THE RELATION OF THE CHURCH TO THE INDUSTRIAL WORKER AND THE INDUSTRIAL COMMUNITY, A SURVEY OF TYPES OF APPROACH BY SELECTED DENOMINATIONS

By

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INTRODUCTION

THE RELATION OF THE CHURCH TO THE INDUSTRIAL WORKER AND THE INDUSTRIAL COMMUNITY, A SURVEY OF TYPES OF APPROACH BY SELECTED DENOMINATIONS

INTRODUCTION

A. Statement and Significance of the Problem

Industrialization is rapidly developing thoughout the world yet much of labor is still withdrawn from the church. The seriousness of the problem of the relation of the church to labor may be stated in the words of a report by the World Council of Churches:

> Evidence from all over the world suggests that the Church is finding itself progressively less at home in the developing industrial society of the present day, whether we look at the unskilled laborer, at the artisan, at the clerk who lives in the suburbs of an industrial city, or at the managing and directing class.[1]

However Bishop Bromley Oxnam of the Methodist Church challenges the church:

> ...The labor movements of the world offer Christianity one of the greatest missionary opportunities of its history.[2]
>
> It is one thing to take the Christ to the work life of man.... But it is another thing to take the work life of man to Jesus.[3]

America is constantly growing as an industrial country. In 1946 the labor force reached a peak of fifty-five million workers. Nearly eight million of these were members of unions.[4] If the families of these members are counted, perhaps forty to fifty million people are connected in some way with labor unions.

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1. World Council of Churches: Evangelization of Modern Man in Mass Society, p. 3.
2. G. Bromley Oxnam: Labor and Tomorrow's World, pp. 24-25
3. Ibid., p. 11
4. cf. Foster Rhea Dulles: Labor in America, p. 367

Thus labor forms an important and powerful segment of American life.

However, although trade unionism to some extent owes its very life to British Protestantism, especially Methodism,[1] the attitude of American labor toward the Protestant church ranges from indifference to outright antagonism.[2]

The evangelist Billy Graham reported in his Labor Day Message in 1952:

> One of the first things I have asked when I go to certain cities is for the ministers of the city to get me in contact with the local labor leaders. I like to contact them for Christ as well as industrial leaders and political leaders. I have been astonished to find that many pastors can get me into the political and industrial leaders, but very few can get me in contact with the labor leaders.[3]

The distance between labor and the church has been fostered by many situations illustrated in the history of church-labor relations and the tendency of the Protestant churches to move out of crowded industrial areas to more prosperous sections.[4]

Furthermore churches remaining in industrial areas have often been blind to the needs of workers and have encouraged the departmentalization of thought which ignores the application of religion to weekday activities. This situation was illustrated by the report of a survey of clergymen of a midwest manufacturing community. The survey of the clergymen showed that:

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1. cf. Oxnam, op. cit., p. 16.
2. World Council of Churches, op. cit., p. 11.
3. Billy Graham: Organized Labor and the Church, Labor Day Message, 1952, p. 1.
4. cf. H. Paul Douglass: The City's Church, p. 95.

> ...not one had ever recommended...in sermon, prayer, or conversation...application of religious principles to job situations. And one-third of a man's life is spent at his work![1]

In view of these situations the separation of labor from the church can be somewhat understood.

B. Problem Defined and Limited

In recent years, however, many Protestant church groups have begun more earnestly to face the responsibility of bringing the gospel of Jesus Christ to the worker. Different types of activities are now being carried on.

It is the purpose of this study to examine some of the types of activities by which the church is trying to meet the needs of the industrial worker as an individual and the needs of different kinds of industrial communities as a whole.

This study will be limited to one or two examples of selected types of programs sponsored by denominational, interdenominational, and non-denominational groups.

The denominational programs will be limited almost entirely to Presbyterian, Lutheran, Episcopal and Baptist activities.

This study will not include traditional church schedules, but will be focused on newer approaches to the industrial worker and the industrial community.

The use of the term "industrial worker" will be applied to the skilled or unskilled laboring man, or to the union member, as opposed to management. The "industrial community" may be either the area around a factory not inhabited by workers but by a much deprived economic group; or the factory area, usually somewhat distant from the center of the city, which is surrounded by workers.

The "church" will refer generally to Protestant denominations as a whole. The term "neighborhood church" will be used to describe a church that draws its congregation from the adjacent neighborhood.

C. Procedure

The procedure will be to investigate the types of programs being developed, to ascertain the sponsoring groups, and to consider the problems involved.

Attention will be given first to some of the socio-economic and psychological problems of modern urban industrial life which confront the church.

A brief study will then be made of the contribution of these factors to the rise of the labor movement.

Following this there will be a survey of the history of the attitudes of the American church toward labor, from pre-Civil War days until 1939. This will include a study of theological changes, labor violence, changing church attitudes, the rise of new organizations and the attitude of labor to the church.

The second step of the study will be to consider examples of types of activities to meet the needs of the industrial worker as an individual. These activities will include denominational, interdenominational, and non-denominational educational programs for laymen and ministers; denominational, interdenominational and management sponsored industrial chaplaincies; denominational students and ministers-in-industry programs; and denominational and interdenominational publications and conferences.

Varied types of community church work will be considered in different kinds of industrial communities: a neighborhood church in

a slum area; two chapel-community centers in a coal mining section; and interdenominational work in a defense community. Labor Temple will be included in this study because of its significance as the pioneer institution in church-labor relations. Reference will also be made to individual projects of small churches with limited funds.

D. Sources

Material will be obtained from books in the fields of sociology and social psychology and labor history. Sources will also be found in denominational, interdenominational and non-denominational books, pamphlets, and folders. Other information will be gathered from conferences and reports of conferences; interviews with and letters from people active in industrial pastorates, chaplaincies and labor schools.

CHAPTER I

DEVELOPMENT OF THE AMERICAN INDUSTRIAL SCENE AND THE CHURCH'S RELATION TO IT

DEVELOPMENT OF THE AMERICAN INDUSTRIAL SCENE AND THE CHURCH'S RELATION TO IT

CHAPTER I

A. Introduction

As the United States has developed from a rural to an urban industrial economy many new conditions have arisen.[1] These have challenged the church to reconsider its methods and emphases. There has been mutual misunderstanding between labor and the church. In order to find an approach to labor, the church must first understand some of the sociological and psychological problems of the worker. In this chapter some of the sociological and psychological accompaniments of an urban industrial society will be considered. Then the attitude of the church toward labor will be traced from pre-Civil war to the present time. Some attention will also be given to labor's attitude toward the church.

B. Sociological and Psychological Factors arising from the Industrial Revolution and Development

1. Sociological Factors

Urbanization has brought many problems: in security, mobility and migration, family disorganization, housing, juvenile delinquency, and recreation.

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1. cf. Wilbur C. Hallenbeck: American Urban Communities, p. 51.

a. Security.

According to Samuel Kincheloe, one of the basic problems for an individual is security in his work.[1] If a man is unable to find the work to fit his skill he may feel frustrated, because his livelihood depends on that skill.[2] Unemployment of any kind, technical, seasonal or cyclical, is thus feared because it both impoverishes and demoralizes.[3]

b. Mobility and Migration.

"Mobility refers to changes in position in space which bring about new contacts and stimulations."[4] Such new changes tend to break down primary groups controls, as family, church and community, and may result in racial and religious conflict as people compete for new status in the community.[5] People who move constantly usually take little interest in church or community.[6]

Mobility presents another problem to the church. According to Douglass, when people move out from the center of town seeking better homes, the church must a) move out to the newer vicinity, b) try to draw its old members back to the church, c) or try to interest the new, usually poorer, group in the immediate community.[7]

Factories also relocate or develop branch offices. With the development of electricity and automatic machinery, industry has been

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1. cf. Samuel C. Kincheloe: The American City and Its Church, p. 45.
2. cf. Ibid., p. 47.
3. cf. Ibid., p. 48.
4. Mabel A. Elliott and Francis E. Merrill: Social Disorganization, p. 300.
5. cf. Ibid., p. 304.
6. cf. Ibid., p. 305.
7. cf. H. Paul Douglass: The St. Louis Church Survey, ch. 3.

moving away from sources of power and closer to the source of supply or consumption.[1] The people who move with the factory may easily lose contact with the church through indifference or the lack of church facilities in the new community.

Migration, "a single, linear progression, occurring at a particular time and place,"[2] whether from country to country or from farm to city, also causes conflict in culture. There may be conflict between the home and school or community in matters of discipline, custom, values, and language. Some sociologists feel that such conflict and the weakening of religious ties may cause anti-social and even criminal behavior among young people.[3] Thus mobility and migration are factors which affect the church.

c. Family Life.

As men and women seek employment outside the home, and the welfare of the family is no longer dependent on the cooperative effort of each man, woman and child, including the unmarried and aged, the family loses a sense of fellowship.[4] William Ogburn contends that the economic, protective, religious, recreational, educational, and status functions of the family have been taken over by the community.[5] One result for religion is the difficulty of getting a family together for a time of family prayer, or Bible reading.

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1. cf. Hallenbeck, op. cit., pp. 25-26.
2. Elliott and Merrill, op. cit., p. 328.
3. cf. Ibid., pp. 334, 348.
4. cf. In 1950, 23% of the married women in the country were employed. Hallenbeck, op. cit., p. 502.
5. cf. William F. Ogburn: The Family and Its Functions, in President's Research Committee on Social Trends, Recent Social Trends in the United States, Vol. I, pp. 661-708.

There has also been conflict in the choice of social status versus children; in the temptation to promiscuity and in other tensions which have led to the increasing divorce rates in the cities.[1]

d. Housing.

Inadequate housing has also contributed to family problems. Cramped, crowded living quarters preclude any opportunity for privacy or quiet meditation. Children often have no place but the street to play. Many existing houses are old.[2]

The problem of housing is seen in its most severe form in slums, a by-product of the factory system and its need for large numbers of unskilled workers many of whom cannot earn enough to live away from the factory.[3] Until the Immigration Act of 1924, living standards were lowered with each influx of immigrants.[4] Despair, disease, delinquency, poverty, vice are all accompaniments of this environment.

Furthermore there is no easy solution to the problem because the building of low-cost non-government housing in the city is difficult owing to complicated land ownership and the lack of profit to private enterprise.[5]

e. Juvenile Delinquency.

In recent years juvenile delinquency has been increasing. Crime rates are highest in crowded, industrial areas of cities.[6] Wilbur

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1. cf. Ibid., p. 508.
2. cf. Ibid., p. 379.
3. cf. Elliott and Merrill, op. cit., pl 829.
4. cf. Loc. cit.
5. cf. Hallenbeck, op. cit., p. 395.
6. cf. Ibid., p. 367.

Hallenbeck lays the blame for delinquency on the industrial age because industry has broken down the necessity for mutual responsibility and contribution to the family.

Although there is no one factor causing delinquency, in a survey based on 2,000 cases, Healy and Bronner recorded some other causal factors of juvenile delinquency as: "bad companions, poor recreation, adolescent instability and impulses, street life in excess, and early sex experience."[1]

Elliott and Merrill state:

> The normal child is individualistic, egoistic, thoughtless, and selfish. Only by patient effort, by precept and example, does the child learn to be unselfish, obedient,[2] kind and altruistic, and to respect private property.

However, in crowded, impoverished or broken homes such patient effort and example are usually missing, hence no restriction is learned.

f. Recreation.

Recreation is a problem for young and old alike. As hours of work become shorter there is more time for leisure. Too often creative energy and the desire for adventure and excitement are wasted in dance halls, taverns, movies, and other types of commercial entertainment, some of which threaten morals and at best are not creative.[3]

g. Labor Unions.

From the earliest printers' craft union in the nineteenth century, labor has continually desired higher wages, shorter hours, and

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1. Elliott and Merrill, op. cit., p. 113, quoting William Healy and Augusta F. Bronner: Delinquents and Criminals, Their Making and Unmaking, pp. 179-182.
2. Ibid., p. 114.
3. cf. Elliott and Merrill, op. cit., p. 864.

better working conditions and has been willing to organize to obtain them.[1] However, organization has been difficult.

