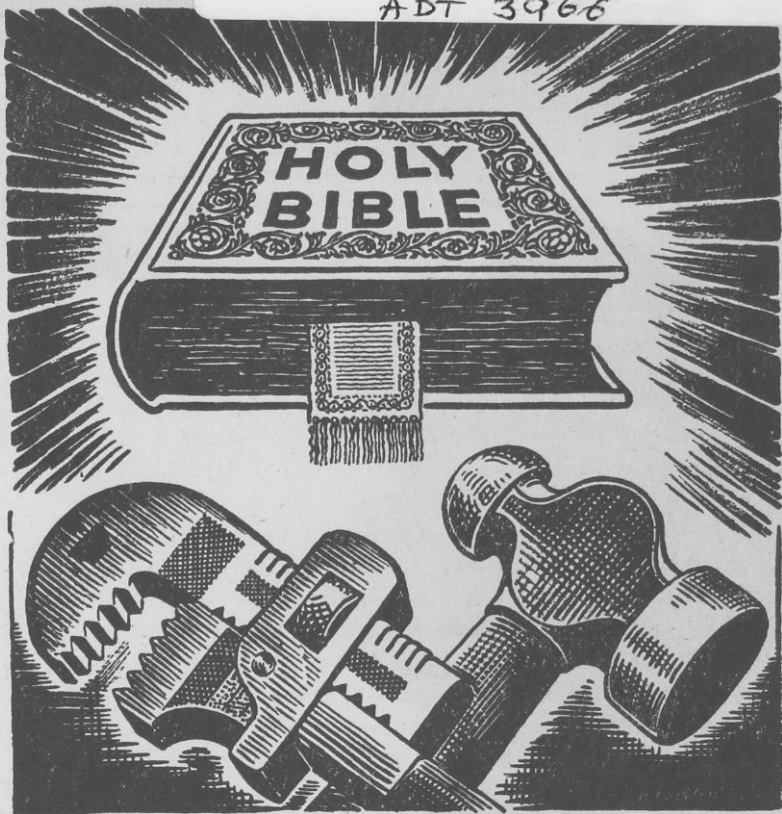


Congress of Industrial Organizations
Labor & Religion
ADT 3966



LABOR & RELIGION

THE CHURCH SAYS . . .

For many years, spokesmen of organized religion have frequently acknowledged the right of labor to organize. They recognize that without organization labor cannot match the economic strength of modern combinations of wealth and power.

Protestant. The Federal Council of Churches of Christ in America, representing two dozen Protestant denominations, including many of the largest, has stated: "*The churches should stand for the right of employers and employees alike to organize for collective bargaining and social action; the protection of both in the exercise of this right; the obligation of both to work for the public good.*"

In 1937, Rev. James Myers, Industrial Secretary of the Council, wrote: "*The Christian attitude toward labor is one of identity of interest. . . . It would seem in order to point out to all workers that it is their moral duty to join unions.*"

This attitude, emphasized and expanded in the following statement issued by the Federal Council in the same year, still holds: "*It is because of the concern of religion for justice and for social welfare that church bodies have for thirty years officially declared for the right of employees as well as employers to organize . . . Such a belief issues in a demand for democracy, both in political and industrial relations. This leads to the organization of workers in order that they may have a recognized voice in determining the conditions under which they must live and work.*"

"*As yet only a minority of American workers are organized, and it must be recognized that annual wages of many skilled workers are still below a comfort level of living, while the wages in many industries both urban and agricultural are grossly inadequate for a decent standard of living for an American family. We are convinced, therefore, that thoughtful Christians will welcome the contemporary gains in status and economic welfare on the part of labor as in line with the social ideals of Christianity.*"



Catholic. Archbishop Robert E. Lucey of San Antonio, Texas, has spoken as follows: *"By enormous effort the Congress of Industrial Organizations is lifting labor from its lethargy. . . . It is the duty of working people to . . . organize for their own sake and for the welfare of their families, their community and their nation. The CIO has taken a long step in that direction. Only a strongly organized and well-directed labor movement has any hope of eliminating industrial conflict and economic immorality."*

Pope Pius XII, in a letter to the bishops of the United States, in 1939 wrote: "*Since association is one of man's natural requirements and since it is legitimate to promote by common effort decent livelihood, it is not possible without injustice to deny or limit either to the producer or the laboring and farming classes the free faculty of uniting in associations by means of which they may defend their proper rights and secure the betterment of goods of soul and body, as well as the honest comforts of life.*"

