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The industrial chaplain: his employee and community relations significance.

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Thesis

THE INDUSTRIAL CHAPLAIN —
HIS EMPLOYEE AND COMMUNITY RELATIONS SIGNIFICANCE

by

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This is not alone my thesis. I had collaborators—almost one hundred of them. They furnished the background material, the experiences, and many of the thoughts. I merely borrowed their wisdom, couched it in my own manner of expression, and added what I felt were the only logical conclusions.

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Canton, New York
August 7, 1956

Francis K. Smith
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CHAPTER I

INTRODUCTION

I. ORIGIN OF THE PROBLEM

Ever since the time of Christ, the church has sought to address itself to the man who makes his living through the use of his hands.

Ecclesiastical history is dotted with examples of this attitude. Luther and Wesley are well known for their ministrations to coal miners and factory workers. Pope Leo XIII, author of "Rerum Novarum" (an encyclical on the condition of labor), is equally well known for his concern for the welfare of the workingman. Even much of the appeal of today's Billy Graham lies in his frequent discourses on such subjects as "Labor, Christ and the Cross" and "Organized Labor and the Church."

Perhaps the most exciting chapter in the church-industry saga is one that is just now being penned. What is particularly exciting is that this chapter is being written by industry, rather than by the church. It deals with a new man on the industrial organization chart—the industrial chaplain.

"Industrial chaplain"—what a strange juxtaposition of words this is! Taken singly the two words are everyday, bread-and-butter terms. Every school boy knows what "industrial" means. Likewise, the word "chaplain" poses no baffling concept. Hospitals, fraternal organizations, courts, legislatures, and the military services have had chaplains for decades. But now it is suggested that these two terms be set side-by-side. The concept thus described is new, perhaps even a little unbelievable. Yet it is a title that
is beginning to appear on the industrial scene.

What are the foundations for such a unique program? Where did the idea originate? What factors are responsible for its acceptance? What does it mean to industrial public relations personnel? These are just a few questions that arise immediately when a student of public relations starts to look at a program of this kind. These are the questions this study proposes to answer.

The industrial chaplaincy is the upshot of two distinctly different social phenomena: the one, stemming from the church; the other, from industry. Let's look at both of them briefly.

**The Role of the Church.** The Biblical foundation for the industrial chaplaincy almost certainly lies in the closing words of the book of Matthew. These words, Christ's parting command to His disciples, are often referred to as the Great Commission. They are, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." This command for centuries has been construed to justify the church's missionary objectives—both domestic and foreign. This, coupled with the church's historic concern for the workingman, provide the basis for its interest in a program of ministering to industrial workers.

Two other thoughts must be introduced in order to fully understand the church's role in the birth of the industrial chaplaincy.

The first of these is nothing new. The chief concern of the church has always been to show man that faith and trust in God are a necessary part
of successful living. But in no generation has this message been hammered away at as much as it has in ours. We have all heard statements like this:

Civilization rests ultimately upon an act of belief. A renaissance of civilization in the "post-modern" era already taking shape depends upon a revival of faith in God and a fresh synthesis of faith and reason.

This is the kind of message the church is earnestly trying to put across to the world. It is the same message being preached daily by all the Billy Graham's, Norman Vincent Peale's, and Fulton J. Sheen's no matter where or on what subject they may be preaching.

The interesting part is not that this message is being preached more today than ever before. It is rather that the message is being picked up and applied today more than ever. Evidence of this surrounds us. It is reflected in the fantastic expansion of church membership, philanthropic contributions, sales of religious literature, and popularity of religious radio and television programs.

Even more dramatic is the fact that many industrial and government leaders have come to feel the importance of this message so keenly that they are echoing the same idea in phrases more characteristic of ministers than of businessmen. For example, Cola G. Parker, president of the National Association of Manufacturers, commented recently, "Our country today is turning to God in increasing numbers in search for guidance and courage to meet the problems of economic life which come to all of us." In the same vein, industrialist Henry J. Kaiser remarked, "Tremendous faith is needed in the kind of world in which we are living." Success, he adds, usually comes only through "... the bond of faith that welds men into a team, an
organization to accomplish what no man alone could do. 

Secretary of Agriculture Ezra Taft Benson spoke these words: "We must inspire greater reliance in God and in the strength which comes from living in accordance with his Divine will."

But one other factor must be pointed out as being a part of the church's participation in a program such as the industrial chaplaincy. While the church has constantly sought to draw the workingman into its fold, there has persisted a feeling that a gap has been forming between the needs of the workingman and the ministration of the church. As one writer recently expressed it:

In the letter of James we are enjoined to "show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory." But we have shown partiality, the worker has been passed by, the man who toils with his hands has been spiritually neglected. Him we must reach lest the church of Jesus Christ continue to be a one-class church. Unless we do so, we have not carried out the Great Commission. And if we do not carry out the Great Commission in all of its fullness, surely God will judge us.

One other writer referred to this cleavage as a "very real estrangement between the church and the worker."

What might be responsible for this "estrangement"? It isn't that the church has been consciously negligent. This would be inconsistent with the over-all mission of the church—to minister to all classes, to "teach all nations." It seems rather that the reason lies in more of a human failure. While ministers, almost without exception, are entirely dedicated to the challenge of the Great Commission, most have difficulty reaching the "man on the job." Perhaps no one realizes this more than a minister who has tried to bridge this gap. Such a man is Dr. Clair M. Cook, a
Methodist minister (Th.D., Boston University), who until recently worked as a turret lathe operator for a Watertown, Massachusetts, industrial concern. Commenting on this problem in a recent Christian Century article, Dr. Cook stated,

Because of his own too often exclusively academic experience, the minister usually has a sense of fellowship with the better educated, the professional, the proprietor, which he does not feel where the machinist, the factory laborer, the carpenter are concerned. He knows what a time clock is, but he has never submitted to its dictates.

Dr. Cook's thesis is that a minister who would be a success in reaching the workingman must have more than a nodding acquaintance with the kinds of problems that man faces in his work context. The best way to acquire this understanding, Dr. Cook asserts, is for the minister to actually take a job in industry for a period of time.

This same grease-under-the-fingernails approach is utilized in at least two seminary training programs worthy of mention.

The older of the two was started by Dean Marshall L. Scott of the Presbyterian Institute of Industrial Relations in Pittsburgh in 1950. Two years later it was moved to the McCormick Theological Seminary in Chicago. Under this program, seminary students spend the summer months working in factories and living in industrial communities. During a recent summer, forty-three seminarians were thus employed.

The other program is a Boston University venture. It is a ten-weeks' program inaugurated in 1953 under the direction of Emerson W. Smith, the Methodist Church's industrial relations chaplain for the Boston area. In its first summer of operation, thirty-five students representing ten seminaries of various denominations participated.
These are small starts, but multiplied many times over they could be invaluable in establishing a common "frame of reference" between ministers and workingman-parishioners. It is not hard to imagine that out of such programs might some day soon emerge a training course designed specifically for industrial chaplains.

The Role of Industry. It has become almost trite to say that there is a "new look" in industrial management. Anyone who has studied the evolution of the managerial concept over the past half-century or so is no stranger to this fact. In its simplest terms, this "new look" consists of a shift from the materialistic notion that every facet of the business operation must show a profit to a spirit of responsibility to the employees and the community. It would be interesting to digress and examine the causes for this change, but to do so would go beyond the bounds of this study. The significant thing is that industry's assumption of this responsibility has provided an entree for the industrial chaplaincy.

Not too many years ago, it was common for industry to deplore anything that did not directly show a dollars-and-cents profit for the company. The medical program often consisted of a first aid kit stocked only when the manager was convinced that ten cents worth of bandage could bring fifteen cents worth of increased production. Similarly, most employees were able to take vacations only when they could see their way clear to take off a couple of weeks without pay. So it was in practically every area of "employee relations". As far as the community was concerned, little effort—and even less money—was expended to bolster schools, hospitals, or other
community efforts.

What a different picture the modern industrial organization presents! The DuPont Company, for example, now has in its employ 166 doctors—130 of them full-time—and 350 nurses and technicians. In addition, they have established a multi-million dollar preventative medicine laboratory designed primarily to enhance the health of the company's 86,000 employees. Vacation plans, group insurance plans, retirement plans, stock ownership plans, and a host of other "fringe benefits" unheard of at the turn of the century are now an integral part of almost every company's employee relations program. In like fashion, companies have grasped their responsibilities to the community. So much so, in fact, that they have gone far beyond the immediate plant community and have made themselves responsible for helping to solve national problems. For an example of this we need only to look at the millions of dollars given by industry to colleges and universities during the past year. And this is only one area. Community Chests, the Red Cross, and other benevolent organizations have also felt the warm glow of industry's newly-found generosity.

Thus the picture has changed. The utter materialism of industry seems to be disappearing and in its place is a new kind of social responsibility. True, yesteryear had its Andrew Carnegie's and Cornelius Vanderbilt's, but never before in history has industry responded more earnestly and whole-heartedly to the needs of society than it is today. So it is in this setting that the industrial chaplain makes his entrance. Truly the stage is set for him. The church is receptive to any means of extending its message to industrial workers; industry, fired with
a new awareness, is ready to consider any new project that might help employees be happier, better-adjusted citizens of the community. Were these factors not present, very likely the industrial chaplain would not have appeared in this generation.

But he has arrived, and the implications for industrial public relations departments he brings with him are, to say the least, fascinating.
II. WHAT IS AN INDUSTRIAL CHAPLAIN?

Ministers-in-Industry in Europe. To trace the history of the industrial chaplaincy is no small task. There exists no research to substantiate anyone's claim to be the world's first industrial chaplain. But the idea of putting ministers into the industrial context probably had its origin in the Catholic Church in Europe. The reason for the establishment of such a program is expressed in the Catholic Encyclopedia:

For a long time, the gravest danger to the Church in France has been a continued and protean attempt to dechristianize the country in the names of science and progress. Anti-religious legislation, intensive laicism in official education, administrative pressure, anti-clerical propaganda, have all been used to this end. Today, the most dangerous threat arises from Marxist propaganda. This is directed to the working class as a whole, in an effort to separate it from the Church and to take the place of religion.13

The church was bothered and sought out a means for combating these forces. But where was it to be found? The parish clergy were already too overworked to take on the additional burden of the "systematic work necessary to combat collective paganism."14 Laymen, despite their good intentions, simply lacked the conviction and background necessary to fight the battle. The only other approach left open to them was to utilize the missionary methods used in pagan countries.15

Thus, a "worker-priest" training program was organized leading to the establishment in 1941 of the Mission de France. The Mission de France grew until its numbers included 170 priests. A later development, the Mission de Paris, included twenty priests recruited exclusively from the Parisian clergy. Counterparts of these efforts sprung up in Limoges, Lyons,
Nancy, and other large industrial centers.

What was the function of these missions? The Catholic Encyclopedia, speaking specifically of the Mission de Paris, described it as follows:

Its main object is to carry the Church to the workingman. A Franciscan spirit animates it. Members of this movement share the living conditions of the laboring class, work in factories if necessary, and try to teach the people to know and love the Gospel and the Church. Materially speaking, it is not a glamorous adventure.16

Speaking of all the missions, the Catholic Encyclopedia continues, "These endeavors are as yet very limited in extent and very new. The Declaration of the cardinals and archbishop of France, of 25-26 June, 1946, states that the mission of the priest-workers is unusual and must be strictly controlled by the hierarchy."17

The forbidding tone of this declaration should have served as a warning for what was coming. For it was just a few years later that the worker-priest movement caused no small amount of consternation among the papal hierarchy. In the words of the Protestant Christian Century:

In the last few months, the conservative forces which gather around the papal throne, alerted by conservatives in the French hierarchy, have taken alarm. They have begun to fear lest the priests—most of them Dominicans—who laid aside their clerical robes to share fully in the life of workers in the French labor unions were not so much winning Christian converts as being themselves converted to the radical Marxism prevalent in the French labor movement.18

Things indeed looked dark for the worker-priest movement. Every indication pointed toward the abolishment of the program. But the priests who were most directly involved in the movement stood firm—they would not let this happen without a struggle. Carrying this point-of-view to the Vatican, Cardinal Feltin of Paris, Cardinal Lienart of Lille and Cardinal
Gerlier of Lyon pleaded the cause of the worker-priest. In a desperate attempt to preserve the worker-priest idea, they submitted a compromise proposal. Commenting on this proposal, the Christian Century in December, 1953, observed:

Their [Cardinals Feltn, Lienart, and Gerlier] amended rules for the movement, as now presented to the French hierarchy, will put these priests back in clerical garb, stop them from living in worker's quarters or working full-time in industry or taking active part in labor union life. They are to be carefully chosen to make sure that none of them are susceptible to radical social ideas and are to be given intensive training in church doctrine to make that assurance doubly sure. If this amended program is adopted, it is extremely unlikely that French workingmen will hereafter show the slightest interest. And it is by no means certain that even this emasculated program can obtain the approval of the French hierarchy and the papacy.19

And, indeed, it did not; papal authorities shortly thereafter announced that as of March 1, 1954, all worker-priests were to suspend operation and return to the parish ministry.20

The knock-out punch had landed and the movement sunk quickly to its knees. In spite of the stubborn efforts of many worker-priest supporters, the movement has still not been successfully revived.

Ministers-in-Industry in the United States. The idea of placing ministers in American industrial concerns is essentially a post-World War II venture. During the war, problems arose in industry that encouraged increased church-industry relationships. Mobilization demanded that Sunday be regarded as a "business as usual" day. Housewives, grandmothers, teen-agers, and other poorly-oriented persons assumed the role of industrial workers. Worry, tensions, and frustrations were common.

It is not difficult to see how such situations would precipitate a
closer bond between industry and the church. With the close of the war several companies even began thinking of hiring ministers on a full-time basis to serve their employees.

But even before World War II there was evidence of ministers-in-industry. For example, Lebanon Woolen Mills, Lebanon, Tennessee, hired an "industrial chaplain" as early as 1909. Each morning he opened the mill's day with a prayer service.

R. G. LeTourneau, Inc., manufacturers of heavy duty power equipment, is another pioneer in this field. LeTourneau, in fact, calls itself "The Birthplace and Home of Industrial Chaplaincy." The history of their program, starting with an idea in 1927, will be traced in Chapter II.

Modern ministers-in-industry programs are the subject of close scrutiny in both Chapters II and III.

The outward trappings of the worker-priest are missing in the modern American industrial chaplaincy. For the most part, it is not a church-sponsored program. In the strictest interpretation of the term, the "Chaplain" is not a production worker but rather performs primarily as a minister and counselor. But even these changes have not altered the mission of the earlier worker-priests. Today's industrial chaplain is dedicated to the same cause—ministering to industrial workers in their work context.

"Industrial Chaplain" Defined. As may be apparent from the above statement, industrial chaplaincies in this country have taken a number of forms. No two companies have identical programs. "Industrial chaplains" range from workmen who are designated to say a prayer at employee meetings
to fully-trained clergymen who skillfully blend theological and human relations training to provide a full-time (in some situations, around-the-clock) ministry. Obviously, it would be an extremely difficult task to conduct a systematic study of such varied programs. It is far more desirable to concentrate on examples of one particular kind of "industrial chaplain" program and confine the bulk of the study to them.

Therefore, the term "industrial chaplain", as used throughout the remainder of this study (except where indicated otherwise), will be defined as "a fully-trained, ordained clergymen who is paid by management to work full-time as a minister and counselor within an industrial organization."

This is by design a confining definition. True, it rules out concentration on many different kinds of programs appropriately named "industrial chaplaincies". But, at the same time, it focuses attention on the chaplain programs that have the most relevant public relations significance. As Figure 1 indicates, the full-time, management-paid chaplaincy involves management to a greater degree than any of the other alternative plans. This is obvious; the more management spends on a program, the more management becomes involved in that program. And it follows naturally that in such a management-sponsored program the public relations implications for that company are more sharply defined than in a program in which management plays a lesser role.

Figure 1, incidentally, must not be construed as representing the evolution of a full-time, management-paid chaplaincy. Rather, it is simply a scale showing the alternative chaplaincy plans a company might adopt and
the degree of involvement—and hence public relations significance—each entails.

The writer's research led him to five companies that employ full-time, management-paid industrial chaplains. In this study, each of these companies will be treated separately. Following these individual "case studies" another chapter will be devoted to miscellaneous programs which extend beyond the bounds of the cited definition but which are closely-related enough to the subject to warrant attention.

III. RESEARCH PROCEDURE

Little has been written on the subject of industrial chaplains. Apparently nothing at all has been written on the particular subject matter of this thesis. A thorough search through card catalogues and periodical guides revealed no written material directly pertaining to the industrial chaplaincy except for a few magazine articles.

Having completed this search, the writer decided that the best procedure to follow would be to contact the companies having industrial chaplaincy programs directly. This, of course, raised the question, "What companies have these programs?" Two articles provided the basis for the answer to that question: *Time*, October 31, 1955, "Industrial Chaplains—A New Help to Labor Relations," and *Nation's Business*, June, 1954, "Religion in Industry". These two articles listed the names of sixteen companies in which "industrial chaplains" were allegedly operating.

With these names in hand, the writer then proceeded to send out
questionnaires to these companies to obtain the desired information. Questionnaires were mailed to each company's president, chaplain, president of the local union (where applicable), and the president of the plant community ministerial association. Copies of these questionnaires are included in Appendix C.

While these questionnaires were in the process of being mailed, the search for names of companies having industrial chaplains continued. Finally, after much correspondence and personal contact, the writer was satisfied that the list of companies was as complete as possible.

This, of course, does not rule out the possibility of omissions. Such omissions will occur in any study until a definitive list is prepared by some organization such as the National Council of Churches of Christ in the U.S.A. The Council, incidentally, is now undertaking the compilation of such a list.