The Noble and Holy Order of Knights of Labor, founded in 1869, failed to unite all skilled and unskilled labor because of divisions over race, language, and religion; because of employers' power; and because of the availability of immigrant strikebreakers.[2]

During the decline of the Knights of Labor, the American Federation of Labor, directed by Samuel Gompers, was organized on a craft basis to strengthen skilled labor's position against employers by strikes and collective bargaining but not by political action.[3]

In 1905, the International Workers of the World organized a group of western migratory workers, socialists, "advocates of industrial unionism and anarchistic exponents of direct action" to promote the class struggle and to abolish capitalism and its wage system. Never large, the group was soon discredited.[4]

After John L. Lewis of the United Mine Workers broke with William Green of the A. F. of L. in 1936, he formed the Congress of Industrial Organizations which was the first union to organize unskilled workers. It used collective bargaining and political action within capitalism.

Both the C. I. O. and the A. F. of L. have continued to grow but jurisdictional disputes have weakened their combined labor strength.[5]

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1. cf. Foster Rhea Dulles: Labor in America, pp. 24-26.
2. cf. Ibid., p. 127.
3. cf. Ibid., p. 162.
4. Ibid., pp. 209, 213, 222.
5. cf. Ibid., pp. 297-298.

These then are a few of the many sociological and economic situations in modern urban industrial society which the church must not ignore today.

2. Psychological Effects of the Machine Age on the Worker

Modern industrial techniques have brought in many psychological problems. Elliott and Merrill state:

> Many more workmen are bitterly dissatisfied with their work than suffer from actual physical injury. Boredom brings about more social disorganization than broken legs. More men experience... feelings of incompleteness at their unimportant role in industry than suffer from industrial poisoning. The monotony of repetitious work causes more personal disorganization than the physical fatigue which often accompanies it.[1]

There has been the monotonous, repetitive, uncreative work of making only parts of things, not the whole; the danger of unemployment because of the easy replacement of workers;[2] lack of joy in work. Frustrated creativity has sought diversion in commercialized recreation, alcoholism, immorality, even criminal behavior.[3]

A similar problem is boredom. According to the findings of the Industrial Fatigue Research Board, boredom varies somewhat with the mechanization of a job. It is less when the job is completely automatic, leaving the worker free to think of other things or to talk with others; and less when the worker is completely absorbed in his work; but greatest when the worker is neither completely free nor completely absorbed.[4]

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1. Elliott and Merrill, op. cit., p. 367.
2. cf. Ibid., pp. 369-371.
3. cf. Ibid., p. 374.
4. cf. Elton Mayo: Human Problems of an Industrial Civilization, p. 32.

Boredom is also less when there are rest periods; varied types of activity; payments by piece, not time; small work groups; and knowledge of how one job fits into the overall plan of production.[1]

Psychologists have found several other factors which are important in the industrial situation. Among these are the associates, the work itself (whether or not a person is fitted by training and temperament), job security, good physical working conditions, promotion on merit, counselling on personal problems, and freedom to work out problems on the job without too much supervision.[2]

3. Contribution of Sociological and Psychological Factors to the Development of Trade Unionism

Some of these same factors have contributed to the development of the labor union movement. According to Golden and Ruttenberg, directors for the Steel Workers Organizing Committee, the primary needs of American industrial workers are:

1) Economic - an adequate plane of living and the necessary amount of job and wage protection.
2) Psychological - the personality needs of freedom of action, self-expression, and creative outlets.
3) Social - ties and bonds of group relations and community life.[3]

Golden and Ruttenberg believe men have found some answers to these needs in the local union organization: more wage and job protection through contracts; more freedom to express criticisms and suggestions in open labor meetings; opportunities to develop leadership and other talents

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1. cf. Ibid., pp. 33, 119, citing S. Wyatt and J. A. Fraser: The Effects of Monotony in Work, Industrial Fatigue Research Board, No. 56, pp. 42-43.
2. cf. Goodwin Watson: Work Satisfation, Industrial Conflict, pp. 111-119, citing S. J. Fosdick: National Retail Dry Goods Association report.
3. Clinton S. Golden and Harold J. Ruttenberg: The Dynamics of Industrial Democracy, p. 7.

through helping to organize and take part in union activities; a feeling of comradeship with others who have the same problems; a new feeling of "belonging", of importance.[1] To the extent to which these unions give meaning to life and a new sense of fellowship one might say they have a pseudo-religious character.

These then are some of the psychological factors which influence the industrial worker in his attitudes toward life. They must not be lost sight of by the church that is desirous of meeting the deepest spiritual needs of the worker.

C. History of Attitudes of the American Church toward Labor

1. Pre-Civil War

According to Henry May, American ministers were trained in a kind of "clerical laissez faire",[2] a belief that God had established economic laws which should not be altered by man.

Because they believed in the wage-fund theory, they were opposed to any labor organization to raise wages. Their argument was that a wage increase "cripples the capitalists who provide employment, or at best lessens the wage-fund and throws employees out of work."[3] Thus the New York Workingmen's Party and other groups of the 1820's that tried to increase wages were criticized for their "atheistic liberty" and socialism.[4]

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1. cf. Ibid., pp. 7, 13, 16, 19.
2. Henry F. May: Protestant Church and Industrial America, p. 14.
3. cf. Ibid., p. 15.
4. cf. Ibid., p. 9.

The prevailing attitude toward labor was that the poor were to blame for their own misery because of their vices and lack of thrift; that shorter wages and hours would only give more time and resources for vice; and that social conditions would be better in God's own time.[1]

During this time, however, Channing and the Unitarians, who believed in the goodness and perfectibility of man, were horrified at labor conditions and called for some reform. Yet their voice was not heard.[2]

2. Civil War to 1900

The years immediately after the war saw little change in the complacent belief in economy based on Divine Law or national interest.[3] The ideal man was the successful Christian businessman, a proof that virtue brings material reward and moral laxity brings poverty.[4]

May states that an adaptation of Spencerian evolution encouraged the belief that "present evils were necessary to the automatic progress which Providence or (in more fashionable terminology) the laws of society provided."[5]

a. Theological Changes

During these years there were some theological developments reflected by such men as Horace Bushnell and Henry Ward Beecher which were to influence social thought indirectly.[6] According to May, Bushnell

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1. cf. Ibid., pp. 31, 16, 21.
2. cf. Ibid., p. 30.
3. cf. Ibid., p. 46.
4. cf. Ibid., p. 51.
5. Ibid., p. 50.
6. cf. Ibid., p. 82.

"helped more than any other to reduce the distance between sinful man and perfect God."[1] The doctrine of Christian Nurture could be interpreted as teaching the goodness of man; the emphasis on the human qualities of Christ gave encouragement to humanism; the new interpretation of the atonement made it possible to emphasize God's mercy more than His judgment. But in the extremes of easy optimism to which Beecher and others carried these doctrines some people later felt that:

> religion lost...much of its motive power, power that could have been used for social as well as spiritual leadership. In losing sight of sin, it lost its power to explain or attack evil. Far from being impossible, betterment of the world became too easy.[2]

However, in spite of theological changes there was as yet no direct connection between liberal theology and progressive social thought.[3]

b. Labor Difficulties

According to May it took three "earthquakes" to break down economic complacency.[4] In July 1877 the explosive mixture of unemployment, union desperation over defeats, and the fear of Marxian socialism was touched off by a wage reduction for eastern railroad workers. The result was a series of fires and riots in Baltimore, Pittsburgh and other cities. The attitude of the church was reflected by such papers as the Independent and Christian Union which called for the use of force to quell rioters; and by the appeal of Henry Ward Beecher for more frugality and abstinence on the part of the workers.[5]

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1. Ibid., p. 84.
2. Ibid., p. 86.
3. cf. Ibid., p. 80.
4. cf. Ibid., p. 91.
5. cf. Ibid., pp. 92-94.

As hysteria died down some papers dared complain about oppressive employers, and the dangers of excessive child labor. One even commended Terrence Powderly, the organizer of the Knights of Labor.[1]

The second "earthquake" occurred in the Haymarket riot of May 4, 1886 in Chicago. "The bomb [thrown at police] seemed a direct threat to property, order and the state."[2] The Congregationalist wrote:

> ...when anarchy gathers its deluded disciples into a mob, as at Chicago, a Gatling gun or two, swiftly brought into position and well served, offers, on the whole, the most merciful as well as effectual remedy.[3]

Yet some of the religious press was willing to admit the validity of such of the union aims as an eight-hour day, and the right to organize, but it still condemned the union's use of force.[4]

The third "earthquake" came in the Homestead and Pullman strikes of 1892-94. In 1892 when labor refused to accept the wage reduction of the Carnegie Steel Company, H.C. Frick shut down the Homestead plant, and called in strikebreakers. Violence resulted. Although the Independent, Christian Advocate, Watchman, and Churchman all denounced the striker's desire to confer with management in operation of the plant, some ministers sympathized with the strikers and some papers began to criticize the violence of the companies saying that labor and management should be partners.[5] But in 1894 during the Pullman strike the papers again denounced labor and approved the use of government troops.[6]

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1. cf. Ibid., pp. 97-99.
2. Ibid., p. 101.
3. Loc. cit., quoting Congregationalist, May 13, 1886, p. 162.
4. cf. Ibid., pp. 102-104.
5. cf. Ibid., pp. 105-106.
6. cf. Ibid., p. 110.

Although papers did not take a consistent stand during these difficulties, their attitude indicated a break in the prevailing complacency and a willingness to admit the justice of labor's aims.

c. New Emphases

As some people became more conscious of a rift between the church and labor, blaming it on "drink, Romanism and radicalism," some churches expanded their evangelistic and welfare work; urged members to be more friendly to the poorly dressed worshippers; and established missions and institutional churches with club rooms and gymnasiums.[1]

During these days there was increasing criticism of morality, illustrated by the drive against liquor (W.C.T.U.), the appeal for Sunday as a rest-day, and the emphasis on the fact that although wealth is good it is a trust and should be used for the good of man.[2] Men such as Josiah Strong, a Congregational minister, emphasized the need for social as well as individual salvation.[3] Strong stated emphatically that labor was not getting its fair share in production and that the church must become "the controlling conscience of the social organism."[4] Later Washington Gladden, another Congregational minister, advocated profit sharing, reduction of hours, and gradual reform of American capitalism.[5]

For all its vigor, the Social Gospel continued to be supported by a minority. The majority of people still held to traditional conservative economic views of hard work, thrift, and individualism.

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1. cf. Ibid., pp. 119, 121-122.
2. cf. Ibid., pp. 126-135.
3. cf. Ibid., p. 114.
4. Ibid., pp. 121-122, quoting Josiah Strong: New Era, p. 313.
5. cf. Ibid., pp. 171-174.

However the essence of the Social Gospel was fully developed by 1895 and had aggressive adherents in several denominations, seminaries and pulpits.[1] It was thus organized to emerge with greater power in the twentieth century.

d. New Organizations

As the Social Gospel began to penetrate some church groups, several new organizations developed. The first and most active was the Episcopal Church Association for the Advancement of the Interest of Labor (C.A.I.L.), founded 1887. With emphasis on direct action, it campaigned against child labor, slums, and sweatshops and promoted the setting aside of Labor Sunday once a year to recognize labor.[2] Of a more conservative nature was the Christian Social Union (C.S.U.), founded in 1890 for study and discussion of social problems.[3]

Second in importance was the Congregational Committee on Capital and Labor, appointed in 1892 and headed by Washington Gladden. Taking a middle position between mere study and direct action, it made the first attempt to get opinion from both labor and management.[4]

Of much importance for the development of a social theology was the Baptist Brotherhood of the Kingdom, founded 1892 and headed by Walter Rauschenbusch. This study group emphasized the "immanence of God, the organic nature of society, and especially the realization of Christ's kingdom on earth through the gradual growth of the brotherhood of man."[5]

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1. cf. Ibid., p. 202.
2. cf. Spencer Miller and Joseph Fletcher: Church and Industry, pp. 55, 61-69.
3. cf. Ibid., pp. 77, 79.
4. cf. May, op. cit., p. 187.
5. Ibid., p. 191.

