

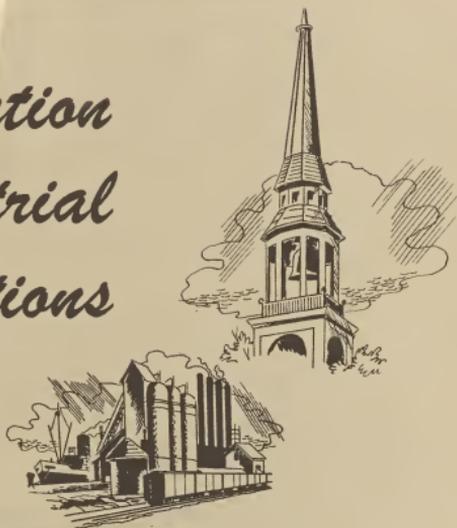
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HOW OTHERS ARE DOING IT

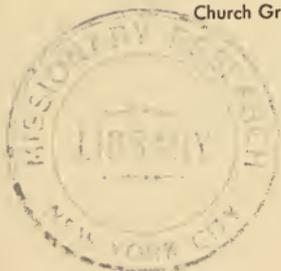
Christian Action in Industrial Relations



C O N T E N T S

- Churches Help in Industrial Relations (Lewiston-Auburn, Me.)
- Ministers Try Social Action (South Bend, Ind.)
- Consider Citizen Sam (New York, N. Y.)
- Christianity in Industry (Syracuse, N. Y.)
- Under the Aspect of the Eternal (Waterbury, Conn.)
- Labor Peace is Their Goal (Berwick, Penna.)
- Labor-Management School (Staten Island, N. Y.)
- Church Group Panel Discussion (Atlanta, Ga.)
- Church People Called Upon to Consider Industrial Relations
(Recent Statements—Official Church Bodies)

Church and Economic Life Reprints



INTRODUCTION

How they can help toward better labor and management relations has been a major concern of the churches for many decades. That this continues to be true today is demonstrated by the reprints which make up the contents of this pamphlet. These articles provide, as it were, a mirror in which we see what church people are doing about industrial relations in their communities; they provide also a listening post where we hear what church people are saying to each other and to labor and industrial leaders.

This pamphlet is not a headquarters document but instead a report from the field. It is not an essay on the

churches and industrial relations but a compilation of stories and reports of church people speaking and acting in many localities and under varying auspices.

What is done in one place and under a particular set of circumstances cannot, of course, be taken as a fixed pattern for every place and for all circumstances. But the following accounts of what others have undertaken deserve careful attention for the stimulus and help which they afford toward more efforts among more churches and church people on behalf of better industrial relations.

CAMERON P. HALL, Executive Director
Department of the Church and Economic Life

Churches Help In Industrial Relations

EDWARD E. BREWSTER

WHEN A CITY IS led to take a real look at its industrial relations it is an event significant for that community's experience of togetherness and for its future material and spiritual progress. Last spring an urban area in New England comprising the twin cities of Lewiston and Auburn, Maine, took a long step forward toward a better understanding of the problems and opportunities to be found in the area of industrial relations. It was the Church which took the initiative. Offering its own non-partisan offices, the Church provided the kind of broad, inclusive leadership so necessary for an impartial consideration of this problem.

In this urban center, textiles are a leading industry. Like other cities in New England, the twin cities had been seriously affected by the world recession in the textile industry. By early spring a labor-management dispute, involving the manufacturers' demand for a drastic wage cut, had reached an impasse and, under contract regulations, had been laid before an impartial arbitration board. The cities faced a critical economic situation, with layoffs in the textile and the shoe industry causing a peak of some 3,000 unemployed. Under the impact of such a situation the feeling was general that the area of industrial relations was of central importance to the welfare of the community and that some effort was needed to increase the community awareness of this fact and of its responsibility in industrial relations.

FOR MANY YEARS generally good relations have obtained between the textile workers represented by the Textile Workers Union of America, CIO, and local textile management. Despite this fact there was evidence of a need for the encouragement of greater concern for mutual welfare and social responsibility on the part of both the union and of management. Even greater was the need for a wider understanding of industrial relations and an awareness of community responsibility on the part of citizens in the twin cities. The need for such an under-

standing and awareness included also the people of the outlying rural communities, many of whom have part or full time jobs in industry and all of whom have an economic stake in the prosperity and economic stability of urban industry.

When it was proposed that an informal citizens group meet to consider the sponsoring of an educational project in the area of industrial relations, the invitation met with an immediate favorable response. The initial invitation to plan the project was extended by the writer to a small number of persons representative of the clergy, labor, management and the general public. Two planning meetings were held with persons from both C.I.O. and A.F. of L. Unions, textile management, the Bates College faculty and the local clergy being present. "This is just what we have been looking for," commented the executive secretary of the Lewiston Chamber of Commerce, when approached regarding the project. The importance of broad and impartial sponsorship which the churches alone were able to provide through their clergy was emphasized by this business leader. Under such impartial leadership both union and management leaders were willing to sit down together to help plan and promote a community-wide educational project.

Fortunately, valuable assistance in planning the project was obtainable from the Boston Area Chaplain of Industrial Relations for The Methodist Church, the Rev. Emerson W. Smith, who met twice with the committee and participated in the program. It was agreed that as broad a basis of sponsorship as possible should be secured. Twenty-five persons widely representative of the community, including business and professional people, Catholic, Jewish and Protestant clergy, leaders of labor and management in both the textile and shoe industries and members of the Bates College faculty readily agreed to sponsor the project. Without exception there was general approval of the project and an expression of deep personal

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interest in the success of this community-wide effort toward a better understanding of industrial relations.

THE PROJECT WAS finally set up as a public seminar in industrial relations. The program was given in two parts. The first, an afternoon session beginning at 4:30, at the Dewitt Hotel, comprised an informal leadership workshop in industrial relations, and the second, an evening public meeting and open forum at the City Hall. The co-operation of the mayors of both cities was secured and the use of the City Hall auditorium was offered free of charge by the Lewiston City Government. The Governor of the State, the honorable Frederick G. Payne, a businessman and public leader of wide experience in industrial relations, graciously accepted the invitation to address the evening meeting. Helpful assistance in contacting various civic and fraternal organizations was given by the local Community Chest, while the T. W. U. A. office willingly donated their mimeographing service.

Gearing to the broad aim of contributing to a wider community understanding of industrial relations, the afternoon program was designed to provide a period of informal discussion for interested leaders in business and civic life, the clergy, labor, management and the professions. Two panel discussions were held. The first on the "Ethical Foundations of Industrial Relations" presented the viewpoints of the three religious faiths. A Jewish Rabbi stressed the underlying unity of ethical principles in which the three faiths shared.

PRESENTING THE Protestant view, a Professor from Bates College pointed to the close tie between the Protestant ethic and the rise of capitalism and emphasized the need for a greater consciousness of social responsibility on the part of industrial leadership. The second panel centered upon a discussion of "Our Contribution to Industrial Relations," with panelists from labor, business and the clergy. The importance of the human element in the relations between labor and management was stressed.