Reverend Father Charles O. Rice of Pittsburgh, Pennsylvania, had this to say of the CIO: "*The Congress of Industrial Organizations is a legitimate labor union engaged in the task of organizing American labor. Its leaders are men of integrity, many of them known to me personally as decent, sincere, Christian gentlemen. Every sincere religious person in the United States wishes the CIO success. We Catholics especially realize that the CIO is taking a big step toward the realization of the goal set by the Holy Father in his Encyclical 'Reconstructing the Social Order.' The evils the CIO fights are deadly evils sapping the corporate strength of our nation and religion; the methods it uses are legitimate and praiseworthy.*"

Reverend Jerome A. Drolet, leader of the New Orleans ACTU, has been called "The CIO Padre". Putting theory into practice, he was on a picket line six months after putting on the cloth, saying mass for the strikers, and delivering sermons which rate as rousing organizing speeches. His work against anti-union statutes in the Louisiana legislature has spread his influence beyond state lines, and his column in a local labor paper is widely quoted in the labor press of the nation. "Business Week" of July 1, 1944, has this to say of him: "As long as Father Drolet continues to function in the South, anti-union industry there knows it has more than professional union organizers to contend with."

There is also an obvious similarity between the social views expressed in the papal encyclicals and the well-known sentiments of another staunch friend of labor, Henry A. Wallace.

Jewish. In 1928, the Central Conference of American Rabbis affirmed: *"The same rights of organization which rest with employers rest also with whom they employ. Modern life has permitted wealth to consolidate itself through organization into corporations. Trade organizations for mutual benefit within specific industries are quite common among employers. 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."*

In 1934, the Rabbinical Assembly of America was even more emphatic: *"We believe that the denial of the right of workers to organize and form group associations so that they may treat as economic equals with their employers is tantamount to a curtailment of human freedom. For that reason we favor the unionization of all who labor. We demand legislation to protect labor in its right to bargain collectively with its employers through representatives of its own choice, without any pressure or influence to be exerted by the employers on the organization of the workmen for such purposes, or on the choice of their representatives."*



CIO AIMS

The Congress of Industrial Organizations is primarily concerned with three major tasks:

1. Organizing the working men and women of America—regardless of race, creed, color or nationality—into labor unions for mutual aid and protection;

2. Establishing sound collective bargaining and wage agreements;

3. Securing legislation to safeguard economic security and social welfare, and to extend democratic institutions, civil rights and liberties.

In order to implement the basic program of the CIO, the Political Action Committee has been formed as a non-partisan organization for the election of a progressive President, Congress and state and local officials. PAC has developed a program to bring full employment at home and lasting peace the world over. Starting out as a CIO activity it rapidly grew into a people's movement, with enthusiastic support from farmers, business men, housewives, civic and religious leaders. A group of religious leaders of all faiths have joined in a fellowship of religious social action, as Religious Associates of PAC. To quote from a statement of the RA: "To work for brotherhood is religious; to work for brotherhood through political action is religious common sense."

Since the task of winning military victory has been completed, PAC looks to the task of planning a peace which will ensure the objectives of the Constitution of the United States, the Four Freedoms, the Good Neighbor Policy, the Atlantic Charter and the United Nations Declarations. On the domestic front, our goal is to plan for an economy of plenty, so that all our people may participate in the national wealth which is their birthright. Education for their children, security in their old age are rights due the members of a modern civilization. These, plus the others mentioned in Franklin Roosevelt's message to Congress on the new Bill of Rights, are the goals of CIO and of PAC.



Union Security. Since 1936 the CIO has given more than five and one-half million workers the benefits of union security. Industrial workers cannot individually bargain to protect their rights with the huge corporations which employ them. In unions there is strength. Hours, wages and working conditions conform more closely to the popular idea of an American standard of living as industrial unionism puts down roots. Only about fourteen million American workers are organized. Unorganized workers are most in need of the protection which organization with their fellows can give them. This is particularly true because of problems arising from the entrance of millions of new workers into industry during and since the war—women; Negroes being employed in large numbers for the first time in other than unskilled jobs; white collar workers on production jobs; farm workers in factories.