Although the influence of these small groups became widespread, the Social Gospel appealed mainly to the middle class and did not succeed in winning labor back to the church. Powderly of the Knights of Labor bitterly denounced the church's indifference and superior attitude.[1] The Congregational interviews with employees and labor leaders found further reasons for the rift: the church's hostility to labor interests, unfair action by employers who were churchmen, preaching of "charity instead of justice."[2]

3. 1900-1939

These years saw the church's interest in labor manifested in new ways.

a. Attitude toward Labor Difficulties

To the long drawn out, yet comparatively peaceful, Anthracite Coal Strike, 1902, over working conditions,[3] the Congregationalist warned that labor's real enemies were its own advisors and agitators; experienced businessmen should be allowed to champion labor's cause.[4]

After the massacre of thirty-three people by the militia in the Colorado Coal strike in 1914 the Presbyterian stated that men had disobeyed God and ignored duty. Repentance and obedience would be the only solution.[5] Some Congregationalists opposed the use of violence by the operators.[6] The Christian Intelligencer noted the futility of violence

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1. cf. Ibid., p. 222.
2. Loc. cit., citing John P. Coyle: "The Churches and Labor Unions," Forum, XIII:766-768, 1892.
3. cf. Dulles, op. cit., pp. 189-191.
4. cf. Arthur C. Brooks: Churches and Labor, p. 43, quoting Congregationalist, August 30, 1902.
5. cf. Ibid., p. 65, quoting Presbyterian, May 6, 1914.
6. cf. Loc. cit.

and observed that:

> Only when the truths of Christ shall have entered the human hearts and lives will the desire that the right prevail become the dominant factor in the relation of man to man.[1]

These quotations illustrate the hatred of violence, the call to regeneration and some sympathy with labor's cause.

In the Steel Strike of 1919 a new step was taken by the organization of a commission of the Interchurch World Movement to investigate the conditions of the strike. This group reported that in spite of reports of radicalism, no Bolshevist intrigues were discovered.[2]

To such investigation however, some people objected. Frederic C. Morehouse, editor of the Living Church, writing for the N.A.M., wrote that although he agreed to industry's need for the church, he questioned:

> the value of the inquiries into concrete occurrences - particularly strikes or other disturbances, and the taking of sides, that some of our national religious bodies are doing.[3]

Another new step in church and industrial relations was the activity of the Episcopal Church League for Industrial Democracy (C.L.I.D.) in the strike of Paterson, New Jersey, silk workers in 1924. The executive secretary of the League was sent to interview employers, employees, labor leaders and others. Then in cooperation with ministers of Paterson, representatives of workers and owners were brought together for a successful discussion of settlement.[4]

Harry F. Ward of the Missionary Education Movement summarized some of the awakened thought of 1918. He pled for safe working condi-

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1. Brooks, op. cit., p. 64, quoting Christian Intelligencer, April 29, 1914.
2. cf. Dulles, op. cit., p. 235.
3. Frederic C. Morehouse: Function of the Church in Industry, p. 10.
4. cf. Miller and Fletcher, op. cit., pp. 105-106.

tions: accused low pay of contributing to moral breakdown and delinquency; and criticized management.[1] He called for church action to study the needs of the workers; to preach the application of Christian ethics in industry; to encourage members to practice Christianity in everyday work and to support labor legislation.[2] He emphasized that the church was not only interested in the soul but in the environment of that soul.

> [The Gospel] is not content to open up settlements or missions for immigrants in congested districts and gather in the children for social ministry and religious instruction without at the same time applying the gospel to the conditions of housing that destroy the lives of those children and other conditions of child labor that weaken and prevent their development.[3]

The church was thus seeing more of its social responsibility.

b. Early Organizations

In 1908 the new Federal Council of Churches adopted a series of resolutions which appealed for unemployment, old-age and accident protection; arbitration; plant safety measures, minimum wages and abolition of child labor and sweat shop.[4] These were very advanced for the day, so they often remained merely resolutions.[5]

In 1910 Labor Temple, a new type of approach to labor, was founded in New York by Charles Stelzle, under the Presbyterian Board of Home Missions. Stelzle said the Temple was founded:

> not primarily to serve as a lecture or social center but as a demonstration of what the Church can do in building up the whole life of the people, with special emphasis upon their spiritual welfare.[6]

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1. cf. Harry F. Ward: The Gospel For a Working World, pp. 31, 84, 123.
2. cf. Ibid., p. 247.
3. Ibid., p. x.
4. cf. Charles Stelzle: Church and Labor, p. 34.
5. There was little government action on these matters until the Wagner Act of 1935 and the Fair Labor Standards Bill of 1938. cf. Dulles, op. cit., p. 283.
6. Charles Stelzle: Son of the Bowery, p. 133.

However Labor Temple did become a place for labor debate, adult study and youth recreation. Religion was discussed as vehemently and informally as other issues.[1]

Although Stelzle was successful in interesting labor, the Presbyterian Board feared the danger of socialism and overemphasis on the social rather than the personal elements of Christianity.[2] Indeed the Board threatened to close the Temple until Theodore Roosevelt spoke there and praised its work.[3]

The Episcopal church continued C.A.I.L.[4] and C.S.U.[5] and in 1919 set up a Department of Social Service to represent the whole church.[6] In 1926 it added a secretary for Industrial Relations and ordered a survey of relations between the church and industry.[7]

The Church League for Industrial Democracy came into being to meet new industrial problems after World War I. Its goal was:

> to unite Episcopalians who believe it the Church's function to work for justice as a motive in social change, in promoting "sound movements toward the democratization of industry and the socialization of life."[8]

Its work included such activity as mediation in the Paterson silk strike,[9] "Students in Industry" projects, and Labor Week.[10]

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1. cf. Ibid., Ch. XI, XII.
2. cf. Ibid., ch. XV.
3. cf. Stelzle, op. cit., p. 133.
4. cf. Ante, p. 14.
5. cf. Loc. cit.
6. cf. Miller and Fletcher, op. cit., p. 75.
7. cf. Ibid., p. 127.
8. Ibid., p. 99.
9. cf. Ante, p. 16.
10. cf. Miller and Fletcher, op. cit., pp. 108-109.

These are illustrations of just a few of the boards that were set up during these years to investigate the problems of labor.

Various types of activities continued to develop so that in 1940 James Myers, Industrial Secretary for the Federal Council of Churches, was able to report:

> the appointment of fraternal delegates to central labor unions by ministers' associations and councils of churches; the observance of Labor Sunday; educational trips by church people to labor headquarters, to factories where labor union relations prevail...; attendance for observation and study at Regional Labor Relations Board hearings and conciliation and arbitration hearings; special conferences on labor problems; study courses; investigation of facts in strike situations; mediation; public statements; relief for families of strikers; help in social legislation; contacts with the unemployed; open forums; labor and employer speakers in churches and assistance in workers' education.[1]

These were the forerunners of the activities of the church which will be considered in the next chapter.

c. Attitude of Labor to Church

In 1910 Stelzle said labor hated theological hair splitting; archaic language; and the condescending attitude of the church.[2] Labor condemned the church for not disciplining employers for unfair labor practices; for owning tenements; and for opposing labor legislation.[3]

However, Ward notes that there was a difference in the attitude of labor toward the church and toward Jesus. In interviews laborers were enthusiastic in admiration of Jesus as a great Teacher of social justice and as a humble workman like themselves.[4]

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1. James Myers: Do You Know Labor? p. 203.
2. cf. Stelzle, op. cit., pp. 17, 19, 89.
3. cf. Ibid., p. 22.
4. cf. Ward, op. cit., p. 150.

The World Council of Churches summarizes the general attitudes of today:

> The Church is the willing servant of the possessing class;
> The Church, while claiming to answer the questions of men, has not, in reality, an answer to any of the questions that men are urgently asking.
> The Church has never been a friend to the working-man; in labor conflicts almost without exception it has lined up on the opposite side, on the pretext of defending justice and order;
> The Church - what has that to do with me?
> The Church is just not any good.[1]

Pastor Spong of a Lutheran Church in Gary, Indiana, states further that the church has failed to identify itself with the workers, has not had convenient hours for worship, has not been interested in the social and economic welfare of the people and has continued class distinctions so that labor has not forgotten former bitterness toward owners.[2]

These then are some of the sociological, psychological and historical factors, the background against which the church must work in order to minister to labor.

D. Summary and Conclusion

In this chapter it was found that in order to reach labor the church cannot work in a vacuum. It must understand that workers have been influenced by the social disorganization, the impersonality, and the mobility of our urban industrial civilization. Workers have felt dominated by employers, and frustrated by uncreative tasks and poor working and housing conditions. Because their most immediate problems have seemed to be in the material realm their concern has appeared to be

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1. Evangelization of Modern Man in Mass Society, World Council of Churches, p. 11.
2. cf. Report of Conference for Pastors Ministering to Workers in Industry, National Lutheran Council, p. 3.

in material rather than in spiritual progress. Thus they championed the labor movement but seemed to withdraw from the church. Prevailing economic theories long opposed labor's desire for higher wages, shorter hours, and better working conditions. However, labor violence awakened the church to the need to apply Christian principles in economic life. Along with liberal theological trends these situations gave rise to the Social Gospel. The Social Gospel raised the questions: Is the "simple gospel" sufficient? Can Christianity bring salvation to society as well as to the individual, that is, is the gospel personal or social or both? The Nineteenth Century witnessed extremes in both directions. The Twentieth Century is seeing some attempts to combine both emphases.

CHAPTER II

EXAMPLES OF TYPES OF ACTIVITIES TO MEET THE PROBLEMS AND NEEDS OF THE INDUSTRIAL WORKER AS AN INDIVIDUAL

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A. Introduction

In this chapter a study will be made of some of the types of activities by which the church is attempting to meet the problems and needs of the industrial worker as an individual. One writer has said:

> One of the great objectives of the Christian Church in the next few years is to draw Labor into the church. To appeal to labor the church must know how the men who work feel about the forces that affect their lives.[1]

In order to discover some of the ways in which the church is trying to learn about labor, five aspects of the work will be considered: educational programs, industrial chaplaincy, students in industry projects, publications and conferences.

B. Educational Programs

Although the Catholics have conducted labor schools for a number of years it is only recently that Protestants have developed educational programs which purpose to bring greater understanding among labor, management and the church. Some of these programs are designed for laymen, management, labor, and church leaders; others are specifically for ministers and church workers.

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1. Dorothy McConnell: "Miners and the Church," World Outlook, September 1952, p. 28.

1. Lutheran Industrial Relations Institute

The Industrial Relations Institute of the United Lutheran Church is designed for laymen. It consists of a series of lectures and discussions on problems of industrial relations. Several institutes have functioned recently in New York and Pennsylvania. Plans are being made for a church-wide series of such programs for 1954.[1]

According to the "Development Guide for Schools of Community Relations:"

> Such schools should strive to make clear to men in labor, management and to the whole church the relevance and meaning of Christian truth as it applies to economic life and industrial relations.[2]

The schools are organized by a committee of pastors, laymen, and representatives of management and labor (if possible, Lutherans). The schools are supported through registration fees (approximately $2.00) and, if necessary, through subsidy from the Board of Social Missions of the United Lutheran Church.[3]

The schools meet for two hours, one night a week for a period of six to ten weeks. Each school is free to decide its own curriculum, with the suggestion that there be a worship period for "scripture and prayer."[4]

An example of these schools is the Industrial Relations Institute conducted on Monday evenings at the Lutheran Theological Seminary in

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1. cf. Harold C. Letts, Secretary for Social Relations of the Board of Social Missions of the United Lutheran Church: Telephone Conversation. However, a similar Episcopal school held in Pittsburgh, Pa. in 1952 was considered unsuccessful and will not be repeated this year. Interview with Canon William Davidson.
2. Development Guide for Schools of Community Relations, (mimeographed sheet), Board of Social Missions of the United Lutheran Church.
3. cf. Loc. cit.
4. Loc. cit.

Philadelphia, January 12 to February 16, 1953.

The curriculum consisted of four courses. In the first hour there were courses in Parliamentary Procedure and Christian Principles in Business and Politics, and a forum series on Every Day Private and Business Problems. The forum included explanations of such problems as old age insurance under Social Security, Workmen's Compensation, Income Tax, Veterans' Claims, Estate Planning and Legal Problems in Business.

The second hour, a series on The Church and Industrial Relations included: The Industrial Chaplain, The Church in Business, The United Lutheran Church in Industrial Relations, Present Aims of Both Labor and Management in Labor-Management Relations, and Labor-Management Relations and the Public Interest.[1]

The faculty was made up of CIO and AF of L representatives; university professors, attorneys, ministers, insurance men, and men working with social security, veterans' claims and other problems.[2]

Such a school is thus aimed to give representative views from labor, management and the church in the effort to apply Christian principles to economic and industrial life.