IN HIS ADDRESS highlighting the evening public forum, Governor Payne outlined practical steps to be

taken for industrial development in the twin cities. He warned against an apathetic community attitude toward established industry and emphasized the need for a deep, concerted interest in the problems of industry and industrial relations. Following the Governor's address, a panel discussion on the subject of "The Community and Its Responsibility In Industrial Relations" was conducted, with Professor Quimby from Bates College as moderator and with a Universalist minister, the Area Director of the T.W.U.A. and a young local attorney participating. The union official called for "community understanding, participation and co-operation" in industrial relations and advocated "a program to make all segments of the community conscious of the development and growth of industrial problems, not a sudden attack on a problem when it arises."

The spokesman for the clergy agreed that the community should know more about the labor-management picture and pointed out that "we must never lose sight of the basic integrity of people." Representing the general public, the young attorney urged that the citizens in any matter affecting industrial relations in the community to reserve their decision until all the facts are in. Participation by the audience in the forum period placed further emphasis upon the importance of human values in industrial relations. A working girl rose to contend for a high opinion of Maine workers and declared, "It's time the leaders in this community stopped selling their own workers short." The Rev. Emerson Smith urged the audience to "put more meaning into what labor is," asserting that labor "is not a commodity that you can buy and sell to the highest bidder, but a group of people with social and ethical problems."

THE GENERAL OPINION was expressed that this public seminar in industrial relations was most worth while in centering the interest of the community upon this problem in a constructive manner, and in contributing to a wider community understanding and an awareness of its responsibility.... The churches discovered that they had an essential and strategic role to play in this vital area of human relations....

Reprinted from ZIONS HERALD, Oct. 8, 1952

THE MINISTERS TRY SOCIAL ACTION

By REV. FRANK CLEVELAND MARTICK, Minister, Westminster Presbyterian Church, South Bend, Indiana.

WHEN Bendix Local No. 9, UAW, C.I.O., walked out of the South Bend Bendix Products Division and the Bendix Aviation Corporation on strike on April 20, 1949, we knew it might be serious. But no one dreamed that weeks would pass without a hint or hope of settlement. Claims and counterclaims by labor and management made fair judgment of the case

almost impossible. Our ministers' committee of nine included the president, the president-elect, and the executive secretary of the council of churches, a Jewish rabbi, and representatives from the major Protestant denominations. It was commissioned originally as a fact-finding group to help the ministers and their congregations to understand a critical situa-

tion. In May when we first met we did not presume or even attempt to settle anything, and thereby begins a tale!

The strike had a background of unrest in the brake-shoe department reaching back at least to 1945. The corporation's side of the story was ably presented by their top men, the general manager, a vice-president, and the industrial relations manager.

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WHAT TO DO ABOUT INDUSTRIAL RELATIONS

in your community - -

- 1) Study - problems, issues, and developments in present day industrial relations in the light of Christian principles and concern.
- 2) Learn - about conditions in various industries of the community by
 - visiting plants
 - talking over problems with
 - both labor and management
 - representatives
 - co-operating with other interested community organizations
- 3) Plan - for continuing effective contact between the church and the industrial community-- both workers and management

The pamphlet *Christian Action in Industrial Relations* gives examples of what church leaders and groups are saying and doing in the above areas. It can be used

- a) as a guide to individual thinking and action for the local pastor, chairman of Christian social relations, leaders of men's and women's groups, council of churches' executives and committee chairmen, or
- b) as a springboard for a discussion in any church group on the subject

WHAT IS OUR RESPONSIBILITY IN THE CHURCHES FOR
BETTER INDUSTRIAL RELATIONS IN OUR COMMUNITY?

See other side of this sheet for some questions to be considered in such a discussion.

1. What have official church bodies (particularly your own denomination) said about the responsibility of church people toward industrial relations? (See "Church People Called upon to Consider Recent Developments in Industrial Relations" - also your own church reports and publications.)
2. What recent developments in attitudes and practices of management and labor are taking place in industrial relations? At what points are these in accord with Christian principles of justice and human dignity? (See "Consider Citizen Sam" and other references under Additional Reading Suggestions, p.15.)
3. What is the present state of industrial relations in your community? To what extent are labor and management forces working together co-operatively toward industrial peace; or, is the general atmosphere still one of hostility or "armed" neutrality?
4. What is the general proportion of persons who come from among workers or management in the membership and leadership of your church or churches? How does this proportion compare with the community as a whole? Does this raise problems regarding inclusiveness of membership?
5. What, if anything, has this church or the churches of the community, done in the past (a) to inform its members about human relations in local industries, or (b) to express the concern of the church on behalf of justice in a local industrial conflict? Why should you, as church people, be concerned with these problems?
6. Does the picture of "Citizen Sam" (see "Consider Citizen Sam") reflect, in general, attitudes of workers and management in this community? What factors have encouraged, or retarded, the development of more enlightened relationships?
7. Does the situation call for more attention to the bases of the church's concern for industrial issues from the pulpit (along the lines of the sermons "Christianity in Industry" and "Under the Aspect of the Eternal")?
8. Which of the following seems most appropriate as a possible course of action for this group, following upon this discussion?
 - a) Organization of a community-wide, citizens' approach and understanding--as in Lewiston-Auburn, Maine--("Churches Help in Industrial Relations")
 - b) Approach to a current strike situation through the local ministerium or other responsible church body ("The Ministers Try Social Action")
 - c) Conduct of a School of Industrial Relations under the leadership of the local church or denomination ("Labor Peace Is Their Goal") or the local council of churches ("Labor Management School to Open on Staten Island")
 - d) Other interchurch or community action, such as visits to industrial plants ("Christianity in Industry"); inter-denominational consideration ("Church Group Plan Panel Discussion"); encouragement of more participation by lay people, as Christians, in management and labor organizations ("Church People Called upon to Consider...Industrial Relations").

At the beginning the corporation was very gracious in granting us an interview immediately and at great length. Their claim was that they had caught forty-seven men in the brake-shoe department cheating on their time cards. They had watched and discovered that the men were reporting more "downtime" than was legitimate. Under the incentive piecework plan, when machines sometimes break down or the supply line fails for a time, and a man or a group of operators must shut down their machines until they can work again, the corporation allows an agreed amount for "downtime" to compensate for this lost time. The forty-seven men were warned that they would get only legitimate downtime and be strictly called to account for it. At the same time the corporation pointed out that it would expect the department to produce almost the same number of brake shoes. When the union objected that this was in essence a "speedup," and countered with a "slowdown," the corporation discharged the forty-seven men and named four of them troublemakers. It was a violation of contract, the corporation said, since it was not a wage rate dispute and therefore under their contract not subject to either arbitration or umpire.

The ministers' next move was to get an interview with the union strike committee. After several unsuccessful attempts to reach the strikers, the chairman of our committee and I went down to the union hall for an interview. It was obvious that the union committee was suspicious of us. However, they told us their story, which, of course, differed like day and night from the corporation's position.

