

THE

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# Witness

December 28, 1950



BISHOP PARDUE & PHILIP MURRAY  
Old Friends Meet at CIO Convention

RELIGION SPEAKS TO LABOR

## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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Thurs., and Holy Days, H.C.—11:45  
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Sundays: 8 a. m., Holy Communion; 11  
a. m., Morning Prayer—1st Sunday, Holy  
Communion.  
Daily: 8:30 a. m., Holy Communion.  
Thursday and Holy Days: 11 a. m., Holy  
Communion.

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Student and Artists Center  
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The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

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For Christ and His Church

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## SERVICES In Leading Churches

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The Rev. C. Leslie Glenn  
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and 12.

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Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

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munion; 9:30, Church School; 11 a. m.,  
Morning Prayer; 8 p. m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12  
noon; Tues., Fri. and Sat. 8; Wed., 11;  
Thurs., 9; Wed. Noonday Service, 12:15.

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Sundays: 8 a. m., Holy Communion; 11  
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TRINITY CHURCH  
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Rev. Robert W. Fay, D.D.  
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Friday and Holy Days: 9:30 a. m.

## STORY OF THE WEEK

# Bishop Pardue Works Closely With Organized Labor

*Impressed With Possibilities That Church  
Has to Offer Working People*

BY  
GEORGE B. DAVIDSON

★ Several years ago the CIO reached a very critical point in its brief history. In its earlier days it was frequently linked up with Communism. Because of several long and costly strikes they lost the confidence both of management and labor. Frequently they were associated with high pressure and violence, and many wondered if there was any value in the movement.

The fault, however, was not entirely with the union. Some men lost their jobs for union activity. There were instances when men who were elected president of their local union were asked to resign from their church because some prominent industrialist belonged to the same church.

Despite all of this the CIO became a real force. Their numbers steadily increased, and people soon realized that the trouble was frequently traced to poor leaders. Could the CIO get rid of them? That was the question which decided their future.

There were several local leaders who were trying to overthrow their leaders because they were giving the union a bad name, but they had little cooperation from the press and public men. On the whole the clergy were either hostile or were being expedient until they saw what would happen next.

One notable exception to this

was a relatively young clergyman, the Very Rev. Austin Pardue, Dean of St. Paul's Cathedral in Buffalo. He saw that there were enough good men in the organization to hurdle these obstacles if only they were given enough encouragement and the right type of leadership. Having faith in them Dean Pardue bravely and courageously spoke on behalf of the CIO.

A lawyer, and a high executive from a large corporation called on Dean Pardue and warned him that he was treading on very dangerous ground, and strongly advised him to cease and desist. Despite the warning Dean Pardue continued to be friendly to the movement and to speak on their behalf.

A few years later Dean Pardue came to Pittsburgh, one of the strongholds of organized labor, to be the bishop of that diocese. Again he made news by his friendship to the union leaders. At the reception dinner Bishop Pardue especially requested that leaders of the CIO, AF of L and the United Mine Workers be invited.

Gradually the CIO changed until it was the exact opposite of what it was at the start. Poor leaders were dropped in favor of good ones, high pressure was replaced by peaceful arbitration, and slowly and gradually they were gaining the confidence of political and industrial leaders. They became probably the most powerful force in the land. May-

ors, governors, senators, and even presidents were openly courting their favor and good will.

Throughout all of this phenomenal growth the CIO leaders never forgot the timely help they received from Bishop Pardue in those critical years. At their international convention at the Auditorium in Atlantic City, where about 2300 delegates had come from United States and Canada, President Philip Murray spoke first pointing out that this is the most peaceful convention they have had inasmuch as there were no Communists present.

Bishop Pardue was then introduced as the second speaker, and for forty minutes he gripped their attention. In his address he compared the present leadership with past leaders like Ignatius Loyola and John Wesley, each of whom led the people at a very critical time and died leaving their followers in a much better condition than they found them.

This was something new for the CIO, to have an Episcopal bishop address their annual convention. Several priests and bishops of the Roman Catholic Church have addressed them in the past, and in a few instances have proved very influential and powerful. Even though many leaders are Roman Catholic they welcomed the presence of Bishop Pardue as one who had been a genuine friend in the past. Bishop Pardue has addressed regional meetings of the CIO both before and after this convention, and has always been received most enthusiastically. His address at Atlantic City was a climax to a series of appreciations.

Other speakers at the convention at Atlantic City were Vice President Barkley, Secretary of

# EPISCOPAL CHURCH NEWS

Labor Maurice Tobin, and UAW President Walter Ruether.

Even though Bishop Pardue first became famous for his friendship with labor a few years ago in Buffalo his associations with them have much deeper roots. In his parish days at Hibbing, Minnesota and at Gethsemane Church, Minneapolis, the bishop was always in close touch with the working men, and was always able to see their viewpoint.

Now he is the bishop of the most highly industrial area in the world. Almost every church has some working men on the Vestry, and in some cases the entire Vestry is made up of men who belong to the CIO or United Mine Workers. In many churches the district has changed so that the only hope for expansion lies in reaching the working men. In this field Bishop Pardue has been eminently successful. Some old missions which a few years ago were considered dead have been revived and revitalized, and new missions are starting.