2. Presbyterian Institute of Industrial Relations

Believing that the church must "give to church leaders training, on a graduate level, that will meet the particular needs of the church in city and industrial areas,"[3] the Presbyterian Department of City and

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1. cf. Industrial Relations Institute, Philadelphia, 1953.
2. cf. Loc. cit.
3. Presbyterian Institute of Industrial Relations, Bulletin of Information, 1953, p. 6.

Industry set up the Presbyterian Institute of Industrial Relations in 1945 in Labor Temple, New York City, under the direction of the Rev. Marshal L. Scott. In 1952 the Institute was moved to McCormick Theological Seminary, three miles north of the "loop" district of Chicago, to study problems in a more industrialized urban community.[1] The Institute also conducts a three-week extension course for western students in the Presbyterian Seminary in San Anselmo, California.

The Presbyterian Institute differs from the Lutheran plan in that it is not so much for labor or management as for "ministers, theological students, mission workers, teachers and laymen engaged in or preparing for work in city and industrial fields."[2] The Institute consists of a two-fold program: a seminar for ministers in the industrial community and a summer ministers-in-industry plan.[3]

The basic course, a three-week Seminar open to twenty resident students is conducted through discussion, field trips, lectures, study, and reports.[4]

The material presented by the Dean, Marshal Scott, and guest experts, covers such subjects as Social Forces in America Affecting the Church, Collective Bargaining in the American Society, Urban Society and Community Analysis, History of American Labor Movement. There are also field trips:

> to see men work and to talk with union leaders, industrialists and leaders of such institutions as the Catholic labor schools,

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1. cf. Loc. cit.
2. Ibid., p. 8.
3. cf. Post, p.
4. cf. Presbyterian Institute of Industrial Relations, op. cit., p. 6.

> the Urban League, the Cooperative movement, federal, state and city mediation services, the National Association of Manufacturers and others.[1]

There is also study of methods of ministering to an industrial community, the community survey, and adult and leadership education.

During the Seminar students are invited to participate in daily seminary chapel services and to attend at least two Sunday services in city churches.[2]

The students enrolled in this plan live at McCormick Theological Seminary. Room, board, and tuition amount to about $100.00.[3]

It is hoped that by contact with actual industrial situations the students will become familiar with the problems of an industrial community and will be made aware of some of the opportunities and methods for meeting these problems.

3. Interdenominational Labor School

Sensing a need for and an interest in an interdenominational Protestant labor school, the Staten Island Division of the Protestant Council of New York in 1949 obtained the cooperation of labor, management and church leaders to develop a school to show the application of Christian principles in unions and in labor relations. For the Board of Directors workers nominated six men representing the CIO, AF of L, and Independent Unions and three representing management; the Protestant Council nominated three clergymen and three men from

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1. Ibid., p. 11.
2. cf. Ibid., p. 9.
3. cf. Ibid., p. 8.

the Protestant Council Committee on Christian Social Relations, (a lawyer, union official and industrial worker).[1]

Meetings advertised through newspaper, church and labor unions, have been held in a public high school. They are open to all religious and economic groups and have been attended by laborers, professional men and managers.

The registration fee is $1.00. Similar to the Lutheran plan meetings are held for two hours Monday evening for ten weeks from January to March.

The first hour course is a non-fee, non-credit course sponsored and staffed by the New York State School of Industrial and Labor Relations of Cornell University. Certificates of attendance are issued. The second hour is a forum open to the general public.

The practical courses provided by Cornell attempt to cover such questions as: How to Run a Union Meeting, Parliamentary Law, Public Speaking, Rules of Participation in a Meeting, Democracy in Trade Unions, How to Write Committee Reports, Human Relations in Industry, Leadership Training and Labor Legislation. Forums have dealt with History and Structure of Unionism, Current Labor Legislation, Workmen's Compensation, Social Security, Labor and Management Responsibility to Community. At least one discussion deals with the church and labor or church and the economic order.

The school is financed by the Cornell University State School of Industrial Labor Relations, the registration fee and the Pro-

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1. cf. History of the Staten Island Labor School (mimeographed sheet).

testant Council of New York City.[1]

By these programs the church is attempting to understand labor's needs. However there is a type of non-denominational educational program that should also be mentioned. The National Religion and Labor Foundation (N.R.L.F.), an interfaith, interunion, and interracial group, attempts to apply social religious teachings to economic and industrial problems; to help religion and labor to interpret their aims and programs to one another; to help religion and labor apply techniques of social action to achieve our democratic ideals; to encourage the organization of the unorganized and to defend the union movements; to defend civil rights; to work for "basic changes in the economic system as will both eliminate the evils of concentrated wealth and restore to the people the riches of the earth which God... created for them."[2]

The organization functions through local study fellowships and conferences. It keeps members informed through its monthly bulletin "Economic Justice." It also attempts to interest university and seminary students in industrial work.

C. Industrial Chaplaincy

1. Background

It has long been known that the most effective way to reach men is through individual contact. It is also known that many workers in industry feel separated from the church, believing that the church

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1. cf. Letter from Irene Johnson, Executive Secretary, Staten Island Division of Protestant Council of New York, February 18, 1953.
2. How to Set Up a Religion and Labor Fellowship, p. 4: Constitution of the N.R.L.F.

has no concern for everyday problems.

Furthermore some industries have realized a need for spiritual counselling to deal with such problems as emotional ills, divorce, alcoholism, insomnia and their relation to absenteeism and industrial accidents.[1]

Therefore in recent years several attempts have been made to establish industrial chaplaincies within plants. Sometimes the chaplain is known as Director of Human Relations, Pastoral Counsellor or simply as Chaplain.

For background of the work of the industrial chaplain it is well to note trends in other countries.

a. France

In France there have been since the war several priest-workman experiments. These received some impetus from the experience of Henri Perrin and other priests who voluntarily worked alongside conscripted French laborers in German plants during the war. By serving Communion to workmen in the factory whenever possible and by emphasizing Christian love, Perrin tried to develop a sense of Christian community among the workers around him.[2]

His work is being continued in various ways in French factories although there is some opposition from the Church of Rome.[3]

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1. cf. Clifford Peace, Speech before National Industrial Conference Board, January 16, 1953.
2. cf. Henri Perrin: Priest Workman in Germany.
3. cf. Information Service, March 22, 1952; cf. Claire Bishop: France Alive.

b. England

Of more significance to the United States are the English attempts to reach the industrial worker on the job.

One active group is the Industrial Christian Fellowship (I.C.F.) which wants to spread Christianity and is "concerned not only with conversion of individuals, but also with the transformation of society."[1]

During the war the I.C.F. developed the "Padre's Brain Trust." A team of about six clergymen of various denominations obtained permission from the workers's leaders, not management, to hold discussions in the canteen after men had finished eating. Men who wished to leave could do so before the discussion. These "Parsons in the Witness Box" question periods often seemed to break through the misunderstanding between labor and management and through misconceptions of the work and message of the Church.[2] As a result some honorary chaplains were invited to make a circuit of factories for group discussions or private interviews.[3]

Another type of work has been done by a diocesan chaplain appointed by the Bishop of Sheffield and paid by the Church. Approaching the men via the shop steward he has obtained permission to meet regularly with about forty groups of men on the factory floor, in the canteen, or in private conversation.

Another "central group" meets with him at the Cathedral for

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1. Charles W. Harrington: The Church in Industry, fly leaf.
2. cf. Ibid., p. 9.
3. cf. Loc. cit.

Communion and "deeper religious discussion."[1]

He has emphasized a vocational approach and has also aimed to relate the contacts in the factory to the parish church.[2] He has also held summer conferences for theological students to discuss church-worker relations.[3]

2. Problems Involved in Setting Up An Industrial Chaplaincy

Experience in England has pointed up some of the problems and dangers which must be faced in setting up an industrial chaplaincy.

According to some observers there is the question: who should employ the chaplain, the company, the union or the Church? If the man is paid by the company or the union he may be considered a "stooge" for his employers. However if he is paid by the church, he comes as a representative of the church and as an impartial adviser. Both workers and management will feel more free to seek his counsel. However in the United States there is the further problem of which denomination should be represented by the chaplain.[4]

Another problem is the necessity to link the worker with the community church so that the factory does not replace or in itself become the worker's community. For this reason in England it has been found that a chapel built in the factory should be used for nothing more than prayer and meditation.[5] In the effort to relate the factory to the community, follow up work is important but should

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1. G. T. Sambell: Visit Overseas, The Church in Industrial Areas, (mimeographed report), p. 2.
2. Cf. Ibid., p. 2.
3. cf. Ibid., p. 3.
   cf. Priest-Workman in England, A Study in Life
4. cf. Sambell, op. cit., p. 2.
5. cf. Harrington, op. cit., p. 8.

not become a means of merely recruiting new church members.

The I.C.F. believes that the chaplain should not limit his message to the factory situation but should be free to speak even to management and shareholders on such matters as a fair return on capital, wages, working conditions, and the social responsibility of the factory to the community.[1]

Several pitfalls confront the chaplain. He may be considered merely as a welfare worker or as a counsellor who has no right to meddle in the individual's religious life.[2] However, if the chaplain is to be considered as the church's representative in industry, he cannot leave God out of counselling.

A very subtle danger may arise from the attitude of the union or management toward the chaplain. That is, a worker whose output has been hindered by some emotional problem may consult the chaplain. If as a result of coming into a personal experience of God the man solves his emotional problem, and improves production, the chaplain may be praised for his work in increasing production. Thus the individual and his relation to God, and God Himself may become means to an end, greater production, rather than ends in themselves.[3]

3. Examples of Recent Industrial Chaplaincy Work

a. Interdenominational

During World War II an experiment in industrial chaplaincy was carried on in Quincy, Massachusetts, under the Rev. Chester Underhill.

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1. cf. Ibid., p. 7.
2. cf. Sambell, op. cit., p. 2.
3. cf. Harrington, op. cit. p. 5.

Mr. Underhill was appointed by the Quincy Council of Churches but was supported by churches, management and labor. After gaining the approval of industry, union leaders, Protestant, Catholic, and Jewish clergymen, Mr. Underhill had offices for religious counselling in the major industrial plants, labor union headquarters and Y.M.C.A. He had to deal with such problems as marital relations, alcoholism, illness and other personal problems. He also served as a liaison between church, labor, management and the community.[1]

Although industrial chaplaincy was much discussed during the war, by October 1944 even the most interested denominations had only seven chaplains in defense industry areas.[2]

b. Presbyterian

The Rev. Anthony Monteiro has been a leader of the chaplaincy experiment for the Presbyterian Church. Before entering the ministry Mr. Monteiro had worked for many years in a New Jersey factory, as a card carrying C.I.O. member. During the war when he realized that many men had to miss church because of Sunday work, Mr. Monteiro put up a sign in the factory announcing non-sectarian church services to be held in the machine shop at 12:20 the following Sunday.[3] Because of the success of this and subsequent meetings, by 1947 Mr. Monteiro was holding noon services in eleven plants, once or twice a month. Services were held on the factory floor. Occasionally workers made a pulpit and benches, but usually boxes served the purpose. The audience

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1. cf. Kenneth Underwood: Christianity Where You Live, p. 104.
2. cf. Ibid., p. 105.
3. cf. Lansing E. Bennett: "Pulpits in Industry," City Church, Nov. 1952, p. 10.

was made up of white and Negro, worker and manager.

The service consisted of scripture, a hymn, and a fifteen minute evangelical sermon. Mr. Monteiro aimed to show the need for a personal Savior. Because he knew the workers' problems and spoke the workers' language, the workers seemed more willing to consider the relevance of Christ's claims to their daily lives in home and shop.[1]

Mr. Monteiro considers follow-up work the most essential part of his service. With the permission of management he has visited the men at their work benches, before and after services; visited plants two or three times a month between meetings, and even called on the sick. He has found this work to be most effective in small plants.

He has also published a monthly paper, "Industrial News," containing an editorial, personal items, summary of his most recent sermon and a list of daily Bible readings to encourage workers who have received Bibles to develop regular reading habits.[2]

At one plant Mr. Monteiro was asked to conduct a memorial service for a laborer. The service, on company time, was attended by all men of the factory, both management and labor. Some of the men felt that the service brought management and labor closer together than all the courses on human relations.[3]

As a result of Mr. Monteiro's work the Synod of New Jersey and Board of National Missions want to employ a full-time chaplain to conduct factory services, supervise and extend the work in new areas.[4]

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1. cf. Loc. cit.
2. cf. Ibid., p. 11.
3. cf. Ibid., p. 12.
4. cf. Loc. cit.