We have had a striking demonstration of what cooperation can do in war time. We have learned that generous and open-minded cooperation, through union-management committees and in government agencies, pays real dividends in production. Even with 12 million of our best workers in the armed forces, we more than doubled prewar production.

Peace. With the war over, strong unions will be needed more than ever before to assure the full utilization of our industrial productive capacity, and to secure steady jobs at fair wages for all who wish to work. More jobs also than were ever available before will be needed to keep our war manpower, and our men and women demobilized from the armed forces, and our machines at work.

The CIO argues that an economy which can abolish unemployment during war must provide jobs for workers and veterans during peace. The fruits of labor must not be limited to destruction.

Many Americans fear peace. They wonder what is going to happen to the millions of uprooted workers and their families who have moved to war production centers, to the millions of workers new to industry, to the eleven million demobilized soldiers. Will competition for scarce jobs shift labor back from a buyer's to a seller's market? Will the wheels of industry go on turning, or will depression, unemployment, or even revolution be our lot? Only security can exorcise that fear.

Job Rights. The efforts of all men of good will are needed to translate abstract concepts of justice into the living experiences of men, women and children. Justice for the worker means not only a secure job at a living wage, but the acceptance by law that a job right is as important as a property right.

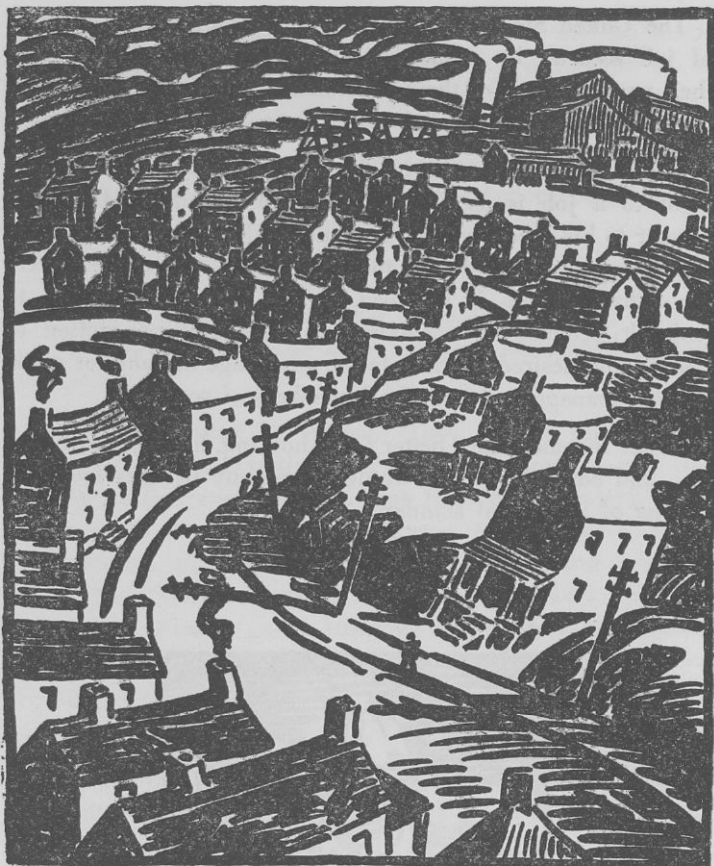
The Central Conference of American Rabbis caught this principle when they stated: "*Modern Judaism takes the stand that the worker has an inviolable right in the industry in which he works, a right which is equal to that of investors. . . Modern Judaism stands for the moral right of the worker to a living annual wage. . . We believe that the right to work is not only an economic necessity but a spiritual necessity—that it is the duty of society to provide work for all those willing and able.*"

The United Steelworkers of America pioneered in the field of job security by requesting an annual wage guarantee in their new contract for their half million members. The rest of the organized workers of America support them unanimously.

The Four Freedoms will be attainable only when the worker's right to a job is as clear as the right of the independent farmer to his land, the civil servant to his status, the merchant to his business, the doctor to his practice. Once the worker feels that the job is his own, it will be to his interest to make it produce at a maximum. Abundant production of needed and desired goods is to the advantage not only of workers and management but of all members of society.

Better income means better food, housing, health, transportation and education. The whole community benefits from the raising of individual standards.





Income and Profit. National income exceeded \$160 billion a year during the war. A comparable income geared to peacetime production and fairly distributed to all groups in the population would eliminate poverty.

