RELIGION IN INDUSTRY

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CHAPTER I

INTRODUCTION

You can buy a man's time, you can buy a man's physical presence at a given place; you can even buy a measured number of skilled muscular motions per hour or day. But you cannot buy enthusiasm; you cannot buy initiative; you cannot buy loyalty. You have to earn these things (1, p. 92).

Forward looking industrialists have actively sought for ways to build a worker's enthusiasm and loyalty and to establish his peace of mind with an active human relations program. For this reason they have gone beyond the strict boundary of merely providing a working situation with the necessary tools, as they realize that production is dependent on more than muscular and mental skills. They now provide medical assistance to insure good health, legal assistance to prevent liability entanglements, psychological assistance to build a satisfied personality, and financial assistance to keep his mind free from worries over money matters.

The worker's spiritual life was once considered to be beyond the scope of human relations and too controversial for industry to consider. As a result the worker's spiritual development was neglected by industry and was considered to belong exclusively to his Sunday activities.
Only within the past fifteen years have some industrialists, church leaders, and laymen begun to consider the aspects of implementing religion into the industrial field. As one businessman quoted, "If religion is good for people on Sunday, why shouldn't it be good for them on the other six days of the week" (4, p. 18)?

Statement of Problem

Little effort has been made thus far to determine the general developments which have taken place in expanding man's religious activities to include his working environment. This study approaches the problem from the standpoint of official church action as well as from the standpoint of the employer and employee. Emphasis is placed on the religion-in-industry movement within the Dallas, Texas area.

Purpose of Study

The purpose of this study is to outline to interested employers and employees the developments that have taken place in the establishment of religious programs within industry. This study should stimulate thinking as to whether or not such a program will develop better inter-personal relationships in working situations.

Delimitations

It is not the purpose of this paper to present statistical comparisons between industries which have or do not
have religious activities. Personal interviews were limited primarily to concerns in the Dallas, Houston, and Longview, Texas, areas. Information on companies outside of Texas was limited to those concerns which have gained recognition of their religious programs through periodical publications.

Definition of Terms

Following is a list of terms used in this study which require a clear definition in order to understand their meaning.

Company minister or pastor.—An ordained minister of any denomination who has the primary duty of serving a specific church and community. In addition to this primary duty, he administers spiritual services to one or more companies in his community, when so requested by the management of those companies.

Industrial chaplain.—An ordained minister of any denomination whose only duty is to administer to the spiritual needs of one company. This minister is hired by the company that he serves and receives his total salary from that company.

Church industrial chaplain.—An ordained minister whose only duty is to administer spiritual leadership and counsel to all industries in a particular area. This minister is appointed and paid by a church denomination or a combination of churches within the area served.
Sources of Data

The data used in this study were gathered from periodicals and publications from the libraries at North Texas State College, Texas State College for Women, and the University of Houston. Personal letters and literature were received from the Chambers of Commerce at Houston and San Antonio, Texas; the Junior Chamber of Commerce National Headquarters at Tulsa, Oklahoma; the National Association of Manufacturers at New York; the National Council of Churches of Christ at New York, and Guideposts magazine at Carmel, New York.

Personal calls were made on twelve companies in Dallas, Texas, that conducted religious programs of some type, as well as the R. G. LeTourneau Corporation, Longview, Texas; Lone Star Steel Company, Lone Star, Texas; Shell Oil Company, Houston, Texas; and Champion Paper and Fibre Company, Pasadena, Texas. Mailings were received from Dallas, Fort Worth, Houston, and San Antonio, Texas.

Related Studies

Walter J. Schiebel, Principal of Crozier Technical High School, in Dallas, wrote his doctoral dissertation on the subject, "Evaluation Criteria for Human Relations in Technical High Schools." In this dissertation Schiebel mentions the phenomenon of the industrial chaplain as a forward step in establishing sound human relations in industry.
He concludes that

Although there is no statistical appraisal available on the growth of the industrial chaplain program, there is evidence that the workers' morale improves as well as the entire emotional atmosphere of the company, when an industrial chaplain is employed (3, p. 178).

In his master's thesis on "The Religious Aspect of Labor,"

John R. McKay concludes:

From the study of the living religions and the religious aspect of labor it might be concluded that religion and work are inseparable. Religion, as well as work, tends to give an individual a feeling of self respect and a sense of responsibility. Both religion and work add much to the contentment of the individual. . . Work gives the individual a broader sense of understanding, a sense of living closer to nature or to his God (2, p. 71).

Treatment of the Data

Chapter I has introduced the problem and outlines the purpose of the study, the delimitations, the sources of data, and related subjects.

Chapter II has shown the forces behind the movement towards religion in industry and describes the types of religious programs being held.

Chapter III discussed the attitude and support that the early and modern church has shown towards this movement.

Chapter IV is a more detailed study of the movement in Texas with major emphasis on companies in the Dallas area.

Chapter V is presented as a summary and conclusions of this study.
CHAPTER I BIBLIOGRAPHY


CHAPTER II

THE DEVELOPMENT OF RELIGION IN INDUSTRY

IN THE UNITED STATES

Development of a Need for Religion in Work Situations

While only in recent years has the religion-in-industry movement come into national prominence, the factors causing this have developed over a long period of time. This evolution in thinking has affected man's concept of God, his social relations with other men, and his daily work. The industrial revolution and the growth of the capitalistic system have developed a wide gulf between the basic values of our economic society and the spiritual values as taught in religion.