The New Jersey Synod summarizes the three-fold goals of the industrial chaplain: labor and management allegiance to Jesus Christ; application of Christian principles in all of life; and the establishment of faith in God and dignity of man.[1]

c. Non-Denominational

The term non-denominational is used here to describe the chaplain who is not employed by one or a group of denominations but by the company itself. At the suggestion of the President and Chairman of the Board of the R. J. Reynolds Tobacco Company, Rev. Clifford Peace was called to be Pastoral-counsellor of the plant. Mr. Peace, a Methodist minister, had been trained in both psychology and theology.[2]

The September 1949 employee bulletin announcing Mr. Peace's arrival to 12,000 employees, stated that Mr. Peace would have a private office, would visit the sick when asked, and would be available for personal interviews on any problems such as family misunderstandings, worry, sorrow and other things. All conversations would be strictly confidential, voluntary and arranged by appointment. Before and after beginning his work Mr. Peace would visit the men on their jobs to get better acquainted with them. When asked, he would also occasionally conduct one of the many weekly prayer meetings in the plant.[3]

This plan has been carried out. In the following thirty-seven months Mr. Peace had over sixteen hundred interviews with over six

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1. cf. Bennett, Loc. cit.
2. cf. Clarence Woodbury: "They Put A Parson On the Payroll," American Magazine, January 1952, p. 82.
3. cf. Employee Bulletin, Reynolds Tobacco Co., Dec. 4, 1952, p. 1.

hundred people.[1] These people have ranged from unskilled laborers to management officials, regardless of race, color or creed.[2]

During the interview Mr. Peace spends most of the time listening. He sometimes gives a scripture verse and always encourages the counsellee to go to his own church.[3]

Mr. Peace believes it is essential that his office be easily accessible from the street and plant, without going through any office of the company. His office is near medical and administrative offices for easy referral.

Next to Mr. Peace's office is a small Gothic chapel for private meditation. Occasionally Mr. Peace is asked to lead in prayer. In front of the chapel a stained glass window picturing Christ in Gethsemane is viewed through a filigree of carved walnut. Before it is an open Bible. Walls are covered with royal blue tapestry decorated with symbols representing victory. Three pews and stools for kneeling complete the furnishing.[4]

In all his work Mr. Peace has tried to carry out his own definition of Pastoral Counselling. It is not giving "sweetness and light" but "making available on the job pastoral care...using psychological insights as a means to help the individual to understand himself and help him apply the faith that he has to his life situation.[5]

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1. cf. Employee Bulletin, Reynolds Tobacco Co., Ibid., p. 2.
2. cf. Clifford Peace, Interview, January 16, 1953.
3. cf. Ibid.
4. cf. Service for Dedication of the Chapel, R. J. Reynolds Tobacco Company, June 5, 1951 (program).
5. Clifford Peace: Speech before National Industrial Conference Board, (N.I.C.B.), January 16, 1953.

These examples illustrate the wide range of activity which may be included in the work of an industrial chaplain.[1]

D. Students in Industry

1. Presbyterian

The Presbyterian Institute of Industrial Relations[2] in cooperation with the Board of National Missions set up the Student-in-Industry summer seminar in 1950 to give to theological students an opportunity to observe "how men and women work in industry, how they live,"[3] how and why they act and think as they do, in order to be better able to serve urban or industrial communities.

Although there had been several recent projects for college and university students, this was probably the first Protestant denominational program for theological students.[4] It was suggested to the Reverend Marshal Scott in 1945 but did not come into being until the summer of 1950.[5]

From June to August, 1950, eighteen seminary students worked as laborers in Pittsburgh steel mills and factories. The students were selected by the director of the student service program of the Board

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1. After the N.I.C.B. meeting, the Reverend Gustave Weber, Lutheran Pastor in Pottstown, Pennsylvania, and Director of Human Relations of the Doehler-Jarvis Corporation, Pottstown, wrote that his work includes not only pastoral counselling but also "many other personal functions, psychological testing and other items which have to do with general employee relations...both within and without the plant." Letter, January 22, 1953.
2. cf. Ante, pp. 25-27.
3. Dean's Report, Ministers-in-Industry project, p. 1.
4. Interview, Canon William Davidson, Pittsburgh Diocese, In Pittsburgh the Episcopal Church encourages pre-seminary students to work in factories and to attend weekly church sponsored lectures on industrial problems.
5. cf. Dean's Report, Loc. cit.

of National Missions.[1] Students paid a five dollar registration fee. Board, room and travel were to be paid from earnings.[2]

The men lived together and attempted to eat together at least five times a week. These living arrangements were intended to foster group integration.[3]

The program was planned to combine work experience with group analysis and study to arrive at some general conclusions through "honest inquiry and habits of careful and conscientious judgment."[4] It did not aim to indoctrinate any particular social or political beliefs.

The men met three evenings a week for discussion, for lectures on American urban-industrial problems by Dean Marshal Scott, and for lectures by leaders in union, industrial management, civic affairs and industrial ministry.[5] The seminar closed with a Labor Day weekend conference to evaluate the summer through discussion of Workers' Needs, Christian Industrial Relations, What Should the Church Do in the Urban Wage Earner Community?[6]

Originally students were to find their own jobs, but in order to avoid wasting valuable time, pastors, labor leaders and a representative of the National Association of Manufacturers helped to locate jobs.[7]

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1. cf. Dean's Report, Ministers-in-Industry Project, p. 2.
2. cf. Presbyterian Institute of Industrial Relations, Bulletin of Information, 1952, p. 5.
3. cf. Dean's Report, op. cit., p. 11.
4. Ibid., p. 6.
5. cf. Ibid. p. 4.
6. cf. Ibid., p. 6.
7. cf. Ibid., p. 2.

There was no pressure to join the union, indeed the sixty-day waiting period prevented most of the men from joining or taking part in labor meetings.[1]

Several questions arose in the working situations. To what extent, if any in so short a time, should students try to identify themselves with the laborers by such acts as participating in labor struggles? This question was not answered definitely. Next, how far should students go in concealing their identity? Because the word "preacher" arouses many misconceptions, the men decided to conceal their identity where possible without falsehood but nevertheless to witness on the job as they got to know the men.[2]

There was some discussion of equalizing the students' pay, which ranged from $46 to 32.50 weekly, but this was not carried out.[3]

A philosophical problem was also encountered but not decided. What should be the basis of judging an industrial society? Should men set up some standard and decide what was good or bad on that basis, or should men start with Christian principles and relate them to industry?[4]

During the Seminar men were encouraged to attend Sunday services at an "inner-city church" and to help in the weekly program wherever possible. However the majority of students were neither welcomed at the church door nor invited to participate in church activities.

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1. cf. Ibid., p. 12.
2. cf. Ibid., p. 7.
3. cf. Ibid., p. 8.
4. cf. Ibid., p. 9.

Likewise, because of rotating schedules many men could not attend consistently. Thus the students came to understand some of the worker's problem of church attendance.[1]

In evaluating the summer's work Dean Scott concluded that the men at least "have a sense of the great opportunity for a ministry among urban wage workers."[2]

In 1952 this summer seminar was moved to Chicago, where forty-two students worked in twenty-five plants in Chicago.[3]

There workers showed an unfavorable feeling toward a so-called "don't" attitude of the Protestant church. They also felt that the Roman Catholic church is more interested in the laborer because Masses are said at hours convenient for workers and because the priest visits the worker in illness.[4] For their part some of the students discovered that workers are individuals and not just members of the "laboring class."[5]

Their conclusions about the church at the end of the Chicago Seminar were three-fold. The initial impression made by the appearance of the church and by the personal welcome tends to determine whether or not the worker will want to return; the sermon must be in the workers's language and must be applicable to the worker's daily life; and finally, churchmen must go to the worker outside the church in order to reach him.[6]

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1. cf. Ibid., pp. 1, 19.
2. Ibid., p. 13.
3. cf. "Industrial Prep School for Pastors," Presbyterian Life, Nov. 1952, p. 18.
4. cf. Ibid., p. 19.
5. cf. Loc. cit.
6. cf. Marshal Scott: "How the Church Looks to the Industrial Worker," McCormick Speaking, January 1953, p. 13.

2. Baptist

Since 1948 the Baptist Council on Christian Social Progress has sponsored a student-in-industry project which is similar in many ways to the Presbyterian plan[1] but is designed not for seminary students but for college students who have completed at least their first year of college.

One of these projects has been held in Minnesota since 1949 under the leadership of the Baptist University Pastor at the University of Wisconsin. Although this interracial project is sponsored by the Baptist Council, a limited number of students from other denominations may attend.

The students have to get their own jobs in industrial plants in the Twin City area. Weeknights include study, lectures by labor and industrial leaders, deputation trips, and fellowship.

Students participate in cooperative living at a Sorority House, doing the housework and planning meals. Christian standards of conduct are required. Students are expected to be able to earn enough to pay the fifteen dollar registration fee, fifteen dollar weekly living cost and two dollar weekly project fee out of their earnings and to have a little saved for the new school year.

Students are expected to help in the University Baptist Church in Minneapolis in any way in which they are needed.[2]

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1. cf. Ante, pp. 38-41.
2. cf. This Is Your Invitation, American Baptist Convention, (advertising leaflet), pp. 1-3.

E. Publications

Publications have been used to stimulate interest in industrial problems.

1. Informational publications

One type of publication is planned to arouse interest in and concern for the industrial situation, the worker, and the community and the church's relation to them. The Presbyterian pamphlets, "City and Industrial Work" and "City and Industry," and "Church Works with the Wage Earner" describe the plight of some national and racial groups in industrial areas and the ways in which the Presbyterian Church is trying to meet them, such as the Institute of Industrial Relations.

The National Council of Churches of Christ (N.C.C.C.) publishes the monthly "City Church" magazine which emphasizes church work in industrial and underprivileged areas of the city.

The World Council of Churches has published the "Evangelization of Modern Man in Mass Society" as one of a series of pamphlets dealing with the problems of the industrial society in several countries and some proposed methods for meeting them. Other publications attempt to show the relevance of Christianity in the daily work of laymen. "Work in Modern Society," and "The Christian and His Occupation," both by J. H. Oldham, published by the National Council and World Council respectively are of this type.

2. Labor-Management Pronouncements

Still other publications are pronouncements on the rights and duties of both management and labor, and attempts to bring greater understanding between them.

In 1944 at the request of the United Lutheran Church, the Board of Social Missions stated its stand on Labor-Management relations in a leaflet, "The Church Speaks on Labor," It listed basic Biblical principles relevant to labor-management relations, the rights and duties of labor and management and the church's promise to uphold such things as the dignity of labor and democracy in industry.

The Northern Baptist Convention has printed a cartoon-illustrated "Primer of Industrial Relations." This pamphlet attempts to help labor and management understand causes of strife and to apply Christian principles to avoid such strife.[1]

The Methodists have published The Christian Churchman in Industrial Relations, a booklet giving a more detailed description of the meaning of collective bargaining, industrial strife, and the place of the Christian as peacemaker.

3. Study Courses

Some publications are to be used for a discussion group or study course. In this group are "Economic Life: A Christian Responsibility," by Cameron P. Hall, a study course on the findings of the National Study Conference on the Church and Economic Life;[2] "Christianity

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1. cf. Primer of Industrial Relations, Northern Baptist Convention.
2. 1947, sponsored by the Federal Council of Churches.

and Work," Landis and Meyers, a study course in occupational ethics; "The Christian and His Daily Work," Cameron Hall, a course to follow up the Buffalo Conference.

Although not limited to problems of industry, the Episcopal Christian Social Relations pamphlets are bases for study courses. Some of these have implications for the industrial community as "Our Parish Serves Its Community," and "The Church and Industrial Relations" by Austin Fisher.

F. Conferences

In recent years several conferences have been held to further stimulate interest in the problems of an industrial society.

Some of these, as the North American Lay Conference on The Christian and His Daily Work,[1] have emphasized to laymen the relevance of Christian faith to problems and decisions arising to present day occupations. Others, as the Conference for Pastors Ministering to Workers in Industry,[2] have stressed to ministers the relation of the church and the church's role in labor-management relations.

Speakers for these conferences usually represent labor, management and the Church.

Thus the Church is attempting to help all workers see how Christianity applies in everyday work; and to show the need to gain information and adjust church programs to reach the industrial worker.