The union held that the corporation had been allowing an arbitrary amount of downtime each day on every time card, not only to take care of actual downtime, but also to bring wages in that department up to a level the workers thought right, without going through contract negotiations. Therefore the union felt this was a wage rate dispute subject to umpire, since it changed wage rates. To back up their charges, the union further claimed that the corporation-loyal foreman had approved this rate of downtime for some years over his

signature, that higher superintendents also knew of it and winked at it, giving thereby their tacit approval. Now suddenly the corporation wanted to get "righteous" and call it cheating! But the union held that they should either submit it to arbitration or reopen contract negotiations. This the corporation adamantly refused to do, and continued to regard it as a "breach of contract." Here the union leader wryly observed that since the lush profits of wartime production were passing and competition was keener, this was one way the corporation could cut corners. The union claimed that if time records were open to impartial investigation they would show their claims to be right. But such inspection was not allowed. As we walked out into the dismal night rain we remarked: "Now which side is lying? They both can't be right!"

Negotiations stalemated at this point and the economic picture in the community grew more difficult. ... Eventually even the Federal mediators were stymied and the governor called the disputing parties to Indianapolis and proposed a plan. It would have ended the strike and sent the men back to work while new rates were worked out and a few men were disciplined. Reluctantly the corporation agreed to it. The union submitted it to a vote.

By now the ministers' actions were much in the news. Almost every group in town, including our committee of nine, urged the union to take a secret ballot. But for some reason they refused, and a standing vote was taken on the governor's plan, with impartial observers present.

Perhaps some of the men were afraid to vote publicly against their officers. Anyway the governor's plan lost, the Federal mediator went back to Detroit, and everyone just seemed to settle down "for a long winter's nap." Our committee had tried to encourage where encouragement was justified, criticize where blame really lay, and needle all parties to action for the good of the community. But at that point we had not taken any actual mediatorial action.

After much deliberation we decided, not entirely unanimously, though all went along with it, to offer

a plan of settlement. We took the governor's plan, cut it down a bit, and offered the union a few more concessions perhaps than they had had before. Our hope was simply to get men back to work.

The newspapers thought they had the trail of a good story when there was no real news, and grabbed our plan of settlement and spread it in the headlines. The union welcomed the plan. Perhaps they were partially convinced that we wanted to be of help.

Corporation officials were furious and flatly rejected our plan. They even refused to consider it! But public opinion was now against them, for now they too had rejected something for the welfare of the community. Talk in "big business" circles took an uncompromising turn about preachers. Things in the city looked blacker than ever, though there was practically no violence.

Then something happened that tipped the balance for the union. Bendix had been making parts for the landing gear of the United States B-36 planes, and these planes were grounded in many parts of the world for want of parts. The principals to the strike were called to Washington by Air Force Secretary Symington. ... In just a few hours the strike was settled and the men went back to work. The troublemakers were reprimanded and a few disciplined, but everyone was happy to be on the job again. July 4, 1949, was a real celebration, while the ministers went home to catch up on lost sleep.

In certain parts of the business community our activity in the strike is still held against us, mostly on the basis that labor relations are not the business of religion. But by and large there are heartening indications that "the little fellow" in the community realizes that the Church of Jesus Christ is concerned about his and his community's welfare, and that justice be done in the market place. The Church was there!

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SOCIAL PROGRESS

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CONSIDER . . . CITIZEN SAM

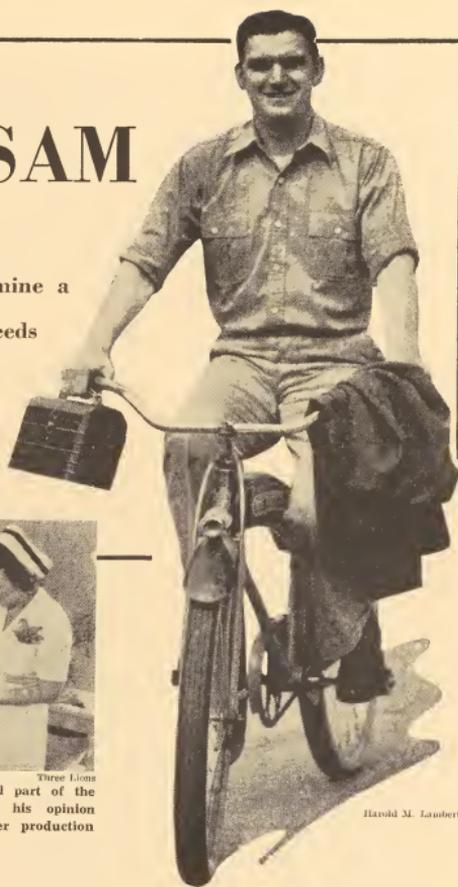
Here's the man who can determine a company's success or failure; his needs and interests rate top priority

by W. HOWARD CHASE



Three Lions

• When an employee is made to feel that he is a vital part of the organization, that his welfare is important, and that his opinion is respected by his boss, the result is ultimately better production



Harold M. Lambert

GORDON ALLPORT writes interestingly of Citizen Sam, who moves and has his being in the great activity wheel of New York City:

"Let us say that he spends his hours of unconsciousness somewhere in the badlands of the Bronx. He awakens to grab the morning's milk, left at the door by an agent of a vast dairy and distributing system whose corporate maneuvers, so vital to his health, never consciously concern him. After paying hasty respects to his landlady, he dashes into the transportation system whose mechanical and civic mysteries he does not comprehend. At the factory he becomes a cog for the day in a set of systems beyond his ken.

"To him, as to everybody else, the

company he works for is an abstraction. He plays an unwitting part in the 'creation of surpluses' (whatever they are) and though he doesn't know it, his furious activity at his machine is regulated by the 'law of supply and demand' and by 'the availability of raw materials' and by 'prevailing interest rates.' Unknown to himself, he is headed next week for the surplus labor market."

"A union official collects his dues; just why, he doesn't know. At noon-time the crowded cafeteria swallows him up, much as he swallows one of its automatic pies. After more activity in the afternoon, he seeks out a standardized daydream produced in Hollywood, to rest his tense, but not

efficient mind. At the end of the day he sinks into a tavern, and unknowingly victimized by the advertising cycle, he orders in rapid succession the brands he has seen advertised in magazines and on billboards.

SAM has been active all day, immensely active, playing a part in dozens of impersonal cycles of behavior. He has brushed scores of 'corporate personalities,' but has entered into intimate relations with no single human being. The people he has met are idler-gears like himself meshed into systems of transmission, far too distracted to examine any one of the cycles

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in which they are engaged. Throughout the day Sam is on the go, implicated in this task and that, but does he, in a psychological sense, participate in what he is doing? Although constantly task-involved, is he ever really ego-involved?"

THINKING about millions of Citizen Sams, I have noted some prevailing beliefs or attitudes toward our business system. These citizens are saying, rightly or wrongly: "Management is more interested in the dollar sign than in humanity." "Management manages without heart." "Management has to be forced to provide decent working conditions." "Management has to be forced by government and by unions to share profits." "Management still makes fantastic profits."