Bishop Pardue is greatly impressed with the possibilities that the Episcopal Church has to offer to the working men. His experience in Pittsburgh in almost seven years has convinced him that we have a real opportunity, especially among those who are dissatisfied with Rome. In one church alone over eighty have been received in the last three years, most of them have come from Rome. He feels that the Episcopal Church is now on the threshold of a new era in our relationship to the working men.

## EPISCOPAL BISHOP ORDAINS A. POPE

★ A. Pope was presented by a Deacon to a Bishop of the Episcopal Church for ordination to the priesthood. A. Pope is curate at Grace Church, Lawrence, Mass., where the Rev. W.

Harold Deacon is rector. The other principal in the story was Bishop Hall of New Hampshire.

## STRIKE AVERTED AFTER PRAYER

★ Union and management representatives and federal mediators prayed together at St. Mark's, Toledo, Ohio, for divine guidance in settling a threatened strike of gas company employees. The strike would have imperilled service to 93,000 domestic and commercial consumers. The Rev. James McElroy, rector, who was chairman of a mediation committee, indicated that accord came quickly after the issue, involving higher pay, had been brought to the attention of the public in such an unusual way. The union leaders had asked for \$2 a day increase and settled for half.

In his sermon at the service McElroy briefly traced the history of the labor movement in the United States and of the labor, management, consumer committee in Toledo, which he said was created to "bring some sense of moral values and justice into a situation which threatened to break apart the economic order because of strife and hatred. I call upon you here to join in the prayers of my parish because I have faith that God can help us and I am certain that if we put our trust in him, he will move our hearts and wills to find an answer."

## CHRISTIAN EDUCATION IN THE PARISH

★ The Rev. Victor Hoag, director of religious education in the diocese of New Jersey, is to teach a course on "Christian education in the parish: practical problems" at the Philadelphia Divinity School. The first lecture will be February 7, and the course is open to all clergy and qualified lay people who wish to specialize in the field.

## PEACEFUL ALTERNATIVES STATE PRINCIPLES

★ The New York Committee for Peaceful Alternatives has issued principles as the basis for establishment of alternatives to war: Settlement of international differences by UN negotiation and mediation; a five power meeting as proposed by the UN; outlawing of atomic and other weapons of mass destruction; general disarmament of conventional military establishments and weapons; admission of the new government of China to the UN; immediate truce in the UN-Korea-China crisis.

Mrs. Frederick B. Fisher, widow of a Methodist Bishop who served many years in China, is the chairman pro-tem of the group. A large number of religious leaders serve on the executive committee, including the Rev. Roscoe T. Foust, rector of the Ascension and Witness editor.

## HOLY TRINITY A PARISH

★ Holy Trinity, New York, has been incorporated as an independent parish, thus severing a fifty-year relationship as a part of St. James parish. The rector is the Rev. James A. Paul who has been the vicar since 1940. The church was started as a mission in 1890 and the following year was incorporated as a mission of St. James. Due to the generosity of Miss Serena Rhineland, Holy Trinity has a fine plant which is admirably equipped to house the varied activities of the parish.

The achieving of independence by a mission church is a rare event in New York City. The last time was in 1852 when the Church of the Incarnation, a chapel of Grace Church, became a parish. St. George's, once a chapel of Trinity Church, gained its independence in 1811.

## SEMINARIES EXEMPT ON GI BILL

★ Impending cut-off date for GI educational benefits will not affect theological seminaries, the Veterans Administration has revealed. Unless Congress amends the present law, veterans cannot begin any new courses of study after July 25, 1951. This means that the forthcoming semester is the last date at which veterans can register in most institutions and receive government benefits under the GI bill of rights. However, entrance into a theological seminary after July 25, 1951, will be considered "normal progress of training" for those undergraduate students who declare their intention of studying in a graduate school of theology before they have completed their work on the B.A. degree. Thus, they will be able to enter a seminary for the first time and receive GI benefits regardless of the cut-off date for new studies.

Two requirements must be met, however, the VA said. The student must declare his intention of studying theology before he is graduated, and he must enter upon his training forthwith at the end of his summer vacation. Thus, a student graduating next June must enter a seminary in the fall to be eligible for GI benefits.

Independent theological seminaries were the only class of educational institutions in which more veterans were enrolled this academic year than last.

## SOCIAL SECURITY COVERAGE

★ The 296 lay employees of the National Council have voted almost unanimously for coverage under the social security act. The amended law allows coverage for workers of religious, non-profit, tax-exempt organizations providing two-thirds of the employees voted for it, together with the affirmative choice of the employer, in this case voted at the October meeting of the National Council. There are 172 lay employees at the Church

Missions House in New York, with the remaining workers serving overseas, in colleges and institutions.

Withholding will start January 1st for all who have given consent. It is expected that about 95% will consent by the time all the returns are in.

## BISHOP BUDLONG IS HONORED

★ A service of thanksgiving for the achievements wrought in Connecticut during the episcopate of Bishop Budlong was held at Christ Church Cathedral, Hartford, December 10th. Clergy, visiting bishops and many prominent lay people attended. The sermon was by the retired bishop of New Hampshire, Bishop John Dallas. It was pointed out that since Bishop Budlong became diocesan in 1934, ten churches have been consecrated, 71 rectors instituted, 67 ordained to the priesthood, about 32,000 persons confirmed, and 1,400 received from the Roman Church.