A total of thirty-three questionnaires were mailed; all but seven were returned or acknowledged. The seven questionnaires not returned were as follows: management—two, chaplain—one, ministerial association—three, and union—one.

The information obtained through the questionnaires cannot be expressed statistically. Many of the questionnaires were not fully completed. Some of the respondents chose to reply by writing a letter or sending copies of previously published materials. The information thus obtained is included in this study.

The questionnaire results are, therefore, expressed qualitatively throughout this study. No attempt is made to record them statistically.

At the invitation of the Lone Star Steel Company, the writer spent
four days at Dallas and Lone Star, Texas, collecting data on their industrial chaplaincy. A list of persons interviewed during this visit can be found on page 115.

At every stage in the research procedure, findings were supplemented with readings in appropriate background materials.
Some companies have taken one step further and have constructed a chapel for their employees. This does not necessarily, however, represent the ultimate in "industrial chaplaincy" programs.

** FIGURE 1 **

DEGREE OF MANAGEMENT INVOLVEMENT (AND PUBLIC RELATIONS SIGNIFICANCE) OF "INDUSTRIAL CHAPLAINCY" PROGRAMS

- No Awareness of Religion as Part of Employee Relations
- Permitting Informal Employee-Led Lunch Hour Services
- Allowing Community Minister to Come Into Plant to Minister
- Employee Not Hired as Chaplain But Permitted to Work as One
- Part-Time Management-Paid Chaplain
- Full-Time Management-Paid Chaplain

** NO INVOLVEMENT **

** GREAT INVOLVEMENT **
CHAPTER II

FULL-TIME, MANAGEMENT-PAID INDUSTRIAL CHAPLAINS

I. D-X SUNRAY OIL COMPANY

Charlie Martin, D-X Sunray's Chaplain-Counselor, came about his job differently from most full-time industrial chaplains. The usual practice is for the company president or chairman of the board to originate the idea of hiring a chaplain. Then management goes out to church leaders to get suggestions for candidates who can fill the position. This was the procedure followed by both R. J. Reynolds Tobacco Company and Lone Star Steel Company.

Things happened differently at D-X Sunray. The Reverend Charles Martin—he prefers to be called simply "Charlie"—was the instigator of the program. A 31-year employee of D-X Sunray's Tulsa, Oklahoma, refinery, Martin started working for the company in May, 1925. Prior to that time he had been employed by automobile factories and as a tank-wagon salesman for an Indiana oil company. Martin's earliest ambition was to become a professional baseball player, but an untimely arm injury put a halt to those plans.

From the beginning of Martin's employment at D-X he showed more than the usual interest in helping his fellow workers with their personal problems. Whenever he was free from his duties as an operator in the gas recovery plant, he enrolled in special courses, attended seminars, and did voluminous reading.

During the early years of World War II, Martin became an ordained minister in the Assembly of God faith. Shortly thereafter he requested, and was granted, a leave of absence from the company to organize and supervise a
group of Christian Service Centers for military personnel in cities in the Tulsa area. It was during this time that Martin's idea of a Chaplain-Counselor for D-X Sunray germinated.

In December, 1945, he returned to his old job, resolving that he was going to do everything he could to get such a program started. Another leave of absence during the summer of 1946 gave him an opportunity to attend a seminar on the industrial chaplaincy at Wheaton College, near Chicago. In 1947 he became a safety inspector for D-X, a position that gave him an opportunity to meet employees in all parts of the company's operation. The subsequent evolutionary steps were described by Petroleum Refiner, an oil industry trade journal, as follows:

Martin had approached the company with his idea for a counselor service shortly after his return at the end of 1945 from his service center work. . . .

Months passed without any decisive action on the part of the company.

Meanwhile, Martin would drop in at places where men were eating during the noon hour as part of his safety work, particularly in the car shops. Many knew he was an ordained minister and as a result the talks began to switch from safety to religion. They became question and answer forums. They started with two or three men.

As news of the meetings spread, the group increased to 10 to 12 men daily. There wasn't room for any more. The men then asked Martin to conduct regular Bible lessons during the noon hour.

Martin now felt he had something solid with which to go to management and ask for installation of the counselor service. The new service was inaugurated in May, 1948.

Four years later the position was officially designated as Chaplain-Counselor and an assistant counselor, Herbert Miller, was appointed. Miller, a blacksmith in the boiler shop, is an active layman with experience in church, YMCA, and Boy Scout activities.
Today D-X Sunray's chaplaincy program looks essentially like this: noon-time worship services, employee counseling, and home and hospital visitation. A detailed analysis of the requirements these tasks put on the chaplain is included in Appendix A, "Excerpt from 'Industrial Chaplain-Counselor Program'".

The worship services are held at noon on Wednesdays and Thursdays during the employees' lunch hour. Mechanical shop personnel attend the Wednesday meeting; the Thursday meeting is for car shop workers. Attendance is entirely voluntary. "There is no roll call. Management doesn't know who attends or who does not. There are no bonuses for attending and no demerits for non-attendance. The classes belong to the men."5

In answer to the question: "Approximately what percentage of all employees attend [the worship services]?" Chaplain-Counselor Martin replied, "This is a difficult question because of the various types of work. Some employees have a lunch hour and some work through on an eight hour shift. Others are too far removed from our place of worship. Out of a possible 250 mechanical men in one small area, we have an average of around sixty in attendance, which is our largest class."5 This is the group that attends the Wednesday service. The Thursday group has an average attendance of sixteen to twenty, there being considerably fewer people to draw from in the car shops.7

A typical meeting was colorfully described by Len LeSourd, managing editor, Guideposts Magazine:

The most unusual Bible class in Tulsa, Oklahoma, comprises some 100 men [attendance at the Wednesday meeting has occasionally been
as high as 100 in oily, grimy work clothes. . . . At lunch hour these employees of the Mid-Continent Petroleum Corporation Plant in West Tulsa, meet in the carpentry shop for a session of shirt-sleeve religion.

Undisturbed by a background of roaring machines and the crinkling of paper being removed from sandwiches, a burly refinery worker reads some Scripture, four men in overalls sing a hymn, another offers a prayer. Then Charlie Martin, a machine operator for many years and now a chaplain-personnel counselor, gives a message for the day. 8

Charlie Martin hopes that some day soon D-X Sunray will have a chapel seating about 150. If he uses the same approach he used in selling management on the chaplaincy idea, his wish will undoubtedly be granted.

Martin's counseling activities are entirely voluntary. Says Chaplain Charlie,

I am available for consultation by any employee in connection with any plant or personal problem, or if they have a spiritual need and want my assistance.

The workers are not required to come to me with any of their problems. The program is conducted strictly on a voluntary basis. We do not invade a man's privacy. 9

Along this same theme, Martin stated, "We make no special effort to do missionary work. However, it comes easy for us many times to render help, by just being available, where we know there are problems." 10

Although he hesitated to assign any definite percentage figure, Chaplain-Counselor Martin replied that the "greatest percentage" of problems on which he counsels employees are non-company-related. 11 In his first six years, he had handled 3,129 contacts of "a purely personal nature". 12 As the workers become more familiar with the Chaplain-Counselor program, Martin reports, the number of employee counseling sessions is increasing sharply.

Martin has a busy visitation schedule. At least once a year he calls
on all retired employees living in the Tulsa area. In addition he calls on all workers who are absent from work because of illness or bereavement. The theory behind the latter, as stated in D-X Sunray's employee magazine, The Diamond, is that "... when a man is down it means a great deal to know that his company and fellow-workers are pulling for him." These visits are made in addition to the visits made by the company nurse. By June, 1954, Martin had made 886 such visits at hospitals and 1,629 visits in the men's homes.

Other duties Martin and his assistant Miller perform include conducting occasional group discussions, sponsoring farewell parties for retiring employees, awarding service pins for five, ten, and fifteen years' service, and sending birthday and Christmas cards to all retired personnel. Martin frequently also obtains legal advice when employees have personal or civic problems, gives assistance to beneficiaries in collecting a deceased employee's insurance, and helps retired employees with social security and other welfare problems.

At the present time the Chaplain-Counselor occupies a position on the company's organizational chart under the Employee Relations Department. Martin adds, however, that since this work is new, it has not been definitely decided to whom he should report.

Neither Chaplain Martin nor his assistant Miller serve on grievance committees or participate in labor contract negotiations. Both minister to both salaried and wage-roll personnel.

Both Martin and Miller have actively participated in community affairs while in the employ of the company. The YMCA, Community Chest, Boy Scouts
are just a few organizations they have worked with in addition to filling many speaking invitations from churches and clubs. Martin is a member of the United Church Men of the National Council of Churches of Christ in the U.S.A., where he has been active in their program on fostering religion in industry. At the invitation of the Tulsa Ministerial Alliance, he spoke on the Labor Day Sunday program over radio station KV00 in 1954, and spoke on the morning devotional program during the week of March 7-11, 1955, over KOTV.17

II. FIELDCREST MILLS

Fieldcrest Mills has always been interested in the welfare of each employee and in the welfare of the community. The industrial chaplaincy is a manifestation of the Company's interest in the spiritual aspect of community life.18

These are the opening words of a small booklet published by Fieldcrest Mills, Spray, North Carolina, entitled "Industrial Chaplaincy at Fieldcrest Mills." In these words, the company states its reason for establishing an industrial chaplaincy program. Being more specific, Fieldcrest's President Harold W. Whitcomb felt that one of the best means of expressing an interest in "the spiritual aspect of community life" was to employ someone whose main function would be to visit sick and retired employees.

So on January 1, 1950, the Reverend J. K. McConnell joined the company as a full-time industrial chaplain. McConnell, an ordained Moravian minister, came to Fieldcrest after thirty-five years as a general secretary of the YMCA.

While he does not occupy a specific position on the company's organizational chart, McConnell is directly responsible to the Industrial and Public
Figure 2 is a summary of the industrial chaplaincy activities performed by McConnell since he joined Fieldcrest at the beginning of 1950. It is interesting to note that in the six years reported, his total number of visits (total sick visits plus good-will visits) was 23,953. This is an average of 10.8 visits daily—Saturdays and Sundays included. Since visitations represent only one phase of the chaplain's work, it is apparent that the chaplaincy duties engage him far beyond the customary 40-hour week.

Equally as interesting, and perhaps far more significant, is the high incidence of non-company-related counseling sessions McConnell conducts. More will be said on this subject in a later chapter.

In addition to the data presented in Figure 2, it should be noted that the Fieldcrest chaplain does not conduct worship services within the company. He ministers to both wage-roll and salaried employees, and does not feel duty-bound to minister only to those who come to him voluntarily. He does not participate in labor contract negotiations, nor does he serve on grievance committees.

As secretary of the local Ministerial Association, a position he has held for many years, McConnell extends the influences of his chaplaincy beyond the confines of the company and into the community. Other community activities include appearing as guest speaker for community organizations and preaching in local churches. Figure 2, under "Additional Data", outlines these appearances.
FIGURE 2

SUMMARY OF ACTIVITIES
CHAPLAINCY PROGRAM 1950 - 1955
FIELDCREST MILLS, INC., SPRAY, NORTH CAROLINA

THE PROGRAM OF INDUSTRIAL CHAPLAINCY WAS BEGUN JANUARY 1950. THE CHAPLAIN RECORDS DAILY ALL ACTIVITIES OF GENERAL ROUTINE AND SPECIAL SERVICE RENDERED. THESE ARE COMPILED INTO A MONTHLY REPORT AND THEN INTO AN ANNUAL REPORT WHICH IS SENT TO THE DIRECTOR OF PERSONNEL. THE FOLLOWING IS A COPY OF THE ANNUAL REPORT FOR THE SIX YEARS THE PROGRAM HAS BEEN IN OPERATION:

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<td>1 568</td>
<td>1 594</td>
<td>2 622</td>
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<td>FAMILIES VISITED</td>
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<td>159</td>
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<td>92</td>
<td>106</td>
<td>66</td>
<td>91</td>
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<td>30</td>
<td>36</td>
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<td>1 623</td>
<td>1 987</td>
<td>1 856</td>
<td>1 706</td>
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<td>INTERVIEWS (COUNSELING):</td>
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<td>325</td>
<td>572</td>
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<td>139</td>
<td>212</td>
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<td>314</td>
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<td>93</td>
<td>124</td>
<td>88</td>
<td>85</td>
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<td>VISITORS ESCORTED</td>
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<td>23</td>
<td>33</td>
<td>43</td>
<td>36</td>
<td>39</td>
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<td>GROUPS)</td>
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<td>LETTERS TO RETIREE</td>
<td>228</td>
<td>254</td>
<td>272</td>
<td>297</td>
<td>340</td>
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<td>ON BIRTHDAY</td>
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ADDITIONAL DATA:

1. FOUR TO FIVE VISITS WEEKLY WERE MADE TO PATIENTS IN LOCAL HOSPITAL. ON MANY OCCASIONS PATIENTS IN OUT-OF-TOWN HOSPITALS WERE VISITED.

2. DURING 1955 THE CHAPLAIN PREACHED 43 SERMONS IN 18 DIFFERENT CHURCHES AS FOLLOWS: 8 IN 5 PRESBYTERIAN CHURCHES, 7 IN 4 BAPTIST, 10 IN 3 MORAVIAN, 3 IN 3 METHODIST, 6 IN 2 CHRISTIAN, 2 IN 1 CHURCH OF THE BRETHREN, AND 7 IN COUNTY INSTITUTIONS.

3. CHRISTMAS MORNING THE CHAPLAIN VISITED ALL PATIENTS IN LOCAL HOSPITAL, CARRYING THE SEASON'S GREETINGS FROM FIELDCREST MILLS, PRESENTING EACH WITH A CHRISTMAS CORSAGE.
III. R. G. LE TOUREAU, INC.

For decades the name "LeTourneau" has been synonymous with high-quality heavy-duty power equipment. Once devoted entirely to earth-moving equipment, today's LeTourneau has turned to even heavier land-clearing giants.\textsuperscript{19}

To know the R. G. LeTourneau Company and understand its industrial chaplain activity, one must know something about the man whose name the company bears. The 67-year-old Robert Gilmour LeTourneau is at once an inventive genius, a magnanimous philanthropist, a shrewd manager, and an ardent Christian layman.

The fervency of this man's religious conviction is reflected in many ways. Each week he is off to some far-flung part of the country to speak before churches or other organizations on religious subjects. Doing so, he flies some 200,000 miles a year in his own private planes.\textsuperscript{20} His financial contributions to Christian endeavors are legendary. \textit{Time} described the latter:

Twenty years ago, LeTourneau made what he calls "a deal with God" to turn over 20\% [italics supplied by the writer] of his personal earnings and a sizable block of company stock to the Lord's work. The partnership has been successful. Last year [1951] on sales of $55 million, R. G. LeTourneau, Inc. netted $3,100,000. Excluding LeTourneau's personal contributions, God's share, which was turned over to the interdenominational LeTourneau Foundation, was $158,820 in dividends. This year the partnership is doing even better; sales are up 45\%.\textsuperscript{21}

This same spirit animates much of the company activity, including the company periodical \textit{Now}. \textit{Now}, "published for everybody connected with R. G. LeTourneau, Inc."", derives its name from 2 Corinthians 6:2, "Behold
NOW is the accepted time: behold NOW is the day of salvation." In each issue is a spiritual message by R. G. LeTourneau and a feature entitled "Going Places With R. G. LeTourneau", which outlines the president's speaking calendar for the coming month.

The beginnings of the R. G. LeTourneau industrial chaplaincy date back to 1927. In that year, Mr. LeTourneau met Marion Reynolds, a specialist in industrial evangelism, while attending Bible school in Los Angeles. Reynolds interested LeTourneau in the possibility of factory religious meetings. Several years later, while building the highway linking Boulder City and Boulder Dam, LeTourneau invited Reynolds to come and conduct religious meetings in the road-workers' camp. Commenting on that experience, NOW remarked:

That Boulder Dam project was memorable in more senses than one. Financially it was ruinous, but evangelistically it was a success, and the experience gained committed Mr. LeTourneau to maintain and extend Gospel testimony among his employees from that time forward.

By 1936, R. G. LeTourneau began giving consideration to having someone in each plant who would devote full time to the "spiritual welfare of his fellow workers."

The first concrete step toward this end occurred in 1941. Dr. Walter L. Wilson was the company physician at LeTourneau's Tournapull plant in Georgia. He was devoting part time to gospel broadcasting over WRLO, LeTourneau's own radio station at Toccoa, Georgia, and to plant chapel services. When Dr. Wilson left, Elliot Lindblat, program director for WRLO took over the plant chapel services, gradually making his WRLO duties subordinate to his plant chaplaincy.
Thus the chaplaincy idea evolved. From that point on, LeTourneau has had a chaplain operating in at least one of its plants continuously.

One other phase of the development of the industrial chaplaincy at LeTourneau must be mentioned. This is the training program devised for industrial chaplains. The program started about the time Elliot Lindblat assumed his duties as plant chaplain. It was spurred on by Mr. LeTourneau's weekend conversations with industrialists who took an interest in the LeTourneau Company's chaplaincy idea and expressed the desire for employing chaplains in their companies. Thus a program was instigated to train "... born-again, zealous Christians to be industrial chaplains."26

About this same time, on January 1, 1945, the LeTourneau Foundation published the first edition of Industrial Chaplain, "dedicated to the industry of America and published for dissemination of news and methods of propagating the Gospel of the Lord Jesus Christ through industrial chaplaincy."27 And, as might be expected, the editor of this short-lived periodical—it lasted less than five years—was Mr. R. G. LeTourneau himself.

In his first-edition editorial, Mr. LeTourneau wrote:

One of the fields which opens great horizons is that of Industrial Chaplaincy. By this method we are able to bring Christ into our Plant more effectively. We are able to give every day encouragement for the weak, instruction for the ignorant, consolation for the bereaved, and fellowship for the strong.