Such thoughts are running through the mind of Citizen Sam despite the fact that a dynamic business system has provided the steel sinews for victory in two great wars. The evidences of men and women co-operatively at work are everywhere about us in the great cities, the magnificent transportation systems, the farms which are literally feeding the world, and the great educational and cultural systems which may be our temporary despair but which remain the envy of other peoples.

WHY, then, has this business system lost steadily in the competition for men's minds and men's loyalties? The tangible fruits of our common efforts, the brands, the things we make and deliver, are synonymous around the world with high standards of living. A so-called subsistence in America would be a princely living for 75 per cent, or 1,500,000,000, of the world's people. But is it possible that we have so exalted our ability to deliver brands and physical products that we have lost sight of man's around-the-clock needs? Have we so hypnotized ourselves with bathtubs, telephones, central heating systems and automobiles that mass production has become an end in itself?.....

At any rate, we may be sure that only superhuman effort, first to comprehend human wants and aspirations, and then to move convincingly toward satisfying them can prevent the tragic decline of a system magnificently productive of things.

"Mankind," writes Alfred North Whitehead, the philosopher, "is in one

of its rare moods of shifting in outlook. The mere compulsion of tradition has lost its force. It is the business of philosophers, students and practical men to re-create and re-enact a vision of the world.... There is now no choice before us. Either we must succeed in providing a rational co-ordination of impulse and thought, or for centuries civilization will sink into a mere welter of minor excitements. We must produce a great age or see the collapse of the upward striving of our race."

HOW can the practical men of whom the philosopher speaks help to re-create and re-enact a vision and produce a great age?

One way is to reduce the human frustration with which we began in the description of Citizen Sam. It is the prime responsibility of any man who believes in freedom to reduce the causes of frustration. I list this unhesitatingly as a responsibility of business management. And in this we have fallen short in two ways.

First, we have failed to understand the basic needs and aspirations of people. We have been preoccupied by the unrealistic belief that men work for wages alone. The implication of the fact that men and women almost automatically tend to rate their company as a better place to work, as engaged in finer research, as making better products, as giving the public more for its money—these implications have not been understood or capitalized on by management.

Second, management has failed to tell its story, to identify its activities with the good life, to show by word and deed, not once a year but repetitively, that its goals are linked with the best interests of its employees, its customers, its owners, and the general public.

Elton Mayo has shown in his two great books, "The Human" and "The Social Problems of an Industrial Civilization," how the orderly progression from apprenticeship to craftsmanship stabilized society until late in the nineteenth century.....

WHERE management has recognized Citizen Sam, where genuine effort has been made to make him feel that he is an appreciated and vital part of an important operation, where management has talked frankly in terms that Citizen Sam understands, there has been greater labor peace,

greater understanding, and ultimately better production. These are the fruits of an all-out planned attack on human frustration, the enemy of free man and free institutions.

Obviously, a company and the economic system itself cannot survive if the majority of the people decide that they do not like the cut of its jib. If they disapprove, conflict is inevitable and cannot be legislated out of existence. In today's complicated and fast-moving society, conflict can only be resolved by a communication between groups, and this Elton Mayo calls "the outstanding problem facing civilization today."

In no sense does this comment cast discredit on the technologies and the managerial marketing and sales skills that make mass production possible. It is another way of saying, however, that while, in the past perhaps 95 per cent of management's brains and energies was devoted to the solution of technical problems, and only five per cent to human problems, in the future the management of corporations that survive will devote the major share of their brains and energies and sympathies to human problems. The time will come when what the mass mind thinks of the company behind the product will be just as important—in terms of corporate stability—as what the company says about its products.

If we are to live as free men, we must live in what Charles Francis, board chairman of General Foods, calls a system of democratic capitalism. Ours is the most democratic system ever invented, an economic system where every day the consumer casts his vote for the product and the system of his choice. It is by public demand or public rejection that great industries rise or fall, not by edict.

I am convinced that the process of identifying business with the great goals of the human race is all that can maintain today's free corporate system. We have achieved mass production in peace and war, and nowhere have we achieved mass serenity of the peoples of this land. Instead we have only contributed to their growing frustration, their decreasing stability, their reduced happiness and well-being.

Let us never for one moment give up our magnificent technologies. But let us use our every power to identify the owners and managers of those technologies with the simple goals—better education for everybody's



children, better housing, better opportunities based on ability, more security for the aged and infirm, more respect for the opinion of any man who has opinions.

THESE are the qualities that add to human relations. And when I think of management's responsibilities in such relationships, I can summarize my thought in three observations:

Liberty and freedom are always on trial. Human frustration is the greatest asset of those who would destroy free men and free institutions. No human institution, whether it be state, lodge, labor union or corporation, can long survive the sustained mass disapproval of man.

It may be unorthodox to conclude an article with a definition. Be that

as it may, the dictionary's first definition of "corporate" is: "Combines into one body; united." The second definition is: "Formed into a body by legal enactment." We can evaluate the success of our combined attack on human frustration if our fellow workers in shops and plants choose of their own free will, to be "combined into one body; united."

Reprinted from THE CHRISTIAN ADVOCATE
Aug. 28, 1952

CHRISTIANITY IN INDUSTRY

Sermon by REVEREND HAROLD L. HUTTON,
Rector of St. Paul's Church, Syracuse, N. Y.

I want to give both a report on an expedition, and a sermon on the things I saw. I suppose we are all, in a sense, three dimensional beings who see, feel, and evaluate. Julius Caesar summarized that thought when he wrote concerning the Gallic Wars -- I came, I saw, I conquered. During this past week I had the privilege of visiting one of the large industrial corporations of Syracuse. There are a number of things that can get one down in life, but if we look the other way, there are an equal number of things that reassure us of the value of living, and of the integrity of mankind.

I would first like to relate what I saw. There were twelve members in the party, six clergymen, and six members of the plant -- the plant members being divided equally between Management and Labor. On the side of Management was a Personnel Director, Employment Manager and a member of the Sales Department. Labor was represented by the President of the plant's American Federation of Labor Union, and two other union representatives. We were taken to the dining hall, into an atmosphere that spoke of health and happiness. Eating conditions were as palatable as the best kind of dining room at home. The food was top quality and the prices reasonable. After having lunch in an atmosphere that suggested a large family, we adjourned to a meeting room where we asked and answered questions for better than two hours. What I saw during that time was Big Business belying the oft repeated statement that relationships in American industry can be best summarized in the Old Testament saying, "An eye for an eye and a tooth for a tooth."

The second reaction from the expedition was found in the things I felt. I came away certain for the first time that Capital and Labor were not at opposite poles, but were part of an industrial system that were meant to complement each other. I felt that Labor looks to its Union leaders for guidance and advice in the same way that Management looks to its Board of Directors.