## BISHOP SHERRILL SETS DAY OF PRAYER

★ A call for special prayers on December 31 "for a peace which is the fruit of righteousness" has been issued by Bishop Henry K. Sherrill, acting in his new position as president of the National Council of Churches. He wrote: "As we begin a new year of great portent and the second half of the 20th century, let us beseech God to give to all nations unity, peace and concord. The supreme lesson of our day is our need of God, his wisdom, his mercy, and his guidance of men and of nations. As never before, we should pray daily to God for all mankind, for those who have at home and abroad the responsibilities of governmental decisions, for the United Nations, for the establishment of a peace of justice, and, purged of self-righteousness and worldly fears and anxieties, the rededication of ourselves and of our nation to the will of God."

## NATIONAL STUDENT MOVEMENT

★ Episcopal students from all parts of the country are meeting this weekend at Cranbrook, Michigan, to initiate a national student movement. The purpose, according to Scott N. Jones, Ripon College, who is chairman, is to provide college students with an integrated and forward-moving organization to encourage worship, study, evangelism and ecumenism. Among those addressing the convention are Bishop Nash of Massachusetts, the Rev. Jesse M. Trotter of Virginia Seminary, the Rev. Samuel Shoemaker of New York, the Rev. Robert N. Rodenmayer of Northampton, Mass., the Rev. Thomas V. Barrett, chaplain at Kenyon College, and the Rev. James A. Pike, chaplain at Columbia.

## HOUSE OF BISHOPS AGENDA

★ The tentative agenda of the meeting of the House of Bishops in El Paso, Texas, January 9-12, includes election of a bishop of Puerto Rico; consideration of pastoral care for those in the armed services; the new missionary work in Okinawa; report from the committee on procedure under marriage legislation; strategy of the Church in dealing with social questions; report of a committee on artificial insemination; the Anglican Congress, which will meet in Minneapolis in August, 1953, which is expected to bring together about 1,000 bishops, other clergy and laymen from 325 dioceses throughout the world.

## MIXED MARRIAGE ANNULLED

★ Judge James R. Kirkland, vestryman of an Episcopal Church in Washington, D. C., annulled the marriage of a Baptist husband and a Roman Catholic wife because of the former's insistence on the use of contraceptives. The judge ruled that the marriage was contracted under fraud.

# EDITORIALS

## Ministers and Work

**L**ET a man so account of us as the ministers of Christ and stewards of the mysteries of God." As some of the clergy approach this sentence of St. Paul's, it causes deep searchings of the mind and heart. Some are not sure that much of what ministers are doing is exactly in harmony with the apostle's idea of the ministry. We are uncomfortable that in many cases as much as one-half of the total parish budget is spent for the parson's salary.

St. Paul insisted upon ministering, and at the same time earning his own living so that he would not be a burden on the faithful. It might be a good idea to consider a modification of the general practice of our "ministry." Is ours a full-time job? Is it necessary for the clergy to do all that falls under the head of administering a parish? Some clergy spend an unconscionable amount of time on things that have little or nothing to do with manifesting the will of God to those in their charge. These items include such administrative details as mimeographing a parish bulletin announcing next week's card party and meeting solemnly with the altar guild to discuss flowers. In another area there are parish calls made which have no other purpose than that of

kind of a bargaining agreement—"if you call on me, I'll be in church next Sunday." Then there is the instruction and sermons which are made on the basis that even those who profess to be members of the Church must incessantly be reminded that it is their duty to worship together. It is a scolding of those who call themselves Christian, rather than the prophetic ministry which should convey a deeper knowledge of the glory and majesty of God.

The clergy may in part be responsible for much of the futile wasting of time and energy. Oftentimes without realizing it they have taken on some administrative job that could have been

done better by a layman, and once busy with it, it comes to appear that no one else would be capable of doing it. Some ministers have so exalted the pastoral office that they come to think that they alone in the parish family are qualified to make calls on the sick, the afflicted, the prisoners. Of course, everyone is not gifted in this work, but we have a tendency to develop a psychology in the Church that freezes out the laity from any activity except those that will raise money. Although the Prayer Book services give us an almost unparalleled opportunity to enlist complete participation in worship, we are apt to give so little

thought to preparation and conduct of it, that there is almost a denial of the peoples' part in it, and it becomes for them another "spectator" event in which the clergyman has the only role.

There is a possibility that some of this situation could be mended and even cured if we pondered the "apostolic ministry," and looked at some of the renewals of it in this day, both in our own country, and particularly in parts of western Europe. There are dozens of movements going on where parish life is being reinvigorated, and the gospel truly preached and followed. One characteristic of these is that the clergy are living among their people, supporting themselves by work in factory or field, and ministering to them in the unique function as

### "QUOTES"

It has been my experience in my relationship with union organizations and labor leaders in the United States that I have yet to find any vestige of anti-religious feeling. The unions have at all times welcomed me as a religious leader and have encouraged me to preach a sound faith in Jesus Christ.

—AUSTIN PARDUE  
Bishop of Pittsburgh

We live in this world through the grace of God. His teachings are our religion, brought to us through our churches. Churches and labor unions should work hand-in-hand because of their common concern for the family life—the unit of all nations. What our churches do for the spiritual life of the family, our labor unions are trying to do in the work-a-day world because the sole reason for the existence of labor unions is to bring to the family life those better things in life which God in His infinite wisdom has decreed they should have.