It is our belief that in fulfilling this sacred trust, still more lives shall be touched and the power of God shall become more real to those who turn the wheels of our great industries.28

This editorial, in addition to lending insight into the personality of the editor, helps define the philosophy behind the LeTourneau Company's industrial chaplaincy. We gain further illumination on this from an
anecdote quoted in a later edition of *Now*:

"What is the connection between evangelism and business?" somebody asked Mr. LeTourneau. "Do you think it builds up the morale of your organization?" This was the answer: "Not only the morale, but the morals also. We're trying to get men and women to believe on the Lord Jesus Christ, and better morale is just a by-product."29

It was not long before the company's chaplain training program started taking shape. Reporting on the progress of the program, *Now* in July, 1946, related:

Elliot [Lindblat] has designed an insigna for the office and a shoulder patch. He has prepared forms for the enlistment of trainees and for the conduct of the office of chaplain. . . .

Letters on file at Tournapull indicate the interest of quite a few industrial concerns in plant chaplaincy. A number of firms already have chaplains. Elliot's office has a sizable sheaf of applications from candidates for training. But whether industry generally will follow the LeTourneau lead in employing full-time chaplains remains to be seen.30

Even now, ten years later, there is no indication that "industry generally" has followed LeTourneau's lead. The fact that there are companies today that do have full-time chaplains is not necessarily a tribute to LeTourneau; it could just as well be attributed to individual circumstances within each of those companies. In fact, significance can be attached to the fact that LeTourneau's industrial chaplaincy training program is no longer in operation.

Hence, while it is not necessarily true that LeTourneau spearheaded the industrial chaplaincy movement in America, it must be conceded that they have taken the most aggressive action in promoting the program. They, therefore, are deserving of a long chapter in the chronicle of the industrial chaplain.
Today LeTourneau has three chaplains on the payroll. There is a full-time chaplain at each of the company's two plants: the Reverend Gene Warren at Vicksburg, Mississippi, and the Reverend Barney Walker at Longview, Texas, who is also the Chaplain Coordinator. Walker is assisted by the Reverend Harry Wyckoff, Associate Chaplain at the Longview location. The Toccoa, Georgia, and Peoria, Illinois, plants, incidentally, are no longer owned by R. G. LeTourneau, Inc.

The duties these plant chaplains perform are outlined in Figure 3, an excerpt from the LeTourneau Industrial Relations Manual, Volume IV. Going about their work, these chaplains use the rather prosaic, though Biblical, motto: "WE ARE AMONG YOU AS THOSE THAT SERVE." Let's now take a look at the ways in which they do serve.

Figure 3 breaks their operation down into two categories: "Ministry to Employees" and "Public Ministry." This, incidentally, suggests something that will be discussed at length later in this study—that industrial chaplains can have an important bearing on a company's employee and community relations.

Heading the "Ministry to Employees" grouping is the heading "Group Services." This is of more than usual interest because LeTourneau is the only one of the five companies being reported upon in detail in this chapter whose chaplain conducts church services on company time.

The hour-long services are conducted at both LeTourneau plants every two weeks. The Vicksburg service, conducted by Chaplain Warren is held in the office building auditorium. Chaplains Walker and Wyckoff conduct the
FIGURE 3

DUTIES OF INDUSTRIAL CHAPLAIN,
R. G. LE TOURNEAU, INC., LONGVIEW, TEXAS

INDUSTRIAL RELATIONS MANUAL
Volume IV
PLANT CHAPLAIN

I. Ministry to Employees
   A. Group Services
      1. Regular and Special Chapel Services
         a. Program Planning
            (1) Speakers
               (a) Selection and Scheduling
               (b) Reception and Entertainment
               (c) Compensation
         b. Music
         c. Publicity and Attendance
            (1) Internal
               (a) Bulletin boards and other publicity
            (2) External
               (a) Liaison with Company Public Relations representative for newspaper and radio announcements
         d. Seating and Attendants
         e. Conduct Meetings

   2. Prayer and Other Special Groups
FIGURE 3 (Cont.)

3. Christian Literature
   a. Tracts
      (1) Selection and stocks for employee distribution
      (2) Distribution
         (a) Chapel Services
         (b) Tract boxes
         (c) Other media
   b. Periodicals and Bound Volumes
      (1) Selecting and stocking
      (2) Lending arrangements
      (3) Records

4. Counsel and Assist Group Christian Activities Developed By and Among Employees

5. Arrange Employee Participation in Company Sponsored Christian Activities for Employees
   a. Vacation period attendance at recreation-study camps or centers.

B. Individual Services
1. Visiting
   a. In Plant
      (1) Appropriate offers of spiritual counsel
      (2) Direct to proper sources for help in temporal problems
         (a) Follow up referrals with Personnel Department
   b. Home and Hospital
      (1) All ill or injured employees
      (2) All ill or injured dependents of employees
FIGURE 3 (Cont.)

2. Gratis Aid and Service to Local Religious Groups
   a. Loans of Equipment
   b. Supply Ministry

3. Miscellaneous Public Ministerial Activities
   a. Welfare Work
   b. Participation in School and University Christian Activities
   c. Guest Ministry in Local Area Churches
Longview services in a huge prefabricated aluminum dome-shaped building, constructed a few years ago by LeTourneau as a gift to Billy Graham's evangelism tour of Great Britain. At Vicksburg, 90 per cent of the employees—both salaried and wage-roll—"usually or always attend." Longview's attendance is an estimated 80 per cent. Since both Walker and Warren are Southern Baptists, the services are generally more evangelical than devotional.

The remaining "Ministry to Employees" functions listed on Figure 3 consist of service on an individual basis. An illustration of the importance of the chaplain's role within the organization and in the community lies in the frequent mention of referrals to the company's personnel and medical departments, and to pastors and other community organizations. In other words, the chaplain locates trouble or problems, then makes the necessary arrangements to see that something beneficial is done about them.

Chaplain Walker reports that 95 per cent of the problems on which he counsels employees are non-company related. Likewise, Vicksburg's Chaplain Warren adds that there are more non-company-related problems brought to his attention than company-related. The Reverend Dan Demmin, chaplain at LeTourneau's Peoria plant prior to its being sold, set the figure at 80 per cent non-company-related as against 20 per cent company-related. These figures will appear again in this study. In Chapter IV, "The Industrial Chaplain and Employee Relations", the writer will refer to these figures to support the contention that there are significant employee relations overtones in the industrial chaplaincy.
A missionary spirit seems to permeate the LeTourneau chaplaincy. Walker's bold response was this: "We go out to the men!" Agreeing, Warren added that this is done through plant, hospital, and home visitations. Demmin soft-pedaled his reply by saying he did missionary work, but "... with caution and care."

The "Public Ministry," in addition to the items listed in Figure 3 and Appendix B, often takes the form of serving as supply pastor in the absence of community clergymen. In addition, Chaplain Warren serves as coordinator of recreation in the plant community and is a member of the Warren County (Miss.) Ministerial Alliance.

IV. LONE STAR STEEL COMPANY

"Brother Jim" Workman, a rugged 59-year-old "man of the cloth," came to Lone Star just a little over two years ago. An ordained Methodist minister, Workman left his Little Rock, Arkansas, parish to become Lone Star's first industrial chaplain.

His arrival represented the fulfillment of a dream Lone Star's President E. B. Germany had been cultivating for years. Germany, an outstanding Methodist layman and a highly successful industrialist, had long felt the need to put more into the company's employee relations program than simply physical satisfactions. Eventually, he located the desired ingredient in the industrial chaplaincy.

Thus in 1953, he consulted Bishop William C. Martin, Methodist Bishop of the North Texas Conference, hoping to gain from him the name of
a likely candidate for the position. It was through this channel that Workman came to be selected.

On September 1, 1953, he joined the company as a full-time industrial chaplain at Lone Star's E. B. Germany Works at Lone Star, Texas.

Located about 150 miles east of Dallas, the Germany Works is only a "stone's throw" from the world's largest oil field. The huge East Texas field begins just fifteen miles south of the plant. It is this proximity to the oil fields that has predestined Lone Star's production activity. Concentrating on tubular goods and line pipe for the oil and gas industries, Lone Star produces approximately 350,000 tons per year. "This tonnage amounts to about fifteen per cent of a normal year's demand in the five-state territory located within a 500-mile radius of the plant, which produces seventy-five per cent of the nation's domestic crude oil."

Lone Star Steel Company was a product of World War II. The U. S. Government constructed a blast furnace, coke ovens, and related facilities at Lone Star. The company was organized to operate them. On January 1, 1948, the company purchased these facilities from the Government plus iron ore lands in East Texas and coal mines in Oklahoma. Early in 1951 a $90,000,000 expansion program was inaugurated to make Lone Star a completely integrated steel mill.

Today Lone Star's production is sold out months in advance and its shares of stock—sold only in over-the-counter transactions—are at a premium. Plans are now underway for building a $4,000,000 stretch mill. This expansion will make possible filling orders for smaller-diameter pipe
than the company now produces.

The plant is completely incongruous with its surroundings. Northeastern Texas is largely rolling, not-too-prosperous farmlands. Broken-down farm shacks dot the landscape. An occasional pecan grove or cotton field is scattered among acres of untillable soil. Dropped neatly into the center of this struggling agrarian setting is the modern Germany Works—the "Cadillac of the Steel Industry." 37

This juxtaposition brought about many difficult employee relations problems in the early stages of the plant's operation. Locally-recruited workers, accustomed to small-scale farm labor, adjusted slowly to the systematic efficiency of a modern steel mill. These problems have all but vanished, but the home-spun characteristics of many of the employees still remain.

One characteristic deeply ingrained in these people is their strong emphasis on religion. The expression of this religion takes many forms. As one interviewee jokingly pointed out to the writer, "We have all kinds of churches here—all the way from those who shout, 'There ain't no Hell!', to those who retort, 'The Hell there ain't!'"

But even though these various denominations exist, they are almost all different shades of Protestantism. This is reflected in the break-down of religious faith of Lone Star employees (as of December 31, 1955):

<table>
<thead>
<tr>
<th>Religious Group</th>
<th>Number of Persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic (Roman)</td>
<td>54 Persons</td>
<td>1.4%</td>
</tr>
<tr>
<td>Protestant</td>
<td>3,087 &quot;</td>
<td>81.3%</td>
</tr>
<tr>
<td>Jews</td>
<td>1 &quot;</td>
<td>.1%</td>
</tr>
<tr>
<td>No Preference</td>
<td>652 &quot;</td>
<td>17.2%</td>
</tr>
</tbody>
</table>
In spite of the preponderance of Protestant employees, Lone Star makes a concerted effort to keep the work of the chaplain on a non-denom­­inational basis. This idea is carried out in the chaplain's symbol, the Christian cross with the six-pointed Star of David superimposed. This symbol appears on the top of the chapel, on the chaplain's helmet, and on the andirons in the chaplain's office.

On November 4, 1955, Lone Star dedicated its newly-built "Chapel in the Pines" which stands just outside the main gate of the Germany Works. Although small in size—it seats twelve, the figure being symbolic of the number of Christ's disciples—it is beautifully equipped with hardwood panelling, stained glass windows, and an electric organ. Focal point in the chapel is the pecan-wood altar, crowned by the Christian cross and the Jewish Torah—standing side-by-side. Dedicated "for prayer and meditation, where all men shall find light for darkness, assurance for confusion, and faith for doubt and despair," the chapel is open all hours of the day and night for the use of the employees.

Chaplain Workman's office is less than a dozen steps from the chapel. Two open breezeways connect them, giving the edifice an appearance of airy­ness and light.

Figure 4, an excerpt from Chaplain Workman's annual activity report for 1955, reflects the kinds of activity with which he concerns himself. Distribution of the report was made not only to members of management but also to various Methodist bishops and the Methodist Commission on Chaplains. The items in brackets behind each name explains that person's position.
FIGURE 4

CHAPLAIN'S ANNUAL ACTIVITY REPORT FOR THE YEAR 1955

January 12, 1956

<table>
<thead>
<tr>
<th>ITEMS</th>
<th>TIMES</th>
<th>PERSONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. CONTACTS WITH ALL EMPLOYEES</td>
<td>6,051</td>
<td>3,449</td>
</tr>
<tr>
<td>2. CONFERENCES - MINISTERS - OTHER PROFESSIONAL PERSONS</td>
<td>938</td>
<td>3,900</td>
</tr>
<tr>
<td>3. CHAPEL AND PLANT DEVOTIONALS</td>
<td>112</td>
<td>5,264</td>
</tr>
<tr>
<td>4. RELIGIOUS SERVICES ATTENDED OR CONDUCTED</td>
<td>283</td>
<td>38,307</td>
</tr>
<tr>
<td>5. CHURCH-VISITORS-PLANT-TOURS, VISITS, OFFICE VISITS</td>
<td>1,484</td>
<td>3,142</td>
</tr>
<tr>
<td>6. COMMUNITY MEETINGS ATTENDED OR SPEAKER</td>
<td>274</td>
<td>24,136</td>
</tr>
<tr>
<td>7. VISITS TO SICK AND INJURED</td>
<td>509</td>
<td>1,125</td>
</tr>
<tr>
<td>8. VISITS WHERE DEATH OCCURRED</td>
<td>117</td>
<td>6,235</td>
</tr>
<tr>
<td>9. VISITS TO HOME AND OTHER SERVICES</td>
<td>304</td>
<td>1,030</td>
</tr>
<tr>
<td>10. BIBLES TO NEW BABIES AND SMALL CHILDREN</td>
<td></td>
<td>217</td>
</tr>
<tr>
<td>TOTAL</td>
<td>10,072</td>
<td>90,926</td>
</tr>
</tbody>
</table>

PIECES OF LITERATURE DISTRIBUTED                                     | 14,478 |
NUMBER OF MILES TRAVELED                                              | 30,501.6 |

SIGNED /s/ James W. Workman
CHAPLAIN

Distribution:

Mr. Robert E. Collins [Director of Public Relations, E. B. Germany Works]
Mr. L. D. Webster [Vice-President in charge of Employee and Public Relations]
Mr. W. H. Johnson [Executive Vice-President]
Mr. J. M. Brashear [Plant Manager, E. B. Germany Works]
Bishop A. Frank Smith [Methodist Bishop, Texas Plant Area]
Bishop Paul E. Martin [Methodist Bishop, Chaplain's Area—Arkansas]
Bishop William C. Martin [Methodist Bishop, Main Office Area]
Rev. Mr. Henry A. Rickey
Methodist Commission on Chaplains
Bishop W. Angie Smith [Methodist Bishop, Oklahoma Plant Area]
Item 1 in Figure 4 represents all types of contacts with employees on an individual basis. The fact that there were more "persons" than "times" would indicate that on occasion there are problems or situations involving more than one employee.

Item 3 refers to small devotional meetings both in the chapel and in the plant. The "persons" figure is misleading because it includes the 3,000 persons who attended the chapel dedication service. The figures do not include, however, the Sunday noon worship services conducted entirely by employees. These services started in January, 1953, when four maintenance workers met in the tool room of the coke oven millwright shack during their Sunday lunch hour. The meetings have grown steadily until now about forty attend each week. Chaplain Workman does not attend these meetings unless asked to come for a specific purpose. To do so, he feels, would destroy the spontaneity of the meetings and endanger the company's firm resolve that the chaplain will minister only to those who come to him voluntarily.

Workman's public speaking schedule is crowded, as Item 6 attests. These appearances are at service clubs, women's clubs, veterans' organizations, P.T.A.'s, and church groups. In an effort to insure that the chaplain will be on hand if needed by an employee in an emergency, President Germany has requested that Workman clear with him all out-of-town engagements that demand any excessive absence from the plant. He has, however, granted Workman a certain area of freedom in that he can accept any speaking engagement within a 30-mile radius of Lone Star without prior clearance from the president's office.
As is true in the case of the other chaplains discussed in this study, "Brother Jim" spends a good deal of time visiting the sick and injured, the bereaved, and those who otherwise need his assistance. The writer had the privilege of "making the rounds" with Chaplain Workman one afternoon. One of the stops was at a small segregated hospital where the Negro wife of one of Lone Star's employees was confined. Workman's approach was simple—he just dropped in to say hello and let her know that the company was thinking about her. After leaving with her a small religious calendar and his calling card, he said a short sentence prayer and was off. As we came back into the lobby, three white Lone Star employees had arrived to donate blood—a service that has also been arranged by the Chaplain's office. The blood, incidentally, was for the Negro woman. And this was in a highly-segregated part of the country! Chaplain Workman humbly admits that it never could have happened even a few years ago.

The other occasions in which the chaplain is called upon to visit homes and hospitals are legion. An indication of the wide variety of circumstances requiring these calls was given in Chaplain Workman's first report dated March 1, 1954 (these are the kinds of items listed under Items 7, 8, and 9 in Figure 4):

VISITS IN HOME: Notifying relatives of doctors' statement regarding accidents to relatives at midnight; early morning (3:15 a.m.) meeting train at Longview to bring mother and 3 little children to their home in Lone Star; visit with wife of employee to bring her and daughter to see expiring husband and father in hospital 60 miles away; visit with wife of employee regarding husband's illness of alcohol in V. A. hospital at McKinney; visit with wife of employee at home regarding husband ill in Dallas hospital; in home of employee whose child was suspected of polio; where husband and wife both acute
alcoholics; to notify father regarding son’s apprehension by law; visit in home of negro who was recuperating from accident; of aged negro couple, man’s age claimed to be 100 years and wife 89, married 78 years; to welcome new employees; for prayers for nurse patient dying of brain tumor; to deliver epileptic patient who had seizure on job; to return husband to children after visiting wife and mother in hospital and after hospitalization of himself; with mother of two children who is expiring from cancer in both lungs; where child with leukemia and mother a disabled veteran nurse of World War 2; of superintendent whose wife hospitalized for treatment of malignancy; regarding alcoholism and unjustified absence from work; to see child with tuberculosis; of ministers to accompany him and superintendent to give notice of accidental amputation of thumb to a parishioner’s wife and aged mother; to deliver news of accident patient to young wife and mother and aged parents; for comfort to bereaved wife in death of husband in traffic accident (off the job); to carry messages from superintendents to employees recuperating; to deliver compensation check to widow; to have prayer with family following funeral; for social fellowship in housewarming families to new homes; ... financial counseling; ... to deliver Bibles to new babies [each new baby is presented a white New Testament as a gift from the company]; to take literature to aging persons; ... of drunken employee to observe him in house brawl; ... of terminating employee to plan his next step; with A. A. [Alcoholics Anonymous] members in homes of addicts; of lawyers, superintendents, chiefs; ... counselling with mentally ill in private home; ... visited stores, offices and shops in interest of employees and for information.