I asked myself this question -- Is it wrong to have a spokesman to whom you can bring your troubles, and through whom you can reach out for an answer? Isn't that exactly what the Church has done through the years? We speak of our guardian angel, or our patron Saint, or of Mary, the Mother of God, interceding for us before the throne of the Divine Majesty. I felt that the representatives of both Management and Labor no longer saw themselves as isolated cogs in a big wheel whose circumference they had never travelled. Now they saw the whole picture, and their necessary part in relationship to it.

So often we hear it said that a man nowadays has little concern for the quality of his work because he never sees the finished product, in relationship to his part in it. When a cobbler made a pair of shoes it was his work; the product was his product and he was proud of it. Nowadays we are told that the assembly line plan of production isolates the individual in such a way that he has lost personal initiative, the desire to do his best, and any faith that there is a future to what he is doing. Now he works for the day's pay, because that is the only tangible evidence of reward for effort.

Perhaps that was once true, and may still be true in certain quarters, but I am sure that it does not have to be that way any longer. Each individual in this plant I visited has the opportunity, through its various departments, of seeing all there is to see, and knowing all there is to know, up to the individual's capacity to see and understand. He not only is given the opportunity to see the product in every stage of production, but is told what management is thinking, even to the limit of reading the financial figures.

I came away with the feeling that man has seen to it that in this Machine Age the individual has not lost his sense of worth, that he does carry himself with dignity, and that he is ready to work diligently just so long as he is provided with security, a livable return, and a feeling that he is being appreciated.

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Rather than being something to be endured, I honestly felt that Management was glad that it had a Union that was represented by men who cared, and that they would not want it any other way. I also felt that the Union members looked upon Management in much the same way that children look upon their older brothers. They were ready to bestow fraternal love and devotion measure for measure as they received it in turn. What queer notions we can get when we divorce ourselves too much from men as they manage their daily lives....

We discussed at some length the Taft-Hartley Act. I found that there were many things in this Act that Labor did not like, but I also discovered that there were an equal number of things in the Wagner Act that Management did not like.

I felt that both sides agreed that both acts were necessary in the evolutionary growth of our Industrial life, and that both will become the means of producing something equitable and worthwhile in the years to come. Labor's biggest complaint to the Taft-Hartley Act, at least this Union's complaint, was the matter of a signature. Apparently, the Act required anyone joining a Union to sign an affidavit signifying that he is Anti-Communist. The Union members, they said, as proud Americans were glad to sign this statement, but the Act did not require Management to do the same. "We'll sign," they said, "but we want the other half of our industrial life to do the same."

I could not argue against that complaint; in fact the greater the responsibility in Industry the more assurance we should have of fidelity to the American way of life. I felt that whatever tensions they had in Industry, and I'm sure they have them, did not necessarily mean that they would turn into troubles that would take an act of Congress to resolve. Here at least in this plant, Labor and Management were ready to tackle any tension and turn it, not into trouble, but into triumph for the good of all.

After leaving the meeting and thinking about it for a day or two, certain things were revealed as unquestionably true. The first was this -- the spirit of Brotherhood that prevailed led me to believe that they had something in common that transcended their relationships in Management and Labor. Perhaps if asked, they could not make it articulate, but here again is proof that action speaks louder than words. Do you think that Management shared equally with Labor because it was the profitable thing to do? Do you think that Labor sought equality with Management because it was the proud thing to do? I think that

harmony and fraternity existed because each, in his own way, brought a little bit of heaven into play, through the faith he possessed.

When we believe that we exist for something greater than the work we do, when we believe that the way we do our work in some way qualifies us for that something greater than ourselves, and when we believe that we cannot achieve that goal at the expense of someone else, then our daily work automatically reveals a system operating under the Golden Rule. I have no other explanation for what I saw and felt. We cannot avoid selfishness unless we instinctively know sacrifice. We cannot automatically share unless we know a life that gave and gave without a thought of gain. Yes, we cannot live by Capitalism, unless we know how to live by Christianity. Without the Church we have chaos; with it we have Christian social relationships that speak of faith, hope and charity.

The second thing that was revealed to me was this -- The Church is as much the guardian of our rights on earth, as it is a guarantee of our rewards in heaven. If that is so, it behooves us to take our religion away from the Church with us and live it seven days in the week. If the person next to you in your work wants to harm, show him how to heal. If he complains, show him the value of a compliment. If he wastes time, show him that all time is God's time. If he curses and hates, show him the Cross as the price of Hate. If he constantly seeks praise and power, teach him how to pray.

Finally, the third thing that was revealed to me was ourselves. Instead of my going into a plant for the first time, suppose a member of the plant came into this Church for the first time. He would be impressed by what he saw. Is there anything here that we would want to hide from him? I will let each individual answer that question himself. If there is anything, then let us know, so that we, too, can hide it from our sight. What is seen is important, because it will determine what is felt. I would hope that our visitor felt that he was truly in God's house, that if cleanliness is next to holiness, he didn't get into the wrong place. I would hope that our visitor found something here he could take with him throughout the week. I would want our visitor to see these things, and feel these things, not for any praise on our part, but on his part, that there might be revealed to him this Universal truth:

This is God's world
We are His children, and all, brothers of a
heavenly Father.
Praise God from whom all blessings flow.



UNDER THE ASPECT OF THE ETERNAL

Sermon by the REVEREND JOHN YUNGBLUT of St. John's Parish,
Waterbury, Connecticut. The occasion was a severe strike in that city.

We come together to worship God in his house this morning. But we bring with us the cares and concerns of the world. If our religion is not to be a mere escape from reality, then we have to look at some of our problems from time to time right here, in the midst of our worship - that we may see them under "the aspect of eternity." Then will there be a continuity between what we do here now and our work tomorrow. Religion cannot be made a compartment of life and remain religion. Religion is all of life or nothing at all.

Now there are a great many people in this congregation this morning whose lives are deeply affected by the strikes which exist in this city. Indeed such is our mutuality in modern civilization, so dependent are we upon one another - that it is impossible for one member to suffer without the whole body feeling the pain. And if the settlement of these strikes is not for you a vital concern at the moment, then I trust that you will have the Christian charity to accept vicariously your brother's concern this morning as your own and join us in bringing this concern right into the heart of our worship.

Our city is suffering grievously. Contracts from which both management and labor stand to gain are being lost. Merchantian enterprises of the city represented in the Federated Funds are seriously threatened by retrenchment. Much that might be projected in civic betterment and business enterprise must be held in abeyance or indefinitely postponed. But the greatest suffering takes place in the home - where it is most effectively concealed from others. Savings laboriously accumulated are being rapidly depleted. Much-needed medical attention is being postponed. But more important still is the toll in hopes deferred, in anxiety which expresses itself in ill-temper, impatience, even the unsettling of one's religious faith. Shall something which so deeply disturbs our people be taboo in our worship? On the contrary, the free pulpit of this church is here to permit the Word of God to impinge on anything which afflicts the children of men, whatever it may be. I offer no apology for inviting you to think with me here in the presence of God about this immediate and pressing concern.