Back in the eighteenth century, John Wesley once expressed what seemed to him a curious dilemma. He said that religion makes a man frugal, and frugality begets wealth; wealth makes a man indifferent to religion, so it seems that religion destroys itself. While it may not be as simple as John Wesley's formula indicates, it is certainly true that the compulsion of success in business has a tendency to make a man neglectful of his Christian faith. He finds he must somehow try to reconcile what one observer has described as the impersonal imperative of profit and efficiency, with the
personal imperative of Christian ethics. This quest is a seeking for some sort of moral equilibrium, and it arises anew for each generation and each individual (3, p. 83).

Society extracts certain standards of performance from the human race. People are headed for social ostracism from respectable society if they go in for drunkenness or dishonesty. But, that same society leaves unquestioned the ruthless and competitive standards that tend to rule commercial life. It allows a man to enrich himself at the expense of his neighbors (13, p. xii).

Modern Christians who see this growing separation between Sunday religion and the weekday work life are determined to make adjustments. The only two alternatives are to give up a concept of religion that embraces the whole of life, or to find some way to transform social standards into Christian standards. The first alternative subordinates religion to a small portion of life exercised during a few hours each Sunday. If religion is accepted as being serious, man finds himself in conflict with two opposing principles to govern his action. The result means leading a double life with a separate set of standards for each side.

The socially acceptable customs of modern industry that conflict with Christian principles would comprise a formidable list including such items as a slow-down agreement among workers to guard against a management speed-up policy, workers trying to extract every benefit possible from management,
management's disregard of labor when a profit factor is available, ruthlessness justified by competition, mistrust between both management and labor or among each other—and the list could grow on and on. A study of many business and industrial practices would indicate that the basic purpose or objective of our industrial enterprise is too narrow—too materialistic. O. A. Ohmann in an address to the Philosophical Club, at Cleveland, Ohio, states:

I am convinced that the central problem is not the division of spoils as organized labor would have us believe. Raising the price of prostitution does not make it the equivalent of love. Is our industrial discontent not in the fact that there is an expression of a hunger for a work life that has meaning in terms of higher and more enduring spiritual values? How can we preserve the wholeness of the personality, if we worship God on Sunday and mammon from Monday to Friday? . . . Man is searching for anchors outside of himself—looking for new "Skyhooks" for an abiding faith; something to believe in that will give meaning to his existence and to his job. . . . For the individual the job is the center of his life, and its values must be in harmony with the rest of his life, if he is to have a whole and healthy personality (15, pp. 34, 36).

The Need Crystallized into Action

The religion-in-industry movement did not originate from any single event in history, nor did it spread through one industry to another. It was nurtured in the hearts of a few men and crystallized into action for the satisfaction of its originators. It was organized for their own benefit and no active effort was made to include outsiders, although
everyone was invited to participate. For this reason, there was no directing or driving force to spread the movement, and its growth was spontaneous wherever and whenever a need was felt.

Some brief case histories of industries throughout the United States are presented to show the early developments that brought religious principles into working situations. These cases represent only a small portion of the total number of companies that have developed such programs. They were selected to show the various approaches to the problem.

**Louisville and Nashville Railroad**

One of the first of such movements came around the turn of the century, when the shop employees of the Louisville and Nashville Railroad, at Louisville, Kentucky, gathered for a simple prayer meeting during their noon lunch hour. This program, which was inspired and conducted by these shop employees, has continued for over fifty years. Today approximately 600 of the 3,000 employees gather in a central location during their lunch hour for this purpose. During the year almost every denominational minister has talked to them, bringing the message of the day. A portable organ, played by William Fries for the past twenty-four years, supplies the music. His favorite hymn is the appropriate song, "Take Time to be Holy" (8,p. 65).
Gold's Department Store

Gold's Department Store, at Lincoln, Nebraska, observes a one-minute period of silent prayer by its employees each day, before the doors are open for business. This practice originated by Mr. Gold in 1917, has continued for fifty years (19, p. 2).

R. G. LeTourneau, Inc.

One of the pioneers in the religion-in-industry movement is R. G. LeTourneau. In 1931 LeTourneau was a contractor constructing a highway from Boulder City, Nevada, to Hoover Dam. The construction camps were located too far from any towns for normal social and spiritual contacts for the employees, and LeTourneau invited the Reverend Marion Reynolds, an originator of "shop prayer meetings" on the West Coast, to set up a program of non-denominational Christian services in the LeTourneau construction camp. This filled a void caused by spiritual hunger, and was the beginning of shop prayer meetings for the LeTourneau organization. As his organization expanded, so did his prayer meetings; and in 1941 he employed a full-time industrial chaplain. This industrial chaplain program will be explained further later in this study (9, p. 3).

Solar Aircraft Corporation

In 1952 Edmund T. Price, President of Solar Aircraft Corporation of San Diego, California, stated to the workers
of this plant:

For nearly ten years I have had the idea that I would like to see an interdenominational chapel, representing all of the great religious faiths here on company property. With much diffidence and hesitation, I give you one of my cherished ideas to do with it as you wish. If you want it you will have to build it with your own hands and hearts. If fifty of our men will write me a memorandum telling me that a place of worship on this industrial property would be helpful to them, it will give me courage to go ahead. In that event Solar will donate the space, the services of the architect and the building materials. The sponsoring men and women will build the chapel on their own time (1, pp. 9, 21).

Well over one hundred employees answered his request; they wanted to be an integral part of the chapel project. One employee summed up perfectly the feelings of the others when he wrote "there are many times in our busy lives, when a few moments alone with God would help solve our problems and soothe our troubled hearts." Price insisted that "it will not be a company chapel, but your chapel. It will belong to the men and women who build it with their own hands." On December 23, 1953, the cornerstone of the chapel was laid.

