

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 24, 1931



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Have Buildd  
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And They  
Cannot  
Be Sure  
Of A Roof  
Over  
Their  
Own  
Heads."*

—HELEN  
KELLER

*Drawn by  
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# THE WITNESS

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*Associate Editors*  
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## THE CHURCH AND THE PRESENT CRISIS

### *A Convention Symposium*

*Believing that one of the most important matters to come before General Convention to be the relationship of the Church to our present economic situation, the editors asked the following question of a number of leading Churchmen: "What do you consider to be the task of the Church in the present crisis?" We are happy to be able to print here a number of the replies. Others will follow next week.*

By PHILIP COOK  
*Bishop of Delaware*

THE present crisis arises out of a financial and economic depression all the harder to face because it has followed on the heels of a period of abnormal business activity and prosperity. We had accustomed ourselves to the "highest standard of living the world has ever known" when we suddenly returned to bread lines and free soup kitchens. But looking backward it is easy to see that this period of prosperity carried us to the brink of disaster. What it has brought to us since the war period has been the most debased period in national affairs at Washington within the memory of man; conditions in every large city which amounted to a national scandal; gang warfare which defied police control; a type of racketeering which took blackmail and tribute from many forms of trade. These have been among the fruits of prosperity. It set up a false standard of living in which thrift was displaced by the spirit of stock gambling in which all sorts of people indulged, luxuries became necessities in every household, vulgar show was elevated above good taste or even decency, and incomes mortgaged for months in advance for purchases made on the installment plan.

The collapse of values did much to save us. If what really counts is to be measured in moral rather than in material values this depression is really a blessing, in which, as usual, those pay most dearly who are least responsible.

The task of the Church and of Christianity is to build up a new era on true standards of living and moral ideals more nearly related to those Jesus Christ has given. Every agency in which we trusted has failed to give relief—government, the system of capi-

talism, bankers, legislative enactment, captains of industry, private philanthropy. It is time for the Church to ask that Christianity be given a chance.

\* \* \*

By J. HOWARD MELISH  
*Rector of Holy Trinity, Brooklyn*

THERE are always two questions to be considered by the man of affairs, as distinguished from the man of study. The first is, What would I like to see done; and the second is, What is possible to do under the circumstances, with men as I find them? We sometimes call the first the ideal, and the second the practical.

It is comparatively easy to get the church to commit itself to the ideal, provided the ideal is couched in general and abstract terms. The Lambeth Conference of 1930 was notable for its adoption of social and industrial ideals; and such resolutions have their value in clarifying public opinion. But we need for our guidance something more definite, a little closer to the evolutionary stage in which we live, and something that will point the way to the next steps.

It is no easy task to ascertain what such things are and to formulate them. But I would like to see General Convention make the effort in regard, particularly, to unemployment, the Christian substitutes for class war in coal and textiles, industrial ethics, and international peace. The world needs light in a day of great darkness, and the church claims to represent the Light of the World.

\* \* \*

By BISHOP BREWSTER  
*The Bishop of Maine*

THE "present crisis" brings into relief evils always latent in a society only partially converted to the ideals of Jesus Christ. In the purpose of its Master the Church should be a leavening, that is a fermenting, influence. Too often, however, the Church has acquiesced in maintaining social stability as a prime necessity. The present crisis reveals social diseases inherent in adjustments that put a premium on self-seek-



ing and competition. It is the Church's task, therefore, to emphasize those ideals which appeal, as Christ's teaching appealed, to higher motives. "Enter ye in at the strait gate," "Seek ye first the Kingdom of God," are not merely injunctions to pursue personal godliness. To my mind they are also calls to press valiantly towards a condition of society wherein the well-being of the whole human family is the dominant principle. Specifically, as I see the imperative need of the day, the Church should press for the abolition of War. It should encourage enlightened industrial leaders who are trying practically to set human values above profit. It should preach charity, but not that superficial charity which forgets justice. The task of the Church is not easy. It must expect to bear the Cross, as Christ did. We should pray for wisdom undoubtedly, but above all for courage.

\* \* \*

By KENNETH C. M. SILLS  
*President of Bowdoin College*

THE task of the Church in the present day crisis of the country is to preach continually and with great definiteness that in the application of Christian principles is to be found a solution of social evils. The Church need not be concerned with details or specific programs of social reform but should be eternally concerned with principles and standards. Class distinctions, racial prejudices, economic injustices, could not prevail if Christian people lived up to Christian principles. Too much of the instruction given by the Church is remote from life. It cannot be too definite or too dogmatic if it is really concerned with the application of the teachings of Christ to actual conditions. A person who is a Christian at heart may be either a Conservative or a Liberal, a Democrat or a Republican, a Socialist or a Radical; his Christianity will be attested by the fruits of good living. We need to have in our own branch of the Church as in all other communions far more sympathy with the poor, a far greater appeal to the working classes than is the case today. One great weakness of our Church is that in the average congregations there are so few of the working men and working women. To so many hungry souls the Church seems aloof and cold, and yet the world never was in greater need of the Church than today, for never were the forces of materialism stronger and more aggressive. But the Church can be stronger.

\* \* \*

By SMITH OWEN DEXTER  
*Rector at Concord, Massachusetts*

WHEN millions of our fellow Americans are hungry because there is too much food, naked because there is too much cloth, shivering because there is too much coal, it is the main task of the Church to see that they get their equal share of these necessities of life which their labor has produced. How can she evade this responsibility, when it is the Christ in our fellows, . . . our *Christ*, who is hungry and cold and naked; "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But this wide spread want in the midst of plenty has sprung from an economic system which automatically takes from the poor and gives to the rich. Hence it is the Church's task to change that system. And to this change she has already committed herself: "It is the outstanding and pressing duty of the Church," said her bishops at Lambeth and her General Convention, "to substitute the principle of cooperation for the common good, in place of unrestricted competition for private or sectional advantage." It is now for the Church to make good in deeds what she has thus resolved in words, if she would be true to Him who said, "by their fruits ye shall know them."

Finally, the Church must practice the *method* of her Lord if she would prove the strongest factor in the coming change. She must reject the weapons of force, and use the power of intelligent self-sacrifice, even as Christ Jesus did: "He that will come after me, let him deny himself and take up his cross and follow me." If the Church will forget her pride and privilege, and by active self-sacrifice win life abundant for the toiling masses of Christ's brothers, she will prove again, as Wilfrid Grenfell has proved in Labrador and Mahatma Gandhi in India's struggle for freedom, that the way of the Cross is the final and only path to justice and brotherhood and peace.

