

conscious of the force of these considerations. The question is whether we shall have the will to face them.

The last session of the conference was devoted to the moral and ethical implications of the problem. A consideration of the demands of justice and of the need for an enlightened social conscience pointed to the need for modifications in the profit motive. The extent to which this means lowering the incomes of those at the top and raising the incomes of those at the bottom is gaining attention not merely because it is a moral question but because it is becoming a question of good business in connection with the need for a better balance between production and consumption. When morals are recognized as good business, there is some chance that they will have sufficient driving power to bring results. The churches, as a cross section of society, can play an important part in focusing attention on the relation between morals and good business.

#### Discussion

In attempting to bring the cases into a single focus Chairman Smith stated the main characteristic of each, and in doing so indicated that in all these cases there were essentially only two main issues and two main means of securing results. The problems to discuss thus were: first, were the churches right when, as in the Twelve-Hour Day and the Western Maryland Cases and in the Unemployment Conference, they sought by publicity, sometimes accompanied by relief, to remedy conditions that the churches believed to lead to moral degradation? Again, were they right when, as in the Open-Shop, the Centralia, the Marion, the Dairymen's and the Western Maryland Cases, they interposed by publicity and relief to prevent what they believed was unfair competition between capital and labor? And in the reverse, were the manufacturers right in the Detroit incident when they used their money power to put pressure on the church not to commit what they felt was an unfair interference in the conflict between capital and labor?

Harold M. Davis of the Nashua Gummed & Coated Paper Co.; Henry P. Kendall of The Kendall Company; Rabbi Sidney F. Goldstein; Charles Webber of the Union Theological Seminary; J. N. Johnson of Reimers and Whitehill; F. Ernest Johnson; Dewitte Wyckoff of the Bankers Association; A. E. Suffern; F. S. Blanchard of the Pacific Mills and many others responded.

Mr. Davis felt that the aim of the churches should be to do more of the work described in the cases and

on a larger scale. There is a vast untapped reservoir of power in the churches which is needed to solve our industrial problems. To tap it the ministers and church bodies must give up their outworn methods and take on the up-to-date techniques of the engineer. He described a Nashua project in which he is interested in which these techniques are being used by the church in industrial problems.

Mr. Kendall stated that his feeling up to ten years ago had been that the business of the church was solely to change the disposition of man and thereby impel him to good works. Since the business and other agencies directly concerned have not tackled the specific problems of the day he is now convinced, however, that the church should take a direct part as well. Though some ministers have shown more zeal than common sense in strike situations, there is an obligation on church people to interest themselves in these problems, whether or not mistakes are made.

Strikes have occurred all around Mr. Kendall's mills in the South, and his attitude has been that unless relationships built up from the beginning in these mills have been sound they will be affected with the rest. So far they have not been affected. He believes that bad management has been solely responsible for the southern-textile strikes, but that bad management exists among the labor unions as well as among the employers.

He warned the church bodies against blindly supporting badly led unions which make unreasonable demands, and pointed out that some fights for the open shop have been justified as disciplinary measures for bad union leadership. This kind of a fight is welcomed by the thinking union member who is powerless to correct such leadership.

If the church is to enter into industrial problems, as he now believes it should, it must do so both with an open mind and a cautious step, for the issues are not simple but complex.

Rabbi Goldstein expressed satisfaction in Mr. Kendall's belief that the church should deal in a large way with industrial and other community problems. In order to do this study is necessary, and Mr. Davis was incorrect in his statement that ministers are using an outworn technique with timid hearts. They are no longer devoting themselves to preaching only; they are gathering facts and analyzing conditions in accordance with the newest techniques. Some of them have done extensive first-hand study of the southern-textile situation. They have lived in the mill towns, visited plants, studied laws and processes and have protested

against the long hours and other evils that they have discovered. They are trying to build up consciences in corporations, a difficult task because the conscience is a part of the soul and so few corporations have a soul.

If the churches can bring about a change in conscience of corporations something can be achieved in solving the problem of unemployment. When productive capacity of men is increased working hours must be decreased to make the work go around. Such a recommendation was made at the Washington Conference on Unemployment. The engineers who are serving corporations should take on the task of relating the productive capacity of the men and women of America to their consuming needs.

A great many engineers believe that the present difficulties are due to overproduction, but those who are studying the problem from the point of view of people's morals have come to suspect that something else is wrong. The trouble is really underconsumption. People lack the purchasing power to supply their needs.

When a great proportion of the American people, and whole populations abroad, are undernourished and even starving it is stupid to speak of overproduction. An inequitable distribution of income is the difficulty.

Simon Patton said twenty-five or thirty years ago that we were living in a surplus civilization, and we still are. The trouble is that not more than 30 or 40 per cent of the people can purchase what they need in the way of food, shelter, clothes, medical care, recreation, etc.

The time has come for the churches and synagogues to appeal to the engineers and industrialists of the country to bring about a redistribution of income. If the chemists of the world would refuse to have anything to do with the processes of war, wars would very soon come to an end. In the same way, if engineers would say that they were interested primarily in saving human life, and only secondarily in saving motions, materials and money, our social problems would come to an end.

Mr. Webber pointed out the difficulty in getting even the adequately informed ministers to express themselves in the midst of industrial controversy. They are so involved as to the sources of their support that they do not dare to speak their minds. The ministers need not only to study situations but to acquire the moral courage to declare themselves.

Mr. J. N. Johnson, who had recently been in Washington to present an unemployment plan involv-

ing a system of national employment exchanges, brought out the prevailing ignorance there and throughout the country of the existing governmental agencies that could help in this situation, such as the employment service of the United States Department of Labor. He suggested that the churches might take upon themselves the job of spreading information on such services as those of the Department of Labor.

Mr. Johnson of the Federal Council of Churches replied to Mr. Kendall's warning to the churches not to prejudge the issue in union controversies by saying that the Federal Council has never maintained that an employer is morally obligated to deal with a union simply because it is there. In the case in which a stand was taken against the open shop a national campaign had been organized against labor. The mere possession of a union card excluded a man from work. The churches fought for the principle of the worker's right to organization affiliation.

He also explained, in response to a suggestion from Mr. Wyckoff, that the process through which one of the Federal Council reports must pass before publication insures their not going off half-cocked on a subject. A small committee is appointed by the General Committee of the Research Department. When a study is completed this committee first approves it, passes it on to the General Committee and they in turn pass it on to the Administrative Committee of the Council. This means a discussion at every point by groups with a variety of interests, including experts. The principals in the case are also informed at every stage in the development of the report and given a chance to suggest changes.

Mr. Suffern added that the committees are largely made up of individuals outside the Council. He considers the submission of data to the principals at various stages as very important in establishing the reliability of the data.

At this point, as the discussion had already lasted over three-quarters of an hour, Professor Smith adjourned the meeting and dismissed the stenographer. The meeting immediately reconvened, however, with full membership and continued for another three-quarters of an hour. During this time much of the most valuable discussion occurred, but unfortunately was not recorded. There was vigorous discussion of the position of the church in particular cases, both those cited by the churches and those introduced by Mr. Kendall and Mr. Blanchard. While there was much disagreement on particulars, there was a general