—PHILIP MURRAY  
President, Congress of Industrial Organizations

priests in the off-hours. For a fuller insight of this practice, two books by Claire Huguet Bishop should be read—"France Alive" and "All Things Common." What this does in creating a sense of parish life is inspirational beyond the telling. The priest becomes one with fellow-workers in many sectors of life and the worship of the community has more relevance.

There are parishes where it might be quite impossible for any such plan to be brought about, though oftentimes when the very busy rector strictly analyzes his work he discovers that the really important things that he does as priest, prophet and pastor do not constitute full-time

work. But it is safe to say that a vast majority of those parishes and missions which struggle with a financial burden month after month would not only be relieved of that predicament, but would begin to have a much more healthy life if the rector or priest in charge went to work in a secular job as well. Such a plan would be a vast

wrench from traditional thinking about Anglican clergy, but revolutionary times cannot be met adequately without drastic change. And we must repeat, there are overtones of not only mechanical but also spiritual "apostolic succession" in such a procedure.

# Religion Speaks to Labor

EDITED BY

Lucy Randolph Mason and John G. Ramsay

We recognize the right of labor to organize and to engage in collective bargaining to the end that labor may have a fair and living wage, such as will provide not only for the necessities of life, but for recreation, pleasure and culture.—Southern Baptist Convention

We reaffirm the right of labor to organize into unions or to affiliate with national labor bodies.—Northern Baptist Convention

## Methodist Church

We stand for the right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of their right; the obligation of both to work for the public good.—The General Conference of the Methodist Church

Collective bargaining, in its . . . mature phase, is democracy applied to industrial relations. It is representative government and reasoned compromise taking the place of authoritarian rule by force in the economic sphere. In its highest form it is the Christian ideal of brotherhood translated into the machinery of daily life. It was proclaimed by the prophet, Isaiah, when he said: "Come now, and let us reason together, saith the Lord."—General Board of Christian Education of the Methodist Church

## Presbyterian Churches

Labor unions have been instrumental in achieving a higher standard of living and in improving working conditions. They have helped to obtain safety and health measures against occupational risk; to achieve a larger degree of protection against child labor; to relieve the disabled, the sick, the unemployed; and to gain a more equitable share in the value of what they produce. These and other gains which labor unions have done much to win have reached far beyond their own membership and have benefited those who

have not shared in the activity.—Board of Christian Education, Presbyterian Church, U.S.A.

The right of labor to organize and to bargain collectively with employers is clearly an inalienable right in a democracy and has so been recognized by our Government.—Synod of Tennessee, Presbyterian Church of U.S.

## Roman Catholic Church

In the first place employers and workmen may themselves effect much in the matter which we treat—(saving the workers from being ground down with excessive labor). The most important of all are workmen's associations . . . but it is greatly desired that they should multiply and become more effective. The experience of his own weakness urges man to call on help from without. We read in the pages of Holy Writ: "It is better that two should be together than one . . . If one falls he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." And further: "A brother that is helped by a brother is like a strong city."—Leo XIII

What is to be thought of the action of those Catholic industrialists who even to this day have shown themselves hostile to a labor movement that we ourselves recommended.—Pius XI

## Episcopal Church

We are convinced that the organization of labor is essential to the wellbeing of the working people. It is based upon a sense of the inestimable value of the individual man.

## Jewish Synagogue

The same rights of organizations which rest with employers rest also with those whom they employ. Modern life has permitted wealth to consolidate itself through organization into corporations. Workers have the same inalienable right to organize according to their own plan for their

common good and to bargain collectively with their employers through such honorable means as they may choose.

We believe . . . that democratic participation of workers in the councils of management will not only increase efficiency as the knowledge and experience of workers will be available to management, but it will also prevent many of the tragedies, such as irregularity of employment, and speed up, which are the consequences of the operation of industry from the viewpoint of management alone.—Central Conference of American Rabbis

#### **Congregational-Christian Churches**

We stand for the replacement of the autocratic organization of industry by one of collective effort of organized workers and organized employers.

#### **United Lutheran Church**

It is the right of every man to organize with his fellow workers for collective bargaining through representatives of his own free choice. It is the duty of both management and labor to accept and support conciliation and arbitration in industrial disputes . . .—Board of Social Mission and Executive Board of the United Lutheran Church in America

#### **Disciples of Christ**

Be It Resolved by the International Convention of the Disciples of Christ:

That it is our conviction that workers should have the right to self-organization, to form, join, or assist in forming labor organizations, to bargain collectively through representatives of their own choosing and to engage in such activities as are within the limits of Constitutional rights for the purpose of bargaining with employers and other mutual aid protection.

That we call upon the members of Christian churches in communities where labor tensions exist to exert every effort to uphold the Constitutional rights of assembly, of speech, and of the press, and to lend their efforts to providing a place and leadership for fair and open discussion.

#### **Evangelical and Reformed Church**

In order that the Christian principles of respect for personality, establishment of brotherhood, and obedience to the revealed will of God may find more adequate expression in the economic order, we commit ourselves to work for . . . the recognition of the right of employers and workers to organize for collective bargaining, as a step toward the democratic control of industry for the good of society.

#### **Church of the Brethren**

Laborers are always to be regarded as persons and never as a commodity. Industry was made for man, and not man for industry.