## A Timely Message

By

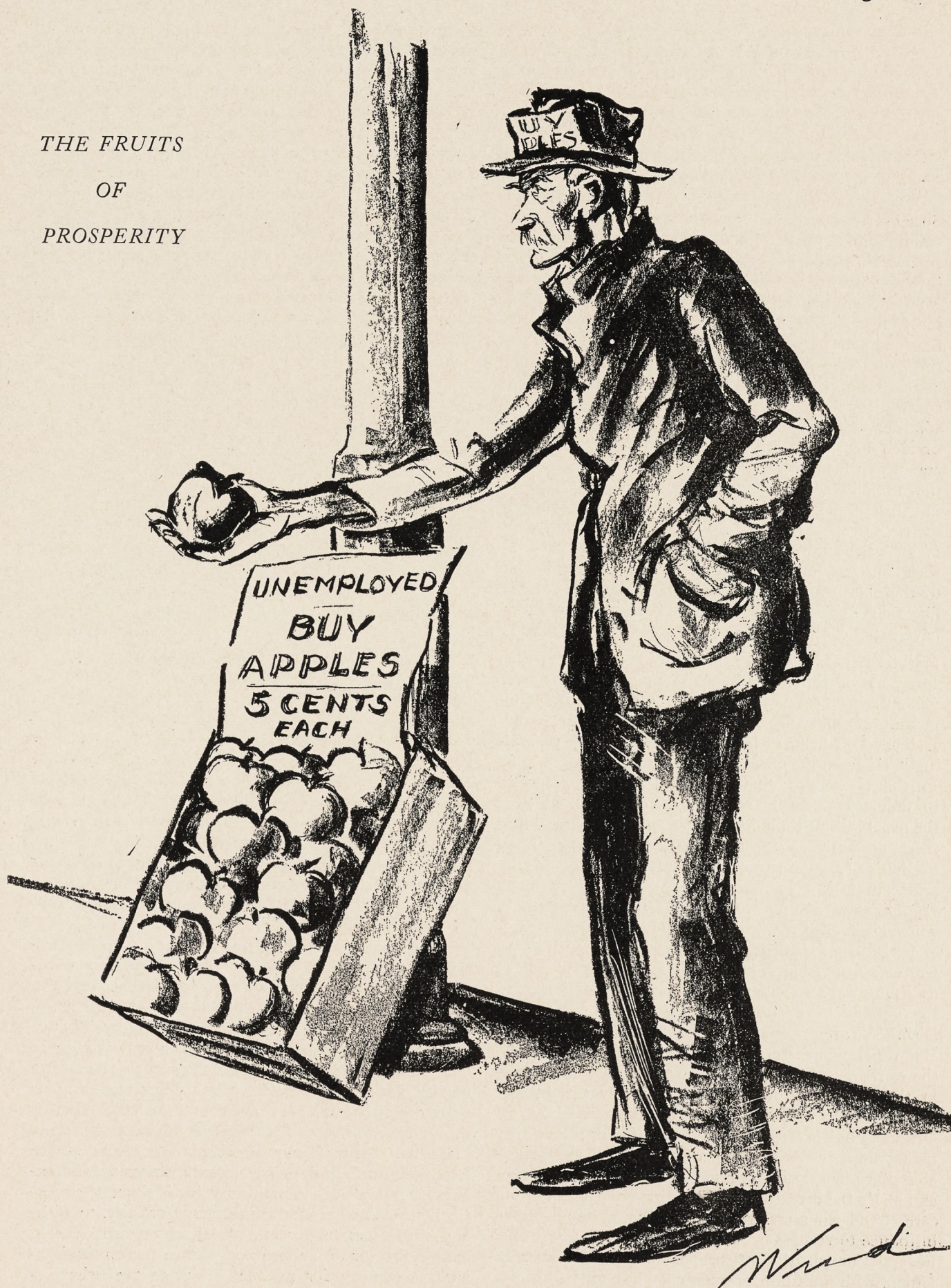
THE LATE CHARLES N. LATHROP

THE moves for relieving immediate unemployment today are too obvious. I am far more interested in drawing from the situation in which we find ourselves today a great impulse to move toward a constructive arrangement by which it never can happen again. For underlying unemployment, and more important even than unemployment, is the question of security. The people of our country, if they inherit the patriotic devotion of our fathers, will demand from the system under which we live as an essential part of the system, the establishment of security for the masses who work. The recurring unemployment crises bring many plans to aid those who suffer most. That is well, as far as it goes. But we should go farther and determine this crisis shall be the last to take toll on men and women forced into idleness and poverty.

If both of the major parties of our country refuse to meet the demand, then I see no other way than for a party to rise out of intelligent American citizenry of the labor masses, centering on this one specific issue—the demand for security for the laboring man. They will find grouped about them the intelligent and sensible, even conservative, labor people, and they with the strong arm of labor raised again to lift labor from the mire of misery, would sweep the country on this issue—the simple—the most directly appealing, the plain bread-and-butter issue.



THE FRUITS  
OF  
PROSPERITY



*W. Weed*

Drawn by Clive Weed



# THE CHURCH AND INDUSTRY

By

VIDA DUTTON SCUDDER

THIS Church League for Industrial Democracy has a great heritage. Behind it lies a series of voluntary organizations in our Church. After the Christian Socialist movement of Maurice and Kingsley lost its definite outline, in the middle of the last century, there followed a long ebb-tide of social feeling. But in the seventies rose various groups, such as the Guild of St. Matthew and the Christian Social Union, precursors of the Industrial Christian Fellowship and the League of the Kingdom of God; and before the end of the century, the official Church, which had been very sound asleep, began to declare in sundry pronouncements its concern for social justice. The Church in our country followed suit: from about 1911, not only in our communion but in all others, social service commissions and departments came thick and fast. The Churches now are all well equipped with mechanism for expressing their social conscience. This is cause for thanksgiving. Great the opportunity, acute the responsibility, of such departments. But the need for voluntary associations is as marked as ever. And they exist; many of the oldest or most notable societies in the Church, like the Girls' Friendly and the Woman's Auxiliary, have experienced, shall we say, a social conversion.