Workman is a firm believer in the non-directive approach in all his counseling and visiting. As a basic guide to his work as a chaplain, he turns to the words of the eminent Methodist scholar Richard Dixon: "Conversation without threat of punishment is good therapy." He feels that once an employee has gotten something off his chest half the job of helping him is finished.

Lone Star’s chaplain has nothing to do with labor contract negotiations or grievance committees. Although no firm policy has been established as yet, it is conceived that in the event of a strike he will simply be available if needed by anyone—either labor or management—and will insofar as
V. R. J. REYNOLDS TOBACCO COMPANY

For years, then-Board Chairman James A. Gray and then-President John C. Whitaker of R. J. Reynolds Tobacco Company (producers of Camels, Prince Albert) had been vitally concerned with creating an atmosphere of congenial employee-employer relations. Still Gray and Whitaker felt something more was needed. They became aware of the fact that they had adequately taken care of the physical needs of their employees but that they had done nothing about the employees' emotional needs. So a comprehensive training program was instituted in which all 600 foremen and supervisors were equipped to counsel employees on personal problems.

"Counseling along psychological lines was handled by men in the personnel department. Health counselling was provided by the company's corps of doctors and nurses. Legal advice was recommended for employees who needed it." Even this failed to bring the desired results.

Then in 1949, Gray and Whitaker hit upon an idea that seemed to them to be just what the employee relations program needed. They decided that what the company had overlooked was the spiritual side of man. The solution, they suggested, lay in employing a full-time minister to fill that gap.

Immediately a search was made for such a man. It was not an easy search. The position called for a man who understood people as well as Christianity, a man whom employees would like and confide in, and one who
was able to cut across denominational lines. Eventually their search led them to Dean Harold A. Bosley of Duke University. After carefully considering the requirements of the position, Dean Bosley recommended an Asheville, North Carolina, Methodist minister named Clifford H. Peace.

Peace, a World War II Army Chaplain, had had nearly a decade of pastoral experience. Then forty-two years old, he was well on his way in the traditional clerical climb from struggling small congregation to well-established big-city church. Although he felt honored at the invitation, he felt also the need for deep soul-searching. Finally, in October of 1949, having convinced himself that he could "... accomplish more of God's work serving individuals on the job than he could 'shooting at the covey' through Sunday sermons," he accepted the position.

Room 110 of the 21-story Reynolds office building thus became the office of the "Pastor-Counselor." The space assigned consisted of two small rooms and one larger room. Peace immediately set up shop in the two small rooms and within a week's time started campaigning for the construction of a chapel in the larger room. His suggestion met with enthusiastic management response, and on June 5, 1951, a tastefully decorated, Gothic-style chapel was dedicated.

A statement of the purpose of the chapel, as well as a rich description of its furnishings, appeared on the inside cover of the dedication service program. It read:

On the mezzanine floor of the Main Office Building of R. J. Reynolds Tobacco Company, there are Company and private offices. One of these Company offices opens into a deeply carpeted recep-
tion room, opposite the entrance of which, there is an open door through whose gothic arch, rich hues of a Cathedral-glass window are strikingly evident. Here amid the business traffic of this nerve-center of a large company, in a busy city is the quietness, beauty and peace of a little Sanctuary, for private meditation and prayer.

In the center of the richly colored window is the figure of Christ at prayer in the Garden of Gethsemane, suggestive of how He gained inward poise and power through prayer. It is viewed through a filigree of carved wood, which is a part of a walnut finished worship center extending across the entire front of the Chapel.

The pattern of the tapestry which covers the walls is "In This Sign Conquer", and is to depict the vision of Constantine the Great. On a background of royal blue are gold colored symbols of the cross, the fleur-de-lis—representing the Trinity—and the Greek letters "ICXC", and "NIKA", literally meaning "Jesus Christ, Victory!"

Through the mediums of color, form and symbol, the Chapel has been made to bear a message of inner peace and victory to all who are reverently attentive.

A company, profoundly believing in God, has placed this facility for spiritual enrichment, at the center of its extensive plants, and near to the heart of its varied services to its people.44

Long before the chapel was even started, Peace began making his presence known. His first official act was to make a walking tour of the plant, meeting informally as many of the employees as he could. During this time—he did this for eight months—Peace estimates that he met some 12,000 employees. (The company employs only slightly more than that.)

Shortly, workers started to bring their problems in. Within the first year he held 475 employee counseling sessions. By December 4, 1952, about two years later, a total of 676 different employees—both salaried and wage-roll—had come to Pastor-Counselor Peace a total of 1,639 times. At the request of employees, he had made 1,589 visits on the job and 1,382 visits to sick and bereaved persons in homes, hospitals and other places outside the plant.45 As of April, 1956, 1,934 individuals—roughly
one-sixth of the company's employees—had come voluntarily for a total of 3,891 counseling sessions.

Non-directive in his counseling approach, Peace does not give advice. Rather, "... he tries to help an individual see his own problem clearly; when that is done the solution to the problem often suggests itself." To further insure that no solution is forced upon the employee, Peace invites them to take their time and come back as many times as they wish. Usually a case will average seven or eight sessions over a period of several weeks. A few cases have extended for as many as twenty sessions.

What kinds of problems are these? The Reverend Peace says today 91.5% are non-company-related as against 8.5% company-related. During the first eighteen months of his ministry, 27% of the cases were "husband and wife" cases—separation, divorce, lack of love, faithlessness. "Problems caused by children, by in-laws, and by other inter-family frictions" accounted for an additional 18%. During this period, some 5% concerned job grievances and 8% dealt with alcoholism. In 1953, Pastor-Counselor Peace broke down his counseling load this way:

<table>
<thead>
<tr>
<th>Category</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital</td>
<td>24.0%</td>
</tr>
<tr>
<td>Personality</td>
<td>20.0%</td>
</tr>
<tr>
<td>Misc.</td>
<td>15.4%</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>2.0%</td>
</tr>
<tr>
<td>Financial</td>
<td>.8%</td>
</tr>
<tr>
<td>Psychotic</td>
<td>.4%</td>
</tr>
</tbody>
</table>

Thus far we have emphasized Peace's counseling function. This is as it should be because counseling is the primary service he performs. This plus his visits to sick and bereaved constitute his official responsi-
bilities. Although there are fifteen religious services held weekly with some 1,000 employees in attendance, Peace has nothing to do with organizing or conducting them. The only connection he does have with the meeting is to appear as a guest speaker when invited. There were 197 such invitations during his first three years with the company.50

He has nothing to do with labor contract negotiations, nor does he sit in on grievance committees.

The entire Reynolds Pastor-Counselor program is on a voluntary basis. Except for his initial get-acquainted tour of the plant, Peace contacts no one unless they come to him. There is no missionary effort.

The office of Pastor-Counselor occupies a position on the official company organizational chart. Although Peace is directly responsible to the Personnel Director, no member of management—not even the highest level—has access to his case files.

Pastor-Counselor Peace has responded generously to speaking requests from the community. By December, 1952, he had given 277 addresses or sermons before an estimated 30,861 persons.51 Since that time the number of such invitations has increased sharply.
CHAPTER III

"INDUSTRIAL CHAPLAINS" OTHER THAN FULL-TIME, MANAGEMENT-PAID

The title "industrial chaplain" appropriately describes the function of many persons beyond those fully-trained, full-time, management-paid clergymen described in Chapter II. This chapter will discuss the work of some of these other persons. Although they fall outside the definition stated at the end of Chapter I, this study would be incomplete without including these "industrial chaplains".

I. DEARBORN STOVE COMPANY

Had this study been written a little more than a year ago, the Dearborn Stove Company would have been included in the preceding chapter as a company having a full-time, management-paid industrial chaplain. Dearborn's chaplaincy lasted from April of 1951 until April 1, 1955. The conclusion of the program, according to Vice-President C. D. Allison was due to a change in ownership rather than any failing in the chaplaincy program itself.

Since the chaplaincy is no longer in existence, it is being discussed only briefly and is included in this chapter because it is a relevant example.

Gordon Peterson, an ordained minister, was hired by Dearborn Stove Company February 1, 1951, as "Personnel Contact Man", directly responsible
to Vice-President Allison. The position was created as a result of three years of efforts on the part of the A. F. of L. Stove Mounters Union to organize the Dearborn production employees. Elections in three consecutive years (1948, 1949, and 1950) indicated growing union interest among the workers. In fact, in the 1950 election, management won by only one vote. In the face of this apparent dissatisfaction of the workers, management sought to find out the reason why. In their search they discovered that the company's wage rates and "fringe benefits" were on a par with similar enterprises. Eventually it was decided to employ a "Personnel Contact Man" to help cement labor-management relations. His duties were loosely defined; his job was to serve employees in any way possible.

On April 1, 1951, Peterson, with management's endorsement, began conducting daily devotional services. Employee reaction to this step was far better than anticipated. This established Peterson as a "chaplain" and intensified his role as minister and counselor. His services, similar to those described in the preceding chapter, included counseling, visiting, and public speaking.

During the period of October 1, 1953, through September 30, 1954, he made an average of one and one-half home or hospital calls a day and counseled a daily average of 5.8 employees and families.¹ (These figures are based on 260 working days during that period.) His speaking schedule during that period was crowded—178 speeches before an estimated 20,400 persons. These engagements included a variety of organizations, including churches, schools, civic organizations, conventions, and trade associations.
A survey in March of 1954 made by Guy Arthur and Associates indicated that 88 per cent of all hourly employees approved the chaplaincy program. Among production employees, the figure was 90 per cent.

What of the union? After another twelve months, during which time the industrial chaplaincy was started, the NLRB called another election. This time, management won—two to one.²

II. JOHN E. MITCHELL COMPANY

The closing paragraphs of a four-page, two-color folder telling "what the employees of the Mitchell Company think of their organization" reads as follows:

Yes, we have lots of fun together. We like our jobs, we take pride in doing them well and we like the folks with whom we have the privilege of working. Perhaps the main explanation is expressed in our company motto, framed and hanging in every department of the plant:

'And whatsoever ye do, do it heartily, as to the Lord, and not unto men.'—Colossians 3:23.

A friend once asked one of us skeptically, 'How can such a motto be practical? How can you run an automatic lathe for example, as to the Lord and not unto men?'

'That's easy,' he replied. 'I work on the midnight shift, without a foreman. A fellow who's working just to please an earthly boss may work like the dickens when his foreman's watching him and then slack off when no one's around. But when a fellow's aiming to please his Heavenly Boss, he has his Foreman with him all the time. He doesn't dare slack off.'

And that, it seems to us, is the answer. Every human action has a motive. We feel that the best and highest motive we can have for happy and useful work is the desire to please God and to make His Son, the Lord Jesus Christ, our partner in business at 3800 Commerce Street.³

In such an atmosphere it is not surprising to find an industrial chaplaincy operating.
The Reverend Thomas B. Roth came to the Mitchell Company seven and one-half years ago. He is employed only on a half-time basis, the rest of his time being spent as a missionary to the Jews.

A "non-denominational" minister, Roth is a graduate of the Bible Institute of Los Angeles and the Dallas Theological Seminary. He has served four pastorates during the past eight years.

Every Monday morning the company conducts a forty-five minute, plant-wide assembly meeting on company time. A description of what takes place is also described in the publication cited above:

These meetings cost the company several hundreds of dollars each week in working time lost ... one of the best investments we make. Attendance is not compulsory but we're all there to keep from missing out on what's going on ... discussions on various phases of the company business; reports from our own committee chairmen; occasional visits from important business, political, civic and spiritual leaders; a little singing and then last but not least, prayer and a Bible devotional led by our chaplain. These meetings get the week off to a bang-up start.4

Of particular interest to us in this study are two points: that frequently "spiritual leaders" speak and that the chaplain leads in "prayer and Bible devotional" at every meeting. These meetings constitute one of the chaplain's primary activities.

Among his other functions are the conducting of small Bible study groups, employee counseling, and visiting the ill and bereaved.

In regard to his counseling activity, Chaplain Roth reports that 95 per cent of the problems are "non-company-related."5

Roth, who reports directly to the president, envisions his chaplaincy ministry as being "mostly missionary."6 In other words his emphasis is on
ministering to everyone in the company, not just those who come to him voluntarily.

The company has a number of unique characteristics. As we scan a list of them, it becomes apparent that the chaplaincy is simply an extension of the company's efforts to provide for the needs of its employees. Here are just a few of the most outstanding of these characteristics:

1. Since the company moved to Dallas from St. Louis in 1928 no one has lost a day of work through any fault of the company; the annual dividend payment has never been missed.
2. Many of the 350 employees own stock in the company.
3. A unique hiring policy is utilized. Only men recommended and endorsed by men already connected with the company are hired, then only after a personal interview with the president and the factory superintendent.
4. Work clothes are furnished and laundered at company expense.
5. Company-paid hospitalization insurance for all employees and $5,000 life insurance for 5-year employees are provided.
6. There are no doors on the front office. Employees are invited to "drop in any time" to talk, make suggestions or complaints to any member of management—including the president.
7. Over the past few years the company has paid a Christmas bonus averaging in excess of one month's pay.7

These things probably explain why the company is not unionized. They also help us understand what President John E. Mitchell, Jr., meant when he said, "The chaplain's work is an expression of the company's sincere friendship and affection for each of the employees. . . . He promotes a stronger friendship among all of us who make up the company team."8

III. MISCELLANEOUS CHAPLAINcies

There are a good many other kinds of industrial chaplain programs
in existence. Just a few will be mentioned here. The purpose of including them in this chapter is two-fold: to illustrate the variety of meanings assigned to the phrase "industrial chaplain" and to serve as a springboard to anyone interested in pursuing a study of some other phase of the industrial chaplaincy.

As far as the writer was able to ascertain, there is no definitive listing of companies having chaplaincy programs of one sort or another. Even the National Council of Churches of Christ in the U.S.A., whose Department of the Church and Economic Life has taken a lively interest in the industrial chaplaincy, admits to having limited information. At this writing, the Council and also the National Religion and Labor Foundation in Columbus, Ohio, are undertaking research projects on the industrial chaplaincy. The conclusion of these studies will undoubtedly lead to more complete information on the extent to which such programs have been implemented.

Lebanon Woolen Mills, Lebanon, Tennessee. Reverend Willard Blue, pastor of the Calvary Methodist Church, Nashville, Tennessee, has been designated as Lebanon's chaplain. Speaking of his chaplaincy, Blue, also a director of the company, explained, "I have no clearly defined responsibilities other than to open the meetings of the Directors and Stockholders with prayer. I am given a nominal fee for my services. A half dozen times a year when I am at the mill I make it a point to walk through the mill and greet the employees. If any man or woman has had a particular difficulty I have a word with him.

Burton Wilson is a full-time industrial relations man who works under
the supervision of the chaplain.

Swift and Company, Kansas City, Missouri. The "industrial chaplaincy" at Swift's is unique in that the chaplain, the Reverend Bernard W. Nelson, an ordained Baptist minister, has been employed as a mechanic since 1930. After his ordination in 1942, workers began coming to him with personal problems. Before long the press of counseling his fellow workers, conducting funerals, visiting the sick, and arranging blood donors became so great that his pay envelope was suffering. At this point Local No. 12, Independent Packing House Workers decided to reimburse Nelson for this pay loss. These deficiency payments now exceed $500 annually.

Nelson has no desire to serve full-time in the parish ministry. Says he, "I can reach people here I could not reach in a church." 10

Solar Aircraft Company, San Diego, California. While Solar Aircraft has no industrial chaplain primarily employed as such, Tipton L. Wood, Training Coordinator, has been designated as chaplain of the company. Wood's appointment came about as a result of the company's building an All Faith Chapel.

The chapel was proposed by President Edmund T. Price in a talk during the company's twenty-fifth anniversary celebration in November, 1952. His idea was this: if at least fifty of the company's 5,000 employees would write him a memorandum saying that they favored the idea and were willing to donate their own time to build the structure, the company would furnish the site, the plans, and the materials. Over 100 employees responded and
the chapel was built.

Administration of the chapel was vested in a Chapel Council, coordinated by Solar's director of public relations and including Wood, who is a former Episcopal minister. Other members include a machinist, an engineer, a foreman, a secretary, two project planners, a timekeeper, a welder, and a scheduler.11 While members were elected with no regard to religious affiliation, the council is composed of a Mormon, a Jew, a Baha'i, an Episcopalian, a Presbyteran, a Lutheran, and a Roman Catholic.

Wood has been in charge of only a few services since assuming his new title. Short Thanksgiving, Christmas, and Wednesday Lenten services were conducted for each of the company's three shifts.

Two "Chaplaincies" in Boston. Two "industrial chaplains" are operating in Boston. One is Roman Catholic, the other Protestant.

The Catholic chaplain is the Reverend John T. Powers, whose work is among longshoremen on the Boston waterfront. In addition to his responsibilities as pastor of the Gate of Heaven Church in South Boston and director of the waterfront Oratory of Our Lady of Good Voyage, Powers is the sole arbitrator for the Independent International Longshoremen's Association and the Boston Shipping Association—hence, "waterfront chaplain." Since early in 1954, Powers has been called in whenever representatives of the longshoremen and the shipping companies reach a stalemate on an issue. His decision as sole arbitrator stands, whether it be in favor of the longshoremen or the company.