Employees as well as employers have the right to organize themselves into a union for wage negotiations and collective bargaining.—Brethren Service Commission, Church of the Brethren

#### **The Federal Council of Churches**

Whereas, the churches, in the statement of "The Social Ideals" have stood for "The right of employes and employers alike to organize for collective bargaining," . . . Resolved: that the Federal Council record its conviction that not only has labor a right to organize, but also that it is socially desirable that it do so because of the need for collective action in the maintenance of standards of living . . .

#### **Church of God**

We have not been able to discover any church among the Holiness, Pentecostal, and Church of God groups that forbids its members to join unions.

Quotations from a letter written October 20, 1949 by Rev. Lawrence E. Brooks, executive secretary of the Church of God of Anderson, Indiana, indicate a friendly attitude towards the purposes of organized labor. This is one of the largest of the Churches of God.

"The general sentiment in our church group is in favor of the fundamental purposes of organized labor. It should be clearly understood that this statement which I am giving you is my own interpretation of the Church's attitude and has not been decided upon by the action of any of our Assemblies.

"The matter of labor unions has never been made an issue in our church group and I am quite sure that it never shall be since we leave all such questions to the individual to decide. We think that there are certain areas where the individual must be left to decide on such questions for himself without affecting his standing so far as his relationship with the Church is concerned."  
—Church of God, of Anderson, Indiana

#### **Pentecostal Holiness Church**

This Church especially omits labor unions in its ban against membership in certain organizations. In the "Discipline of the Pentecostal Holiness Church," 1945, page 46, under section VI, general rules, sections 2 and 3, is the following:

"All our members are forbidden to hold membership in or have fellowship with oathbound secret societies, social clubs, and corrupt partisan politics, etc.

"The preceding paragraph is not intended to

prohibit consistent association with a legal effort on the part of labor, to prevent oppression and injustice from capitalism."

The last paragraph emphasizes the need for unions and permits members to join them for their economic benefit.

# Religion and Labor Unions

BY

LUCY RANDOLPH MASON

ON a beautiful Sunday afternoon, some miles from a South Carolina textile town, about 400 men and women with their families gathered in a lovely little vale to hear about the benefits the Textile Workers Union of America, CIO, could bring. Folding chairs seated the audience. The mayor, for whom the textile workers had voted, was present.

This was the third meeting in two weeks—in that interval 600 people had signed union cards. Since then the union has petitioned the National Labor Relations Board to hold an election.



We speakers felt the inspiration of the gathering and put our best into the appeal to build a strong, democratic union that would not only bring union folk a better way of life, but economic and social benefits to the whole community. CIO's John Ramsay's opening and closing prayers were a challenge to the people to give their best to their union, seeking God's help in this great task.

That meeting was a reminder of the enthusiasm of union meetings 13 years ago when the CIO made its first appeal to southern textile workers. A feeling of optimism is running through union people in the South—and with reason. In the six weeks from October 1 to November 17, CIO unions have won 37 National Labor Board elections, in a territory spreading from Virginia to Texas. In addition many election petitions have been filed with the Board.

As Lorne Nelles, one of the directors of the CIO organizing committee, said: "Things are looking up. There is ample proof that people desire organization and will get it—if only employers would give them their rights under the law." Mr. Nelles knows, for he is constantly visiting union centers.

Tens of thousands of workers in the South's leading industries are already in unions, or are endeavoring to build them. In CIO ranks they come from textiles, clothing, steel, aluminum,

rubber, oil, meat packing, automobile parts and assembly, chemicals (note the great CIO union at Oak Ridge), wood-working, furniture, and very important the new telephone union, Communications Workers of America, now representing 44,500 employees in the South. Nationally this union represents 325,000 people.

Among other industries in which are found varying degrees of union strength are paper, stone and allied products, ship building, wholesale and retail employment, insurance agents, newspaper reporters, and a number of miscellaneous occupations.

## Customers Heard From

SOMETIMES the demands of customers in other regions result in union agreements. The head of a large clothing manufacturing company, with several plants in the South, had for many years bitterly fought the union. Recently he called the union leaders into his office and said that though he had fought the union a long time, he now needed it. He said he was getting letters from his trade saying that people want union made clothes, and unless he could put the union label in his products orders will stop—so, please organize.

While the organized plants in the textile industry are a minority in the South, they have been the trail blazers in raising wages and otherwise improving conditions in the industry throughout the region. The beneficial effect of the Textile Union is clearly seen in the following figures, which contrast wages during the war period (but before the stepped up CIO drive began in the South in 1946) with present pay.

In July 1945 union agreements in the cotton-rayon industry brought a minimum wage of 55 cents an hour, with average hourly pay of 66½ cents. Today the minimum pay provided through contracts is \$1.01½, while the average hourly pay is \$1.12. Wages in the textile industry still lag far below those in other industries, but they represent a great increase over former years.

The large mills in the unorganized part of the

industry in the South usually adopt the minimum wage set by management-union agreements, but proudly boast that they give pay raise voluntarily. Of course their real purpose is to persuade their employees they can get higher pay without being in a union. They fail to add that these raises can readily be taken away without a union to defend them.

There is a tremendous upsurge of unionization in the wood working industry. Once thought to be unorganizable, the White and Negro workers in this vast industry are crowding into their union.