The emphasis may be moral as well as economic. Having demonstrated our productive capacity, poverty in the midst of potential plenty must be recognized for what it is—sin.

The combined friends of labor and the church must therefore unite to bring about a plentiful peace.

Efforts are made by the powerful enemies of labor to play off veterans against others, minority against minority. The great corporations which dominate our economic life sponsor restrictive legislation in an attempt to crush labor and wipe out social gains.

They are well prepared for this struggle. By the end of 1945 their working capital totalled some \$50 billion, compared to less than \$25 billion in 1939. Average annual corporation profits in the war years were \$9.4 billion, after taxes, or 2½ times the prewar average. Even with repeal of excess profits taxes, conservative sources predict the continuance of huge profits.

Compared to such staggering profits, the reserves of the workers are puny indeed. A U.S. Department of Labor study shows that even in 1944, our most prosperous year, more than 1/3 of American families had net income, after taxes, of less than \$2,500. Today over 10 million workers earn less than 70¢ an hour which, on the basis of a 40-hour week, gives the full-time worker only \$1,456 a year, before taxes.

Yet, in 1945, the experts of the Heller Budget at the University of California recommended \$2,900 a year minimum, after personal taxes, for efficiency and decency for a family of four. Since then the cost of living has continued to rise.

Brotherhood. The CIO is doing much to create an America in which democracy and brotherhood for all men truly exist.

Philip Murray, President of the CIO, has said: "*I am reminded that basically the precepts of all religion and God Almighty are predicated upon the assumption that there shall be an equality of treatment for all of the people.*"

The CIO annual conventions have each year passed resolutions condemning racial discrimination and directed toward breaking down prejudice within the unions as well as within industrial management.

Resolutions and protestations, however, do not produce freedom and equality of opportunity. The beautiful sentiments in the Declaration of Independence have not, through much repetition, achieved full reality. Men may become nearer equal when they receive equal pay for equal work and comparable food, housing and medical care. When they may walk in dignity, not two steps behind but shoulder to shoulder with their fellows, they will be free.

Mordecai Johnson, President of Howard University, in an address in Pittsburgh in February, 1944, said: "*The CIO has done more to break down discrimination than has the clergy.*"

But of approximately 13 million Negroes in the United States, only about 10 percent are as yet members of unions.

True Religion. Democracy firmly rooted in the industrial structure, resting securely in strong and independent unions, will be able to withstand not only the attacks of those who would turn back the clock of progress, but, with the cooperation of its friends in the church, can put through an enlightened legislative program in the interests of the entire nation.

Unfortunately, most socially enlightened, formally trained young ministers locate in middle class communities, far from the centers of the greatest need. There they become isolated from struggle by the very nature of the life around them. Ultimately, administrative duties take all their energy, and religion loses its vitality.

On the other hand, there are many untrained preachers who are workers themselves and who sincerely preach the love of God and man to fellow workers. The leadership of these men, however, is limited due to their lack of formal education.

In the meantime, instead of preaching Jesus' gospel of love for their fellowmen, other thousands of misguided cultist ministers are uniting workers in hate, fear and intolerance of minority races, creeds or nationalities. These false religious teachers also work side by side with those they would influence, or preach from churches located in working-class neighborhoods. Some are subsidized by reactionary industrialists who



unscrupulously seek to divide the workers in any way they can. But whether these preachers are sincere fanatics or are paid disrupters, they are a menace to the hope of a better tomorrow. Those who preach hate to the frustrated are sowing the seeds of Ku Klux Klanism and our own brand of American fascism.

Once humanity becomes the measure of both organized religion and organized labor, we can push forward together toward the good life. Together we must strive to organize a world based on love and order instead of force and rancor. Both labor and religion put their faith in the people, believing in power *with*, not *over*, them. Both believe in education, not exploitation.

Religious seminaries should train their best men to serve industrial workers. The fields are "*white unto the harvest.*" American workers have often been apathetic toward religion. It is up to the churches to work with them more, to preach to them less. Working with them will back up the texts of sermons which preach a social as well as a personal religion.

Jesus announced the purpose of his ministry when he said: "*The spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor, He has sent me . . . to set at liberty they that are oppressed.*"

From those who profess to walk in the footsteps of the Carpenter of Nazareth, workers have sought bread and often received a stone.