U. S. Steel Corporation

Dave Griffith was an average American father, working as an instrument repairman, at the Homestead Works of the U. S. Steel Corporation, in 1952. While browsing through the Sunday paper, he was attracted to a picture of a man kneeling by a lathe and praying. The accompanying story told how a weekly
program of prayer and meditation had changed the entire outlook of the people in the Stupakoff Ceramic and Manufacturing Company. Dave felt that this could be the answer to a feeling of inadequacy that he had often felt in his work. He discussed this with his own minister, who told him to find out what his fellow workers thought of the idea.

This was a difficult task for Dave because of his shyness and stuttering, especially when talking about something as personal as prayer. The response ranged all of the way from "it's a good idea," down to absolute refusal to listen. Dave continued to discuss the idea and even found the courage and ability to present at a union meeting the need for a plant-wide program of prayer. The union voted to permit Dave and a few friends to go ahead with the experiment. This was also cleared with management. Soon Dave and his friends quietly began a weekly program of prayer and meditation.

The program was in no way compulsory for anyone, and it was conducted only by those who volunteered their services. It did produce a far-reaching effect on the lives and spiritual happiness of all who tried to put their worship of God on a daily basis (7, pp. 5-8).

**Shell Oil Company**

Each day when the noon whistle blows at Shell Oil Company's Houston Refinery shops, men in coveralls and
khakis lay down their tools, pick up their lunch boxes, and go to church.

An informal organized group of working men seek God together each day through services that they all help plan and conduct.

A short talk, scripture reading, a couple of hymns, and a prayer usually comprise the program. This is strictly an employee project with no outside speakers and no direct sponsorship by any group or denomination. The services are informal and the privilege of speaking is offered to anyone who attends and wants to bring a suitable message of worship.

The present group, colored and white, men and women, meet from 12:05 to 12:25 and eat their lunches, while a speaker brings the message. The usual number attending is fifteen to twenty-five, and peak attendance has been as many as one hundred. The group makes no attempt to convert anyone to a particular faith, and those who wish to join a church are encouraged to join the church of their choice, in their own community where they will be more valuable in the wider program of their chosen denomination (12, pp.1-2).

Industrial Chaplains

A 1952 survey by the National Association of Manufacturers showed that at least forty companies had employed an industrial chaplain as a full-time staff member. A
conservative estimate would indicate that this number would now stand at seventy and is steadily increasing (19, p. 2).

In general, the industrial chaplain seeks to serve people of all faiths—and even those professing no religious faith at all—who seek spiritual advice and counsel. In this connection the term spiritual is interpreted broadly to include mental attitudes and satisfactions of people, and hence may involve the giving of advice upon many personal problems, both to the individual and to his family (11, p. 2).

The attitude of both management and labor is a determining factor in the successful establishment of an industrial chaplain program. To be successful, this program must be organized and conducted as a spiritual service to management and labor alike. Once the program shows signs of working for the interest of one group, to the exclusion of another, its effectiveness is lost. As one executive of the Essex Rubber Company stated: "It is better not to have any religious activity in the plant than to have one contrary to actual practice. In short, hypocrisy becomes obvious sooner or later, and any good that is attempted is lost" (16, p. 4).

Untactful statements can do much to nullify the work of an industrial chaplain program. Because of statements such as, "this is good for business," workers and union may look askance at any religious program. Some workers have said, "If the boss wants to hire some religion, let him buy some for himself first—he needs it as much as we do."
Clair M. Cook who made a study of industrial chaplains, states that some chaplain's reports indicate they are a buffer between management and workers, and a study of case histories bears out this contention. Chaplain's condolence cards, "extend the interest and sympathy of the company to the bereaved family," or "season's greetings from XYZ mills." This is the first danger of the company-paid chaplain—that he becomes a company-paid errand boy, fostering company policy. The church should not condone such prostitution of its ministry (4, p. 993).

Only in a few cases has the industrial chaplain fallen from a primary and noble purpose. To avoid this danger, most companies with paid chaplains make sure that these chaplains take no part in formal management—worker problems. Their duties are defined to assist persons in trouble, and they are not representatives of the company (10, p. 66).

The experience of the Reynolds Tobacco Company of Winston-Salem, North Carolina, gives an interesting approach to the establishment of an industrial chaplain program. In 1949, John C. Whitaker, then president of this company, invited the Reverend Clifford H. Peace to be pastor-counselor. Whitaker ran the following notice on the company bulletin boards for his 12,000 employees:

All people at some time become discouraged or confused. Perhaps they are worried about sick members of their family. Maybe there is a misunderstanding between them and their
families or friends. When people have these problems, they often need someone to talk to, a person they can trust and whose advice can be respected. That is what Mr. Peace will be here for—to listen and to help if he can (2, p. 23).

Chaplain Peace did not wait for problems to be brought to him, but spent six hours a day during his first eight months in the maze of factories, offices, shops, and warehouses going from machine to desk, just meeting people. When he had a personal relationship built up, the problems began coming in to him.

The success of the personal confidence that the workers have in their chaplain is demonstrated by a breakdown of the nature of the problems brought to him (16, p. 10).

**TABLE I**

**CLASSIFICATION OF PROBLEMS DISCUSSED BETWEEN WORKERS AND CHAPLAIN BY PER CENT**

<table>
<thead>
<tr>
<th>Problem</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital</td>
<td>24.0</td>
</tr>
<tr>
<td>Personality</td>
<td>20.0</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>17.4</td>
</tr>
<tr>
<td>Family</td>
<td>14.4</td>
</tr>
<tr>
<td>Alcoholism</td>
<td>10.0</td>
</tr>
<tr>
<td>Grief</td>
<td>7.0</td>
</tr>
<tr>
<td>Job Related</td>
<td>4.0</td>
</tr>
<tr>
<td>Premarital</td>
<td>2.0</td>
</tr>
<tr>
<td>Illness</td>
<td>.8</td>
</tr>
<tr>
<td>Psychotic</td>
<td>.4</td>
</tr>
</tbody>
</table>

Another indication of the growing confidence in chaplain-worker relations is the steady increase of consultation involving alcoholism. It was interesting to note that in the
beginning about 5 per cent of all cases involved job grievances. This rate has fallen too low to be classified, as the employees learned that the chaplain cannot be used as a means of cutting around regular administrative channels for job grievances.