His work plus the agreement of both sides to abide by his decisions
have resulted in making work stoppages almost non-existent on the Boston waterfront.12

The Protestant "industrial chaplain" is the Reverend Emerson W. Smith. Smith, "the first full-time church-paid Protestant chaplain of industrial relations in the nation,"13 has held this position almost five years. His duties are centered entirely around labor negotiations.

Drawing support from 781 Methodist churches, Smith is responsible to a sixteen-member guiding committee composed of both ministers and laymen and chairmailed by Bishop John Wesley Lord, Boston area administrator.

Strikes in which Smith has played a part include the 1952 Eastern Massachusetts Street Railway strike and the Newspaper Guild strike in Portland, Maine. His role in the latter, as described in his own words, was "the role of reassurance—as a disinterested third party, to reassure the adversaries that both were ready to change their previous unalterable decisions."14

Before Smith will enter an industrial dispute he insists upon an authoritative invitation from the ministerial association of the community affected, the parties of the conflict, or a community spokesman, such as the mayor or city manager.

More important than his conciliatory function is his effort to avert strikes. This is done by appearances before both labor and management groups and arranging luncheons to which representatives of both sides are invited. In these efforts, emphasis is put on the responsibility of both sides to the community. At one of these luncheons the president of a
textiles firm remarked to Smith, "This is the first time in twenty-two years that I have sat down with any of my employees or labor leaders except when we are in the midst of a struggle."\(^{15}\)

Local Pastors as "Industrial Chaplains". There are myriads of industrial communities in which local pastors extend their ministries into the industrial organization. Little information on this kind of ministry has been published, but since these pastors often label themselves "industrial chaplain", this chapter would be incomplete without at least a mention of their activity.

The Presbyterian Board of National Missions has encouraged this. They have actually recommended that a pastor "consider some industrial plant or two as part of his parish ministry."\(^{16}\)

Thus we find examples such as these:

The Reverend Milton Petzold, Evangelical and Reformed Church, Plymouth, Indiana, serves as "plant chaplain" at the Plymouth Company, Inc., division of Gerber Enterprises, a plumbing fixture concern.

The Reverend Karl E. Kinseley, Trinity Lutheran Church, Latrobe, Pennsylvania, serves as "program director" for devotional services at the Stupakoff Ceramic and Manufacturing Company.

The Reverend Anthony A. Monteiro, St. Paul's Presbyterian Church, Newark, New Jersey, conducts services in a number of New Jersey foundries and factories.

The Reverend Donald L. Mathews, North Church (Presbyterian), Kalamazoo, Michigan, is the "unofficial padre" of a gear factory.\(^{17}\)

It should be added that some of the above-listed pastors receive token compensation from the companies they serve, some do not.

The title "industrial chaplain" has also been construed to cover work pastors do within a labor organization. Such is the part-time
ministry of the Reverend Roy H. Mills, pastor of a Methodist church in Des Moines, Iowa. He has been designated as "chaplain" of the A. F. of L. central labor body there. 18
CHAPTER IV

THE INDUSTRIAL CHAPLAIN AND EMPLOYEE RELATIONS

The modern industrial organization has many publics. Indeed, successful public relations is nothing more than achieving a state of equilibrium among these publics. Among the most important of these publics are the company's employees and the community. This is the reason why "employee relations" and "community relations" programs comprise so much of the industrial public relations practitioner's work.

In this and the next chapter the writer will demonstrate how the industrial chaplain is related to these two important phases of a company's public relations effort.

Throughout the following chapters it must be remembered that the industrial chaplain under consideration is a full-time, management-paid clergyman working within the industrial organization. As pointed out on Page 13, this kind of chaplaincy program has the most direct implications for employee and community relations. While programs in which management is not so intimately involved may have some of these same effects, they would certainly not be to the same degree as in the cases described above.

In the next two chapters the writer has been as objective as possible, being careful to include both positive and negative public relations aspects of the industrial chaplain's ministry. Any attempt at reconciling the two has been reserved for a later chapter (Chapter VI, "Conclusions").
I. HOW CAN HE BE A POSITIVE FORCE?

Employee Counseling. The value of employee counseling has been recognized for years. Students of industrial psychology realized long ago that many seemingly job-related dissatisfactions are actually due to personal, non-job-related problems.

The beginnings of this awareness lay in the often-referred-to Hawthorne Studies, conducted by a group of Harvard researchers headed by Elton Mayo at a Western Electric plant. Starting in 1927, the research extended over a period of five years. In the third phase of these experiments a mass interviewing procedure was undertaken. Altogether some 21,600 Western Electric employees were interviewed. Phase five consisted of non-directive personnel counseling—quite an innovation for that day. Much to their surprise, the interviewers in both of these phases discovered that the employees were more affected by non-job-related problems than by those stemming from their work context. Such an important finding this was that Blum calls it one of the two most significant results of the Hawthorne Studies.²

This discovery set the stage for further experimentation and opened the door for industrial counseling programs.

Many industries responded, setting up training programs in counseling techniques for supervisory personnel. These programs have met with outstanding success.

The industrial chaplaincy presents another opportunity for employee counseling. All five of the programs outlined in Chapter II embody counseling
as a major activity. As pointed out in Chapter II, not only do the chaplains make themselves available for counseling, many employees avail themselves of the opportunity to drop in and see the chaplain. Chaplain Peace of R. J. Reynolds, for example, has counseled roughly one-sixth of his company's 12,000 employees.3

What kinds of problems are these? Again, referring back to Chapter II, we find that in every company, non-company-related problems are most prominent.

What this means is simply that the industrial chaplains in these companies are being accepted by employees as counselors and that jointly they are getting at the core of a good many personal problems that if left unattended can fester into job dissatisfactions and unrest.

And what is the result of getting at the problems? Blum points out one result when he says, "Men must be free to express their feelings ... and develop as secure individuals. Efficiency then follows as a necessary accompaniment."4 While Blum regards greater efficiency as a secondary result of employee counseling, it is such an inevitable dividend that it certainly warrants special consideration. The result Blum considers more important is employee satisfaction—a result more in keeping with modern employee relations programs.

But while greater efficiency and subsequent higher production are not ends in themselves, they are a happy by-product of the industrial chaplaincy. That this is a major result of the counseling done by their industrial chaplain was reported by Chaplain Martin of D-X Sunray. In a
two-page statement entitled "Highlights of a Chaplain-Counselor Program"

Martin said,

With fear and the high tempo of life with which our generation is competing, we find most people encountering an emotional upset some time in their life. This causes financial and domestic trouble and all the other ills that develop into unhappiness and sorrow. In the end, the employee's production is slowed down, which endangers his job and family security.5

Martin's thesis is simply that by counseling the employee when emotional upset occurs, the production slow-down is eliminated or at least lessened. Hence, greater efficiency becomes a result of the counseling effort.

Ex-Chaplain Peterson of the Dearborn Stove Company sounded a similar note when he said, "If the situations can be dealt with properly and the employee can be given a new clear outlook, it follows that their job efficiency will be increased."6

There are other results of employee counseling. Rexford Hersey points out a couple in his book, Zest For Work:

The better adjusted and interested the worker is in his total environment, both plant and home, the better able he is to control his lows [low emotional states], whether cyclically or environmentally caused. The maladjusted, disinterested employee is always likely to be an accident risk and a star member of the Lazy One Fifth.7

This "accident prevention" theme has shown itself at the R. J. Reynolds Tobacco Company, where since the inception of the chaplain program the accident rate declined approximately forty per cent. At the same time, absenteeism is much lower, tensions between white and colored workers have almost vanished, and labor turnover dropped from 7.61 to 5.22 per cent in
the first two years of the chaplaincy. True, these phenonema cannot be entirely attributed to the work of the chaplain, but company executives feel the chaplain's spiritual counseling has played "... a vital role" in all of them.8

Chaplain Martin of D-X Sunray adds, as an extra plum for management, that reduction in turnover rates such as at Reynolds means dollars-and-cents savings to management. If a man is helped who is endangering his job because of his emotional problems, large sums of money can be saved by eliminating the need to train and indoctrinate a new man for the job.9

Although these are all highly desirable results, the most valuable contribution of employee counseling is what it does for the person himself. This is what Blum meant when he spoke of "employee satisfactions". Counseling provides catharsis, and catharsis makes for a release of frustration, leaving the employee a happier, more satisfied person. It is this that makes possible the other results mentioned above. Helping workers make a better adjustment to life—both in and out of the plant—is the biggest contribution the industrial chaplain's counseling function can make to the company's employee relations program.

But all this suggests the question: "Can't someone other than an industrial chaplain—say a foreman or an industrial psychologist—do this just as well?" The supporters of the industrial chaplaincy say, "No." And then they go on to state their reason why. If counseling is left up to foremen or other supervisory personnel, they claim, many employees will hesitate to discuss their problems.
There are three reasons for this hesitancy that do not exist when the employee brings his problem to the industrial chaplain.

First of all, the employee is afraid that anything he tells a supervisor may be used against him someday. Whether or not this happens is obviously not for us to say, but the fact that the employee has this fear of repercussion is important. It means that he would rather not seek counsel than run the risk of having confidential information used against him in the form of unequal promotion opportunities or discrimination in work-load assignments. At the same time, he fears that once in the chain of command, the information will somehow filter all the way to the top and be detrimental to his future with the company.

Clergymen, on the other hand, are traditionally regarded as confidants. This fact was used by then-President John C. Whitaker of R. J. Reynolds to stimulate employee enthusiasm when the appointment of Clifford Peace as chaplain was announced. Said Whitaker in a special notice to employees, "... Because he is a minister, he will consider everything that anybody tells him completely confidential."  

Second, the employee is afraid that the supervisor will not understand his problem. Chaplain Martin, D-X Sunray, pointed to this when he said, "One goal of every company is for every employee to cooperate and confide in his supervisor. All men will not expose their problems to their supervisor because they fear the supervisor will not understand."  

The complex situations into which human beings can get themselves require someone with a keen, perceptive mind for assuagement. Problems that often-
times stump expert counselors certainly cannot get the attention they
deserve from someone to whom counseling is a secondary function. Even
if counseling is the supervisor's primary function, the employee still
might feel that he wouldn't be as able to counsel on personal, non-job-
related problems as someone not so directly tied up in management.

The third reason for an employee's reluctance to seek counsel from
a supervisor can be disposed of in a hurry--it's that obvious. If the
employee's problem is that he cannot get along with his supervisor, he
will hardly find in the supervisor-counselor a disinterested third party.

What this means then is that in order for a counselor to operate
with optimum effectiveness he must be apart from management. This is
what Roethlisberger and Dickson concluded in Management and the Worker.
They advocated full-time roving counselors "independent of management."13

This is not a new conclusion, but it takes on new meaning when one
realizes that this is exactly what the industrial chaplain is. The industrial
chaplains in all five of the companies cited in Chapter II are independent
of management in that no member of management has access to their files and
in every case they are only loosely connected to the formal organizational
structure. This independence is enhanced at the Lone Star Steel Company
where the chaplain's office and the chapel are actually physically located
outside the main gate. This gives the chapel more of a country-church
appearance.

But what about an industrial counselor in the personnel department?
Can't he counsel just as well?
### Figure 5

**Comparison of Activities of Five Industrial Chaplains**

<table>
<thead>
<tr>
<th>Type of Activity</th>
<th>D-X Sunray</th>
<th>Fieldcrest Mills</th>
<th>R.G. LeTourneau</th>
<th>Lone Star Steel</th>
<th>R.J. Reynolds</th>
</tr>
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<tbody>
<tr>
<td>Employee Counseling § §</td>
<td>*</td>
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<tr>
<td>Visit Sick and Injured Employees § §</td>
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<tr>
<td>Conduct Small Discussion Groups</td>
<td>*</td>
<td>*</td>
<td>*</td>
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<td>*</td>
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<tr>
<td>Conduct Worship Services for Employees</td>
<td>*</td>
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<td>*</td>
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<td>*</td>
</tr>
<tr>
<td>Minister to Both Salaried and Wage-Roll Employees</td>
<td>*</td>
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<td>*</td>
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<tr>
<td>Visit Retired Employees §</td>
<td>*</td>
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<td>*</td>
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<td>*</td>
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<tr>
<td>Conduct (Funerals, etc.) Pastoral Functions</td>
<td>*</td>
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<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Represent Company in Community Activities</td>
<td>*</td>
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</tr>
</tbody>
</table>

$ Indicates activities often performed by Industrial Counselors in other companies.

# Includes counseling on both job-related and non-job-related problems.
The supporters of the industrial chaplaincy are adamant in their contention that a clergyman is in a much better position to offer help than any other kind of counselor—no matter how well trained or experienced. They point to the statement of Dr. Carl Jung, one of the fathers of psychoanalysis, who said:

Among all my patients in the second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has been really healed who did not regain his religious outlook.14

Chaplain Peace of R. J. Reynolds sums it up by saying that a psychiatrist can relieve tension by listening to a man's story but psychiatry offers no substitute for "... the mystical healing power of religious faith."15 Similarly, D-X Sunray's Chaplain Martin points out, "The chaplain-counselor not only helps locate the source of trouble, but sometimes can bring about necessary adjustment between the man and God."16 And President John E. Mitchell, Jr., of the John E. Mitchell Company adds that many times working men and women have problems that can be handled better by a minister than by anybody else.17

In short, they claim, the supervisor or industrial counselor can counsel on "emotional" problems. Industrial chaplains can do that and more—they can counsel on "spiritual" problems as well. (See Figure 5.)

Demonstrate Company's Interest in Employees. By the very nature of his job, the industrial chaplain is probably in a better position to transmit the fact that the company is interested in its employees than
anyone else in the organization. Modern industrial managements are demonstrating an interest in their employees. This interest, in all but a few unenlightened managements, is in the employee as an individual—an interest in his welfare even when he is off the job. By assuring the employees that this is true, a company can greatly enhance the success of its employee relations.

That giving the employees that assurance is important was attested to by two of the industrial chaplains questioned. In response to the inquiry, "What, in your opinion, has been your greatest contribution to the company?", Chaplain Martin replied, "Assisting in establishing with the employees the company's personal interest in them."

John E. Mitchell's Chaplain Roth chose these words: "Making the personal interest of the company in each employee become a very real and genuine fact."

People outside the company sense this, too. The Reverend H. F. Neilsen, pastor of the First Methodist Church, Hughes Springs, Texas, reflected the same thought about Lone Star Steel's chaplaincy when he told the writer, "People feel if no one else is interested, 'Brother Jim' is."

The ways in which the industrial chaplains demonstrate this interest are many. Industrial workers, like all humans, are beset by many adversities. These are the times when they need help most; these are the times when the chaplain can show them that the company is interested in seeing that they get that help.

One of the times when the desire for help is the greatest is in times of sickness or bereavement. A quick thumbing through Chapter II will
reveal that these are situations the chaplain deals with daily. One of the reasons for employing an industrial chaplain at Fieldcrest Mills, in fact, was to have someone to call on sick employees. 20

What has been the result? J. Gordon Peterson, formerly industrial chaplain for the Dearborn Stove Company cites one illustration:

When the Chaplaincy Program first was inaugurated, one supervisor exclaimed, 'Now what the hell are they doing?' Yet when a member of his family died, the employee asked the Chaplain to conduct the funeral services and later said, 'Pete, I'm sure glad you're here.' 21

John W. Drake, Jr., president of the Winston-Salem (North Carolina) Ministers' Association, listed "hospital calls on employees" as one of the important good results of Chaplain Peace's ministry for the R. J. Reynolds Tobacco Company.

Perhaps even more significant is the statement made by Charles Auslander, president of the Textile Workers of America local at Fieldcrest Mills. When asked what the general reaction of the employees seemed to be toward the work of Chaplain McConnell, he reported "favorable". Then he went on to say that the reason was the "interest shown by company in sickness and deaths." 22

The list of human misfortunes is long. Another look at the "VISITS IN HOME" section of the March 1, 1954, report prepared by Chaplain Workman of Lone Star Steel will serve as a reminder of the many difficult situations in which employees find themselves. And this report covered a period of only six months! Even in this short time, Chaplain Workman was called upon to handle alcoholics, mental illness, accident victims, an epileptic, and welfare cases. 23 In all of these cases, and others like them, the presence of the
industrial chaplain serves as evidence of the company's warm, personal interest in the employee as individuals.

This same interest can be extended through the industrial chaplain to retired employees. At Fieldcrest Mills, "the chaplain is the chief means of keeping the Company in contact with the retiree." The Fieldcrest chaplain, the Reverend J. K. McConnell, not only calls on the retired employees, he also assists them in social security, insurance, and hospitalization matters. At D-X Sunray, Chaplain Martin calls on every retired employee living in the Tulsa vicinity once a year. He also engineers the sending of birthday and Christmas cards signed by the men the retired employee used to work with. President Whitcomb of Fieldcrest Mills considers this service to retirees as being one of the greatest contributions their chaplain has made.

Can the industrial chaplain produce positive employee relations results? Many think he can. American, reporting on Chaplain Peace's work at R. J. Reynolds, included the following management indorsements:

H. S. Kirk, superintendent of manufacturing, ... had misgivings about the practicality of employing a pastor-counselor, but now considers it one of the wisest things the company has ever done. "General good feeling in the plant is the best I've ever known it," he said.

Charles B. Wade, Jr., the personnel manager, was equally wholehearted in his praise. "I don't know of anything which has helped our people more," he said. "Religious counseling touches an area of industrial relations where we were able to do very little before."