Now wisdom is not given me to pronounce judgment on the specific issues in question in the negotiations. I do not know enough of the highly technical matters involved. Indeed, even among those who do understand these technical matters there may conceivably be justifiable differences of opinion among equally sincere Christian gentlemen. There are, however, some general principles inherent in our Christian Faith which are in danger of being

overlooked or forgotten in the tensions present in the current dispute. It is appropriate that the church enunciate these principles when they are neglected. It is the only "Thus saith the Lord" she is in a position to pronounce. She cannot do more. She dare not do less.

Spirit of Conciliation

The spirit of conciliation must not be abandoned at any stage. Neither group may legitimately withdraw from negotiation. This is the continuing obligation one group bears toward the other. There is in the first chapter of the Book of Isaiah a verse which fairly leaps from the page to speak of our need. The Lord says to the children of Israel, "Come now and let us reason together."

There had been a breakdown in the contractual relationship between man and God. As far as the balance of power was concerned, it rested entirely with God. He was in a perfect position to exercise authority and to make terms in an autocratic way. Indeed, he had just said out of anger in answer to their overtures and proffered negotiations; "To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of he-goats, your new moons and your appointed feasts my soul hateth: They are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; Yea, when ye make many prayers, I will not hear; Your hands are full of blood." It is questionable whether either labor or management could possibly get away in the end with such high-handedness. But there was no one to restrain God. And yet it is a revelation of the character of our God that in the midst of such great provocation, he checked his own temptation to coerce. He deliberately chose to keep open the channels of negotiation. His anger gave way to a word of conciliation: "Come now and let us reason together." The readiness to reason together as intelligent and decent men must not be abandoned by either side.

Now, of course, in the process of negotiations, it may well be that one party will arrive at a point beyond which it feels it cannot go either in conscience or in actual capacity. At this point it must make its stand. Its judgment regarding its capacity may be mistaken, and it may be questioned whether a principle is involved. But if it is sincere, it must act on its convictions. When such a point is reached it is the obligation of the group to continue by every means possible to interpret its position to the other and to win acceptance by the power of persuasion. An attitude of arbitrary demand through curt ultimatums has no place.



Moreover, though means may be available to both for the use of coercion, this course must not be taken. It does not produce a just solution. It destroys morale even if the other group is forced into a reluctant agreement. Further, despite the desire for loyalty and solidarity, allowance must be made for minority opinion and its free expression. If any one in management or labor is in conscientious disagreement with the representatives of his group, let him make his convictions known without fear of consequences. This practice is basic in every sphere of our democracy.

The Partnership

In the second place, management, investment and labor are all partners in one enterprise—production for human consumption. The profit motive, though legitimate as a motive, must be kept subservient to other motives, principally the welfare of the community itself. Capital may not press for higher profits at the expense of its partner, nor may labor press for higher wages at the expense of investors. Common ground must be found.

Labor is at least as much a partner of management as capital. Each is dependent upon the other. Ways must be found for the exercise of this partnership before breakdown comes that the devastation of strikes may be avoided.

Vocation

In the third place, larger objectives are being lost sight of now in the fight for specific concessions. In our current economic scene, a man's work is too often thought of as a mere way of earning a livelihood, a means to a good life. But God intends a man's work to be part of the good life itself. This is what is meant by Christian vocation. In the current disputes over wages and various forms

of compensation and security, this is almost forgotten. In our industrial culture we simply have not yet shown how certain types of work in the production line can, by the farthest stretch of the imagination be considered part of the good life. Legitimate pride of work in the ability to identify one's own work in the finished product is impossible under present circumstances.

This existing industrial order, as the Malvern Conference in the Church of England a few years ago pointed out, is largely responsible for the problem of the "mass man, who is conscious of no status, spiritual or social, who is a mere item in the machinery of production and who easily develops the herd psychology, which is automatically responsive to skillful propaganda."

Finally, for the sake both of management and labor a way must be found to provide greater security of work. A great industrialist, William Cooper Proctor, once said: "Of all personal tragedies, two seem to me the greatest: the man who is sick and cannot work; and the man who wants to work and cannot find a job."

Malvern recognized this tragedy and expressed its conviction. "Human status ought not to depend upon the changing demands of the economic process; no one should be deprived of the support necessary for the good life by the fact that there is at some time no demand for his labour." Let us not lose sight of these long-term objectives in our preoccupation with the immediate aspects of this particular conflict.

We have said three things; the channels of conciliation must be kept open; the essential partnership of management, capital, and labor must be realized and implemented; and we must move in the direction of enabling a man to feel a true vocation in his work as well as a larger measure of continuity and security that it may be for him a part of the good life. For the immediate settlement of the present differences, God's word is clear: "Come now and let us reason together."

Labor Peace Is Their Goal

by HAROLD C. LETTS, Secretary for social action, Board of Social Missions, United Lutheran Church of America

THE STRIKE HAD DRAGGED ON for a month—a strike that had closed up tight the large manufacturing plant employing a majority of the industrial workers of Berwick, Pennsylvania. Effects of the strike had been felt throughout the community. Relief rolls increased. Church contributions fell off.

Finally a settlement was reached. The factory workers returned to their jobs. Lines of automobiles moved along slowly in the morning and evening rush hours.

Understanding between labor and management is fostered by church-sponsored schools teaching industrial relations

No longer did groups of idlers gather at the street corners.

LEADING CITIZENS of the community did not forget the hardship and loss due to the work stoppage. They met one evening in a church parlor under the leadership of Pastor Arthur W. Lawver, Jr., of Berwick's Holy Trinity Lutheran Church—largest of the six Lutheran congregations in and around the community.

Members of the committee were the



president of the steel workers' local who had led the strike, one of the foremen in the steel plant, the secretary of the United Mine Workers' local, the president of a wholesale grocery company, other laymen from various fields of occupation and several pastors. All were active churchmen considering together what they might do to improve labor-management relations in that town in order to avoid future strikes.

After careful consideration of various possibilities, the committee decided to adopt a plan prepared by the ULCA Board of Social Missions for a school of industrial relations. Courses on such subjects as "The Christian and His Daily Work," and "Public Speech and Parliamentary Procedure" would be offered one night a week for six weeks. In addition, a series of six forum programs on the theme "The Basis of Successful Labor-Management Relations" would be held on the same nights, with speakers who could represent labor, management, government and the church. Open forums would be encouraged.

WHEN THE PROGRAM was held, workers and bosses sat side-by-side in the meeting rooms. Over 110 men and women from all walks of economic and industrial life participated in the sessions of the school, some coming for 30 miles or more each week. Attendances averaged 85 at each session. Included were 49 foremen and supervisors, 22 office clerks, 29 laborers, carpenters, machinists, etc., and 11 pastors.

Interest remained at such a high level that at the end of the scheduled program a widespread demand for continuing the school another year was voiced. Some

participants suggested that it be extended beyond the scheduled six-week period.