The company constructed a tiny chapel or prayer-room adjacent to his office, with an entrance from the outside reception room, and from the chaplain's office. Because of the size of this factory, a single combined religious service was not practical; however, the workers soon spontaneously organized prayer and song groups. At present, there are at least twenty such groups meeting on their own time, before work or during their lunch hour.

During the first two years of Chaplain Peace's work, tensions between white and colored employees diminished to the vanishing point; labor turnover dropped from 7.61 per cent to 5.22 per cent; accident rates declined 40 per cent; and absenteeism was much lower. These improvements cannot be attributed completely to the Industrial Chaplain Program, but there is little doubt that the program did play a major role in contributing to these improvements (20, p. 81).

Chaplain Peace feels that his work corroborates the conclusions of Carl G. Jung, the wise old Swiss psychologist, whose experiments and insight helped shape modern psychology. "Among all my patients in the second half of life, that is to say over thirty five," Jung declared, "there has not been one whose problem in the last resort was not that of finding a
religious outlook on life, and none of them has been really healed who did not regain his religious outlook." Chaplain Peace warns that to utilize religion as a shrewd industrial relations technique, is to assure in advance the failure of the project so conceived. Sincerity is the essence of effective religious effort (2, p. 24).

Barney Walker, Industrial Chaplain at the R. G. LeTourneau plant of Longview, Texas, has duties that are indicative of the general duties of most industrial chaplains (18). From 8:00 to 10:00 each morning, he remains in his office for scheduled and non-scheduled counseling periods. Between two and four hours each day are spent walking around the plant, visiting as many employees as possible. If the nature of the interview is such that it cannot be handled at the work station, a scheduled counseling period is arranged. Every other week, Chaplain Walker conducts a one-hour religious program, which is voluntarily attended by 90 - 95 per cent of the 700 employees. A chaplain's committee, made up of employees and similar in duties to a board of deacons, assists him in these programs.

Chaplain Walker makes sick visitations, visiting family members as well as employees. He will average ninety hospital visits and twenty-five home visits a month.

From time to time, he is called upon to be a guest minister at a local church, officiate at weddings or funerals, and he is also in demand as a guest speaker for civic organizations.
According to Chaplain Walker, a successful industrial chaplain requires certain qualifications. He must be a "man's man," able to talk shop with the worker, and be able to share their daily experiences. He must have an open mind and be genuinely sympathetic toward their problems. With a common background of experience between the chaplain and the worker, he is able to capture their respect, admiration, and friendship.

The duties of other industrial chaplains are quite similar in many respects. For example, the former chaplain of Lone Star Steel Company, James W. Workman, reports during a typical year he made 217 visits to sick employees, attended 46 funerals, conducted 25 plant devotional programs, had 8,000 personal contacts with employees, and traveled 33,000 miles (7, p. 993).

Company Ministers

Many companies have recognized the need for an industrial chaplain, but do not have the resources necessary to create such a position. In these cases they have made an appeal to a local minister or pastor, to devote some time during the week to visit with their employees and bring a spiritual message. For this service the local minister or his church receives a contribution from the company. In this manner the Reverend Milton Petzgold, of Plymouth, Indiana, serves a local plumbing fixture manufacturer; the Reverend Donald L. Matthews,
of Kalamazoo, Michigan, serves the Fuller Manufacturing Company; and the Reverend John F. Herion, of Willard, Ohio, has completed six years of service to the Pioneer Rubber Company (4, p. 992).

Bringing a denominational minister into a company for this purpose poses a delicate problem. Only a tactful and understanding minister can establish the fact that his services are non-denominational in nature. If possible, the selection of the company minister should be arranged through a local civic or church organization, so that management is not charged with the selection of a specific denomination. This method will also receive the endorsement of most churches in the community. The employees themselves may be polled for their choice among local ministers available.

In spite of the hazards involved in this type of religious service, it does afford a moderate-sized company with an inexpensive opportunity to test employee reaction to a full-time industrial chaplain.

Church Industrial Chaplains

In an attempt to minimize the danger of an industrial chaplain becoming a management tool, and to be able to work on a broader scale, some church denominations are sponsoring their own industrial chaplains.

The Synod of New Jersey, of the Presbyterian Church, U. S. A., employs the Reverend Anthony A. Monteiro, on a
full-time basis with four part-time assistants as industrial chaplains to eleven plants in the Newark-Elizabeth area. These chaplains not only conduct noon-day services at the plants, but also visit the plants between meetings for informal conferences with the management and workers.

The Methodist Church in the Boston area established the position of Area Chaplain of Industrial Relations in 1951 (5, p. 1040). The Reverend Emerson W. Smith was appointed to fill this position, reporting directly to a sixteen-man board, one half of which are ministers and one half laymen. His primary duties are concerned with management-labor disputes. He gathers complete information, talking freely with both sides, state officials, and church leaders. When the time is ripe for constructive proposals from neutral outsiders, he offers suggestions. He formulates his proposals with various church denominations, for their approval, before he formally makes his proposal.

In the summer of 1952, Boston suffered under a prolonged bus driver strike. Chaplain Smith met with both management and labor, and when the time was right he made his proposals that led to a settlement.