But the C.L.I.D. has a more specific function than these. It is the child of many prayers, and prayer still sustains it; for of worldly resource it has the minimum. Its aims are implicit in its name. It is old-fashioned; it believes in democracy,—thereby separating itself from the creeds of either Mussolini or Lenin. Further, it believes that democracy should be applied to industry,—thereby separating itself from at least the usual idea of capitalistic organization. Beyond this, it has no formulae. When in 1918 the League started in Baltimore, at the suggestion of that friend of liberal causes, Mr. William Cochran, it inherited much from the little Church Socialist League, then moribund, since dead. But it was deliberately placed on a broader basis. Its first beloved President, Bishop Williams, was as all the Church knows, a Single Taxer. So far as I am aware, not many of its twenty-six bishops, to say nothing of its other members, carry any special label. We are organized for action rather than theory. But we stand where we think our Master stood, with the workers and the poor. So we are likely to be found, in the person of our secretary, wherever industrial trouble breaks out: in Marion, in Gastonia, in West Virginia; not holding helplessly aloof, nor necessarily taking sides, but seeking the way of justice and honorable peace, and bringing into those hot centres of pain and strife the message that Christian people grieve and care. And our secretary, whom it would be absurd to introduce to readers of THE WITNESS, serves with the Federal Council of Churches, with the Civil Liberties Union, with the Church Emergency Committee; standing everywhere as a Churchman and a Christian for the

responsibility of Christ's lovers toward the social wrongs and injustice which cry to Heaven. People who know Mr. Spofford only through THE WITNESS do not realize how he is to be found, like a knight of the Table Round, wherever there are dragons to be fought or captives freed. He pursues the aim of the League he represents: that democracy, which means shared control and a chance for every man, should obtain in our industries as it is at least supposed to obtain in our government.

SO ONE side, and that the more important, of our activities faces the workers. The other side faces the Church; we try to play our little part in the education of the Christian social conscience. Here too our secretary is busy, whether he is attending a seminar of Dr. Keller's or organizing a conference for theological students, or giving a course in the School of Christian Social Ethics at that miniature university, the Wellesley Conference. In this School, organized by C.L.I.D. at request of the conference committee, and conducted so far by its members, we attain the union we desire, of spiritual faith and brave social thinking. Students pass from studying the deep social implications of the Catholic faith or of the Gospels, to shocked contemplation of the evils of our prisons, of current violations of civil liberty, of the unemployment tragedy; and perception quickens that only in the light shining from Him Who is the Truth can be discovered the right direction in which these things can be escaped. Mother Church has long perceived this direction; the duty of bringing to her children fuller realization of what she commits them to, is going to be more and more urgent during the next ten years. Many groups, many persons, recognize this duty; opportunities for educational work within the Church are on the increase. C.L.I.D. wishes to add to these opportunities, and to do its share.

Sometimes it seems as if the League did nothing except send its hard-worked secretary on difficult enterprises. But this is not quite fair. Its achievement should not be measured wholly by its corporate activity. Slowly it draws to itself a considerable number of the forward looking, consecrated men and women in our communion; slowly it acquires a representative quality, and becomes a factor in the impression made by our Church on Labor, on other religious bodies, on the public at large. These impalpable values are not the least. And when one takes the roll-call of the League's membership, any devoted member may be excused a little pride, so unmistakeable is the note of distinction. Whether we look to clergy or laity, to Bishops, professors in our seminaries, clergymen of light and leading, or to lay men and women known throughout the country for notable service to the principles for which the organization stands, one can give thanks



for the contribution of our branch of the Church of Christ to the pitifully slow advance toward His Kingdom. To mention names at this point is a temptation. Fortunately it is quite time for this article to stop.

## *Purpose of the C. L. I. D.*

By

BISHOP EDWARD L. PARSONS

*President of the Church League for Industrial Democracy*

AGAINST the dark background of business depression and unemployment, one sees standing out more vividly than ever the need for the Church League for Industrial Democracy. The situation in the world and in America is so bad that even the thoughtless give it an occasional thought. Serious minded people are everywhere troubled. The complacent confidence that because America is America things will in time all come right automatically is badly shaken. People are beginning to realize that we are living in a headless, planless world. They talk of industrial strategy boards, and international conferences. They are right. There must be planning and ultimately planning on a world scale.

But the C.L.I.D. lives to point to a need more fundamental than planning. It lives to remind Church people, and indeed whosoever will listen, that the present mess is the ripe fruit of an industrial and social order founded on the profit motive and the competitive method. For those foundation stones the Church would substitute the motive of service and the method of co-operation. To that effect innumerable Christian bodies throughout the world have spoken. The Anglican bishops, the Pope, the Stockholm Conference, the Federal Council, our own General Convention and many others constitute a formidable array of witnesses to the message of Christ for the social order. Christian people read, say "that is fine," and go about their business, caught and carried on in the relentless machinery of the system.

The C.L.I.D. exists to remind and keep reminding them that this matter of substituting cooperation and social planning for competitive individualism is a practical thing. The teaching and spirit of our Lord where they rule must be embodied in institutions. They are not platitudes. They are the principles of a sound society. The name of the League does not mean that its members are committed to any particular current type of industrial democracy. It does mean that they are committed to regarding industry as a cooperative task just as political democracy regards government as a cooperative task. The principle of political democracy is pretty generally accepted even if we work it badly. The C.L.I.D. is trying in its modest sphere to help Christian people to see that Christianity takes us inevitably to the same kind of principles in the social order. That is its sole reason for existence. It says

we must not be satisfied with ideals. We must try to see how they work.

And so it does three things. It tries to stimulate Church people to think clearly. Its School at the Wellesley Conference is a case in point. Its branches and its individual members are always at work on this job. They like it. Sometimes it is hard work; but it is always fun and it is always imperfect though the effort be a loving attempt to follow where their Master leads.

Its second field of service is in cases of industrial trouble. The work of its secretary in Paterson, in Danville and in West Virginia is well known. The development of better understanding, the help of the suffering, the support of the oppressed—in these and other ways the League operates.

And finally it draws together through a bond of practical endeavor those in our own Church who have a like outlook upon our task as Christians in this present world. It is a goodly fellowship. We thank God for it. Our faith in God and man is high. We rejoice together

"In work that keeps faith sweet and strong."

## *A Lesson In Economics*

By

UPTON SINCLAIR

THERE is nothing about the world we live in so important for us to understand clearly as the secret of the kink in the capitalistic system, which throws people out of jobs and makes unemployment and hard times. It is the cause of poverty; it is the cause of crime; it is the cause of competition for foreign markets, and therefore of armaments, and therefore of war—and if there is anything more horrible than modern war as we saw it some twelve years ago, I don't know what it can be.

Now the cause of all this is this little fact, that the workers cannot consume what they produce because they cannot get the money to buy it, because they get only a part of the value of the product, and because the rest of the value of the product goes to the capitalist. He cannot sell to his own workers because he hasn't paid them enough to buy. He cannot pay them enough to buy, because if he did, he would have to pay them everything, and there would be nothing left to be sold for his profit.