President Whitaker, ... holds similar views. ... "There are times when people need to be guided into right relations, not only with themselves and other people, but with God. It is our hope that through applied religion we may help every man and woman in the
Chairman of the Board Gray is equally optimistic about the future possibilities of religion on the job. He thinks it would work just as well in many other industries as it has in the Reynolds company.

"I would not only recommend religious counseling for other companies," he told me; "I would crusade for it."^27

II. HOW CAN HE BE A NEGATIVE FORCE?

Create Distrust of Company's Motives. Religion is a touchy subject. Bringing a management-paid minister into the organization is bound to bring about some raised eyebrows. And justly so—particularly in a company characterized by poor employee communications.

But even in a plant where the reasons for hiring the chaplain have been announced in advance, suspicions are sure to rise. Employees wonder, "Is management telling us the truth? Is this guy really here to help us or does management have something up its sleeve?"

Dr. Clair M. Cook, Associate Director of the National Religion and Labor Foundation, is a Boston University School of Theology graduate who worked for several years as a turret lathe operator even after he had received his Th.D. degree. Writing in Christian Century, Dr. Cook remarked that the management-paid industrial chaplain "... tends to raise suspicions on the part of the workers that the company is buying religion as a tool of paternalism and in the process is making religion subservient to the management's needs."^28 He amplified the statement in a later article in which he put his thumb squarely on the sore spot:

It is because of such pronounced "good for the business" attitudes that workers, particularly union leaders, tend generally to look askance at the growth of industrial chaplaincy programs.... The
chaplain feeds their suspicions when his report acknowledges: "While we would say emphatically that the purpose of our chaplain program is not just to get more production or not to have better successful business, it is our belief that these are by-products of the program." 29

When this kind of suspicion reigns, the advent of the chaplain not only jeopardizes his own effectiveness but also undermines the company's entire employee relations program. For the employees will feel that if the company is willing to use religion—a touchy, personal subject—to gain ulterior ends, then everything they propose for the employees must have strings attached.

Mr. C. D. Allison, vice-president of the Dearborn Stove Company, feels that his company has over the years convinced their employees that the company has a personal interest in them. Thus there was a minimum of distrust when their industrial chaplaincy program was inaugurated. He discussed this in a letter to a New England textiles firm executive, putting emphasis on the fact that employee suspicions almost inevitably accompany the industrial chaplain:

In our case there is no doubt but that employees recognized that their management was quite concerned about each of them as individuals and not merely as an employee to see how much work could be gotten out of them. With this conscientious decision being made by management, the Industrial Chaplain then can be brought into the organization, but we strongly recommend that he report only to the president of the company. The reason for our recommendation is that there will be temptations to use the Industrial Chaplaincy Program in various ways such as to increase sales or for some ulterior motive other than that which the Chaplain, himself, believes to be proper. 30

His warning serves notice that managerial corruption can easily creep into the industrial chaplaincy. Even the slightest hint of corruption can have a damaging effect upon the entire employee relations program.
His suggestion that the industrial chaplain report only to the president suggests another ill effect the chaplaincy can produce. Even though the chaplain should report only to the president, he is still paid by management and still has management connections. Employees may consequently be reluctant to bring problems to the chaplain for fear that it might endanger their job security or advancement opportunities. If this fear of management reprisal stalks the minds of employees, the chaplain's role as a counselor will meet with an abrupt end.

Chaplain Can't Be Non-Denominational. The symbol of the cross with the superimposed star of David notwithstanding, is there any such thing as "non-denominationalism"?

Every ordained minister is ordained into a particular faith. Not all faiths are compatible, although some students of human relations would like to think that they are. For example, suppose Chaplain Jones is working for Company X and is a so-called "non-denominational" chaplain. Jones, an ordained Lutheran, is counseling an employee who is a Jew. Suddenly the employee looks Jones squarely in the eye and says, "Chaplain, I'm a faithful Jew. Will I go to Heaven when I die?" Jones is suddenly torn between his seminary training and his non-denominationalism. His background tells him that only by believing in Christ as Saviour can a man enter Heaven; his non-denominationalism demands that he assure the employee that following the tenants of the Jewish faith is enough. Which way does he turn? Can a man who is spiritually and intellectually honest be a "non-denominational" industrial chaplain?
It would be a particularly difficult problem for the John E. Mitchell chaplain, Thomas Roth, who works part-time as a missionary to Jews and part-time as an industrial chaplain. Presumably the Mitchell Company has no Jewish employees. But the problem could arise.

This subject will be discussed again in Chapter VI, "Conclusions". It is just briefly introduced here because of its obvious employee relations implications.

A Few Dissenting Opinions. Many times negative arguments can be more pointedly presented by phrasing them in the language of the people who voice them. Thus a potpourri of such arguments is included as representing the views of industrial workers who oppose the industrial chaplaincy idea.

a. "I come here to work, not to be preached at!" Not all employees are enthusiastic about religion. They come to the plant to do a day's work and not to have someone confront them with the provocative—and sometimes annoying—"Are you saved?"

That this attitude exists was pointed out to the writer by two members of the Lone Star Steel management. They related how in the planning stages of Lone Star's chaplaincy many workers voiced this criticism. This attitude led to Lone Star's firm conviction that the services of the chaplain must be strictly voluntary. Anything else would only amplify this attitude.

But what about those chaplaincies in which the chaplain feels a "missionary" motivation? LeTourneau's bold statement, "We go out to the men," causes one to wonder. And LeTourneau is not
alone in this respect—the chaplains at both Fieldcrest Mills and the John E. Mitchell Company also consider their calling as including some missionary effort.

John E. Mitchell, president of the Mitchell Company, helped explain his company's view by saying that the company places no formal restrictions on the chaplain's ministerial activities and adding, "However, as a matter of common sense, we expect the chaplain not to interfere unduly with a man at his work; also not to impose upon a workman in any way on his own time." Still the word "unduly" leaves room for plenty of on-the-job evangelism. Employees could resent this.

b. "If the boss wants religion, why doesn't he get some for himself?"

This criticism, often concluded with the phrase "... he needs it as much as we do!", is one that Dr. Marshall L. Scott hears frequently. As Dean of the Presbyterian Institute of Industrial Relations he has followed the advent of the industrial chaplain with a keen interest. Referring to the above criticism, Dr. Scott wrote in the National Council of Churches' The City Church:

Churchmen must never forget that for many years the majority of American industrial workers assumed that the Protestant churches were owned and controlled by the "bosses". Many believed that preachers were "paid stooges of the bosses". This situation has happily been modified in the last decade or two, and we hesitate to revive the old suspicions and distrust.

While Dr. Scott was primarily addressing ministers, the employee relations significance of the statement is staggering. The hiring of a management-paid chaplain can smack of paternalism.
It can create the employee reaction that management is assuming a "holier than thou" attitude and that now one of their owned-and-controlled "stooges" is being brought in to help bring the employees up to the high spiritual level of management.

Under such circumstances, the industrial chaplain is hardly a force for labor-management harmony. Rather he serves only to widen the gap by advancing the feeling that he is management's answer to the employees' ungodliness.

c. "I don't want any 'company man' sticking his nose into my personal affairs!" This would appear to be a not at all unreasonable request. Employees work for the company a prescribed number of hours a week. They feel what they do the rest of the time is their business.

Still the work of the chaplain entails as many—or even more—hours outside the plant as inside. We might refer again to Chaplain Workman's long list of "VISITS IN HOME". Each of these contacts required calling on an employee or his family in an off-the-job context. How much of this kind of contact can employees reasonably be expected to put up with? Of course, at Lone Star this problem is minimized since the chaplain makes his calls only if invited. But not all of the chaplains in the other companies wait for an invitation. There is the inescapable danger that they may be getting involved in affairs the employees
would just as soon work out by themselves or through the help of some other outside agency.

d. "The chaplain is a company spy, calling on us to see if we're really sick!" Visiting the sick is an important part of every industrial chaplain's job. An unsolicited visit from the chaplain can be easily interpreted as a check-up to see if the employee is off the job legitimately. In other words, the chaplain is thought of as performing the same function as the company nurse.

Obviously, this criticism is closely related to the one just preceding it. The implications of the two are almost identical. Again much depends upon whether or not the chaplain visits the ill employee at the employee's invitation. Unfortunately, most of the chaplains feel constrained to visit all employees—whether invited or not.

Thus, we have inspected some of the inherent weaknesses in the industrial chaplaincy and some of the arguments employees hurl against the program. Collectively—or even singly—these factors could cause irreparable damage to the company's employee relations program.
CHAPTER V

THE INDUSTRIAL CHAPLAIN AND COMMUNITY RELATIONS

I. HOW CAN HE BE A POSITIVE FORCE?

Pictures Company as a "Good Place to Work". One of the most important functions of a community relations program is to create the impression that the company is a "good place to work". One of America's industrial giants, General Electric, lists this as the first point in their statement of community relations policy.¹

If the industrial chaplain is successful in his counseling function and can demonstrate to the employees that the company is genuinely interested in them as individuals, the word is going to spread. Soon the plant community will sense that this is no ordinary company interested only in how much production can be ground out of workers. This feeling is conveyed not only by word-of-mouth but is also visibly demonstrated by the transformation of workers the chaplain has helped rehabilitate from alcoholism, negativism, and other maladies that plague society.

As Robert Collins, Director of Public Relations at Lone Star Steel's E. B. Germany Works, expressed it in an interview with the writer, "A happy employee will be a better citizen in the community."

Creating this impression that the company is a "good place to work" can come about in another way. A company that makes religion a part of the corporate life demonstrates to the community that it is interested in
the "finer things of life". This point was illustrated by Gordon Peterson, Dearborn Stove Company, in his October, 1954, industrial chaplain activities report. Related Peterson, "As a result of this Program, a dealer customer of ours made this statement, 'If a company has that kind of a Program, you can trust them.'" This not only illustrates a positive community relations effect, it shows how a small segment of Dearborn's dealer relations was enhanced as well.

Makes Appearances Before Community Organizations. One of the most straight-forward positive community relations effects of the industrial chaplain's work comes as a result of his appearances as guest speaker for organizations in the community. The kinds of organizations before which the chaplains speak are numerous. Civic clubs, women's groups, P.T.A.'s, church organizations, fraternal lodges—the industrial chaplains at all five of the companies being reported on in this study have spoken before all of these, and more.

It's an old community relations technique. Industrial public relations departments have long recognized the value of furnishing speakers for community organizations. For example, one of the three divisions of the DuPont Company's Public Relations Department, the Extension Division, is primarily a speakers' bureau.

The industrial chaplain can do a great deal in achieving this same end. He is a trained public speaker, his operation is unique enough to stimulate listener interest, and the subject matter of his speech would promote the company's reputation as a "good place to work".
Closely allied to the positive community relations aspect of the industrial chaplain's appearances as a public speaker is an even broader public relations result the chaplaincy program can produce. The industrial chaplaincy idea is new. As such, it has news value and stimulates much interest in the company that has such a program. D-X Sunray's Chaplain Martin wrote:

News of this work [Martin's chaplaincy at D-X Sunray] has spread until industry, colleges, publishers of religious periodicals, magazines and newspapers all over America continually send questionnaires and letters of inquiry, requesting information and pictures for publication. A syndicated Sunday newspaper magazine section fully covered the program. A university professor in Japan requested a complete outline of the program. A Christian teacher in Glasgow, Scotland, asked for literature and any information available.

The DIAMOND magazine [D-X's employee magazine] published a complete picture story which was reprinted by many newspapers in D-X Sunray's marketing area. Another magazine with 300,000 circulation published the story with pictures. A national United Protestant group magazine published the D-X story on religion in industry. Many of these newspapers and magazines have circulations running into hundreds of thousands. The advertising space devoted to the chaplain-counselor would have cost several hundred thousand dollars.3

Just as the desire for greater efficiency should not be the motivating force behind employee counseling, so publicity for the company should not be the reason for hiring an industrial chaplain. The inescapable fact, however, is that the companies that have employed chaplains are picking up generous amounts of column-inches in the national newspapers and magazines.

Obviously this will not last; the more industrial chaplaincies, the less the novelty and news value. But in the meantime, a "good press" is being enjoyed by all.

Relationship with Local Churches. Since the industrial chaplain is
a "man of the cloth" carrying out clerical functions in the plant community, it is imperative that he be on good terms with the community clergy. A lack of this harmony could result in serious problems for the company in its community relations program. Ministers rank as important opinion moulders; ill-will between them and the industrial chaplain could mushroom into large-scale community ill-will toward the plant. On the other hand, good feeling and a cooperative spirit between clergy and chaplain can swing the balance just as far in the opposite direction.

Evidence in the cases examined points toward the latter. As far as the writer could establish, there is no glaring example of poor relations with the local clergy. Rather, quite the contrary appears to be true. A warm, harmonious spirit seems to prevail.

Probably the biggest contributor to this spirit is the fact that the chaplains realize they must work with the local ministers and not in competition with them. For example, LeTourneau's Chaplain Walker reported, "We feel that our job is not done . . . until we can channel him [the rehabilitated employee] into a local church." Likewise, Vice-President C. D. Allison of Dearborn Stove wrote, " . . . he [the industrial chaplain] is not competing with any of the churches, but instead is trying to supplement their activity during the work week and assist the local pastors in every way possible."

At Fieldcrest Mills the same concept of the chaplain's role prevails:

Industrial chaplaincy does not overlap, infringe upon, or replace the pastoral duties of the various churches. . . . He works with and assists the various ministers on occasions when called upon in matters where the chaplain can be of service.
This, in fact, describes the kind of clergy-chaplain relationship at the other four companies discussed in Chapter II as well.

How have the local ministers responded? The writer did not hear a single adverse comment from clergymen in the plant communities. The three ministers the writer had occasion to interview while visiting the Lone Star Steel Company had only compliments for Chaplain Workman's work. Said one of them, "'Brother Jim' is the most valuable man employed by Lone Star Steel."

Ministerial associations in the plant communities had similarly glowing comments to make. "Rev. Mr. Peace is doing a superb job and I heartily commend his work. His relation to our local ministers is cordial and helpful," said President Drake of the Winston-Salem (North Carolina) Ministers' Association. President Stockton of the Longview (Texas) Ministerial Alliance described the work of LeTourneau's Chaplains Walker and Wyckoff as "very helpful." In regard to the other LeTourneau chaplaincy, the president of the Vicksburg (Mississippi) Ministerial Alliance stated, "I feel a close bond of friendship and appreciation for the LeTourneau chaplain here." The Tulsa (Oklahoma) Ministerial Association discussed the writer's questionnaire at a meeting. None of the ministers present knew of any bad results of Chaplain Martin's work at D-X Sunray; "one or two" had had men guided to their churches by the chaplain.

These expressions of mutual interest and cooperation leave no doubt that the existing industrial chaplaincies are being cordially received by the local clergy. Since ministers are important opinion formers in the
community, a healthy regard for the company and its aims can accrue from this relationship.

The Chaplain and "Social Cooperation". In 1945, as World War II was grinding to a close, Elton Mayo wrote a book entitled *The Social Problems of an Industrial Civilization*. Running throughout is this theme: "If our social skills had advanced step by step with our technical skills, there would not have been another European war."¹¹

What Mayo was hoping to accomplish through his book was to sell the world on cooperative living. "Historically and traditionally," he wrote, "our fathers worked for social cooperation—and achieved it . . . But we . . . have abandoned the effort . . . and we are now reaping the consequences."¹²

Specifically, what did he mean by this lack of "social cooperation"? He explained by saying, "Society, within the nation and without it, is breaking down into groups that show an ever-increasing hostility to each other; irrational hates are taking the place of cooperation."¹³

Charging that this breakdown is due to our over-emphasis of the technical, Mayo added, "The democracies have attained a high level of technical competence and are justly proud of the achievements of 'Science'. Yet physics, chemistry, biology, are wholly unaware of the part they have played in the destruction of society."¹⁴

William F. Whyte, in his *Industry and Society*, said about the same thing:

With the rise of industrial society we see a decline in our ability
to live and work together in harmony. We see industries torn by strife with management and labor arrayed against each other. We see new groups—office workers, engineers, foremen—organizing to protect themselves. We see what should be well-integrated and cooperative units split into warring factions.\(^\text{15}\)

While Whyte is talking more particularly about factions within industry, his observation is the same—hostility where there should be cooperation.

In Chapter I of this study is a discussion of an apparent cleavage between the church and the workingman. This, too, is illustrative of the lack of social cooperation referred to by Mayo. Marshall Scott, director of the Presbyterian Industrial Relations Institute, believes that this same cleavage exists between the church and management. Management, he feels, shares labor's attitude that "... what takes place in the church is not related to life's struggle."\(^\text{16}\)

What has all this to do with the industrial chaplain? Mayo says, "... Collaboration in an industrial society cannot be left to chance [the italics are his]—neither in a political nor in an industrial unit can any such neglect lead to anything but disruption and catastrophe."\(^\text{17}\)

So the answer is obvious. Some deliberate, concrete steps must be taken toward "social cooperation". It may be that the industrial chaplaincy is one of those steps. As a member of one social institution (the church), an employee of another (the industrial organization), working with many others (welfare services, alcoholics anonymous, local churches, hospitals), and serving perhaps the most important institution of all (the individual and his family), the chaplain could be a great force in
cementing the cracks Mayo and Whyte believe are causing the industrial community to crumble.

Evidence that at least one industrial chaplain has served this end was presented by President Drake of the Winston-Salem (North Carolina) Ministers' Association. He wrote:

I am personally convinced that every segment of the community should be in communication for better relations. This requires the intention and activity of those segments to communicate with each other. . . . Rev. Mr. Peace R. J. Reynolds' Chaplain is sensitive to community relations and takes the necessary steps to insure that harmony.

The community relations implications of the chaplain's work this suggests are vast and far-reaching. His genesis in the industrial community may lead to a new kind of community solidarity heretofore unknown.