The purpose of the Boston area chaplaincy is not to evangelize, but merely to ascertain that Christian principles are applied on both sides of the bargaining table. He is neither pro-management, nor pro-labor, but comes forward as an expert in Christianity, giving to both sides the church's viewpoint.
Tulsa Junior Chamber of Commerce Plans

The Tulsa, Oklahoma, branch of the Junior Chamber of Commerce, has formed a Religious Activities Committee, to sponsor a religion-in-industry movement. This organization feels that such a movement can be more effective if it is started by a civic organization, rather than by industrial management or a particular church denomination. If company management were to promote the program, it might be considered a public relations device, and therefore resented. If a single church were to promote the program, it might be slighted by employees of another denomination. Based on this assumption, the committee devised a plan of action to be taken by a civic organization (17, p. 1).

The plan is made up of three phases. The first phase is making a survey of local business and industry, to learn which companies have or are interested in having religious activities.

The second phase is education to stimulate more interest. Those reacting favorably to phase one, and local ministers willing to support the plan, are brought together for a luncheon. This time is used as a get-acquainted period with a guest speaker, who can tell the group more about religion in business, how it works in other communities, and how it can work in their community.
The third phase is the establishment of a "Council of Laymen for Religion in Business" to exchange ideas. This is the organization that will take active steps to promote the program in individual companies.

The plan as outlined by the Tulsa Junior Chamber of Commerce is complete with such details as sample questionnaires, publicity letters, and the naming of sub-committees.

Reaction of Businessmen to Religion in Industry

There is no doubt that many businessmen have approached and will continue to approach this movement with skepticism. There are, however, signs of businessmen's growing interest.

In Pittsburgh, Admiral Ben Moreell, Chairman of the Board for Jones and McLaughlin, assembled a group of Pittsburgh industrialists to "put Christianity to work" (14, p. 141). Included in the group were the president and two vice-presidents of Jones and McLaughlin, as well as executives from Alcoa, Blow-Knox, and the big Horn Department Store. This group felt that "we attempt to work too many of our human relation problems without asking for divine guidance."

There has been a proliferation around the country of similar groups of businessmen that gather together to talk about religion and its application to human problems.

The Reverend Billy Graham commented on this trend by saying, "I have been impressed with the preponderance of
businessmen in our meetings, and their enthusiasm for a vital working, practical faith in God."

When the industrial chaplain was originally proposed for the Reynolds Tobacco Company, there were several objections raised by management personnel (20, p. 61). Some said, "We are in business to make cigarettes, smoking tobacco, and chewing tobacco—not to save souls." Later, Chairman of the Board James A. Gray said, "I would not only recommend religious counseling for other companies, I would crusade for it." H. S. Kirk, Superintendent of Manufacturing, had original misgivings about the plan, but now considers it one of the wisest things his company has done. He stated, "The general good feeling in the plant is the best I've ever known." Charles B. Wade, Jr., personnel manager said, "I don't know of anything that has helped our people more."

Earl Scott, whose Scott Aviation Company at Lancaster, New York, has held services since 1940 stated:

The morale of our office has been lifted to such a degree that the Grievance Committee rarely comes to my office now with a grievance. . . . If they have no other effect, these meetings place management and employees in an atmosphere of kindliness, that can spring only from a mutual humility toward our Maker (16, p. 6).

Another businessman who testifies to the value of industrial prayer services is Rollin M. Severance, President of the Severance Tool Industries, Saginaw, Michigan, where a fifteen-minute devotional service is held each morning.
He states:

These services have brought a spirit of brotherhood to the plant, because there are no classes under God's laws and prayer brings all men together. People like to work here because of the kinship and peaceful conditions created by prayer. Even during the worst of the manpower shortages, we always had men and women waiting for jobs (16, p. 9).

Similar statements have been made in almost every case where an active program of religion in industry is in progress.
CHAPTER II BIBLIOGRAPHY


CHAPTER III

ATTITUDE OF CHURCHES TOWARDS
RELIGION IN INDUSTRY

During the medieval period there was no separation between religion and industry. Religion was an essential part of the daily work of people. With the advent of the industrial revolution a separation of these two came about; and as industry began to change its nature, the rift became greater. Religion did not keep pace with a changing social order. The trend to reconcile religion and working conditions has gained attention, not only in the United States, but also in Europe and the British Isles. The problem in England is more acute than in the United States, probably because of the separation of classes, and the feeling that religion is an exclusive right of the upper and middle classes.

This situation is discussed in an English periodical which classifies the movement in America as "golf club evangelism" and indicates that it is only a temporary fad based on an appeal to emotions (7, p. 80). This article reports that in France the movement goes to the opposite extreme, with priests working in factories actually doing manual labor. In England the medium is sought between these extremes, but first
some important decisions must be made. These decisions include problems as to whether the industrial chaplain is entitled to administer the sacraments of baptism and communion. It is also pointed out that because of the low wages paid to the clergy and the need for maintenance and repairs to the churches in England, it is possible this may influence the attitude of the industrial chaplains in labor disputes. The Canons of 1603 forbid the clergy to engage in manual work, and this will have to be legalized by the Church of England before any concrete action is taken (6, p. 258). When these problems are resolved, the Church of England is expected to concentrate on the newly discovered missionary fields in industry.

Late Nineteenth and Early Twentieth Century Developments

The industrial strife in the latter part of the nineteenth century hit a low in social injustice in the year 1877 (1, p. 136). The destructive labor battles with halted trains and troops fighting with angry mobs, shocked the Christian churches into action.

The Catholic Church, under the leadership of Pope Leo XIII, issued his Papal Encyclical, "Rerum Novarum" on the conditions of the working class (2, p. 255). This Encyclical issued in 1891 established principles of wage reforms that were many years ahead of the social reformers of that day. It included such items as the right to a decent living, and
defined a family living wage. The structure of free enterprise, net profits, and rates of interests were discussed in the light of social justice.