All over the world are starving workers, held in the grip of this blind and cruel system, unable to buy goods which they would like to have; and everywhere, in every civilized country are working people eager to work, standing in front of factory gates with the great machines inside idle, and the people outside starving because the masters have not been able to find any population anywhere in the world with any money to buy the products of those machines.

We have today in America every means and opportunity for the production of plenty and comfort for



every person in the country who is willing to work. There may be a few idlers, a few defectives who are not willing to work; I am not talking about those. I am talking about involuntary poverty, and I say that we have the means of producing plenty for everybody who wants work. We have enormous tracts of valuable land and we have great agricultural machines and we can produce every kind of food in abundance. We have proven it; we have done it this year; we have got so much wheat that our granaries are crowded; we don't know what to do with it, but we can't get it to the hungry people.

Only one thing is needed, and that is that we should break the profit system, that we should change our system of production for the benefit of private individuals into a system of production for use and for the common welfare of all. That is the program which lies before the American people at the present day. There is no other program because there is no other possible thing that you can do with the machines. You can either keep them for profit and let the great masses of the workers starve, or else you can take them and use them for the benefit of all.

This system of producing the world's goods for private profit cannot continue indefinitely. The crises become more severe, and the only reason why they don't become completely unendurable is because of the fact that in between we have wars. It must be made as plain as possible that the peoples' salvation, their peace, their happiness, their chance in life depend upon understanding the system under which we live and acting in concert, politically, industrially and through educational channels to change from a senseless, dog-eat-dog scramble for private gain into planned production for the social good.

### *Choose Your God*

By

PROFESSOR F. WARD

*Professor at Union Seminary*

IF WE are to get to the root of our difficulties, and remove the inequality which is the underlying cause of the business cycle we must adopt a method and plan for distributing national income according to the needs of human beings and the need for a continuing economic order. This means that we have not only to build up at the bottom, but also to cut down at the top. It is the unwillingness to face this necessity which is leading us into all the partial plans which are being proposed for the prevention of unemployment. There is no way out until we deflate the fictitious claims on income, which are in reality claims on the lives of others, that are now concentrated in this country in the hands of a few people. We must lower the income of those at the top, and raise the income of those at the bottom. That is the only way to the permanent prevention of our present situation.

But, as religious people, we have a bigger job ahead of us than that. By now we should be well aware of the nature of that god behind our commercial machine,

the god whom the poor worker could not understand, a god terribly cruel and altogether false, yet a god who is more worshipped and obeyed in the work and life of the American people, than is the God of their churches and synagogues. The name of that god is Mammon. He has no redeeming quality. He does not require from his worshippers the generosity, the courage, the sacrifice which are at least the redeeming feature of the cult of Mars. It is time now to turn our worship to a God who will not let us throw workers aside, whether technicians or daily laborers, because they cannot keep pace with the belt, a God who will not dwell with any people unless they continually work out justice and righteousness, as well as intelligence. He is the God we must set up. But to set Him up, we must kill this false god who is leading us to destruction. Kill him with the weapons of facts; kill him by analyzing situations and exploding the false beliefs that otherwise will sustain his power, long after the time when he should have been destroyed; kill him you must if you hope to find a way out of this situation.

### *The Right to Work*

*As formulated long since by*

LOUIS D. BRANDEIS

“FOR every employee who is ‘steady in his work’ there shall be steady work. The right to regularity in employment is co-equal with the right to regularity in the payment of rent, in the payment of interest on bonds, in the delivery to customers of the high quality of product contracted for. No business is successfully conducted which does not perform fully the obligations incident to each of these rights. Each of these obligations is equally a fixed charge. No dividend should be paid unless each of these fixed charges has been met. The reserve to ensure regularity of employment is as imperative as the reserve for depreciation; and it is equally a part of the fixed charges to make the annual contribution to that reserve. No business is socially solvent which cannot do so.”

### *Impertinent Remarks*

By

HOWARD BRUBAKER

I always believed in shorter hours of labor but this is carrying things too far. The no-hour day and the no-day week are not so good.

It is against the law to say anything snooty about a bank. You might start a run and cause a bank to fail before the directors have had time to borrow all the assets.

A Yale professor says the world is 1,852,000,000 years old. When we have had it two billion years we may know how to run it.



# GENERAL CONVENTION NEWS

## OPENING SERMON A CALL FOR HIGH MORAL STANDARDS

By BISHOP WILSON

"Mike" Furse perspired most effectively at the opening service of the General Convention. An excellent sermon—clear cut, straightforward, powerful. It dealt chiefly with the Soviet attack on religion and the consequent necessity for us to maintain steadfastly our treasured convictions, particularly by steady adherence to the Christian ideals of marriage and family responsibilities and by unswerving fidelity to the essentials of Christian doctrine. Said his Lordship—"I have lived seventeen years in South Africa where polygamy is accepted among the natives. With all its degrading associations, nevertheless under polygamy a man does care for his wives and does look after his children. Modern divorce has all the vices of polygamy with none of its virtues." Then he urged with great fervor that General Convention should not tolerate any lowering of our standards on Christian marriage and divorce.

I couldn't help but wonder what English Churchmen might say if an American bishop should preach the opening sermon at a National Assembly in England and proceed to tell the English clergy and laity what action they must take on some hotly debated question. Doubtless they would denigrate it American impudence. However, we are not very touchy about such things and nobody seemed to mind a few pointed admonitions from our honored guest. I feel free to predict now, at the opening of the Convention, that that part of the proposed canon on Marriage and Divorce will be overwhelmingly rejected anyhow. Still, we are glad to hear him speak his mind.

It was a beautiful, warm, sunny day. In the city Auditorium a platform had been built on which was erected a fully equipped altar. I don't know the seating capacity of the building but I would guess there were from eight to ten thousand people assembled for the service.

The State Capitol is the scene of action of the House of Bishops. Each bishop has his desk with the name of his diocese inscribed on it. We miss the dignified presence of the Rev. Chas. L. Pardee who, for many years, has been secretary of the House but who is among the absent

at this session. As soon as we were organized the two baby bishops, the Bishop of Harrisburg and the Bishop Coadjutor of Minnesota, were sent as a special committee to notify the House of Deputies that we were ready for business. Then the routine began of appointing committees, receiving petitions and memorials to be referred to the committees, and reading of sundry notices.

