss Mary Klemm, for three years the secretary of the Y.W.C.A. at the University of Cincinnati and before that a resident at St. Margaret's House, Berkeley, California, has been appointed field secretary of the auxiliary of Southern Ohio. And I am glad that she has since it gives me an opportunity to adorn the paper with her picture, found elsewhere. In announcing the appointment, diocesan authorities state that "she brings to her new appointment not only skill in group work, particularly in the process of group thinking, but an interest in the resources of Christianity for solving social problems of the day. Her previous experience had made possible a practical knowledge of religious, political and economic issues."

\* \* \*

#### Clergy Fail to Give Leadership

The slackening of faith and the diminishing zeal that characterize our present-day religious life spring from clergy who are not intellectually convinced, declared Dean William P. Ladd at the opening of the Berkeley Divinity School, New Haven, Connecticut. He said that the academic work at a seminary was designed to reinforce the faith of candidates for the ministry, and that an intensive study of history could alone give stability, if not certainty. The school opened this year with an increased enrollment.

\* \* \*

#### News Notes From Rhode Island

Auxiliary Bishop G. G. Bennett, the Rev. Lawrence Piper of New Hampshire and the Rev. Russell L. Hubbard of Providence, were the speakers at the institute of the convocation of Narragansett, diocese of Rhode Island, held at Compton,

October 12, 19 and 26. . . . Canon B. I. Bell and the Rev. Russell Hubbard announced that more than 1,300 clergymen signed the petition against liberalizing of the marriage canon. . . . The Rev. Clarence H. Horner, new rector of Grace Church, Providence, last week delivered two addresses at Brown University, one to the freshmen and sophomores on "Where are we going", and another to the juniors and seniors on "What is religion?"

\* \* \*

#### Bishop Azariah Visits Chicago

Bishop Azariah of Dornakal, India, was a visitor in Chicago on October 21 and 22. He preached at services

at St. Bartholomew's for the parishes of the south side and at St. Mark's, Evanston, for the north side parishes. He also addressed the Church Club at a luncheon and spoke at the laymen's missionary meeting the following day.

\* \* \*

#### A Man for You to Look Out for

From the dean of the cathedral at Davenport, Iowa, the Rev. Rowland F. Philbrook: "For the protection of the clergy will you warn them to use caution in any dealings with a young man giving the name of William Hughes? He is easily recognizable for he is an albino, and his plausible and appealing story will not bear in-

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vestigation. I should be happy to answer promptly and fully any inquiries that may be addressed to me."

\* \* \*

#### Disapproves of Christian Nurture Series

The department of religious education of the diocese of North Carolina, at a meeting recently, called upon the national department to re-write the Christian Nurture Series. The resolution stated that "The present series is out of date, has many glaring weaknesses, and the partial revision is wholly inadequate."

\* \* \*

#### New Church in Houston

Houston, Texas, has a new Episcopal Church in the recently completed St. James Church, where opening services were held on October 3rd. The Rev. Thomas S. Clarkson is the rector, serving also as city missionary.

\* \* \*

#### Woman Preaches in New York

Miss Muriel Lester, famed as a social worker and a pacifist, was the preacher on October 10th at St. George's, New York City. Miss Lester is in America from London, where she is the head of a social settlement, and is on her way to China and Japan on a peace mission.

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#### Life Vows Taken By Sisters

Life vows of poverty, chastity and obedience were taken by three sisters of the Transfiguration, Glendale, Ohio, at a service held on October 18th. Bishop Johnson of Colorado conducted the service and preached, with Bishop Paul Matthews the celebrant. The community was founded

by Bishop Matthews' sister, the late Mother Eva Mary. The three to take vows were Sister Helena Miriam, who was Miss Helen Lambert, formerly a missionary in Alaska; Sister Grace Elizabeth who was Miss Elizabeth Ludt of Warren, Ohio, and Sister Evelyn Ancilla who was Miss Evelyn Hetherington of East Cleveland, Ohio.

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#### New Headquarters for Church Club of New York

The Church Club of New York has moved into new and attractive quarters in the Ambassador Hotel.