In 1908 thirty denominations of Protestant Churches came together in Philadelphia, to establish the Federal Council of Churches (1, p. 149). From its outset, the Federal Council displayed a strong sense of social responsibility, fighting against the seven-day work week, child labor, and unhealthy working conditions for women. They advocated old age insurance, the right of employees to organize, and a living minimum wage. In order to perpetuate their efforts, they formed a Social Service Commission, later called their Industrial Relations Division.

In 1909 this organization established Labor Sunday on the suggestion of the American Federation of Labor. Investigation and reporting on strikes became a major objective during the following thirty years. Following the great steel strike of 1919, the Federal Council of Churches joined with Roman Catholic and Jewish bodies in a statement of strong condemnation against the twelve-hour day in the steel industry. Their famous report on conditions in the steel industry undoubtedly helped persuade U. S. Steel's pious, Bible quoting Elbert H. Gray, to renounce the twelve-hour day (5, p. 3).

During the twenties and thirties, further steps were taken to combine the activities and aims of the Federal Council and labor organizations. Recognizing the mutual benefits
obtainable through cooperation, labor organizations urged church leaders to participate in labor meetings; and invitations were extended by the churches for labor speakers at church gatherings. The Federal Council arranged to have national labor leaders attend the annual conventions, speaking in churches of the host city (5, p. 4).

Modern Developments

In 1946 for the first time, officially appointed delegates from the Protestant Churches gathered at Pittsburgh for the single purpose of considering the responsibility of the church to economic life. Among its 364 delegates, two thirds were laymen and women, with a majority of them being active in labor, management, or agriculture. Three years later another conference of the same type was held in Detroit, starting where the Pittsburgh conference left off (5, p. 5).

The impact of these two conferences upon the churches has been considerable. The individual churches were quick, in many instances, to adapt the essence of these conferences to their local circumstances and needs. "Little Pittsburghs" and later "Little Detroits" were held across the country, attended mostly by local management and labor leaders, together with lay people and clergymen from other walks of life.

The results of these two national conferences and succeeding local conferences could not be evaluated in a statistical manner. Neither could certain improvements in
labor-management relations be attributed directly to these conferences. What is important is that two opposing economic viewpoints were able to meet on the common ground of Christianity, and from that point work toward a solution of their problems.

The Federal Council of Churches merged in 1951 with twelve additional interdenominational bodies to form the National Council of the Churches of Christ in the U.S.A. (5, p. 6).

In 1952 this new organization convened in collaboration with the Canadian Council of Churches in Buffalo, New York. This North America Lay Conference met for the purpose of discussing "The Christian and his Daily Work." Like the earlier conferences, this also stimulated church-wide response, which has continued to grow for four years.

The basic theme of this conference and the succeeding movement was to define the responsibility of the individual Christian worker, whether businessman, employee, farmer, professional, or public servant, toward the ethical decisions which are inherent in his daily work. This theme is a rediscovery of the strong Christian affirmation that all useful work has an essential dignity before God; and that the Christian has a responsibility before God for what he does in his Monday-through-Saturday work, by which he earns his livelihood.
Local conferences followed the pattern of the national conference, discussing such additional subjects as "Christian Vocation in One's Occupation," which were designed to maintain the momentum of the Buffalo meeting. In 1956 one-and two-day conferences were held in five urban centers of Texas. These included Austin, Dallas, Fort Worth, Houston, and San Antonio (5, p. 6).

As a result of these conferences, Emerson Smith, a Methodist minister, was appointed to his position as a church industrial chaplain for the New England area. In Detroit a group of ministers have been meeting several times a year with local labor leaders, while another group meets with leading industrialists. Both groups discuss labor-management-Christianity relations.

The essence of the resolutions passed at the annual conferences of the National Council of Churches of Christ, was to instill in the hearts of its people the need to use Christian ethics in the conduct of their work. Christianity calls for the response of the whole man. The occupation and daily work by which he earns his livelihood is an important focal point in this response (3, p. 4).

Official Statements of Protestant Church Bodies

In addition to the stand taken by the National Council, individual denominations have expressed their policy regarding
their responsibility, as church bodies toward expanding Christianity to include man's occupation.

Since denominational statements cover a long period of time, included here are only the more recent actions as they pertain to religion in industry (4, pp. 14-28).

**American Baptist Convention**

In their 1946 and 1952 conventions, the Baptist Church resolved that church members who are workers or employers are obligated to do all in their power to create more Christian relations between employers and employees. Individual churches are urged to conduct church-labor-management study groups to establish these relations.

**Church of the Brethren**

Realizing the unhappiness caused by conflicts between various groups in our industrial system, this church makes the plea to all of its members to use every opportunity to establish mutual trust and confidence between these groups. They believe the Christian ethics of the Golden Rule to be the soundest basis for the solution of labor and management problems.

**Congregational-Christain Churches**

In the area of industrial relations this church recognizes the duty to discover and teach the principles which lead to the practice of human justice, and to the development
of peaceful adjustments of differences. Because of principles inherent in its faith, the Christian church has peculiar oppor-
tunities and responsibilities in the successful settlement of industrial relations.

Disciples of Christ

During their 1947 and 1952 conventions the Disciples of Christ urged that their ministers and churches give increased attention to the spiritual needs of management and labor. In this way they hope to establish a bond of Christian fellow-
ship to enable both the employer and employee to meet in the spirit of brotherhood.

United Lutheran Church in America

The 1946 Board of Social Missions declared that the church should be ready and willing to arrange for confer-
ences of management, labor, and the public to consider principles of right conduct, should the occasion arise.

Methodist Church

The mission of the Methodist Church is to interpret the Christian message in the difficult situations arising from the tensions of highly organized industrial society. The church industrial chaplain for the New England area is a Methodist minister.
Presbyterian Church in the U.S.