The Bishop of Tennessee had a birthday on Sept. 17th. The House made suitable observance of the event by passing a resolution of congratulations. Bishop Gailor ("Big Tom" they like to call him at home) responded by telling us this was his sixteenth General Convention and that in thirteen of them he had sat in the House of Bishops. I think that must come near to making him the Granddaddy of General Convention. Certainly when his big voice booms forth, it has an ominously patriarchal sound.

## THANK OFFERING OF THE AUXILIARY IS OVER MILLION

By ELEANOR H. WILSON

The word "inspiring" is hardly adequate to express the emotion that gripped one on entering the auditorium of the Central Presbyterian Church at the opening session of the Woman's Auxiliary Wednesday afternoon, every nook and corner occupied by women from the four quarters of the globe assembled together on this great spiritual mission.

As the roll was called by Miss Grace Lindley, executive secretary, applause greeted the delegations from Shanghai, Porto Rico, Brazil and other far distant places, and my own diocese of Eau Claire received a round, being the "baby" diocese with a full quota of delegates. Miss Elizabeth Matthews, chosen by acclamation as presiding officer, handled the business of the meeting with efficiency and a sense of humor. Over the church platform where the officials of the Auxiliary were seated, a banner proclaimed the keynote of the convention: "The Kingdoms of our Lord." Five subjects are the special business of this meeting: Family Life, Property and Economic Conditions, Interracial Contacts, International Relations and Religious Thinking Today, each one of which closely concerns us in our daily life, as was pointed out by the Program Chairman Mrs. MacGregor.

Church unity is here exemplified by the generous action of the Presbyterians in putting at our disposal their fine church plant with complete offices, rest rooms and everything possible provided for our comfort and convenience. Routine business occupied most of the first session, and it was not until the next afternoon that we were treated to a scholarly address by Mrs. Harper Sibley, chairman of the executive board on the first of the five subjects: "Family Life." "As wife, mother and grandmother" (though the last is unbelievable) Miss Matthews pointed out in her introduction, "she is eminently qualified to present this question." But, added to this, Mrs. Sibley showed a keen insight into the problem of human relationships.

Close to five thousand assembled in the Auditorium Thursday evening for the United Thank Offering Mass Meeting. Seated on either side of the rostrum were the missionaries, trained and maintained in their fields by this great Thank Offering, given with enthusiasm and devotion by the women of the church. Their fields may be in the wilds of Africa, the wastes of Alaska, or the deserts of Arizona, but their clothes must have come from Paris, for you never looked upon a more well set up nor finer appearing group of women. Perish that thought that missionaries are drab!

John W. Wood presented the workers in the foreign field, picturing graphically in a few words the special type of service rendered by each one, as he called their names. The general Field workers were presented by Miss Lindley, the student workers by John W. Suter, Jr. and those in the domestic field by the Bishop of Mexico. What an inspiration to the women of the church to see in the flesh these agents, through whom they are spreading the Gospel of the Kingdom of our Lord on earth!

Then Bishop Perry told us our eager impatience was to be rewarded by the announcement of the amount of the Thank Offering. Mr. Franklin, treasurer of the National Council after telling us how the gift had been apportioned for the next three years, stated in view of the financial depression of the past two years, the amount raised, \$1,030,105.09 is truly remarkable, falling only \$71,345.31 short of the record breaking gift of \$1,101,450.40, made to the church in 1928.



## CONVENTION GETS UNDER WAY WITH A GRAND START

By W. B. SPOFFORD

These notes for the most part are about affairs in Denver. Not that there are not other important things going on in this Church of ours, but with limited space and the importance of Convention affairs and one thing and another, it is perhaps best to give you as complete a picture of the Convention as possible and let the other events wait.

\* \* \*

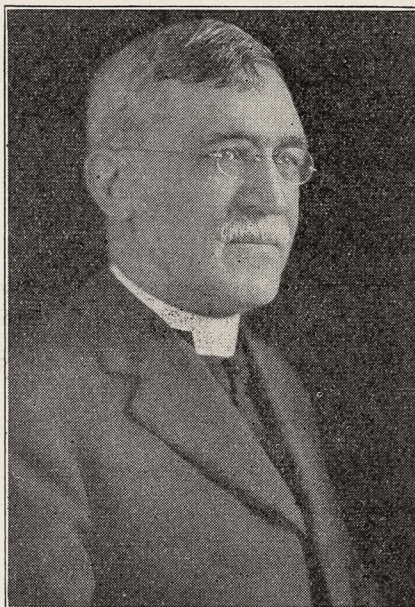
There are however a number of things that I feel must be said first. The article in this issue by Miss Scudder for instance. To print such an article is, needless to say, embarrassing for me. I was really in a tough spot. The article was asked for and Miss Scudder very kindly agreed to write it. And then when it arrived a letter came along with it saying, "You can have this article only if you agree to print every word of it." Well it is printed just as she wrote it. But I want to put you straight in regard to the remarks she made about me. Instead of a knight fighting dragons and setting captives free I am, as a matter of simple fact, a young man who wastes precious time attending baseball games. I am really a nut on the pastime. More than that I am an authority on it, a fact which is my one claim to distinction. I can tell you just why the Yankees are so far down, why the Athletics won the pennant, and why, against my fondest hopes, they are likely to win the world series in straight games. If to know all that is not sufficient proof that I am far less than she represents me to be I am sure that when I tell you I can give the averages of every player right off the bat, you will be convinced that far from being a crusader for minority causes I am really a prolific time-waster.

\* \* \*

Then I want to thank the "Unemployed", a publication of the League for Industrial Democracy, for the use of the cartoons used in this number and also for the article by Upton Sinclair. Incidentally if you wish some lively reading may I suggest that you send to that organization, 112 East 19th Street, New York, for copies of the three numbers so far produced. They are ten cents apiece and worth many times that amount.

\* \* \*

The fiftieth General Convention really got started in Chicago rather than in Denver, with the day of festivities sponsored by the Church Club of Chicago. Delegates and vis-



BISHOP REESE  
*Vice-Chairman of the Bishops*

itors on their way to Denver from the East arrived in Chicago on the 14th and had their first look at the Lord Bishop of St. Albans, the Convention preacher, who addressed them at a well attended luncheon held at one of the city's big hotels. There were many addresses—some felt too many for it was a very hot day—but the address of Mr. George Wickersham was the one which stood out above all the others. He made a strong plea for the international mind, saying that it was time for our country to realize that we could not go on independently of the rest of the world. Following the luncheon everyone who cared for an automobile ride was provided with one. At four in the afternoon the special trains began to pull out of Chicago on their long trip to Denver. The Bishop of St. Albans rode, with his chaplain, Bishop Booth of Vermont, in a private car of the president of the Rock Island Lines. The train was not due in Denver until the following day at seven but an inspired engineer brought his train into the Union Station, Denver, at the head of the procession and was quite properly congratulated by his Lordship.