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1. Buffalo, February 1952, sponsored by American and Canadian Councils of Churches.
2. Cleveland, April 1952, sponsored by National Lutheran Council.

G. Summary

In this chapter it was found that the church has become increasingly aware of the separation of the worker from the church and has taken some steps to draw him back.

It was discovered that educational programs for laymen and for ministers have attempted to interpret the problems of labor, management and the church to one another and to show the applicability of Christian principles to every day work. The programs have been both denominational and interdenominational. Christian emphases have been on social applications of Christianity rather than on the need for personal salvation.

It was found that industrial chaplaincy has been tried in England and is now being attempted in the United States. It is not without problems. The work ranges from personal counselling to evangelical preaching. The chaplaincies discussed have been sponsored by denominational, interdenominational or management groups.

Furthermore, it was found that because of the feeling that university and seminary students have led "sheltered lives," student-in-industry programs have been set up to acquaint them first hand with the problems of industrial workers. One project discussed was for ministers-to-be and one was for university students.

It was noted that the church has tried to inform the public of industrial problems by means of publications and conferences. Publications have been used to provide information, church pronouncements on labor and management, and study courses. Conferences have been used to show the worker how Christianity should be applied in his work; and to show the minister what his responsibility is toward labor.

CHAPTER III

EXAMPLES OF TYPES OF ACTIVITIES TO MEET THE PROBLEMS OF SEVERAL KINDS OF INDUSTRIAL COMMUNITIES

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A. Introduction

The industrial worker lives not only as an individual but also as a member of a community. For this reason the church must be concerned with community needs and interests in order to plan activities which will demonstrate the application of Christianity to all phases of life.

The existence of the Iona program in Scotland[1] and several movements in France[2] indicate some awakening to this problem.

This chapter will consider a few examples of different types of work aside from the traditional church program which have been developed to meet the needs of several kinds of industrial communities.

The survey will include a study of Labor Temple, the pioneer institution in the field of labor and the church; a neighborhood church in the slums of Jersey City, New Jersey; the Mountaineer Mining Mission in a coal mining community of West Virginia; and church work in the defense community area of Savannah, South Carolina.

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1. cf. "Iona Community" Christian Century, January 22, 1947, pp. 108-111.
   cf. George MacLeod: We Shall Rebuild.
   cf. Alexander Miller: "Iona Community," Theology Today, July 1949, p. 224.
2. cf. Claire Bishop: France Alive.
   cf. Claire Bishop: All Things Common.

B. Labor Temple

Labor Temple is neither a church nor a neighborhood house but is in a category by itself. It is significant because the earliest and broadest church-labor program in America was developed there. The neighborhood has continued to be a national and racial "melting-pot" area with a constantly shifting population.

After considerable growth in its early days, the work of Labor Temple declined in the nineteen-thirties and forties, but has been revived under the leadership, since 1950, of the Reverand Richard E. Evans.

Mr. Evans describes the distinguishing features of Labor Temple as its:

> unceasing battle against bigotry and intolerance, prejudice and discrimination of every form and ... its crusade to secure freedom and justice for every people.[1]

1. Administration

The Temple is directed by one minister and four associate ministers with the help of an advisory committee. One-third of the members of the committee are appointed by Mr. Evans and one member by the local presbytery, all subject to approval of the local presbytery and the Presbyterian Church Extension Committee.[2] About one-half of Mr. Evans' appointees are Jewish.

The eight-story, million dollar Temple building on lower East side,

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1. Temple Tidings, Vol. I, No. 1, June 1, 1951.
2. cf. T. F. Savage: Labor Temple, Its History and Ideals and Policies, (mimeographed sheets), p. 2.
3. cf. Alice Moddenhawer: "Labor Temple Asks Work of Serving," Fortieth Anniversary of Labor Temple, (printed sheet composed of several newspaper articles), 1951.

New York City, is owned by the Church Extension Committee of the Presbyterian Church. Because no organization is charged for use of the building, the major share of operating costs is defrayed by the Presbyterian Board of National Missions.[1]

2. Program

The building houses a roof playground, nursery, gymnasium, club and class rooms, meeting halls, an auditorium and a chapel with an organ.[2] In the course of a twenty-four-hour-day and seven-day-week program these facilities are used by more than twenty thousand people a month.[3]

The program is interfaith, intercultural and interracial. The Temple is the worship center for six religious organizations: Presbyterian, Conservative and Reform Jewish, and three different Slavic Christian churches. Five veterans' groups, a Civil Defense group, and drama and literature clubs also meet there.[4]

For youth of all ages there are educational and recreational programs: a day nursery for children of working mothers, Boy Scouts, a Hebrew school, and athletics. A junior talent club aims to develop interest in dramatics, music, and art, and to present programs to hospitals, orphanages, or veterans' homes.

For immigrants there are English and citizenship classes and a Puerto Rican Orientation center to deal with other problems of employment and housing.[5]

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1. Labor Temple, (mimeographed sheet).
2. cf. Ibid.
3. cf. Labor Temple, Not Words But People, (Printed sheet).
4. cf. Ibid.
5. cf. Fortieth Anniversary of Labor Temple, op. cit.

Different national groups participate in the weekly round-the-world festivals which demonstrate the contribution of each nationality to America. Others sponsor the All-Peoples' discussion group; and the Pan-American Good Neighbor Forum.[1]

Other adult activities include the Sunday Breakfast Club, and Sunday evening club; discussion groups on rent and other neighborhood problems; and a club and clinic to combat alcoholism and narcotics.[2]

Occasionally Labor Temple is host to special groups. For example the Presbyterian Institute of Industrial Relations began and maintained its program there before moving to Chicago.[3]

These varied activities explain why one writer stated that Labor Temple is:

> not a church though five churches hold services in the building; not a school, though it has its courses and its forums. It is not a cummunity center though veterans' groups meet in the building, and dances are held there. It is not a settlement house, though alive to all the social needs of the neighborhood.[4]

Although all these activities are carried on as demonstrations of Christian brotherhood, this survey seems to suggest that there is not much opportunity for explicit evangelical Christian teaching. However Labor Temple does illustrate the variety of activities which may be carried on in an industrial community.

C. Neighborhood Church

For the last few years three Episcopal priests have experimented

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1. cf. Ibid.
2. cf. Ibid.
3. cf. Ante, pp. 25-27.
4. Moldenhawer, op. cit.

with a comprehensive neighborhood program at Grace Church in Jersey City, New Jersey. These priests have lived, not as "do-gooders" or social workers, but as members of the community in a neighborhood which has been almost abandoned by the Protestants. This neighborhood, once the wealthiest in the city, is now the scene of poverty and racial conflict.[1]

The three ministers take turns conducting the interracial service, greeting people at the door or sitting with the hundred and fifty church school children who come into the service after the sermon.[2]

Because most of the worshippers are new church goers and because the service is mainly liturgical, the ministers take time, especially before Easter, to explain step by step the meaning of the rituals and the Gospels.[3]

Sermons emphasize love: "the love of Christ, love as shown in the Eucharist, the love found in Christian fellowship, particularly in a Christian community."[4] To demonstrate this love the ministers open their homes to children and youth of the neighborhood at all times so that they may feel they are a part of a real family. Indeed occasionally juvenile delinquents are paroled into the minister's care.[5]

The church and parish house, with its gymnasium, are the centers for worship and for weekday activities such as young people's meetings and dances, boys and girls clubs, choirs, athletic activities, mothers' clubs and a "little boys' club" for nine and ten year olds.[6]

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1. cf. Sambell, op. cit., p. 5.
2. cf. Joan Gill: "Nothin's Too Much," Forth Magazine, June 1951, p. 15.
3. cf. Ibid., p. 30.
4. Loc. cit.
5. cf. Ibid., p. 13.
6. cf. Ibid., p. 30.

The members of the "little Boys' club" learn to use parliamentary procedure. Members of the youth council, composed of representatives of the youth organizations, learn to deal with such problems as gangs that crash their dances.[1]

Laymen meet regularly with one of the staff of Grace Church in neighborhood group meetings to discuss problems of each street. These meetings are held alternately in homes of parishioners of each street. Representatives from these street meetings then gather in the rectory as a social action group to compare needs, pool ideas and decide action.[2]

By this program Grace Church is attempting to meet the needs of a slum neighborhood in an industrial section.

D. Other Types of Programs

Although many churches do not have the facilities for large-scale community programs, some churches have developed one or two special activities to meet the needs of the industrial neighborhood.

1. Free Health Clinic

Since 1947 one church in an industrial section of Philadelphia[3] has conducted a free helth clinic which is open to children up to twelve years of age regardless of race, color, or creed.[4]

The clinic is open every Wednesday from two to four o'clock. From 1947 to 1952 over nine hundred different children were treated.[5]

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1. cf. Gill, Ibid., p. 31.
2. cf. Sambell, op. cit., p. 5.
3. Bethel Evangelical Lutheran Church, Philadelphia, Pa.
4. cf. Fiftieth Anniversary, Bethel Evangelical Lutheran Church, p. 12.
5. cf. Loc. cit.

Medicines and vitamins provided by drug firms are dispensed without cost. This service has contributed much to the health of the community.

The clinic also presents two lecture series, in the fall and spring, in marriage and home relationships and child care. These lectures are presented without cost by specialists in medicine and psychiatry.[1]

The staff of the clinic includes several doctors, a lawyer, and some members of the congregation. Since the clinic is financed entirely by free-will gifts all the staff serves without compensation.

This clinic is an integral part of the church program which emphasizes the need to "preach the Word and to win souls to Christ."[2]

Thus the evidence seems to indicate that this church is maintaining a balanced program of ministering both to the spiritual and physical needs of the community.

2. Day nursery

A few churches[3] have attempted day nurseries for the children of working mothers. Such nurseries must have adequate space, trained teachers, and facilities for playing, eating and sleeping.

However one such program in Harlem has become so extensive that it is supported mainly by the City Department of Welfare with the result that religious education is omitted.[4] This illustrates the

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1. cf. Fiftieth Anniversary, Ibid., p. 10.
2. Loc. cit.
3. For example, Mt. Morris Presbyterian Church, New York City and St. Andrew's Episcopal Church, New Kensington, Pa.
4. Interview with Assistant Director of Mt. Morris Presbyterian Church.

financial versus religious pressures to which such a program may be submitted.

3. Other activities

Some churches are experimenting with street discussion groups or cell groups which attempt to improve social conditions of a neighborhood.[1]

Because of the different shifts of working hours in some industrial plants, many local Episcopal churches, especially in the Pittsburgh area, encourage men to come to eight o'clock Communion dressed just as they are as they come off the night shift.[2]

In Pittsburgh the Episcopal Society for the Promotion of the Industrial Mission is attempting to investigate new ways of reaching the industrial workers. Episcopal ministers of the diocese meet regularly to report and discuss problems of their industrial areas. Sometime soon the group plans to publish the papers prepared by the members. A program of more direct action is also proposed for the future.[3]

This survey of churches in urban industrial areas has indicated that church activities in an industrial community may be motivated to a greater or lesser extent by Christian principles and may emphasize the "good news" of salvation in Christ in varying degrees.

E. Mountaineer Mining Mission

In order to reach one kind of non-urban industrial area the Pres-

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1. cf. Presbyterian experiment in Elizabeth, New Jersey under the Rev. Delwyn Rayson; also Grace Episcopal Church, Jersey City, Ante, p. 51.
2. Interview with Canon William Davidson, Pittsburgh Diocese.
3. cf. Loc. cit.

byterian Board of National Missions has developed and supported the West Virginia Mountain Project in southern West Virginia and the Mountaineer Mining Mission in a northern coal mining area near Morgantown, West Virginia. This study will be will be limited to the work of the Mountaineer Mining Mission.

The work of this Mission includes traditional church programs, neighborhood houses, and some attempt at the larger parish program. The present survey will be limited to observations on the neighborhood house, or chapel community center, program.[1]

1. Problems of a mining community

The problems of industrial civilization are intensified in a mining town because of isolation and specialization. Workers are constantly threatened with mine accidents and unemployment due to strike or depression. There is little opportunity for change of occupation.