Reactions to two similar schools held in other cities were the same. Working people and men in management are anxious to find some way to solve their problems. They believe the church has a contribution to make. When they are offered an opportunity, the lay men and women will give their time to discuss and counsel on these problems with each other under the auspices and guidance of the church. Over 150 registered for the fourth annual school in Philadelphia, Pennsylvania, sponsored by the Board of Inner Missions of the Ministerium.

ACROSS THE United Lutheran Church the membership of its congregations is involved in problems such as faced Berwick. According to a study made in 1952 by the Board of Social Missions, 42 per cent of the ULCA membership is in urban industrial and manual work. Twenty-one per cent are in white-collar jobs. Fourteen per cent are owners, managers, and professional people. Twenty per cent are farmers. These figures based on reports from 382 congregations parallel those of a study in 1945-46 made by an independent agency.

The problems of labor-management relations directly involve a majority of the membership of this church. Experiences in work deeply affect all who share them. The church must help its people interpret God's Word in relation to these problems, if that Word is to bear its full fruit. It ought also to bring them together for the consideration of their responsibilities in relation to the problems that arise in industrial relations.

UNDOUBTEDLY THIS is why the Faith and Life Committee recommended to the 1950 convention of the ULCA "that institutes on labor-management be sponsored in metropolitan areas to encourage a fuller understanding of the Christian approach to the problems of industrial workers and business executives." The Board of Social Missions, keenly aware of the tremendous impact of industrialization upon the lives of people, and already conducting institutes of the type recommended, has decided to expand this feature of its work



PASTORS AND LABOR LEADERS MEET
Detroit Ministerial Union discusses problems with officers of UAW-CIO

Reprinted from THE LUTHERAN,

March 25, 1953

Church and Economic Life Reprints



LABOR MANAGEMENT SCHOOL TO OPEN ON STATEN ISLAND

The first session of the Labor Management School sponsored by the Staten Island Division of the Protestant Council will be opened Monday evening, January 14, 7:30 to 9:50, at the McKee High School. Each registered member, having regularly attended and completed a course, will be awarded a certificate by the New York State School of Industrial and Labor Relations of Cornell, which offers these two 10-week courses.

The subjects covered in the first period, 7:30 to 8:50, will be *Personality Development in Industry and You* and *Protective Labor Legislation*. The first will include fundamentals of good leadership, problems, training for leaders, and description of some of the principles governing human relations in industry. Mr. Jules Graubard, personnel director of Bache & Company, will be the instructor. The second subject, *You and Protective Labor Legislation*, will offer a survey of state and national legislation, protective labor legislation in the fields of health, safety, minimum wage and hour laws, discrimination in employment, social security, compensation and disability. The instructor will be Mr. Benjamin Wolf, of the New York State Labor Board.

During the second period persons in both groups will come together for a forum hour. A different subject will be discussed each session during the 10-week series. Outstanding speakers will be heard and sessions will be moderated by members of the planning committee. On January 14, the Honorable Edward C. Baker, Justice of the Municipal Court, will be the speaker, and Wesley W. Braisted the moderator. Mr. Braisted, a lawyer, is a member of the planning committee, chaired by Dean Roy Tolfsen.

This project is unique in many ways: It is held under the joint auspices of Cornell University and the Staten Island Division of the Council; it is planned by officers from the Unions, representatives of Management and by committeemen from the Protestant Council. Representatives from the organized workers come from eight unions which have had various affiliations in CIO, AFL, while others were with independent groups.

From PROTESTANT CHURCH LIFE
(Publication of the Protestant Council
of the City of New York) Jan. 12, 1952.

NOTE: This School completed its fourth successful year in March 1953 and its fifth program is now in preparation.

CHURCH GROUP PLAN PANEL DISCUSSION

The United Churchwomen of Atlanta will meet at 10:30 a.m. Friday at the Grade Methodist Church on Ponce de Leon Ave.

A panel discussion of "Private Enterprise and the Church" will be composed of Dave Burgess, executive secretary, CIO Council of Georgia; J. O. Moore, secretary, Atlanta Federation of Trades; Charles S. Dudley, president, Industries of Georgia; T. T. Purdom, professor of labor relations, Atlanta Division, University of Georgia, and Rev. Robert Giffen, executive secretary, Atlanta Christian Council. The moderator will be Rev. Ernest Arnold, executive secretary, Southeastern Office, National Council of Churches.

All churchwomen are invited.

Mrs. Spann Milner will preside. Mrs. L. L. Austin is program chairman.

From THE ATLANTA CONSTITUTION
Sept. 11, 1953

Church and Economic Life Reprints



CHURCH PEOPLE CALLED UPON TO CONSIDER RECENT DEVELOPMENTS IN INDUSTRIAL RELATIONS

(Excerpts from some recent statements of official church bodies)

Most people in America believe in the system of free enterprise, but we know it is not a perfect answer to all economic needs. We have yet far to go to reach our dream of the City of God among men....It is the mission of the Church to interpret the Christian message in the difficult situations arising from the tensions of a highly organized industrial society....it seeks to judge irresponsible and concentrated wealth on the one hand, and excessive governmental controls on the other. The Church's duty is to cultivate Christian attitudes and to ask, not who is right, but what is right. It must proclaim that within any industrial group, whether trade union or trade association, the individual member shares moral responsibility for the acts of the whole group.

--Episcopal Address, Methodist General Conference, 1952

Our churches too often fail to minister across economic lines to all groups in their communities. We urge every church to seek an effective ministry to laboring people, and to bring together in Christian fellowship men and women from all occupations and walks of life.

(1) We note with gratitude a trend in industry toward improved working conditions, and better labor relations.

(2) We urge a greater emphasis upon free collective bargaining in labor-management relations, with decisions mutually and voluntarily arrived at, rather than reliance on public agencies for decisions. Moral values are often more clearly discerned when labor and management realize their common cause and responsibility.

(3) We suggest that Presbyterian laymen participate more actively in management organizations and labor unions as an expression of Christian vocation.

(4) We call attention to the fact that, while many wage earners have reached a better economic status, millions of workers are still living below levels of economic and social decency, and we express our concern for them.

(5) We urge that in areas where migrant workers are employed, our churches reach out to them in Christian concern...supporting legislation designed to further their rights and to contribute to their well-being....

--General Assembly of the Presbyterian Church, U.S.A., 1952

WHEREAS, Labor-management dissension continues to disrupt our economy; and

WHEREAS, The Church is concerned to further economic justice and cooperative endeavor; and

WHEREAS, We recognize the need for a plan to assure employment in industry and a complete and equitable distribution of income between capital and labor; therefore, be it

Resolved, That we urge our people to study and discuss in their churches the findings of the National Council of Churches, and take action looking toward a Christian solution of problems related to management and labor. Furthermore, be it

Resolved, That the Council on Christian Social Progress bring to the attention of our people specific proposals to meet this felt need for some new and more helpful procedure in labor, management and capital relationships. Furthermore, be it

Resolved, That God's love be given consideration in the matter of the worth of the individual in labor-management relationships.