\* \* \*

#### Old Westover Church Has Anniversary

Westover Church in Charles County, Virginia, has just celebrated its 200th anniversary as a church at its present site, and its 300th anniversary as a parish. There were two services. At the first four former rectors assisted the present rector, the Rev. B. Duvall Chambers, with the sermon preached by the dean of Washington Cathedral, Noble C. Powell. The historical service was

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held later with addresses by Editor-historian Douglas S. Freeman of Richmond, and the Rev. G. MacLaren Brydon, historiographer of the diocese.

\* \* \*

#### Religious Education Meetings in New York

Religious education meetings are being held on Monday evenings in the synod house, New York, commencing this week when Bishop Manning delivered an address on the Prayer Book. Next Monday the speaker is to be the Rev. S. Tagart Steele, vicar of the Intercession, Trinity Parish; November 8th, the Rev. Karl Tiedemann of the Order of the Holy Cross; November 15, Professor Adelaide Case of Columbia University; November 22, the Rev. H. W. B. Donegan, rector of St. James. Following the opening address there are discussion groups led by various experts.

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#### Federal Council Supports President

The Federal Council of Churches has sent a letter to President Roosevelt expressing strong support for his Chicago declaration concerning "the sanctity of international treaties and the maintenance of international morality."

\* \* \*

#### A School On Christian Living

Three bishops and a half dozen college professors are lecturing on Monday evenings this fall at the School of the Christian Religion, being held at St. Paul's, Lansing, Michigan, where the Rev. Clarence W. Brickman is rector. The bishops are Bishop Page of Michigan, Coadjutor Whittemore of Western Michigan, and Coadjutor Creighton of Michigan.

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#### Call for Action Against Japan

A group of ministers composing the South End Ministers Association of Newark passed a resolution unan-

imously the other day expressing "horror and disapproval of murderous atrocities" committed by the military forces of Japan, and the disregard by Japan of international law. The resolution calls upon Christian people "to take such action as his conscience may dictate to discourage the course of Japanese militarism, by refusing to buy any article made in Japan and by petitioning the state department to declare an embargo on the shipment of war materials to Japan."

\* \* \*

#### Normal School In Detroit

The Detroit normal school opened its 22nd annual session at St. Paul's Cathedral on October 19th and is meeting each Tuesday evening for six weeks. There is a headliner each session who addresses the entire school, after which the bunch breaks up into groups for the discussion of various topics. The star at the opener was Professor Preston W. Slossom of the University of Michigan. This week the Rev. Francis B. Creamer of Detroit talked on "The function of the Church in the world today," while those to speak at sub-

sequent meetings are the Rev. J. Francis Sant of Detroit; Bishop Creighton; Bishop Page; the Rev. Ernest E. Piper and Dean O'Farrall of Detroit's St. Paul's Cathedral.

\* \* \*

#### New Trenton Dean To Be Welcomed

A reception is to be given on November 3 to honor the Rev. Frederick M. Adams as the new dean of Trinity Cathedral, Trenton, New Jersey. He comes to the cathedral

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Arthur B. Merriman, "We feel that the experiment was a worthy challenge to those who offered the excuse of having no money ('Therefore I cannot come') but we must admit that those who made the excuses failed to take advantage of the new system."

## Cathedral House for Long Island

Construction is under way on a new cathedral house on the spacious grounds of the Cathedral of the Incarnation, Garden City, Long Island. The building is to serve both parochial and diocesan purposes. The auditorium will seat 1,000, and the building will contain suites of officers for the Bishop and the dean.

A new parish house is being built for St. Philip's, Norwood, New York, where the Rev. Leon Frank Haley is rector. The building will cost about \$17,000, the entire amount having been raised.

Archdeacon Goodman of Tigara, Alaska, has been working in that country since 1912. Dr. Grafton Burke of Fort Yukon, Alaska, has been there since 1908. Up to the eve of General Convention this year they have never met. The maritime strike of 1937 had a far-reaching effect in that it prevented the one ship

Bishop White of Springfield (Illinois), assisted by Rector William Wesley Daup, blessed a large number of memorials at a home-coming service held at St. John's, Decatur, Illinois, recently. Also an old mortgage was burned with several thousand dollars left with which to renovate the plant.