\* \* \*

As a matter of fact most of the specials seemed to arrive at the same time and for an hour or more there was a jam in the station, with dignitaries strutting about and posing before cameras, with the Bishop of St. Albans, six feet six, flanked by Bishops Johnson and Bishop Ingley, five feet six apiece, getting the most attention. Meanwhile less important folks were greeting each other

with hails and cheers, and the Convention was off to a confusing but happy start.

\* \* \*

The registration office says that there are fully 5000 people attending the Convention. Estimates differ as to the attendance at the opening service; some say 5000; others say from 8000 to 10,000. Any how there was a crowd.

\* \* \*

The Convention officially got under way on Wednesday morning. There was a corporate communion at the Cathedral for the Bishops and deputies, with the visitors attending a service at St. Mark's. The big show of course was the service at the Auditorium at ten-thirty, with the long line of Bishops giving everyone a thrill as they marched for a block or two in gaily colored hoods before the service. After a devotional service, and fine music by a huge choir, the sermon by Bishop Furse was delivered. An abstract of his address was given last week. The matter which seems to be most on his mind, or in any case, the matter which was most discussed following his sermon, was his remarks on marriage. Bishop Furse led the fight at the last Lambeth Conference against the resolutions on birth control which were finally adopted.

\* \* \*

One of the amusing incidents in connection with Bishop Furse's sermon was the difficulty in having it broadcasted. There is, apparently, a law against the use of the word "contraceptives". In any case Mr. Hobbs, head of the publicity department had to get a special permit from Washington to have the sermon on the air because the Lord Bishop had that word in his prepared sermon. And then, after all the bother, the good man omitted from his sermon the paragraph dealing with the subject.

\* \* \*

To return to that luncheon in Chicago; it was attended by many fair ladies, and of course Bishop Michael Furse was the guest of honor. The combination of these two facts prompted one deputy to remark that it was the "Feast of Michael and all angels".

\* \* \*

There has never been a Convention that could boast a better exhibition than that shown in the basement of the Scottish Rite Cathedral. The organizations of the Church outdid themselves to show everyone the fine work that they are doing.

\* \* \*

Bishop Thomas of Southern Brazil is one of the most interesting bishops here. He has a charming conversational style and a sense of humor in



addition to thrilling stories of the work being done in his district.

\* \* \*

Mr. Samuel Thorne, a lay deputy from New York, spent his time coming to Denver reading a book on economics, indicating perhaps that he is aware of the age in which he lives. Mr. Wickersham had a French novel in his hand most of the time, but it must have been rather dull for it invariably put him to sleep every time he started to read it.

\* \* \*

There are to be a number of elections of Bishops, always exciting Convention events. Bishop Rowe has asked for a Suffragan Bishop for his district and will doubtless be requested to name his man. Also there is a request for a Suffragan for Mexico. North Dakota also has to have a new Bishop as does the Panama Canal Zone. Finally if the reorganization of the Council goes thru, as it unquestionably will, Bishop Burleson will be elected a vice-president of the Council and will resign as Bishop of South Dakota. Suffragan Bishop Blair Roberts will then be elected to fill his present job.

\* \* \*

The Denver newspapers are trying to make people believe that there is to be a real contest for the office of Presiding Bishop, with Bishop Stires and Bishop Freeman as Bishop Perry's opponents. The canons require that three men be nominated but the general feeling here is that the two others nominated will promptly withdraw their names and that Bishop Perry will be elected by acclamation.

\* \* \*

The diocese of Central New York memorialized the Convention on the subject of prohibition. It was referred to a committee—maybe we will hear from it again, and maybe not.

\* \* \*

Bishop Frederick Reese of Georgia was elected vice-chairman of the House of Bishops by acclamation.

\* \* \*

The Bishops were very solemn when they were told that William Montgomery Brown, deposed bishop, had

petitioned for reinstatement. Nothing will come of it, of course, but it did bring up a tragic episode which all of them regretted.

\* \* \*

The House of Bishops was the first to break into the news on social and economic affairs. A motion was made by Bishop Freeman of Washington that a committee of seven bishops, seven priests and seven laymen give thought and study at once to the questions of world peace, industry and lawlessness, and present a report to the Convention before it adjourns. His motion was passed in the House of Bishops with but one vote against it, that of Bishop Campbell Gray of Northern Indiana. This action was the high light of the first day's meeting.

\* \* \*

The Church Army, as usually is the case, is very much on the job, with Captain Mountford on hand staging two street meetings each day. One is up-town for the business men, the other is down-town where the unemployed hang out. Those who have a reputation for liberalism are being asked to address the unemployed in an effort to convince them that the Church is concerned about their problems. One hopes that they will succeed. It will take a lot of good oratory to convince any of the unemployed who might have glanced in

at the reception held the opening night. That was a swanky affair—all gentlemen and ladies, dressed for the part with their gowns and boiled shirts. They looked like the ultra-ultras, riding on the top of the world. Owning neither a boiled shirt or a silk clerical vest they wouldn't let me in, but I did get a peek at them from the street as they came and went.

\* \* \*

Bishop Oldham of Albany introduced a strong resolution on international peace which calls upon the government to do everything in its power to reduce armaments and to make the Kellogg Peace Pact a reality. The resolution, which was a strong one, calling for international peace and goodwill, was referred to the Committee of 21 provided by the resolution by Bishop Freeman, previously referred to in these notes. That committee, which promises to be the most important one of the Convention from the point of view of the public, has the following Bishops upon it: Bishops Freeman, Benjamin Brewster, Charles Fiske, Edward L. Parsons, G. Ashton Oldham, William Scarlett and Henry Sherrill, an exceedingly able lot of men I am sure you will agree. I think we may expect something worthwhile from them on social and economic questions. The House of Deputies has not named the



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priests and laymen for the committee as these notes are written.

\* \* \*

Mr. Lewis B. Franklin, as of course he would be, has been reelected Treasurer of the National Council.

\* \* \*

A resolution came from the House of Deputies to the Bishops calling upon the Church to join this fall in the celebration of the victory at Yorktown. Bishop Gailor immediately objected to the wording of the resolution: "We are most apt to pass resolutions at this Convention on the subject of world peace. Now we are asked to pass a resolution in military terms in which we boast that we once licked the British. I do not like the inconsistency of it." His remarks were greeted with applause in the sedate House of Bishops and a committee has been appointed to reword the Yorktown resolution.