--American Baptist Convention, 1952

Behind us are long years of bitter struggles for economic justice as opposed to sweatshops, the lockout, blacklists, and the exploitation of women and child labor. Labor's only alternative to organization was serfdom. It has struggled for organization, for its rights and for human benefits because it did not want that serfdom. In this process, labor has developed with management a new technique called collective bargaining. It is an indispensable technique in the development of modern business and our industrial strength....Through collective bargaining...labor unions are demonstrating more and more that they are responsible organizations in carrying out their contracts...Many people in the general public have the feeling that labor is not at all reliable or that labor is always on strike in violation of its contracts. But this is not a true concept....

In a number of recent studies...Independent research groups are pointing to the cooperative achievements of industrial peace between management and labor....The re-



sults of these studies are making clear the following propo-
sitions:

(1) Company profit and good industrial relations are essential to each other;

(2) Industrial organizations are social as well as economic and technological structures. The welfare of a company and its employees are inseparable;

(3) A worker is an individual as well as a union-member and employee. His dignity, recognition, and job-satisfaction are vital to high productivity.

(4) These values of employer and employee must be mutually communicated, understood, and observed. Industrial relations programs incorporating these principles are working. They have provided a basis for cooperation... that has increased production, profit per unit produced, and the material and spiritual well-being of their employees.

...All of us, through a serious and unprejudiced study of the problem, need to bring ourselves to a thorough understanding of all that is involved in the human relations of industry. The implications are of tremendous significance for both Christianity and our democratic way of life.

--Social Service Commission of the
Southern Baptist Convention, 1952

In the area of industrial relations, as in any other important area of common life, the Church has a duty to discover and teach the principles which lead to the practice of human justice, and to the development of peaceful adjustments of difference.

We recognize that within the past twenty years enormous modifications have taken place in our economic life. Among them is the rapid growth of trade unionism...

We believe that responsible and democratic trade unionism is both necessary and wholesome. The individual worker in an industrial establishment can seldom express effectively his needs and desires respecting his employment. By joining in a democratic organization with fellow workers, he can present in an orderly way the demands which he feels must be made if his dignity as a worker is to be upheld. Management, for its part, is assured of a channel of communication, and is able to recognize and to make adjustment for needs of its employees.

A little understood fact about labor organizations is that they tend to resist totalitarian encroachments not only in places of work, but in the community as well. As such, they are valuable and powerful supports to political as well as industrial democracy.

But the very existence of unions creates new rights and new duties for both workers and management. New methods are called into play. These must be assessed from the moral standpoint, as well as from the standpoint of practical business operations.

--Council for Social Action
Congregational Christian Churches

We believe that Christianity provides sound and sure principles as guides to action; it gives a sense of direction and creates a will to work together. The American people have common basic aims. As productive efficiency increases, there are more goods and services to share and costs of production are lowered. As workers' purchasing power expands, management finds larger markets. And we all, as consumers, benefit by this co-operation.

Furthermore, if equitable solutions to the common problems of employers and their employees are mutually sought in good faith they can be found. Thousands of labor contracts are negotiated by union and management representatives each year without bitterness or strikes, and with regard for the public interest. Unfortunately these settlements are rarely featured in the newspapers, while strikes are headlined. Fair settlements arrived at through free and honest bargaining by men of good will open the way to a better economic and social life for all people. Leaders of labor and management know that the progress of American industry depends largely upon their ability to co-operate for the common good. This is the road for free men of enlightened consciences to follow. Christianity may ask for more, but can ask for no less. Since God is our Father, we must ever strive to work together as brothers.

Since the first Labor Sunday Message was issued nearly forty years ago, the economic status of workers has been raised, productivity increased, hours shortened, real wages increased, working conditions improved, the economic well-being of the nation lifted, and the democratic way of life strengthened. During this period the atmosphere of public opinion has changed. Increasing numbers of workers have exercised the freedom to decide for themselves whether to organize and have dealt with employers through representatives of their own choice. This freedom of workers has been endorsed and the important social contribution of the labor movement recognized by almost every branch of the Christian Church. During the past years working men and women have made unprecedented gains; the years ahead offer new opportunities but also enlarged responsibility for labor to join with management, farmers, consumers, and other groups in working for the common good.

On this Labor Day it is fitting that the National Council of Churches recognize the many Christian laymen who have worked to achieve these benefits for themselves and their fellow men. We join in mourning the loss of William Green and Philip Murray, outstanding Christian laymen in organized labor. Leadership in the labor movement should be increasingly appreciated by the people of our churches as an important Christian vocation....

In working for civil rights, increased production, job opportunities, adequate wages, social responsibility, and a free world community we are working for each other, for ourselves, and for God who seeks to realize His purpose of justice and freedom in the affairs of men....

--General Board of the National Council
of the Churches of Christ in the U.S.A.
(1953 Labor Sunday Message)



ADDITIONAL READING SUGGESTIONS

Books

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- Bowen, Howard R. SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN. Third in above series. New York, Harper & Bros. 1953.
- Chase, Stuart and Taylor, Marian. ROADS TO AGREEMENT. Successful methods in human relations. New York, Harper & Bros. 1951.
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- Oxnam, G. Bromley. LABOR IN TOMORROW'S WORLD. New York, Abingdon-Cokesbury Press, 1945.
- Pope, Liston. LABOR'S RELATION TO CHURCH AND COMMUNITY. New York, Harper & Bros. 1947.
- Twentieth Century Fund. PARTNERS IN PRODUCTION. New York, The Fund. 1950.
- Whyte, Wm. F. PATTERN FOR INDUSTRIAL PEACE. New York, Harper & Bros. 1951.

Pamphlets

- THE CHURCH LOOKS AT INDUSTRIAL RELATIONS. Statement by Executive Committee, Federal Council of Churches, Department of the Church and Economic Life, 297 Fourth Ave., New York 10. 5¢.
- CHRISTIAN ATTITUDE TOWARD LABOR. By James Myers. Department of the Church and Economic Life, 297 Fourth Ave., New York 10. 5¢.
- REPORT OF THE NORTH AMERICAN LAY CONFERENCE ON THE CHRISTIAN AND HIS DAILY WORK. Department of the Church and Economic Life, 297 Fourth Ave., New York 10. 35¢.
- THE CHURCH AND INDUSTRIAL RELATIONS. Report of the Division of Social Education and Action, Presbyterian Church, USA, Philadelphia, Witherspoon Bldg. 10¢.
- CHRISTIAN ACTION IN ECONOMIC LIFE. By Pastor Harold C. Letts, United Lutheran Church in America, Philadelphia, Muhlenberg Press, 1953. 65¢.
- A CATHOLIC PLAN FOR A NEW SOCIAL ORDER. Issue of SOCIAL ACTION. New York, Congregational Christian Church, 287 Fourth Ave. 1951. 15¢.
- CAUSES OF INDUSTRIAL PEACE UNDER COLLECTIVE BARGAINING. Series of 15 pamphlets on individual companies with successful labor-management relations. National Planning Assn., 1606 New Hampshire Ave., N.W., Washington 9, D.C. 1948-1953. \$12.50 for the series. \$1.00 each.





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