An allied industry, furniture making, is on an organization boom in many southern states. On a recent long drive to union centers, in north-eastern Tennessee, south-western Virginia, and North Carolina it seemed to me that a furniture plant popped up in every village. Often there would be four or five plants in one town.

### No Discrimination

**A**MONG the many excellent by-products of unions is the increasing goodwill and understanding between White and Colored workers. CIO insistence that both races be organized in the same locals has brought about a fine working relationship. Regretably many employers use the race issue to hinder unionization. The Union helps build first class citizens who more and more participate in civic matters.

Religion has an important part in this whole picture. Most union meetings are opened and closed with prayer. Many textile locals elect a chaplain from among their members. Through the South under John Ramsey's driving influence, religion and labor fellowships meet in many cities, bringing together church and union people, Negro and White. These fellowships are equally helpful to ministers and union leaders, as they come to know and trust each other.

Tall, genial John V. Riffe, seasoned union leader, now director of the CIO organizing committee, got his first union education in a coal mine. Later he was a steel worker. His associates in this region are Lorne Nelles, Philip Clowes and John G. Ramsay. Nelles and Riffe are Baptists, Clowes and Ramsay Presbyterians. John Ramsay is also director of CIO community relations. All of these

men are steel workers and long time friends. All played important parts in organizing the vast Bethlehem Steel domain. All were close friends of the late Van A. Bittner, and all are devoted to the service of their fellow men through the union movement.

## Talking It Over

BY

W. B. SPOFFORD SR.

**A** clergyman friend over Philadelphia way is fed up with us after many years so "when my subscription runs out let it lapse." He thinks we have been way off in urging peace. He says too: "I'm fed up with all this chatter about the 'rights' of union labor. When men die for a few paltry dollars a month I have an unexpressable opinion of anyone who is jacking up wages on behalf of the 'enslaved' workers who can enjoy safety and security in spite of the iniquitous Taft-Hartley law."



After reading his blast I turned to the New York Herald-Tribune, chiefly to find out whether Red Smith figured the recent Red-Sox-White-Sox deal would hurt the 1951 chances of the Yankees. He has nothing to say, so I have to figure that one out myself. But it did seem to me that various reports and comments in this one issue of a conservative metropolitan newspaper came up with the answers for my clerical friend. In the business section was this news: "Cash dividends which thirty leading oil companies have paid or will pay in 1950 aggregate some \$683,000,000, an all-time peak, an increase of 21.1 percent over the \$564,000,000 disbursed by the same companies in 1949, according to an estimate being released today by the petroleum department of Chase National Bank. The bank's survey indicates that the combined net profits of the thirty oil companies this year will be approximately \$1,666,000,000, of which 41 percent would be paid in dividends and the balance retained in the business."

### AP and Lawrence

**O**N another page was a piece by David Lawrence cracking at Premier Attlee and the British generally for their "shortsighted" policy in seeking to avoid a "large-scale war in the Far East." Mr. Lawrence wrote that "the American people do not want war anywhere. They are not interested

EDITOR'S NOTE: Miss Mason, CIO's southern public relations representative, comes from a long line of Church people. George Mason, author of the Virginia Bill of Rights, which later went into the U. S. Constitution, was a staunch Episcopalian and equally staunch advocate of separation of Church and state and for religious liberty. Her father was the Rev. Landon Randolph Mason, for many years the rector of Grace Church, Richmond, Va. Her mother's father was the Rev. John Cary Ambler, who started out a lawyer but became an Episcopalian minister and for many years ministered to the people in the mountains of W. Va. Miss Mason, herself a devout Churchwoman, recently said in an address: "Had I been born a man I would have been a minister too, but have never regretted being a woman and to the best of my ability making my life a ministry."

in protecting investments anywhere over and above human life."

However, in the same edition of the same paper was a news story dated Hong Kong, sent out by the Associated Press. "This British crown colony", the news despatch said, "has virtually stopped functioning economically as the result of the American ban on critical exports which might find their way into the hands of the Communists. It is perhaps ironic that American bankers should be so seriously hit by their own governments' action to stop movement of strategic goods into Communist China. However, some American banking sources here predict that the United States will be forced to relax the order. They say the 'billion-dollar-lobby' of American banking, shipping, and insurance interests is bound to make itself heard in Washington quickly."

All of which adds up, it seems to me, to the fact that Mr. Lawrence is not correct. The American people, as he states, "do not want war anywhere. They are not interested in protecting investments anywhere over and above human life." But it is clear that the American people have, these days, little or nothing to say about such matters. Policies are determined by 'billion-dollar-lobby', representing financial and industrial giants that mean to keep on paying fabulous dividends, even if it means death to millions.

So when my parson friend weeps about "one of my parish boys who was wounded in Korea" I beg him to ask himself the question "why"? And if there are no newspapers in his Philadelphia giving the answers, I'll be glad to send him very revealing clippings from the New York Herald-Tribune.

Or if he wants a Church source, I refer him to the December statement of Mr. Russell E. Dill, treasurer of the National Council of the Episcopal Church: "It is reported that industrial profits for the first nine months of this year shattered all previous records, that personal income soared to a new high annual rate, and that employment and wages were the highest in United States history." He goes on, naturally, to ask a larger share of the gravy for the Church.