The ministers of this church are encouraged to use their position to arrange conferences between management and labor groups, to encourage both groups to confront their problems in the light of Christian principles.

Presbyterian Church U.S.A.

This church has established the Presbyterian Institute for Industrial Relations. This institute trains ministers and seminar students for effective leadership in urban situations, with special stress on labor and management relations. During the summer months the students get a combination of study, fellowship, and employment in factories and offices.

United Presbyterian Church

The United Presbyterian Church has established at least two yearly scholarships to schools on church relations to labor. These scholarships are available to ministers serving in industrial areas. The Church also states that wherever possible in industrial areas their churches cooperate in the administration of interdenominational industrial chaplains. In their 1950 General Assembly the statement was made that, "The church cannot and must not stand on the side-lines as disinterested spectators in the continuing strife, in the industrial and business world."
CHAPTER III BIBLIOGRAPHY


CHAPTER IV

RELIGION IN TEXAS INDUSTRIES

In considering the religion-in-industry movement throughout the United States, Texas appears to be the center for these activities. Periodical literature and articles written on this subject cite more examples of this movement in Texas than in any other state, with Dallas as the focal point. In 1953 the Dallas Council of Religion in Industry was formed. This organization consisted of forty companies which had some type of in-plant devotional service (1, p. 2).

Mailing Survey

In order to determine the extent of this movement within the larger industries, a return postcard questionnaire was sent to industrial firms in the cities of Dallas, Fort Worth, Houston, and San Antonio. This mailing was limited to firms that employed over 100 persons.

These cards requested information as to whether each company had any type of religious program, or contemplated any such program in the future. Approximately 42 per cent of the cards were returned, as shown in Table II.
**TABLE II**

**RELIGIOUS PROGRAMS IN FOUR TEXAS CITIES**

<table>
<thead>
<tr>
<th>City</th>
<th>Number of Mailings Sent Out</th>
<th>Returned cards</th>
<th>Number of Firms Having Religious Programs</th>
<th>Number Considering Religious Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dallas</td>
<td>130</td>
<td>61</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>Fort Worth</td>
<td>173</td>
<td>79</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Houston</td>
<td>138</td>
<td>59</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>San Antonio</td>
<td>97</td>
<td>36</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>538</strong></td>
<td><strong>235</strong></td>
<td><strong>14</strong></td>
<td><strong>7</strong></td>
</tr>
</tbody>
</table>

While the results of this mailing indicated that Dallas and Houston had more large companies conducting some type of religious program, there is a further indication that religious programs are more frequently conducted in companies of less than 100 employees. Of the six affirmative replies from the Dallas area, only four were members of the forty-firm Council of Religion in Industry. The thirty-six remaining companies, conducting religious programs, employed less than 100 employees.

A letter received from Fred K. Flanagan, of the Houston Chamber of Commerce states:

You struck a responsive chord with your inquiry concerning Religion in Business. There seems to be a substantial move in that direction which has not been highlighted as
yet. Even the plants here which have such a program do not know who else is doing the same thing (2).

Flanagan's letter listed seven Houston companies that he knew of that had religious activities of some type. Only two of these companies employed over 100 persons and had been contacted in the mailing survey.

Interviews in the Dallas area

Twelve companies were selected from the membership list of the Council of Religion in Business in Dallas, and were contacted by personal interview to discuss the religious programs that they offered. During these interviews four additional companies, not members of the organization, were discussed, and these were also contacted for the same reason. A representative analysis is submitted on some of these companies to show how their programs were started, and how they are conducted.

John E. Mitchell Company (3)

In 1941 a Bible salesman requested permission from John E. Mitchell, president, to contact his employees during their lunch hour, in order to sell Bibles. Permission was granted and the Bible salesman soon found himself conducting a Bible study class during the lunch hour. Mitchell, being an active church worker, granted permission to hold a short weekly program on company time. Among his employees was Tom Roth, a student working his way through a Dallas Theological Seminary.
When Tom Roth was ordained as a minister in 1944, Mitchell hired him as the plant chaplain. "Preacher Roth," as he is called by fellow employees, occasionally works on the production line during rush orders, but his primary work consists of ministering to personal needs of the plant employees. Every Monday at 2:45 in the afternoon, the entire plant closes down, with the exception of a telephone operator, for a company meeting, and a twenty-minute devotional period conducted by the chaplain. This program consists of a scripture reading, special music by one of the employees, a short talk and a prayer. When a need is expressed by enough employees, he conducts Bible study classes during the noon lunch hour.

**Peterson Construction Company (6)**

On a much smaller scale, this company conducted a scheduled religious service for more than three years. In 1953 the Peterson Construction Company was awarded a contract to build a Lutheran Church in their neighborhood. During this work all nine employees became acquainted with the Reverend Paul Frank, the minister of this new church. As their friendship grew they invited this minister to visit with them some morning before work to give them a short talk on some phase of religion. This soon grew into a weekly affair, and all nine men met at 7:30 in the morning for a short talk and discussion over coffee and doughnuts until 8:00. Their participation was voluntary and spontaneous. Six of the
employees were occasional church goers, and three had not attended a church service in several years. Before long all nine were active church members of various denominations in separate churches near their homes. In his talks and discussions, the Reverend Frank used an adult approach that was both educational and enlightening. He brought to all of the men an awareness of their responsibilities as Christians.

_Dallas Morning News_ (7)

In 1951 Kenneth Ritchel, Retail Advertising Manager of this company, sat at his desk early one morning feeling the intense pressure and confusion of the morning rush of business. Since he was a man with strong Christian convictions he thought, "Wouldn't it be wonderful if I could just slip away for a few minutes where I could meditate, say a little prayer, and ask the Lord to help me and guide me through this day." He found himself mentioning this thought to others in the office and was pleasantly surprised to learn that they had also felt the same way.