The tavern, often the only center for recreation or fellowship, helps produce drunken brawls which in turn contribute to immorality and broken homes. Company owned stores and homes rob villages of real community spirit.[2]

Such situations have affected the churches. Some small churches are very informal and preach an other worldly gospel which has little concern for improving life in this world.[3] General church attendance for all churches ranges from four to twenty per cent of the population. "In no community are more than thirty-nine per cent of the people members

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1. cf. Mark Rich: Some Churches in the Coal Mining Communities of West Virginia, p. 54.
2. cf. Richard C. Smith: Human Crisis in the Kingdom of Coal, pp. 3-69.
3. cf. Rich, op. cit., p. 27.

of the local /Protestant or Catholic/ church."[1]

Richard Smith, the director of the Mountaineer Mining Mission, believes many miners stay away from the mine chapel because it is often company owned.[2] Miners remember times when they were no longer welcomed in the company's church because of their union membership.[3]

In many places ministers have been uneducated, or have been the "company preacher" and detached from the workers. As a result the respect that once might have been paid the clergyman now goes to the lodge or union leader and the tavern keeper.[4]

All of these situations indicate some of the problems which the church faces in a mining area. Smith calls attention to:

> ...the closed Book and the empty chapel...the tavern brawl and the broken home. These four symbols, together with the roof fall, disaster list, picket line, ghost town, and bread line, tell the tale of a miner who industrially, economically, socially and spiritually finds himself continually moving back and forth between a state of unrest and exploding crisis.[5]

2. Program

Perhaps because of these circumstances the miner has become a practical man, concerned primarily with affairs of everyday living and not with abstract concepts. His religion must be a vital faith which can be expressed in observably useful activity.

In the light of these needs, the Presbyterian Board of National Missions developed the Mountaineer Mining Mission on the following

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1. Ibid., p. 52.
2. cf. Smith, op. cit., p. 49. In a recent survey, Mark Rich found that one-third of the chapels were company owned. cf. Rich, op. cit., p. 43.
3. cf. Smith, op. cit., p. 50.
4. cf. Ibid., p. 53.
5. Ibid., p. 54.

principles: community locations to be chosen on the basis of need for a "vigorous, non-competitive church program;" trained ministers to be sent to each such community, under the supervision of the most experienced man in the group; ministers to cooperate in such programs as radio broadcasting to miners; and community services to be initiated and supported by the Presbyterians with the cooperation of the United Mine Workers, and the coal companies.[1]

This community program has been built on the basis of the chapel-community center directed by an industrial chaplain.

At Pursglove, Smith stirred up interest in the chapel-community center by first encouraging the company and union to cooperate to improve sanitation facilities. Smith states:

> It was soon evident that the miners appreciated this concern for their physical welfare, and the development of an adult Sunday School class dates from the completion of this project sponsored by the community center.[2]

New opportunities for counselling also resulted. Soon the Center sponsored the building of a community swimming pool to be used two days weekly by Negroes, three days by whites and one and a half days by both.[3]

The center has also been the headquarters for mine rescue parties, providing food and lodging to workers and information and comfort to victims' families.[4]

Another community center is located nearby at Canyon. This center has a chapel upstairs and recreational facilities for dancing, basket-

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1. cf. Rich, op. cit., p. 26.
2. Smith, op. cit., p. 91.
3. cf. Ibid., p. 92.
4. cf. Ibid., p. 93.

ball and shuffle board downstairs. It is the meeting place for community dinners, United Mine Workers' meetings and vacation and weekday church school classes.[1] The Center was also the distribution point for food and clothing during the coal strike of 1949-1950.

Through these chapel-community centers, the Presbyterian Church has showed its interest in the everyday problems of the miner.

In these situations the director of the center, the mine chaplain, has served as pastor and community leader. However he is also an evangelist.

Smith notes that the "program of personal evangelism linked with the denominational New Life Movement" resulted in the establishment of five new churches.[2] In order to contact the miners and gain their confidence a team of three chaplains has also developed such social service facilities as lending libraries, educational movies, and group leadership.[3]

Chaplains have also counselled the laymen's parish council which plans for the one youth conference of the area, the "teachers-officers" retreat and the annual New Life evangelism program.[4]

In all the chaplain's work, Smith believes the three key elements are: "adaptation" of the message and methods to the level of the educational, social and spiritual understanding of the people; "identification" with the mining population but not as the union's man or the company's man; and "incarnation" in learning to think like a miner.[5] All of this

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1. cf. Ibid., p. 89.
2. Ibid., p. 104.
3. cf. Ibid., p. 99.
4. Ibid., p. 104.
5. cf. Ibid., p. 108.

is to be motivated by real love for the miner and the desire to present the gospel of Jesus Christ to the unconverted miner.[1]

From this study it would appear that the Presbyterian Mountaineer Mining Mission is attempting to present the personal as well as the social implications of the Gospel in this particular industrial community.

F. Defense Community Work

1. Background

From 1940 to 1944 the labor force of the United States increased from one and a half to twenty-two million.[2] Millions of these workers moved from country or city to coastal areas.[3] Today migration continues to be a problem although it now affects only one-fifth of the population.[4]

a. Problems of the Defense Community

The sudden influx of large numbers of workers into communities intensifies many of the sociological situations mentioned in chapter one. The cultural gap between rural and urban, and old and new families causes new social stratification.[5] The economic balance is upset. Educational, recreational, church, housing, sanitation, police and other facilities are completely inadequate.[6] Racial tensions, juvenile delinquency, broken homes, and lack of discipline often result.[7]

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1. cf. Ibid., p. 96.
2. cf. Hermann N. Morse: These Moving Times, p. 58.
3. cf. Kenneth Underwood: Christianity Where You Live, p. 69.
4. cf. N.C.C.C.: Defense Mobilization Problems, Manual No. 2, Ministering to People-on-the-Move, p. 6.
5. cf. H. Paul Douglass: The City Church in the War Emergency, p. 6.
6. cf. N.C.C.C.: Defense Mobilization Problems, op. cit., p. 1.
7. cf. Loc. cit.

To meet the situation communities have expanded, been overwhelmed, built permanent housing (Levittown, Long Island) or developed temporary trailer cities.[1]

Migration has brought problems to the churches. Many people move for adventure, change or higher pay.[2] Although about one-half of them have had some church connection, it is very easy for them to lose touch with the church.[3] However if the church contacts them soon after they arrive, some unchurched families have been more willing to experiment with church attendance in the new community than they were in their old environment.[4] Too often however the "old," church-owning members have no concern for "transients" because they fear "transients" will not support the church regularly.[5]

b. Types of Work Done During War

During the war years, denominational and local interchurch groups carried on similar activities in different parts of the country in pastoral and lay visitation and children's and youth work in Sunday school, vacation school, weekday religious education, day nurseries, and teen canteens.[6]

Unusual activities included employment of a church receptionist to give advice or information to workers; industrial chaplains[7]; and special workers among Negroes, Japanese, and single women living in

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1. cf. Ibid., pp. 2-3.
2. cf. Ibid., p. 4.
3. cf. Ibid., p. 6.
4. cf. Loc. cit.
5. cf. Douglass, op. cit., p. 6.
6. cf. Ibid., pp. 14-15.
7. cf. Ante, pp. 29-38.

boarding houses and dormitories.[1] At one shipyard Methodists played music over sound trucks at the shipyard gates during the change of shift. Some people were brought into the church through this service.[2]

2. Present Work in Savannah River, South Carolina

At present there are still about a hundred and fifty defense areas which the Government calls "critical" because of shortage of housing, hospitals, schools, recreational and welfare services.[3]

In the most critical area, Savannah River, South Carolina, forty thousand construction workers are expected to spend three to five years building the hydrogen bomb plant.[4]

Because one denomination working alone could not meet the needs of these men, the Committee on Ministry to Defense Communities of the National Council of Churches (N.C.C.C.) in cooperation with sixteen home mission boards is "working out a new kind of ministry designed to help local churches meet the special needs of the defense workers and their families."[5] This Committee is working with a local inter-denominational and interracial committee to carry out its plans.[6]

The problem in Savannah is very difficult because there are no nearby cities or large churches.[7] The first step toward solving the problem was to take a census. The census showed that the majority of

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1. cf. Ibid., p. 15.
2. cf. Underwood, op. cit., p. 63.
3. cf. Beata Meuller: /News Release/ N.C.C.C. News, p. 1.
4. cf. Loc. cit.
5. Loc. cit.
   cf. Ibid., p. 2.
6. cf. Ibid., p. 5.
7. cf. Ibid., p. 3. Aiken, S. C., the nearest town, twenty miles away, population in 1950 was 7,067; in 1952 it was 12,000; the nearest city, Augusta, Georgia, twenty-four miles away, had a population in 1950 of 71,507.

workers are Protestant and married. After the census the churches posted five hundred signs in trailer camps and barracks listing the denomination, location and hours of church services. However because there are neither nearby cities nor large churches, services have been held in the largest assembly area, the new drive-in theater.[1] Expansion and building of churches is planned for the future.

In response to the demand for church-sponsored recreation and kindergartens, the National Lutheran Council sent out the first "church on wheels" in the summer of 1952. It was staffed by an ordained minister and trained children's workers from Methodist and Lutheran denominations. In the future the N.C.C.C. Committee plans to send out ten such mobile units with facilities for"outdoor religious services, a lending library, first aid, recreational and craft activities."[2]

Although seventy-five per cent of the workers have brought their wives and families, many other "single" men still live in barracks, housing fifteen hundred men each. The only place for recreation is a small concession selling beer and chocolate bars. To meet some of the needs of the men, the Committee plans to place a chaplain in the barracks to offer religious services, counselling and educational programs and to sponsor sports and a lending library.[3]

By these various activities the church is attempting to meet the challenge and opportunity presented by the movement of such a large number of uprooted people into a new area.

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1. cf. Loc. cit.
2. Loc. cit.
3. cf. Loc. cit.

G. Summary

In this chapter it was found that the church has attempted various types of non-traditional programs to meet the needs of several different kinds of industrial communities.

It was discovered that the earliest and broadest program was developed by the Presbyterian church at Labor Temple, New York City. The daily schedule includes a wide variety of religious, civic, educational and recreational activities. This study seemed to indicate that the main emphasis of the program is interracial, intercultural and interfaith, with apparently little opportunity for explicit evangelical Christian teaching.

The next type of program considered was an Episcopal neighborhood church in a slum area of Jersey City. It was found that this church used the liturgical service, an active youth program, and neighborhood organization to reach the people.

It was discovered that some churches not having sufficient funds for a large program have developed one or two specific activities to meet a definite need in their community.

It was also found that the Presbyterian Church has developed work in a rural coal mining industrial area. In this survey special attention was given to the religious, recreational, social and community work of the chapel-community center and to the pastoral, evangelistic and community work of the mine chaplain.

This study suggested that in these activites the Presbyterian Church is attempting to develop a program which presents both the individual and social implications of the Gospel.

CHAPTER IV

SUMMARY AND CONCLUSION

In the study of the problems of the defense community area it was discovered that the challenge presented by thousands of uprooted workers in a new community was too great to be met by neighboring churches or even by one denomination. As a result it was found that sixteen denominations have been cooperating under the National Council of Churches to provide religious, recreational, and educational facilities for the community.

These studies have indicated that the church is awaking to some of the spceial needs of various types of industrial communities and is attempting to satisfy these needs by programs which appear to vary in the degree and type of Christian motivation and in the extent to which the personal or social gospel is emphasized.

CHAPTER IV

SUMMARY AND CONCLUSION

It has been the purpose of this thesis to survey some of the types of activities by which the church is attempting to meet the problems of the industrial worker as an individual and the needs of several kinds of industrial communities as a whole.

In order to understand some of this work it was necessary first to examine some socio-economic and psychological problems of modern urban industrial civilization which confront the church.

In the socio-economic realm some of the problems were found to be economic insecurity; mobility and migration; the breakdown of family life; antiquated, crowded housing; increasing juvenile delinquency; inadequate recreational facilities and the stormy development of labor unions.

In the psychological field problems were found to be caused by the monotonous repetition of uncreative tasks which results in boredom and frustration.

It was found that the workers' concern for material needs coupled with both the socio-economic and the psychological problems contributed to the rise of labor unions. Labor unions helped men achieve higher standards of living and greater job security. They afforded creative outlets for self-expression; and they established new bonds of fellowship. It was found that to some extent the labor unions rivalled the church in giving men a new purpose in life and a new sense of fellowship.

Following this survey a study was made of the history of the attitudes of the American church toward labor from pre-Civil War days to 1939. This included a study of the theological changes, labor difficulties, new church attitudes and organizations, and the attitude of labor to the church.