Armaments, bombs, mobilization — with of course those mobilized having nothing to say about the matter — death in Korea and elsewhere. But don't get excited, profits have shattered all previous records. A bit more to workers, sure. But if they get too greedy we can take care of them readily enough under this total mobilization set-up. Ain't it all swell? And so Christian! Stop your sub, friend, if you can't take it. For me, I'm going to keep on shouting until total mobilization puts us out of business, one way or another.

## Jesus, Brave

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

**H**E said to his friends: "Do not fear those who kill the body, and after that have no more that they can do . . . Fear him who, after he has killed, has power to cast into hell." (St. Luke 12:4-5)

He was fearless. He defied the powerful. He thwarted profiteers. He linked teaching with practice without compromise. He sparked a revolution openly. Of course those whose prejudice and profits were attacked reacted. They killed him.

But that was all they could do. When those who knew him and loved him found him to be still alive and spoke openly of seeing and hearing him, they could only threaten or kill them and spread the faith they sought to crush.

Jesus was brave. But we powerful Americans have nearly reversed his directions. We have given ourselves over to fear those we think aim to kill us, seeing them in every movement for change, while neglecting to fear him who can cast us into hell.

Who is that? Almighty God.

It is the fear of God and the force of his love to which we should be bowing—the fear of his judgment of our conduct, business and politics, the force of his love poured out for us while we care less for him in thought or money or time than we do for our cars, candy or cigarettes.

We follow a brave leader. Take the measure of his courage and beware whom you fear.

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## EPISCOPAL CHURCH NEWS

### BISHOP DUN REPORT CRITICIZED

★ Religious leaders who are members of the Fellowship of Reconciliation took issue with the report of the commission on the use of the atom bomb, which was presented by Bishop Dun of Washington at the final meeting of the Federal Council of Churches. The group stated that "in repenting and seeking to atone for the original launching of atomic war rather than in continuing resort to it, the United States and the rest of the world would find true security."

Exception was taken to the Bishop Dun report on three counts: (1) It "fails to reckon with the extent to which the original production of atomic weapons by the United States and their use on Hiroshima and Nagasaki by a unilateral American decision contributed to the

present tragic insecurity of the world." (2) Force cannot be regarded as undergirding justice when the nature of the force employed is such as to undermine justice and destroy social order. (3) The Dun report fails to give men and nations a "distinctive" Christian word that would renew their "faith in the weapons of the spirit, rather than sanction resort to ever more diabolical material weapons."

### MELISH CASE BOOKLET

★ The congregation of Holy Trinity, Brooklyn, N. Y., has published a new booklet entitled "The Story of a Congregation: Why the Melish Case is a Living Issue." It describes the long and tenacious struggle of the congregation to restore it ministers, the Rev. John Howard Melish, rector, and his assistant, the

Rev. William Melish. It also explains the decision underlying the forthcoming application for leave to review the case which will be made to the Supreme Court of the United States on January 2nd. It is expected too that the case will come before the House of Bishops when it meets in El Paso on January 9.

Copies of the booklet may be secured by writing Mrs. Ella P. Rose, treasurer of the Melish defense committee, 161 Henry Street, Brooklyn 2, N. Y.

### CORNERSTONE LAID IN PHILADELPHIA

★ Bishop Hart of Pennsylvania laid the cornerstone of the new All Saints, Rhawnhurst, Philadelphia, December 3rd. The address was by Mayor Bernard Samuel, a member of the parish. The Grand Lodge of Masons of the state attended in a body. The present building is the first unit of three planned on the new site. The Rev. Arthur L. M. Worthey is rector.

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Further information available by addressing any of the above at

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## PEACE PRAYER VIGIL IN CHICAGO

★ The Rev. Ashley Gerhard, rector of Christ Church, Winnetka, joined with a large number of Protestant ministers in conducting an 11-hour prayer vigil for peace, held at Chicago Temple. At half-hour intervals, from noon until 11 p. m., 22 ministers conducted the quiet, unbroken service as the congregation of office workers, business men, shoppers, students, asked God for peace.

## PEACE PRAYER VIGIL IN TEXAS

★ Due chiefly to a movement started during the summer by Bishop Quin, hundreds of Church people in the diocese of Texas are now taking part in a prayer vigil for peace. Said the Bishop: "With the prayers of our people continuing, maybe this horrible carnage will soon be over."

## CHURCH-LABOR RELATIONS

★ Labor leaders should encourage union members to identify themselves with churches, it was urged at the annual convention of the Texas State Industrial Union Council, (CIO), meeting in Austin, Texas, December 18th. The suggestion came from the Council's religion and labor committee. It also proposed that the Council encourage the formation of religion and labor fellowships.

In its report the committee declared that "mutual interests and responsibilities in furthering the social, economic and spiritual welfare of all the people are shared by Church and labor." Religion and labor organizations, it added, "have already brought about better relationships between various segments of organized labor, between races, and between labor and the Church."

The fundamental principles of religion and labor, the report said, "are identical in that they are founded upon the belief that all material things are created

for the use of all mankind, and that all men are created equal and should enjoy the fruits of their labor."

## ST. ANN'S IS NAMED DIOCESAN CHURCH

★ St. Ann's, Brooklyn, has been named the diocesan church by Bishop DeWolfe and Rector Melville Harcourt, who also becomes the bishop's vicar by virtue of his position as rector. The step is taken in order that affairs of the diocese pertaining particularly to Brooklyn may be conducted in the borough rather than from the diocesan center.