\* \* \*

The Rev. ZeBarney Phillips was elected president of the House of Deputies by a vote of 270 to 223, the

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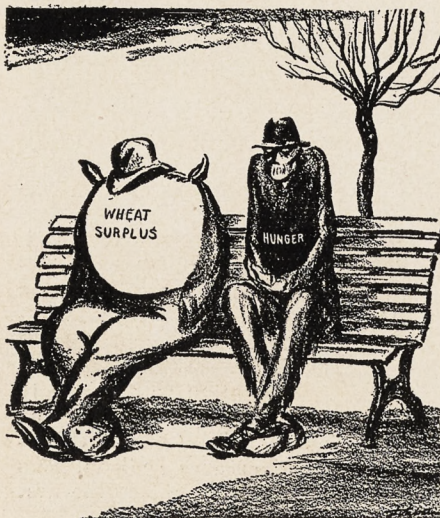
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other candidate being the Rev. Herbert H. Powell, dean of the Divinity School of the Pacific. The Rev. Carroll M. Davis was reelected secretary and Raymond F. Barnes of Brooklyn was elected treasurer.

\* \* \*

Most attention, naturally enough, will be given to the world-wide program of the Church; that is, the work done by the National Council. It was decided the first day to give part of each day to a consideration of some phase of the work.

\* \* \*

There are 389 accredited delegates in the convention of the Woman's Auxiliary, representing an even hundred dioceses and missionary districts. There were nine present from

China and six from the three dioceses of Japan. Miss Elizabeth Matthews was elected presiding officer. The convention was welcomed by Mrs. Irving P. Johnson, who said that there was a great need for wise leadership for "a Christian reconstruction of a chaotic world."

\* \* \*

The United Thank Offering was presented at a great corporate communion on the 17th, when Bishop Perry celebrated, assisted by the bishops of Colorado and fourteen other Bishops, representing missionary fields. It was, as always, one of the most inspiring events of the Convention.

\* \* \*

On the evening of the 17th was the great mass meeting of the Auxiliary. Bishop Perry presided and Bishop Johnson delivered an address of greeting. The principal address was delivered by Bishop Littell of Honolulu.

He said that the United Thank Offering furnished a large share of the power to carry on the work of the Church in pioneer areas. "The women of the Church have joined in presenting an offering of enormous proportions, and now the rest of the Church presents united thanks to the Auxiliary for the noble vision which it realizes in constructive work throughout the Church."

\* \* \*

Bishop Spencer of Western Missouri, who appears to be somewhat bored with the deliberations, spends his time writing jingles and passing

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them to the press table for edification of reporters. They are very good jingles too, but much more suitable for *Life* than for *THE WITNESS*.

\* \* \*

One of the delegates from the Hawaiian Islands is Mrs. Lawrence M. Judd who is the wife of the governor of the Islands.

\* \* \*

The Brotherhood of St. Andrew is holding a series of breakfast sessions during the Convention. Mr. Courtney Barber, now president of the organization, stated that young people of today are finding little to interest them permanently in Church work. To correct this the Brotherhood plans to launch a nationwide campaign to interest young men.

\* \* \*

The reports of the various departments of the National Council were presented at a joint session which lasted all day Friday. The hall was jammed and the reports were enthusiastically received. Mr. Lewis B. Franklin was the chief spokesman for "281" and he did a masterly job, as he always does. There are criticisms of the administration, naturally, but there is no question but that those at this Convention are all for the 281 set-up and feel that those in charge have done a grand job.

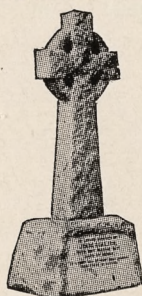
\* \* \*

On Friday evening was the mass meeting, with "The Romance of the Church's Westward March," dealt with before a great and enthusiastic audience by Bishop Gailor, Bishop Burleson, and Bishop Stewart, with Bishop Johnson as the presiding officer. As Bishop Johnson told you of this meeting in his article last week I shall not give you details of it here, beyond saying that it was a thrilling and inspiring evening.

\* \* \*

On Sunday all of the pulpits of our churches in Denver were filled with bishops, and many bishops travelled to remote ends of this huge diocese to let people see what an eastern bishops looked like. Bishop Larned of Long Island, for instance, went to Grand Junction and it took him as

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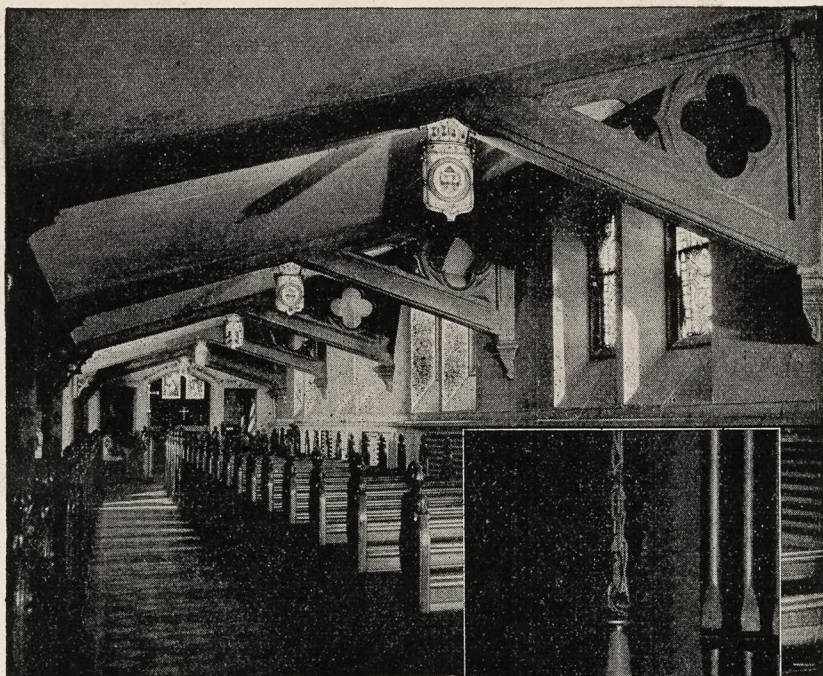
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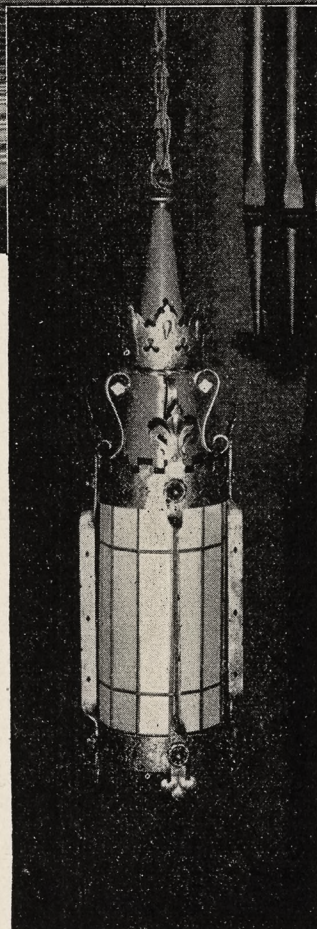


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long to get there as it did to come from Chicago. There is a lot of space out this way that needs somehow to be filled up.