They formed an informal committee to approach management on this subject and to see if anything was possible. To their surprise, management said, "We will give you the time, ten minutes every day, and we will give you a room, but you run your own program." A program committee was formed and the word was circulated in the office. From a modest
beginning of a few employees, the attendance grew to an average of fifty persons.

A typical program consists of scripture reading, a hymn, and a five-minute talk by a local minister or by one of the employees. Ted Dealey, president of the Dallas Morning News, attends regularly and on occasions has given the talk. Pete Brown, the Negro janitor, has made several inspirational talks before this group. Ministers of all denominations, including the Reverend Billy Graham, have spoken in these daily devotional programs.

**Texas and Pacific Railway Warehouse (5)**

This organization formerly had all of their truck drivers reporting to the warehouse during the noon lunch hour. For two years these drivers, on their own initiative, organized a short religious service from 12:25 to 1:00. This program was conducted on their own time and, although it did not require or seek managerial approval, it had management's support and participation. The program consisted of two hymns, a prayer by one of the workers, and a talk by a guest minister. They had an average attendance of thirty-five persons. In June 1956, because of an operational change, the lunch hours were staggered and the drivers no longer reported to the warehouse at noon. The program was stopped, but the enthusiasm for these services has not faded from the hearts of the men involved.
Dearborn Stove Company (4)

Every Wednesday at 9:15 a.m. the factory stops its operation for a fifteen-minute break. During this time the employees are free to do whatever they care to do— it is their time. Two hundred employees are given this time, and approximately 125 of them gather in the punch press department to hold a devotional service. On the particular day this plant was visited, the temperature outside was in the upper ninety degrees, while inside of the press room the temperature ran over one hundred degrees. In spite of the intense heat, men and women stood around the machines in reverent silence to hear the music and the devotional talk. This break period was given to the workers as a rest and refreshment period. Over sixty per cent of the workers showed a preference for the refreshment of the soul rather than physical refreshment.

Radio Station WFAA (9)

For the past four years this company has conducted a daily morning devotional program of fifteen minutes. The program is controlled by a committee of three employees. Once a week a guest speaker brings the message, and for the remaining services, the employees alternate in performing this duty. The management of this concern takes no part in this program other than to attend in the same manner as any other employee. Because of the musical talent available,
many programs consist entirely of music, concluded with a prayer. Guest ministers from all denominations have spoken to these groups.

**Whizz Manufacturing Company (3)**

This company is a small sheet metal shop that employs between seven and fifteen men, depending on the backlog of work. At the time of the interview only three operators were in the shop and it was learned that this company started holding scripture readings during their noon lunch hour five years ago. The idea was suggested by the owner and was enthusiastically endorsed by the employees. This scripture reading developed into a thirty-minute religious program every Friday noon, from 12:30 to 1:00.

When questioned about the value of such programs the response from the employees was as follows:

"It means a lot to me, personally."

"If we ever stopped these programs, I'd feel as though I had lost something important."

"Mister, it sure gives me a lift."
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CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

The pressure of vocational competition and social order in modern society has placed man in a vacillating position between his religious beliefs and the reality of his working environment. This dilemma has resulted in an individual search for ways to bring Christian beliefs into practice on the job.

This has resulted in the holding of some type of religious expression at places of employment. Religious services have been held for over fifty years at some companies; however, the greatest advances have occurred only during the past ten years. These services were not evangelistic in nature, but were held for the spiritual satisfaction of those who volunteered to participate. In most cases management took no active part in establishing these programs, but allowed the employees the freedom to do what their conscience demanded. Management's participation in the program was on the same level as that of any of the employees.

Human relations and management-labor relations were at a high level of understanding in those companies which conducted voluntary religious services of some type. The use of
ordained ministers as company chaplains helped establish a more wholesome attitude towards working conditions, and afforded the employees a better opportunity to show and receive expressions of Christian fellowship.

The churches have recognized social evils and economic injustices for almost a century, and have on occasions asserted themselves on these subjects. Only within the past decade have they acknowledged the religion-in-industry movement and taken action to support this. Their support has not been as wide as might be expected. While forty-two denominations officially pledged support of some type of church-management-labor program, only two denominations made statements that would indicate an official endorsement of the industrial chaplain.

Texas appears to be further advanced in this movement, by having a greater number of companies conducting some type of religious program during the normal working day. Among these Texas companies, the majority employ less than 100 persons, with a minimum recorded during this study of nine employees.

It was the strong belief among those interviewed who had experience with on-the-job religious programs, that when members of a company openly declare and practice the principles of Christianity, they build a common respect and
understanding for each other. They also felt that when a supervisor or employer sits beside an employee with head bowed in worship of the same God, many barriers of distrust are eliminated. At least, at that moment, they are in accord on a common ground.

Conclusions

Based on the study made, it is concluded that:

1) The religion in industry movement is a growing force, that is developing from a deep conviction of employees and employers to bring religious beliefs into work situations.

2) Dallas, Texas, appears to be the center of this movement, and the Dallas programs can be used as a pattern for both employees and employers in establishing similar programs.

3) The religion in industry movement is providing a foundation of mutual understanding and trust within those companies which practice it, although it cannot be considered as a cure for poor industrial relations.

4) Management should be alert to note any indication on the part of their employees to engage in some form of religious activities. By indirect means, management could encourage this thought; however, they must not appear to be the initiator of such programs. Management should not take an active part in organizing or conducting religious activities in the plant; instead, they should strengthen the program, by helping the employees consider it as their own
project. In this way they avoid raising the suspicion that this program is another tool of management to raise pro-
duction.
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