## PEACE EUCHARIST FOR GUILD

★ Members of the guild of the Church of the Messiah, Las Animas, Colorado, are attending a eucharist each Thursday for the intention of peace in the world.

## DENVER CATHEDRAL PRESENTS ARTISTS

★ St. John's Cathedral, Denver, together with the American Guild of Organists of the area, sponsored an organ recital on November 24 by the noted organist, Flor Peeters, of the Metropolitan Cathedral in Ghent, Belgium.



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# PEOPLE

## CLERGY CHANGES:

A. E. TAVENER, formerly of Canada, is now in charge of the Good Shepherd, Lexington, Mich., and Christ Church, Crosswell.

KNUD A. LARSEN, rector of Grace Church, Rutherford, N. J., becomes executive secretary of the division of youth of the National Council Jan. 15. ALFRED P. CHAMBLISS JR., rector of Our Saviour, Rock Hill, S. C. and chaplain of Episcopal students at Winthrop College, becomes rector of Grace Church, Morgantown, N. C., Feb. 1st.

WILFRED T. WATERHOUSE, formerly rector of Calvary, Front Royal, Va., is now rector of St. Peter's, Washington, N. C.

WILLIAM T. ARMITAGE, formerly rector of Trinity, Whitinsville, Mass., becomes rector of the Transfiguration, Edgewood, R. I., Jan. 1st.

DONALD E. ELLWOOD, formerly rector of Zion Church, Avon, N. Y. and St. John's, Honeoye Falls, becomes rector of St. James, Hartford, Conn., Jan. 1st.

## DEATHS:

ELISABETH GILMAN, 84, churchwoman of Baltimore, Md., died December 14 after a lingering illness. She was noted for her fearless stand on social questions and was candidate for governor of Maryland several times on the Socialist ticket. She was for many years a member of the executive committee of the Episcopal League for Social Action.

MRS. SAMUEL G. WELLES, 73, widow of the late Canon Welles, for many years head of social service of the diocese of New Jersey, died at Crosswicks, N. J., Dec. 19. Among the survivors are Bishop Welles of West Missouri.

E. A. MacDONALD, 70, died at McDonough, N. Y., Dec. 5th. Originally of the Church of England in Canada, he was missionary in Chenango County, N. Y., from 1932 to 1941, and then rector in Sherill, N. Y. until his retirement in 1946.

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## ● ADDRESS CHANGE

IN MAKING AN ADDRESS CHANGE, PLEASE SEND both THE OLD AND THE NEW ADDRESS AND ALLOW THREE WEEKS FOR THE CHANGE.

# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

LEONARD A. CHAPIN  
Layman of Hartford, Conn.

It was interesting to read in a recent issue of your magazine that the United Synagogue of America has demanded the repeal of the McCarran-Mundt anti-subversive bill. This pernicious piece of legislation hits at the very fundamentals of our democracy. It destroys those rights of freedom of speech, press and assembly which have always been held as American and which we have always cherished. This bill has been declared unconstitutional by the Attorney General. It was vetoed by President Truman as a menace to American freedom.

Our Protestant Churches have always thrived best in a climate of freedom and democracy. This atmosphere has been destroyed by the McCarran act. How can the Voice of America broadcast abroad the freedom of Americans when this freedom is being wiped out? We have just engaged in promoting a Crusade for Freedom while at the same time Congress has been passing the most fascistic piece of legislation in the country's history. It would seem as though the social action groups of our Protestant Churches should lend their voices to the effort to secure the repeal of this un-American law.

JOSEPH D. C. WILSON  
Rector at Foley, Alabama

Referring to several letters in recent issues, it seems that the Form of Prayer to Be used in Families is unknown to many of our people. Page 590 The Intercession says "Pardon all those who have done or wish us evil and give them repentance and better minds"; and the Litany page 57 "That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts; we beseech thee to hear us, good Lord."

THOMAS J. DIXON  
Layman of Brooklyn, N. Y.

This past summer there was held in the Yankee Stadium, New York, a gathering of a religious sect called Jehovah's Witnesses, to the number of 70,000. Their purpose was to show their strength, hear addresses by their leaders and engage in prayer and song. Later the Roman Catholic Church, with an equally large number present, gathered in the same stadium to celebrate some Church calendar event.

For the Protestants of New York to meet in like manner, overcoming for one day in the summer their denominational differences, would greatly promote Church influence and, above all, stir the imagination of the young people who have been apathetic to church services. Unity and resourcefulness are gainful always. The great uplifting thrill of a lifetime would be to hear 100,000 Christian people singing, heavenward, that grand hymn, "Faith of our fathers, holy faith."

MRS. PAUL BRINK  
Churchwoman of Palo Alto, Calif.

Being a woman, it was difficult for me to humble myself enough to confess that it is true about Eve. Women are the cause of the sins of the world because we are the mothers. We corrupt our children and we corrupt our husbands because we love the things of the flesh more than those of the spirit. We have raised the men whose greed and lust have conquered empires and caused all other such conditions that make war. We offer our sons to go forth to kill or be killed; to obey Caesar rather than God. We even praise the deeds they do.

After repenting for my share of the sins of the world, I joined the Episcopal Pacifist Fellowship. We believe war to be a hideous denial of God's will and put our faith in the way of redemptive love as set forth supremely in Jesus Christ.

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