II. HOW CAN HE BE A NEGATIVE FORCE?

Objections Voiced by Churchmen. The industrial chaplaincy is essentially a religious program; its success depends largely on a harmonious relationship with the local clergy. This being the case, objections of churchmen must be included in any complete discussion of the chaplaincy's community relations implications. In spite of the church's universal desire to minister to the workingman, many churchmen have declared that the management-paid industrial chaplain is not the way to do it. These are the reasons they give:

a. The chaplain will draw parishioners away from established local churches. This argument was presented in a recent Time article. Wrote Time, "Many thoughtful churchmen . . . worry that industrial chaplains will steal away parishioners from established
local pastors." They did not clarify the statement by telling
who these "many thoughtful churchmen" are; neither has the
writer of this study received a single statement from a plant-
community pastor who has had this experience. But the lack of
documentation does not rule out the possibility of this situation
arising in new chaplaincies that may be established, or indeed in
those already in operation.

The chaplain is much more readily available than the local
minister. Employees may consult with him without loss during
working hours, and they need not even leave the plant.

Through the medical department the chaplain can learn when
an employee is ill and can call on him either at his home or at
the hospital. The local pastor does not have the benefit of this
inter-department communication.

In those companies where the chaplain conducts worship
services the possibility of this problem arising could be even
greater. In these cases, the chaplain not only helps the
employee through counseling and visitation but actually also
gives the employee an outlet for spiritual expression that
closely resembles the Sunday morning worship service at his
local church. Feeling that he goes to church during the week,
he might conceivably become lax in attendance at his church.

These are just three illustrations of ways in which the
chaplain could jeopardize the pastor-parishioner relationship.
Many other phases of the chaplain's work could present the same situation.

That this apparently has not come to pass as yet may be proof that this is not a valid argument. On the other hand, it may mean simply that so far these churches and chaplains have been mighty lucky.

b. The industrial chaplaincy can result in a mis-use of religion.

Dr. Clair M. Cook, Associate Director of the National Religion and Labor Foundation, calls this the "first danger in a company-paid chaplaincy." He explains, "... the chaplain may become a company-paid errand boy for bolstering company policy, pacifying complaints, playing on religious predilections to keep non-union workers happy." Then he adds vigorously, "The church should not condone such prostitution of its ministry." 20

The ministry is regarded universally as a high calling. Many people consider it the "highest" calling. Obviously any churchman is going to be irked by a company that uses the chaplain for any purpose other than performing a spiritual ministry. It is this misuse of the chaplain and his function that bothers Cook. And, Cook asserts, this can easily happen when the chaplain is paid by management.

Any chaplaincy that even hints at using religion to gain ulterior ends or relegating the chaplain to the errand-boy status is sure to arouse the ire of churchmen. Following Cook's reason-
ing, clergymen may look at any company-paid industrial chaplain with a jaundiced eye.

c. A "non-denominational" chaplain should not perform pastoral functions. The strength of this argument will naturally vary among churchmen of the various denominations. Some sects are adamant "denominationalists". They recognize their faith as the only true faith. Others are adamant "ecumenicalists". They go just as far in the other direction. Nevertheless, most ministers will agree that individuals should have a denominational tie.

What about the worker in part a. above who relies solely on the non-denominational ministry of the chaplain? He has no such denominational tie; there is no particular church he can consider his church. The Reverend H. F. Neilsen, pastor of the First Methodist Church in Hughes Springs, Texas, told the writer that he felt particularly opposed to chaplains performing weddings for this reason. The ceremony, he added, although religious does not provide the members of the family with a tie to a particular denomination—a church home.

Moreover, can a Protestant minister adequately minister to Roman Catholic and Jewish workers? Or reverse the situation. A Protestant chaplain might be able to provide relief in a counseling situation, but can he serve as a substitute for the Catholic confessional? Or should he even try? The answers to
these questions fall far beyond the confines of this study. Nevertheless, these questions represent some of the objections community churchmen will raise. The company must be prepared to cope with them in order to insure a cordial chaplain-clergy relationship.

Industry Encroachment on Community Institutions. One of the characteristics of modern industry is its social awareness. Many areas that were once left entirely to other social institutions are now the concern of industry. In its effort to prove itself a good citizen in the community the industrial organization has made grants to education, provided property and funds for recreational areas, and in many other ways worked for the betterment of the community.

There is always the ever-present danger that industry will go too far—that industry will assume responsibility for something that should be left up to another institution in the community.

The industrial chaplaincy may be an illustration of this overstepping of responsibility. The danger of interference with the operation of local churches has already been discussed. But there are other social institutions whose operation can be stifled by a company-promoted chaplaincy. These include charitable institutions, welfare societies, family counselors, Alcoholics Anonymous, and other organizations charged with the responsibility of providing for the needs of individuals in the community.

The work of the chaplain—particularly his after-hours ministry—may overlap the work of these organizations. If the chaplain attempts to
rehabilitate employees as well as helping them locate the source of their problems he is almost certainly performing a function that should be performed by some other organization. And since the chaplain's work is supported by the company's funds, it gives the impression of the company's wanting to "take over" these functions.

Fortunately, this has not happened as yet. All five of the company-paid industrial chaplains work closely with these other community organizations and institutions. They wisely refer individuals to them rather than attempt any rehabilitation. They recognize the importance of such organizations and actively support them. But the danger is present. Industry, wanting to exercise its community-consciousness more fully, may unwittingly permit its industrial chaplaincy to encroach on the operation of other institutions. Community reaction to such a move could prove to be unfortunate.

**Extension of Negative Employee Reactions.** Just as harmonious employee relations enhance the company's reputation in the community as being a good place to work, so dissatisfaction among employees can result in mass ill-will in the community. Hence, if the industrial chaplain should bring about the negative results discussed in Chapter IV, serious community relations problems would inevitably ensue.

If workers, for example, feel that the chaplain is a "company stooge", whose job is to increase production and spy on the employees, it will be only a short time until the community generally will gain this impression. For news of this kind, picked up by the grapevine, travels
fast—much faster than news of employee satisfactions. The result could be a complete breakdown of the trust and confidence the company spent years building up.

Anything that might cause an adverse reaction in the community should undergo the closest scrutiny by an organization's public relations department. The industrial chaplaincy has problem-raising potential. Anticipation of these problems and provision for the adequate handling of them must be vital considerations in instituting an industrial chaplaincy in any organization.
CHAPTER VI

CONCLUSIONS

Throughout this study the writer has endeavored to stay as objective as possible. Special attention has been given to presenting factual information without undue editorial bias. Both positive and negative implications of the industrial chaplaincy have been delineated.

Having lived with a topic for the better part of a year—reading about it, discussing it, pondering over it—one inevitably draws some conclusions. This final chapter will therefore be devoted to a discussion of those conclusions.

Although throughout this chapter frequent references will be made to opinions and conclusions of others, the over-all conclusions should not be construed as representing the thinking of anyone save the writer.

I. WHAT MAKES AN INDUSTRIAL CHAPLAINCY SUCCEED?

Managements of the five companies having full-time, management-paid industrial chaplains are unanimous in their enthusiasm for the program. Some of them are ready to recommend similar programs for other industries. This is what LeTourneau set out to do in their training program for industrial chaplains.¹ It's the attitude expressed by R. J. Reynolds' Board Chairman Gray when he said, "I would not only recommend religious counseling for other companies, I would crusade for it."²

This exuberance for the industrial chaplaincy can mean only one
thing—the various managements feel that their programs have been eminently successful.

**Are There Common Characteristics?** Here are five different companies who have tried essentially the same thing and have all met with satisfying results. Can we, on the basis of these five companies, establish a formula for a successful industrial chaplaincy? In other words, are there some characteristics common to all five that have been contributory to this success? Let's take a look at a few factors to see if any pattern emerges.

Let's turn first to the products these companies manufacture. We note quite a spread—all the way from LeTourneau's fantastically huge land-clearing equipment to Reynolds' famous Camels cigarettes. And in between we find Lone Star's steel and cast iron pipe, Fieldcrest's textiles, and D-X Sunray's petroleum products. There is nothing similar about even two of these companies' production. Apparently the industrial chaplain can operate in many different kinds of production processes.

What about the number of employees as a factor? Again nothing at all conclusive. The range extends from about one thousand to well over twelve thousand employees. Certainly no General Motors or U. S. Steel represented, but the spread is great enough to indicate that size probably is not a particularly important factor.

There are, however, two factors that all five have in common. These two, in the writer's opinion, are the most important contributors to the success of the industrial chaplaincy at all five companies.

**Geographic Location as a Factor.** First, all five companies are in
FIGURE 6

GEOGRAPHICAL DISTRIBUTION OF COMPANIES
HAVING INDUSTRIAL CHAPLAINS

1. D-X Sunray Oil Company, Tulsa, Oklahoma
2. Fieldcrest Mills, Spray, North Carolina
   "   "   "   , Vicksburg, Mississippi, plant
4. Lone Star Steel Company, Lone Star, Texas
5. R. J. Reynolds Tobacco Company, Winston-Salem, North Carolina
the South (See Figure 6). Lone Star Steel is obviously in Texas. So is LeTourneau, with a branch plant in Mississippi. Two of the companies are in North Carolina—Fieldcrest Mills and R. J. Reynolds. And D-X Sunray is in Oklahoma. The importance of this cannot be overlooked. The South consists of a homogeneous group, religiously speaking. Protestants are by far in the majority, the evangelical sects being among the strongest within the Protestant group. Moreover, throughout the South strong emphasis is put on religion, with virtually everyone having a church tie. The expression, "Beat a bush and out flies a preacher," may be more humorous than accurate, but it reminds us that in the South a good many laymen without formal theological training hang up their shingle and call themselves "Reverend"—another indication of religious fervor.

The religious homogeneity of the Southern people may account for the success of the "non-denominational" ministry of the industrial chaplaincies. The situation would be quite different in the North or West. Lone Star's .1 per cent Jewish population would look quite different were the plant located in New York, and their 1.4 per cent Roman Catholic figure would multiply greatly were the plant in Massachusetts.

It is easy to say one is successfully carrying out a "non-denominational" ministry when there is practically complete accord as to denominational preference. But would this ministry work in an area of heterogeneous denominations? This goes back to the point made in Chapter IV that an industrial chaplain cannot truly be a "non-denominational" minister. Outside of the South, particularly in the industrial North,
this kind of ministry will not be wholly effective. The writer does not mean to imply that the industrial chaplaincy will not work at all outside of the South. Certainly many of the functions can be carried out, but the chaplain will have to steer clear of a large percentage of theological and deeply spiritual problems. And if a chaplain cannot discuss these kinds of problems, then the writer sees little advantage in hiring an industrial chaplain rather than an industrial counselor.

Of course, the problem of denominationalism might be overcome by following the pattern of the military services—hiring three chaplains, one for each of the major faiths. Obviously, only the largest companies could do this on a full-time basis, but it might prove satisfactory on a part-time basis—three part-time chaplains instead of one full-time chaplain.

Religious Conviction as a Factor. The second factor that all five companies have in common is that the top management of each is apparently motivated by strong religious conviction. This seems to be a prime requisite for the success of the industrial chaplain. Evidence of this strength of conviction was pointed out in each of the five case studies in Chapter II. The same spirit apparently prevails also at both Dearborn Stove and John E. Mitchell. Says Dearborn's Vice-President Allison,

The company's policies must be based on the realization that God operates in factories and plants just as He does in the house of worship, and company policies must be those which would be acceptable to Him. Without such policies that are backed up by all of the management group, the installation of the Industrial Chaplain would only be an act of hypocrisy, and the program would be due for failure.
President Mitchell of the Mitchell Company used almost identical words: "I see no purpose whatever in having a Christian chaplain unless the management has strong Christian ideals. I think the use of the chaplain merely to cover up management indifference or shortcomings is hypocrisy and useless." 4

The note of caution running through both of these quotations is that a company must not employ an industrial chaplain for any reason other than to provide religious guidance for employees. As we detect this note of caution, we cannot help but pause and wonder if all the companies reported on in this study have felt this spiritual motivation. Two questions arise: (1) Is this a device to keep unions out? (2) Is it a means for stepping up production?

Since both of these questions deal with the elusive subject of motivation, they are impossible to answer definitively. Still there are suspicious signs that point to other than wholly "spiritual" motivation. For example, one of the companies reported on hired the "industrial chaplain" in the face of almost certain unionization of the plant. A few months of chaplaincy and the union lost its foothold. Since industrial chaplains seem to thrive in the South and since the South has traditionally been anathema to union organizers, there is further cause to wonder if any correlation might exist.

Similarly, there is a disturbing element about the second question. Most of the chaplains or managements queried made mention of efficiency or other advantageous ends as being a result of their industrial chaplaincy.
Does this mean that the chaplaincy is justified on these bases? Do they mention it because it is part and parcel of their thinking on the industrial chaplaincy? Or do they mention it simply as a conditioned response which has developed from repeated questions as to whether the program is capable of showing a dollars-and-cents gain?

These two questions suggest what some of the motivation might be, carefully camouflaged to look like religious convictions. What some of the other reasons might be has been discussed earlier--to reap publicity benefits, to extend paternalistic control over employees, and others. There is even the saddening prospect that some companies could decide to hire an industrial chaplain because "it is the thing to do"--a kind of industrial "keeping up with the Jones'". After having given long and careful thought to the matter of motivations, the writer became firmly convinced that the managements reported upon in this study are sincerely motivated by religious conviction. There was simply no conclusive foundation at all for thinking otherwise.

Chaplain Workman of the Lone Star Steel Company sums it up by saying that there are three requirements for a successful industrial chaplaincy: (1) conviction of policy-making personnel (upper-management), (2) conviction of lower levels of management, and (3) a qualified person, liked by both labor and management, to serve as chaplain. Unless these requirements can be met, Workman adds, the industrial chaplaincy should not be undertaken.

Is a Chapel Necessary? Some of the companies reported upon have
constructed chapels solely for the use of their employees. R. J. Reynolds and Lone Star Steel both have beautifully appointed chapels. Both are very small, seating less than twenty persons each. Ideal for small gatherings or individual meditation, they are of no value for larger services. Chaplain Martin of D-X Sunray envisions a chapel seating over one hundred persons. LeTourneau has ample seating space for worship services in their "Chapel Dome". Solar Aircraft has no chaplain, as such, but they do have a new employee-built sanctuary.

But is this necessary? Is it even desirable?

Much of the success of the chaplain-conducted worship services seems to lie in the spontaneity of employee response. This response is perhaps in many cases enhanced by the service's informal and familiar setting—in the carpenter shop or in the millwrights' shack. A chapel removes the service from these surroundings and puts it in a more unfamiliar, formal, sometimes awe-inspiring setting. It is not necessarily the best setting for a meeting of industrial workers dressed in greasy overalls and work shirts.

The same would apply as well to those companies that do not conduct services. The employee dressed in work clothes can easily feel ill-at-ease walking into a carpeted sanctuary. The inevitable result would be a loss of rapport between the chaplain and the employee. The chaplain might be far more successful working in a less formal atmosphere.

The writer can see, therefore, no reason why a chapel is a must for a successful chaplaincy. In fact, he is inclined to think that it
might be better in some cases not to have a chapel. Each company has a
different set of internal circumstances. Each must face the chapel question
on the basis of its own requirements.

To Whom Should the Chaplain be Responsible? Where to place the
industrial chaplain organization-wise poses another problem. In some
cases he reports directly to the president of the company; in others he
is responsible to the employee relations department. In still others, as
in Lone Star Steel, he is directly responsible to the president but gets
administrative assistance from the employee or industrial relations
department.

There is a danger in making the industrial chaplain a part of the
employee relations department. It tends to put too much emphasis on the
notion that the chaplain's work is a personnel function—a means to higher
productivity. This, as we have just seen, is a notion that must be de-
emphasized.

There is also the danger that employees look at personnel and
employee relations functions as being a part of the supervisory chain of
command. As pointed out in Chapter IV, employees are often hesitant to
seek counsel from supervisory personnel because of a fear of repercussion.
Creating the impression—though erroneous—that the industrial chaplain
is a part of the supervisory chain of command invites distrust and unwilling-
ness to confide in him.

Making the chaplain directly responsible to the president or a
vice-president seems to be the best way to overcome these two situations.
In the writer's opinion, this is the only satisfactory arrangement.

II. IS THE INDUSTRIAL CHAPLAINCY FEASIBLE FOR INDUSTRY GENERALLY?

Taking into consideration the above remarks on the need for strong religious conviction as the first prerequisite, the answer to this question has to be an emphatic "No!" The industrial chaplaincy simply cannot be looked upon as one would look at the guaranteed annual wage or health insurance. It is a religious program, first and foremost, and secondarily an industrial relations program. Therefore, it is not something that can be slipped into management's package to be handed to employees over the bargaining table.

The consistently rigid requisites for success cited by companies having full-time, management-paid chaplains make one sure that such chaplaincies will never be a universal program.

Now this does not mean that industrial organizations cannot participate in religion-in-industries at all. Look again at Figure 1. The industrial chaplain as defined above is at the far end of the continuum. There are many alternate programs involving less management participation still giving the employees access to on-the-job religious counseling or expression.

Nor does this continuum represent all the avenues for management expression of interest in religion. It represents, in fact, only a select few. The span of other means of expression are limitless. They can take the form of formal programs such as the one at Bristol Manufacturing...
Company, Bristol, Rhode Island, whose Department of Christian Relations operates for the purpose of promoting the work of churches in the area. Or they can be as simple as applying the Golden Rule in everyday business contacts. Whatever form they take, they will undoubtedly appear more and more on the industrial scene. And this is a healthy thing; it is concrete evidence that modern industry is a contributing, neighborly community citizen.