\* \* \*

On Saturday there were meetings of all three Houses in the morning. In the afternoon there were sight-seeing trips and mountain trips, and golf. The week-end did allow for a breathing spell that was certainly needed for these Conventions do have a full program.

\* \* \*

In the afternoon on Sunday was the Children's service with the presentation of the Church School Offering.

\* \* \*

On Wednesday evening there was a reception at the Brown Palace Hotel, a purely informal affair, with a jammed lobby of hand-claspers having the time of their lives.

\* \* \*

Several resolutions have been introduced dealing with the canon on Marriage and Divorce. However at this writing it is impossible, at least for me, to even indicate what will take place on that subject. So beyond reporting that it will undoubtedly be one of the most debated matters to come before the Convention it is perhaps best to wait until there is definite action before saying anything further.

\* \* \*

The Standard Book of Common Prayer, the work of a commission that has been in existence ever since 1913, was presented to the Church at the first joint session on Friday, by Bishop Parsons of California, the present chairman of the commission. It is a handsome book, the gift to the Church of Mr. J. P. Morgan. It officially brought to a close an episode in Church life.

\* \* \*

There is a good deal of discussion among the delegates about the proposed canon on clergy placement. The plan of the commission, which has submitted its report, looks to the establishment of a bureau where there will be available at all times lists of unemployed clergymen, with their full records. It also aims at a method whereby vestries, standing committees and bishops will co-operate in securing the right men for vacancies. There will be a lot of opposition to the proposals, on various grounds, so that it is impossible to say just what will come of it.

\* \* \*

It is said of Dean Dagwell of Denver that there is no clergyman of the Church more capable in arranging for the mechanical details of services. After seeing how smoothly all of the meetings and services here have been run off one can easily believe it.

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## FAMOUS PEOPLE AMONG DEPUTIES AT CONVENTION

Over there, with the Vermont delegation, is John Spargo, that short fellow with the bushy hair and fiery eyes. Mr. Spargo was until the days of the war one of the outstanding leaders of the Socialists in this country. Then something happened to him. Some say that he was disappointed in not winning for himself the leadership of the party at their convention; others say that the war brought British imperialism (he is English born) to the fore. In any case he renounced the party with a vengeance and since that time has been writing articles for magazines denouncing his former political and economic creed. Fifteen years ago he was known to every college student in the land as a champion of socialism. Today he lives quietly in Vermont tinkering with antiques, writing an occasional article, and helping Bishop Booth run his diocese.

Any college people present? Oh my, yes. There is Ben Finney, former Brotherhood of St. Andrew leader and now the man who runs the University of the South at Sewanee. Then there is Professor Ogden of Cornell, a teacher of civil engineering, who is here to represent the diocese of Central New York. A modern subject surely, but we have the professor of classics here also in William J. Battle of the University of Texas. Reynolds D. Brown, of the Pennsylvania delegation, is a professor too, teaching law at the University of Pennsylvania. And there is Professor Beale of Harvard Law

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School, one of the authorities responsible for the proposed new canon on marriage and divorce that we will hear a great deal more about before this Convention comes to a close. So you see we really have more than enough men right here for a college faculty. President Sills of Bowdoin College, who is becoming a Convention fixture; President Hullahen of the University of Delaware; Frederick C. Hicks, the retired president of Cincinnati University, and I presume other educators.

Politics also gives its share to this convention. Mr. George Wharton Pepper, an outstanding figure at most Conventions, is not here for some reason. But there is Alanson B. Houghton, our Ambassador to Germany after the war and later to the Court of St. James. Frederick W. Dallinger, former member of the House of Representatives, is a member of the Massachusetts delegation. Then there is William H. Boyle of Delaware, at one time an associate

justice of the supreme court of his state, and there is Edward L. Katzenbach of New Jersey, who was the state's attorney general.

Another public leader who has played a leading part in previous Conventions, and unquestionably would have been a leader in Denver, too, died at his home in South Carolina just a week ago. He was former Governor Robert I. Manning, one of

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In the field of business there are many who have travelled far to attend this Convention. Mr. Goulden of Long Island. Who is not familiar with that name? He is the gentleman who tries to persuade you to spread mustard generously upon everything you eat. He is a smiling, genial gentleman that everyone likes immensely. Then there is Mr. Charles Alfred Johnson, that tall handsome man over there, who is the chairman of the arrangements committee and a deputy from Denver. He is one of the leading business men of his city. A. Felix du Pont comes from Delaware—hardly any need of mentioning the multitude of business interests he represents. There are many of these notables all about. Possibly we can tell you something more about them next week.

The most enthusiastically received address at the great joint session on Friday afternoon was that of Mr. Spencer Miller, Jr. dealing with the present world crisis. It was a positively radical address in which he painted a drab picture of the present condition of affairs. He closed by calling upon Church to press for such industrial and governmental measures as will reduce the hazards of unemployment and provide security for the workers—in other words, unemployment insurance and federal and state relief. And believe it or not these Episcopalians here, who were not selected because of their radicalism, stood up and cheered. This Convention is going to have things to say about these important matters, you may be sure of that. Then the job will be to see that something is done about it.

\* \* \*

Mr. George Wickersham of New York has proposed an amendment to the canons outlawing the much discussed Missal. That warm question will be discussed this week.

\* \* \*

The National Council had a meeting in Denver prior to the Convention. The Rev. C. Rankin Barnes was appointed executive secretary of social service, succeeding the late Dean Lathrop. The field department was strengthened by the appointment of the Rev. Richard W. Trapnell as a general secretary. He comes from a rectorship at Norfolk, Virginia. The Rev. D. A. McGregor, professor at the Western Seminary, was appointed a part time advisor in the department of religious education. The tremendous needs in China, caused by the floods, were discussed and the problems arising therefrom will be presented to the Convention.

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