WAYS TO COOPERATE

1. **Labor Sunday**—The Sunday before or after Labor Day may be reserved for inter-faith union services, with prominent guest speakers from each faith and from labor.
2. **Conventions**—During labor conventions, a luncheon may be held at which local ministers, priests and rabbis are guest speakers to the union.
3. **Periodic get-togethers**—An informal group of ministers, priests, rabbis and labor leaders may meet regularly, perhaps at lunch, to discuss current economic and social issues as they affect the community.
4. **Cross-Representation**—Acceptable qualified labor representatives should sit on the Boards of church social service committees, ministers' associations, and inter-faith organizations, as should acceptable qualified fraternal delegates appointed by church councils and ministers'

organizations attend union meetings. This interchange will promote mutual action on matters of general community concern.

5. **Social Legislation**—Church or parish social action committees, city-wide or district denominational organizations, councils of churches, can support social progress in industrial relations, consumer cooperatives, social security, public works, child labor laws, working conditions, wages and hours, by working with unions on proposed legislation.
6. **Education**—Bible classes, church youth societies and women's groups can educate their membership, through labor speakers, field trips to workers' homes and factories, and other means, on local conditions of health, housing, juvenile delinquency, race relations.

Special courses in public speaking, labor law, economics, trade union history, etc., are offered to congregation members in the various churches of many American cities, and also to union members in workers' education schools.

Visiting speakers from government, industry, labor and the church can do much to train men and women in all these groups in their joint responsibility to their church, their union and their community.



CHURCH LITERATURE AND SOURCES OF INFORMATION ON LABOR AND ECONOMIC PROBLEMS

INTERDENOMINATIONAL

- National Conference of Christians and Jews
381 Fourth Avenue, New York, N. Y.
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- National Religion and Labor Foundation
106 Carmel Street, New Haven, Conn.
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(INFORMATION SERVICE, \$2.00 a year)
(CHURCHES IN SOCIAL ACTION, WHY AND HOW, 10c)
(NOTES FROM THE DIARY OF A MODERN CIRCUIT RIDER, 5c)
- United Christian Council for Democracy
457 West 123rd Street, New York, N. Y.
DO YOU KNOW LABOR? by James Myers, \$1.00, paper; \$2.00, cloth
John Day Company, 40 East 49th Street, New York, N. Y.

METHODIST

- Methodist Federation for Social Service
150 Fifth Avenue, New York, N. Y.
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Board of Education
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PRESBYTERIAN

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EPISCOPAL

- Church League for Industrial Democracy
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Forward Movement of the Episcopal Church
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CONGREGATIONAL

- Council for Social Action
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UNITARIAN

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BAPTIST

Rauschenbusch Fellowship
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CATHOLIC

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(BISHOP'S PROGRAM OF SOCIAL RECONSTRUCTION, 10c)

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THE CATHOLIC TEACHING ON OUR INDUSTRIAL SYSTEM,
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THE POPE'S PLAN FOR SOCIAL RECONSTRUCTION, by Charles
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THE CHRISTIAN SOCIAL MANIFESTO, by Joseph Husslein, \$2.50

Bruce Publishing Company, 540 North Milwaukee Street, Milwaukee,
Wis.

CHURCH AND LABOR, by J. A. Ryan and Joseph Husslein, \$2.50

Macmillan Company, 60 Fifth Avenue, New York, N. Y.

THE CATHOLIC WORKER, 25c a year

115 Mott Street, New York, N. Y.

COMMONWEAL, \$5 a year

386 Fourth Avenue, New York, N. Y.

JEWISH

Rabbinical Assembly of America (Social Justice Committee) (Con-
servative)

3080 Broadway, New York, N. Y.

Central Conference of American Rabbis (Commission on Justice and
Peace) (Reform)

5003 Washington Avenue, St. Louis, Mo.

(ANNUAL REPORTS)

American Jewish Committee

386 Fourth Avenue, New York, N. Y.

October 1944

Revised July 1946

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AUTHOR: TONO MARTINEZ, JOSE
TITLE: EL CLUB DE LA INFAMIA.
ED. ARNAO. MADRID. DISTR. ALHAMBRA. 178 P.

YEAR: 1.986 LC.CL. : PQ PRICE : 14,06 \$.
CARD No. : 8630513

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10/22/90

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