It was found that the church, bound by prevailing economic beliefs, long opposed labor organization which attempted, sometimes forcibly, to obtain higher wages, shorter hours, and better working conditions.

However, the study revealed the development during the nineteenth century of liberal theological thought which believed in the goodness and perfectibility of man. But it was not until the end of the century that this belief was expressed in social reform to the extent of being called the "social gospel."

It was found that labor violence after the eighteen-eighties awakened the church to its responsibility to reach labor for Christ. As a result of this awakening, new attitudes and church organizations were developed for study and/or direct action. Among the organizations which reflected this attitude were the Episcopal Church Association for the Advancement of the Interest of Labor, and the Christian Social Union; the Congregational Committee on Capital and Labor; and the Baptist Brotherhood of the Kingdom; the Federal Council of Churches; and Labor Temple, the first church organization that attempted to reach labor directly in its own language.

A study of the attitudes of labor toward the church revealed feelings ranging from indifference to antagonism.

While not opposing Jesus as the man and worker, many workers had

no use for the church because of the use of archaic language; inconvenient hours for worship; class distinctions or partisan opinions; messages not related to the everyday life of the workers; and lack of concern for social problems in the workers' environment. As a result many workers left the church.

In all these problems it was pointed out that one basic issue has been the relation of the "personal gospel" to the "social gospel." Although some groups went to the extreme in one direction or the other, more recent groups have attempted to combine both emphases.

Examples of actual industrial church programs were studied according to their work with the individual or the community as a whole.

Some programs attempting to meet needs of the industrial worker as an individual were found to be educational programs for both laymen and ministers, sponsored by denominational, interdenominational and non-denominational groups; denominational students and ministers-in-industry programs; and publications and conferences.

Schools for laymen were found to be organized by representatives of labor, management and the church. Courses included practical subjects such as parliamentary procedure and forums on such matters as labor-management relations, social security and the church's relation to labor.

The programs of some of these schools suggested that there was sometimes more emphasis on labor-management problems than on the application of Christian principles to such problems.

It was found that the courses for ministers aimed to give an understanding of problems of the industrial community and some methods by which to meet the worker on his own "level" and in his own language.

The brief study of industrial chaplaincies revealed problems of sponsorship, the relation of the chaplain and the worker to the community, and the scope and content of the chaplain's message. It was found that some chaplains give an evangelical Christian message while others are limited to psychological and personal counselling in which they encourage men to deepen whatever religious beliefs they already have.

The students and ministers-in-industry programs demonstrated the aim to acquaint students with the industrial worker in his daily work.

Church publications and conferences on industrial topics indicated the concern of the church to awaken the general public to the need for a sense of Christian vocation and the application of Christian principles in daily work.

From the study of the industrial worker attention was turned to examples of types of non-traditional activities to meet the problems of several kinds of industrial communities.

Labor Temple was considered in a class by itself because of its significance as the pioneer institution in church-labor work. Other community programs were studied in a denominational neighborhood church in a slum area; several denominational community chapels in a coal mining district; and the interdenominational work of the National Council of Churches in a defense community. The special activities of a few churches were also considered.

It was found that Labor Temple maintains a broad program of religious, civic, educational and recreational activities. It was discovered, however, that the main emphasis of the program is on interracial, intercultural, interfaith activities, with apparently little opportunity for explicit evangelical Christian teaching.

The study of an Episcopal neighborhood church revealed the use of liturgical services, active youth groups, and neighborhood organizations to reach the community.

Small churches with limited funds were found to be sponsoring such activities as a day nursery, a children's clinic or neighborhood discussion groups to meet specific needs in the community.

The study of a Presbyterian mission in the rural coal mining area of West Virginia indicated that programs of the chapel-community centers and of the mine chaplains combine both the personal and social gospel in evangelistic, recreational and community work.

The work of the National Council of Churches among the uprooted workers in an isolated defense community suggests that new methods of approaching the defense community are being developed through the use of "churches on wheels," lending libraries and chaplains for barracks.

In many of these programs, as in the Presbyterian mining mission, the key methods appear to be "adaptation" to the level of the community, "identification" with the life of the people wherever possible; and "incarnation" in the ability to think like the people.[1]

Thus this study has suggested that through programs which vary in the degree of distinctively Christian motivation and in the emphasis on the personal and social gospel, the church is accepting its responsibility for the long-neglected industrial worker as an individual and for the industrial community as a whole.

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1. Smith, op. cit., p. 108.

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APPENDIX

APPENDIX A

Sample Schedule of a Labor School

This is a sample program of the 1953 Industrial Relations Institute, sponsored by the Committee on Social Action of the Philadelphia Conference of the United Lutheran Church. The Institute was held Monday evenings, January 12th to February 12, from 8:00 to 10:00 P.MP at Lutheran Theological Seminary in Philadelphia, Pennsylvania.

FIRST HOUR - 8:00 P.M.

Course	Title	Instructor or Panel
1 - a	Parliamentary Procedure	Robert H. Haakenson, Ph.D.

Learn how to conduct a meeting and how to protect your rights and privileges at meetings of any kind. This course is designed to provide the basic knowledge needed by the person who may be called upon to conduct business meetings of any kind. Those in the business world, in labor unions, and church leaders will find it most helpful.

Course 1 - b Every Day Private and Business Problems

January 12, 1953	
Old Age and Survivors' Insurance under the Social Security Act	Mr. L. L. Krentzlin
January 19, 1953	
Problems in Workmen's Compensation	Joseph J. Murphy, Esq.
January 26, 1953	
Panel Discussion - Claims by Veterans and Dependents Re Life Claims, Death Claims, and Burial Claims - Veterans' Administration	Sydney W. Buckman, Esq. Mr. Andrew Frost Mr. William Thompson
February 2, 1953	
Estate Planning	Mr. Jacques E. Mauch
February 9, 1953	
Fundamental Income Tax Problems	Lewis Coren, Esq.
February 16, 1953	
General Legal Problems of Business	Wm. J. McKinley, Jr. Esq.

Course 1 - c	Christian Principles in Business and Politics	Rev. Albert W. Shumaker

Rev. Shumaker attempts to interpret our intricate economic, social, and political affairs in the light of the principles of the Christian religion.

SECOND HOUR - 9:00 P. M.

Course II The Church and Industrial Relations

	January 12, 1953	
The Industrial Chaplain		Gustave W. Weber, Th.D.
	January 19, 1953	
The Church in Business		Dr. H. Torrey Walker
	January 26, 1953	
The United Lutheran Church in Industrial Relations		Rev. Harold C. Letts
	February 2, 1953	
Labor's Present Aims in Labor-Management Relations		Mr. Ray E. Wright Mr. Alfred Hoffman
	February 16, 1953	
Labor-Management Relations and The Public Interest		Mr. Harry Block Mr. Randall H. Driver

APPENDIX B

Summer Program for Presbyterian Ministers-in-Industry

Calendar of Group Events

June	6	Opening session: Introduction of Institute program by Dean Scott, Discussion of possibility of equalizing pay. Guests: The Rev. Willard Mellin and the Rev. Francis Stewart
	7	Informal discussion of experiences on first day of job
	9	Further informal discussion of job experiences
	12	"Background of American Industrial Development," Dean Scott
	13	"American Industrial Revolution," Dean Scott
	15	Visit to Inter-racial service of North Side Churches, St. Peter's E.and R.
	19	Visit to Chamber of Commerce for discussion of City of Pittsburgh, Mr. Richard B. Irwin
	21	Auto tour of city
	22	"Summary of American Urban Growth," Dean Scott
	27	Visit to Civic Unity Council, Office of the Mayor, Mr. J.C. Fisher Motz
	28	"The Story of American Immigration," Dean Scott
	29	Visit to the Pittsburgh Urban League, Mr. Louis Mason
July	5	"An Analysis of Our American Industrial Society," Dean Scott
	6	Supper and discussion at Stoner-Mudge, Inc., Mr. F. R. Stoner, Jr., Pres.
	7	Guest speaker, Mr. William Morton, United Steel Workers of America, CIO
	11	"A Summary of American Labor Union History," Dean Scott
	12	Visit to United Steel Workers of America, CIO, Mr. Emory Bacon
	13	Discussion of problems and ideas arising out of experience thus far
	18	"The Church in the Urban Community," Dr. Albert T. Rasmussen
	19	"The Church in the Urban Community," Dr. Albert T. Rasmussen
	20	"The Church in the Urban Community," Dr. Albert T. Rasmussen
	25	Visit to Carnegie-Illinois Steel Corp., "Human Relations in Industry," Mr. E. E. Moore, Vice-President, and Mr. C. Donald Feight
	26	Discussion and outline of program for remainder of summer
	27	"Religion in Our Industrial Society," Dean Scott
Aug.	1	Discussion of "TheNeeds of Urban Workers"
	2	"Public Aid in Pennsylvania," Mr. C. A. Leming of Carnegie-Illinois Steel Corp. and Mr. George Mills, Allegheny County Board of Public Assistance, at Carnegie-Illinois Building

Aug.	3	Guest speaker, Mr. Perry Hall, "Family and Children's Services in the City"
	8	Discussion of "A Christian Philosophy of Industrial Relations"
	9	Guest speaker, Mr. O. E. Guilbert, Jr., V. P. Guilbert Steel Co., "Practical Economics of An Industrial Corporation
	10	Guest speaker, Sen. Elmer Holland, "The White-Collar Workers" and "Practical Politics in the Community"
	15	Guest speaker, the Rev. Pierre Johnston, "The Pastor in the Urban-Industrial Community"
	16	Discussion of the Church's role in ministering in the urban-industrial community
	17	Visit to Father Rice, Association of Catholic Trade Unionists and St. Joseph's House of Hospitality
	22	Visit to National Labor Relations Board, Mr. Erwin Lerten, Senior Attorney, "The N.L.R.B. and Labor Law"
	23	Discussion of results of each student's attempt to relate a list of Christian principles to his particular job
	24	Guest speaker, Mr. William Tappe, "Unions and Industry as Seen By the A.F. of L."
	29	Discussion of each man's experiences in Pittsburgh churches
	30	"What Protestants Are Doing," Dean Scott
	31	Guest speaker, Mr. Allan McNeill, Regional Director, U.E.

APPENDIX C

Suggested Adaptation of Church Programs to Needs of the Defense Community[1]

1. Temporary expansion of church staff - assistant pastor, secretary, parish worker, director of religious education, etc.
2. Additional worship services....Let us realize too that there are no "holy hours." In one neighborhood 12:15 P.M. was discovered as a practical second service hour; in other neighborhoods 8:00 A.M. or 9:00 A.M. have proved successful. Afternoon vespers, or evening services at the usual hours may well be revived.
3. Double Sunday School period. If facilities do not allow for double service, or double Sunday School, perhaps a residence near the church can be rented or purchased for church school use.
4. House-to-house canvass in the neighborhood of the church at least annually.
5. Hospitality committee in the church to welcome strangers and to strengthen contacts with new people who attend church.
6. After-school Bible story hour for children. This became a most excellent special service to children in many defense communities in the last war. Its religious education possibilities are apparent. A lending library of children's religious books may be used in connection with the story hour.
7. Christian day school, or nursery school, as a part of the church program to relieve the general public school congestion and/or to care for nursery age children.
8. Fellowship and recreation programs sponsored by the church, but including the visitor and the stranger, held on weekday evenings, or Saturday or Sunday afternoons.
9. Facilities of the church offered to the proper agencies for use as a reading center, a health center, or as a space for auxiliary public school rooms, if the public school is congested.
10. Add Newcomers' Club, Mother's Club, nursery for the care of children during the worship hour, as auxiliary fellowship and service units of church program.
11. Regular hours for pastoral counselling in the church office.
12. Increased advertising of the church services in the local papers and in public places where new people visit. (Hotels, railroad and bus stations, employment offices, etc.)
13. Tract rack for religious literature in places where new people might find it.
14. Extended vacation Bible school program for the children during the summer.
15. Noon day or other special worship service in the factory area.
16. Church contact and referral desk in employment office.

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1. N.C.C.C.: Defense Mobilization Problems, Manual No. 2, Ministering to People on the Move, pp.9-10

17. Interpretive church literature available for distribution to each new employee.
18. A "guest membership," "associate membership" or "fellowship roll" to provide some kind of immediate or temporary tie with the new people from the beginning.

Where many churches are involved, a number of the above suggestions might better be done cooperatively. The extent and methods of cooperation depend very much on the established cooperative church structure in the city.