The Rev. James A. Mitchell, rector of St. Paul's Englewood, N. J., is delivering a series of five lectures at the parish's school of adult religious education which meets each Tuesday evening. Mr. Mitchell visited European countries this summer as a member of the American Seminar and is to speak of conditions in the various countries visited, including Germany and the Soviet Union. He is to be followed by the Rev. John H. Rosebaugh of Tenafly, N. J., who is offering a course on the training of children.

About a year ago the Church of The Saviour, Syracuse, N. Y., discontinued the customary usage of passing the alms basin and presenting it at the altar, substituting the receiving of alms at the church door. On October 17th they returned to the old custom. Writes Rector

Juvenile court workers have discovered that many children who are brought into court are charged either with stealing toys or stealing money to buy toys. Out of this grew the idea of establishing a toy-lending "library." One has been operating for several months in Kansas City, Mo., and a second one is now being prepared there by women of Grace and Holy Trinity Cathedral. The play room in the parish house is to contain the collection of toys, new and "reconditioned," which the women have been collecting. Any child in the neighborhood may have a

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#### Anniversary of Lambeth Conference

The 70th anniversary of the Lambeth Conference was observed this fall. The conference arose out of a resolution passed in 1865 by the provincial synod of the Canadian Church, urging that means should be adopted "by which members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare." Archbishop Longley, of Canterbury, after consulting Convocation, summoned a conference at Lambeth Palace. Out of 144 bishops invited, 76 attended: 18 from England and Wales, five from Scotland, 19 from America and the rest from Ireland and the Colonies. Among the absentees were the Archbishop of York, the Bishop of Durham and other English diocesans who were afraid of so dangerous an innovation, lest it would take to itself the functions of a General Synod or enact canons. Such fears proved groundless. The conference has remained solely deliberative and consultative. Its resolutions neither bind nor commit any branch of the Anglican Communion. The conference of 1867 lasted only four days. Succeeding conferences have increased enormously in the time spent, the size to which they have grown and the work undertaken. At the 1930 conference, 307 bishops assembled and, though purely deliberative, many of its resolutions exercise profound influence far beyond the borders of the Churches in communion with Canterbury. The next conference is scheduled to be held at Lambeth Palace, London, in 1940 . . . providing world events do not prevent the meeting, which is at least a possibility judging by present developments.

\* \* \*

#### Catholic Support for C.I.O. Urged

Roman Catholics in America should support the Committee for Industrial Organization, according to John Brophy, its director. Himself a Roman Catholic, Mr. Brophy declared in a recent interview that those Catholics who oppose communism can best do so by working for social justice. "If Catholics in America discourage unionism," he said, "they are allied with the industrialists, whether they will or no. I am not afraid of communists, but rather of the apathy of Catholics to the C.I.O. Catholics should aid C.I.O., not shower on it

destructive criticism. If the communists win out in America, it is because Catholics have failed to work vigorously for social justice. Lip service is not enough. Communism grows out of bad socio-economic conditions. It is the apathy of Catholic leaders and Catholics that I fear today." The bias of the Catholic press, Brophy held, leads workers to question its sincerity about social justice. "Less shouting in the Catholic press about communism," he says, "and more constructive propagation of the labor encyclicals is the real answer to communism. The labor encyclicals were a call to action. Let

us have action. We must work for a more equitable distribution of the national income. The seminaries and the colleges must concern themselves with the vital question of education in economics, realistic Christian economics. If the Catholic press and Catholics knew that Phil Murray, Tom Kennedy and John Brophy, as well as scores of other leaders in the C.I.O. were Catholics, they might hesitate before calling C.I.O. a 'communist' labor organization. Catholics are the largest creedal body in the C.I.O. Why attack us unfairly? The way to root out communism is to improve working conditions."



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