Recommendations to Interested Companies. There will be those companies that have the necessary spiritual motivation who want to establish an industrial chaplaincy. For those companies, the writer would make the following recommendations to insure the best public relations effects:

a. Forget about it unless you have evidence of employee interest and support. If necessary, poll employees to learn what their reaction would be to such a program.

b. Consult with local churches. Make sure you have their unqualified support before starting. Take advantage of their contacts to find the best qualified man to fill the chaplaincy position.

c. Communicate to employees that they are under no compulsion to use the chaplain's services. Keep the entire program on a strictly voluntary basis. Permit the chaplain to minister only to those who come to him.

d. Make the chaplain directly responsible to the president or vice-president in charge of employee and/or public relations. Keep him free of excessive administrative detail. Assure him and
employees that his files are confidential, subject to inspection by no one.

e. Encourage the chaplain to accept speaking engagements. However, insure that in the event of prolonged absence from the plant an adequate substitute is available for employee consultation.

f. Remember that the industrial chaplaincy must be a long-range, permanent program. Do not go into it on a trial basis. You must be convinced from the start that the program will work. Elimination of the chaplaincy, unless of course it has failed miserably, may have a serious disquieting effect on employees.

These suggestions, based on the experience of companies that have established chaplaincies and the conclusions of the writer, should produce a program long on positive employee and community relations effects and relatively free of negative factors.

Subject for Further Study. The industrial chaplaincy is an area that has been virtually untouched by researchers' hands. Since it involves a blending of religion and industry, it is fair game for researchers interested in either of those areas.

There is one question that constantly arose in conducting this research. Because of its implications it could prove to be absorbing subject matter for a thesis. The question is, "Who should sponsor the industrial chaplain?"

This study considered primarily the management-sponsored chaplain. But is this necessarily the best arrangement? Would union-sponsored
chaplains, such as the chaplain at Swift's in Kansas City, be better? Or should the church move into the program more aggressively as proposed by both Dean Marshall Scott and Dr. Clair M. Cook? Or should some scheme of joint-sponsorship be attempted?

This would not necessarily be an appropriate study for a public relations student, although certainly the public relations significance of the industrial chaplaincy would differ greatly under different forms of sponsorship. But whether approached by a public relations student, a seminarian, or any other thesis writer, findings on this subject would be of inestimable value to companies, unions, and churches who are interested in finding the most workable form of industrial chaplaincy.
NOTE: Unfortunately, page numbers are missing on some of the references cited. In their eagerness to contribute material, many of the writer's correspondents submitted clippings and reprints of articles and thoughtlessly clipped off the page numbers. Most of these, it seemed, were from periodicals of small circulation or of a purely local nature. In these cases it was virtually impossible to find the additional information needed. Rather than exclude these references from the study, the writer chose to retain them—in spite of their unscholarly appearance.
FOOTNOTES

CHAPTER I

1 Holy Bible, King James Version, Matthew 28: 19 & 20.


4 Ibid.

5 Ibid.


8 Ibid.

9 "Church and Assembly Line", Time, September 7, 1953, p. 74. A humorous yet point-making anecdote is related in this article. It is repeated here:

A prime discovery of this summer's (1953) batch of seminarian-workers is the language barrier between pulpit and pew. Early in the twelve-week course, at one of the three-times-a-week seminars in labor problems which they attended, a student asked a visiting labor leader: "What are the pre-suppositions on which your union policy is based?"

The union man looked blank. The seminarian innocently repeated his question in a somewhat louder voice. The man scratched his head. Then Dean Scott diplomatically asked the labor leader whether he understood the question. "Damned if I do," he replied.

10 Cook, op. cit.

11 Dedication Booklet, Haskell Laboratory for Toxicology and Industrial Medicine, E. I. du Pont de Nemours and Company, March 26, 1954.

12 Yesteryear's philanthropy was not always with anonymity. In 1884 the New York Sun received a letter chiding the Church of the Stranger for a plaque dedicating the church to the Glory of God and the memory of Cornelius Vanderbilt. Vanderbilt's name, the letter criticized, was printed in much


14. Ibid.

15. Ibid.

16. Ibid.

17. Ibid.


19. Ibid.


FOOTNOTES

CHAPTER II

1 Harry Edward Neal, "Shepherd in Shirtsleeves", Sunday Digest, April 17, 1955.

2 Ibid.


5 Petroleum Refiner, op. cit.

6 Chaplain Questionnaire, Charles Martin, Chaplain-Counselor, D-X Sunray Oil Company, Tulsa, Oklahoma.

7 Petroleum Refiner, op. cit.


9 Petroleum Refiner, op. cit.

10 Chaplain Questionnaire, Martin, op. cit.

11 Ibid.


14 National Council Outlook, op. cit.

15 Ibid.


18 "Industrial Chaplaincy at Fieldcrest Mills", Fieldcrest Mills, p. 3.


21 Ibid.


23 "In School and Factory With the Gospel", Now, June 1, 1949.

24 Now, July 5, 1946, op. cit.

25 Ibid.

26 Ibid.


28 Ibid., p. 3.

29 Now, June 1, 1949, op. cit.

30 Now, July 5, 1946, op. cit.


33 Only after the mammoth building was constructed did LeTourneau learn that an embargo was in effect on shipping pre-fabricated structures to Great Britain. Billy Graham didn't get his building—LeTourneau's Longview plant gained a white elephant. A duplicate of the building is used as a machine shop, but Graham's building is virtually unused.


36 "Facts Concerning Lone Star Steel Company—Its Resources and Operation", Lone Star Steel Company, Dallas, Texas, p. 10.

37 An expression used with justifiable pride by Mr. L. D. Webster, Vice-President, Lone Star Steel Company, Dallas, Texas.


42. Ibid.

43. Ibid.

44. Dedication program, Chapel, R. J. Reynolds Tobacco Company, June 5, 1951.


47. Ibid.


50. Letter to Employees, Darr, op. cit.

51. Ibid.
CHAPTER III

1 "Activities--Industrial Chaplain--Employee Relations", Dearborn Stove Company, Dallas, Texas, October, 1954, p. 5. (Mimeographed.)

2 Ibid., p. 4.

3 "Welcome to the Mitchell Company", John E. Mitchell Company, Dallas, Texas, p. 4.

4 Ibid., p. 3.

5 Chaplain Questionnaire, Thomas B. Roth, Industrial Chaplain, John E. Mitchell Company, Dallas, Texas.

6 Ibid.

7 "Welcome to the Mitchell Company", op. cit., pp. 2-4.

8 Management Questionnaire, John E. Mitchell, Jr., President, John E. Mitchell Company, Dallas, Texas.


10 "A Bible in His Tool Kit, Too", The Kansas City Star, November 6, 1955.

11 "Background Data--Solar Aircraft Company's All Faith Chapel", Solar Aircraft Company, San Diego, California, May 28, 1955, p. 5. (Mimeographed)


14 Ibid., p. 1041.

15 Ibid.


17 An almost reverse situation exists at Pittsburgh Plate Glass' Henryetta, Oklahoma, plant. There, six of the production workers are
part-time ministers and conduct services in local churches each Sunday.

18Cook, August 31, 1955, *op. cit.*
FOOTNOTES

CHAPTER IV


4 Blum, op. cit., p. 1.

5 "Highlights of a Chaplain-Counselor Program", D-X Sunray Oil Company, p. 1. (Mimeographed.)

6 "Activities-Industrial Chaplain-Employee Relations", Dearborn Stove Company, Dallas, Texas, October, 1954, p. 8. (Mimeographed.)

7 Rexford Hersey, Zest For Work (New York: Harper and Brothers, 1955), p. 44.


9 "Highlights of a Chaplain-Counselor Program", op. cit., p. 2.


12 "Highlights of a Chaplain-Counselor Program", op. cit., p. 3.

13 F. J. Roethlisberger and W. J. Dickson, Management and the Worker (Boston: Harvard University Press, 1939)

14 American, op. cit., p. 84.

15 Ibid.

16 "Highlights of a Chaplain-Counselor Program", op. cit.

17 Management Questionnaire, John E. Mitchell, Jr., President, John E. Mitchell Company, Dallas, Texas.
18 Chaplain Questionnaire, Charles Martin, Chaplain-Counselor, D-X Sunray Oil Company, Tulsa, Oklahoma.

19 Chaplain Questionnaire, Thomas J. Roth, Industrial Chaplain, John E. Mitchell Company, Dallas, Texas.


22 Union Questionnaire, Charles Auslander, President, Textile Workers of America Local, Spray, North Carolina.


25 Ibid.


27 American, op. cit., p. 85.


31 Management Questionnaire, John E. Mitchell, Jr., op. cit.


CHAPTER V


2 "Activities-Industrial Chaplain-Employee Relations", Dearborn Stove Company, Dallas, Texas, October, 1954, p. 10. (Mimeographed.)


6 "Industrial Chaplaincy at Fieldcrest Mills", Fieldcrest Mills, Spray, North Carolina, p. 3.


8 Ministerial Association Questionnaire, T. C. Stockton, President, Longview (Texas) Ministerial Alliance.

9 Ministerial Association Questionnaire, President, Vicksburg (Mississippi) Ministerial Alliance.

10 Ministerial Association Questionnaire, President, Tulsa (Oklahoma) Ministerial Association.


12 Ibid., p. 9.

13 Ibid., p. 13.

14 Ibid., p. 123.


16 Walter D. Cavert, "Tell Legislators Churches' Stand", Christian Century,

17 Mayo, op. cit., p. 9.

18 Ministerial Association Questionnaire, John W. Drake, Jr., op. cit.

19 "Industrial Chaplains—A New Help to Labor Relations", Time, October 31, 1955, p. 84.

FOOTNOTES

CHAPTER VI


2 Clarence Woodbury, "They Put a Parson on the Payroll", American, January, 1952, p. 85. See also Chap. IV, p. 64.


4 Management Questionnaire, John E. Mitchell, Jr., President, John E. Mitchell Company, Dallas, Texas.
BIBLIOGRAPHY

A. BOOKS


B. PERIODICALS


"Christianity of the Job", *Time*, (June 4, 1951), p. 46.


"In School and Factory With the Gospel", Now, (June 1, 1949).


Young, Ralph W. "Religion In Glass", Pittsburgh People, (March, 1956), pp. 6-7.

C. NEWSPAPER ARTICLES

"A Bible in His Tool Kit, Too", The Kansas City Star, November 6, 1955.


D. ENCYCLOPEDIA ARTICLES


E. UNPUBLISHED MATERIAL

"Activities—Industrial Chaplain—Employee Relations", Dearborn Stove Company, Dallas, Texas, October, 1954. (Mimeographed.)


"Background Data—Solar Aircraft Company's All Faith Chapel", Solar Aircraft Company, San Diego, California, May 28, 1955. (Mimeographed.)


F. PAMPHLETS, BROCHURES


Dedication Booklet, Haskell Laboratory for Toxicology and Industrial Medicine, E. I. du Pont de Nemours and Company, Wilmington, Delaware, March 26, 1954.

"Facts Concerning Lone Star Steel Company—Its Resources and Operation", Lone Star Steel Company, Lone Star, Texas.

"Highlights of a Chaplain-Counselor Program", D-X Sunray Oil Company, Tulsa, Oklahoma.

"Industrial Chaplaincy at Fieldcrest Mills", Fieldcrest Mills, Spray, North Carolina.


"Welcome to the Mitchell Company", John E. Mitchell Company, Dallas, Texas.
LIST OF INTERVIEWS

NOTE: All of these interviews were conducted while the writer was in Texas as the guest of the Lone Star Steel Company.

Mr. E. B. Germany, President, Lone Star Steel Company, Dallas, Texas

Mr. L. D. Webster, Vice-President in charge of Public and Industrial Relations, Lone Star Steel Company, Dallas, Texas

Rev. James W. Workman, Chaplain, Lone Star Steel Company, Lone Star, Texas

Mr. Robert Collins, Director of Public Relations, Lone Star Steel Company, Lone Star, Texas

Mr. Russell, Director of Industrial Relations, Lone Star Steel Company, Lone Star, Texas

Mr. Gabriel Graves, Director of Land Lease (Former Director of Industrial Relations), Lone Star Steel Company, Lone Star, Texas

Rev. J. C. Askew, Pastor, Missionary Baptist Church, Lone Star, Texas

Rev. H. F. Neilsen, Pastor, First Methodist Church, Hughes Springs, Texas

Rev. William Brooks, Pastor, First Baptist Church, Hughes Springs, Texas

Rev. Kenneth C. Mann, Assistant to the Pastor, First Baptist Church, Longview, Texas (Rev. Mann was an industrial chaplain at the R. G. LeTourneau Company for eight and one-half years.)
APPENDICES
APPENDIX A

Excerpt from "Industrial Chaplain-Counselor Program", special report by Chaplain-Counselor Charlie Martin, D-X Sunray Oil Company, for Assemblies of God, National Home Missions Department, 434 West Pacific Street, Springfield, Missouri

II. What are the duties of a chaplain in industry?

His duties in the human relations field of service will be limited only by his vision, by the assistance and backing given him by his company, and by his physical ability to carry out all the duties he finds to do with the number of employees that he is serving.

A. The chaplain begins his work by:
1. Acquainting himself with the industrial relations policy of the company.
   (a) Rules and regulations of employment policies.
   (b) Reasons for discharge from company.
   (c) Seniority Rules.
   (d) The different kinds of insurance which the company carries on employees, such as life insurance and annuity if the company has retirement plan. The chaplain should have the answers to questions pertaining to such matters in order to assist the employees and make them feel more secure in their jobs.

2. Obtaining a chart or gather together all the names of supervisors in the company.
   (a) The information will give him the names of all the men from the top executive of his own local plant down to the gang foreman.
   (b) The information should be outlined to show the position of each man, his immediate supervisor, and the department to which he is responsible.

   This chart will guide the chaplain when the men bring their company problems to him. Immediately he can associate the problem with the department of the company making it easier to locate the trouble spot.

3. Acquainting himself with local welfare agency regulations.
   (a) The chaplain will have many opportunities to assist needy families. If he knows the services of local welfare agencies and is able to give helpful suggestions to needy employees, he will gain the confidence of the employees as he assists them with real problems.
(b) By learning about social security regulations, the chaplain can let employee know what to expect in case of illness or death.

4. Following certain steps in case of death of employees.
   (a) Visit the home of the bereaved as soon as possible.
   (b) Make himself available to conduct or assist with a funeral service, if necessary.
   (c) Assist in arranging for services and obtaining pallbearers.
   (d) He can console the widow by assuring her that he will take care of her interests with the company insurance, social security and any other company benefits.
   (e) Obtain legal counsel for the widow, if necessary. (In some cities lawyers have an organization to give free counsel and/or assistance to needy people.)

5. Keeping personal information about employee.
   (a) Most companies have files or cards containing information about the employee. Some companies have record service cards giving employment date, birth date, departmental changes, and rates of pay. The chaplain must have access to these in order to search out information in case of seniority differences or other personal problems which come to him. Past records and the history of the employee's work are sometimes helpful in settling difficulties and making decisions regarding the future.
   (b) The chaplain must keep confidential records of all his contacts, whether counseling, visiting, or otherwise. These records serve two purposes:
      (1) The chaplain can refer to them when called upon to make recommendations to the employer or to the employee. The chaplain is often called to help with complicated cases of different natures and can draw from his confidential records for guidance.
      (2) These records often reveal certain people who are constantly in trouble. The chaplain may have opportunity to be taken into the employee's confidence, and often can help the employee to adjust his life and become a better employee and a happier person.

6. Visiting throughout the plant.
   (a) The chaplain must acquaint himself with the company's products and know something of how they are produced, the different stages of production, and the work of each department in the company.
   (b) He must visit among the men, keeping alert to sense any disturbance, whether departmental or personal.
   (c) He must not ask or solicit confidence, but find ways and means of making himself available so that the employee will come to him for help.
(d) Through plant visitation, the chaplain will gather information about employees, which will assist him in understanding the employee, his habits, family life, and outside activities.

(e) The chaplain's personal acquaintance with the employee will inspire his confidence. Oftentimes the chaplain can help the employee change bad work habits or wrong opinions by counseling with him. Sometimes the chaplain can explain to the employee's supervisor why the employee has not been his best.

7. The chaplain's office should have a daily report of employees who are off work, sick, injured, or have experienced death in their family.

(a) The chaplain should make a personal visit to all employees who are hospitalized and other bedfast employees if possible, especially if the employees have a serious illness which keeps them off duty for a long period of time.

(b) During his visit he can relate to the employee information about the company's sick leave policy and insurance. To those who are bedfast, he can deliver their pay check on payday.

(c) In all of these different contacts, many opportunities to witness for the Lord by prayer or spiritual counsel and encouragement will present themselves.

The chaplain must remember this is a personal work. He is not building a church; he is building Christian faith in believers and encouraging sinners to accept Christ as Saviour; he is furthering the Kingdom of God.

III. Extra-curricular spiritual services.

A. These services can be started different ways. A good method is to locate a few consecrated Christians. Suggest to them that it would be good to have a noon hour Bible class.

1. Ask the Christians to gather together those who are interested, and the chaplain will speak to them. Before the chaplain suggests the Bible class, it would be well for him to have a meeting place in mind and have the approval of management and the department head of the location that he suggests.

2. What will the chaplain speak about to a mixed group?

(a) Basic Christian doctrine concerning salvation.

(b) Christian principles which help people adjust their everyday living problems and assist them in getting along with each other on the job.

(c) Clean living habits.

(d) The hope of the Christian in the soon coming of the Lord.
3. As the attendance at the class grows, the chaplain will find those who can sing or play instruments. Use them in the service.

   A loud speaking system is especially helpful in case there is noise in or near the meeting place. The record player can add color to the service if a piano or other instruments are not available.

4. It is well to have a bulletin board. On it the meeting can be announced. This bulletin board should be in a central location. The ideal place is at the entrance of the building or near the time clock where all employees will see it.

5. If the company has a weekly or monthly company house organ, the chaplain may have a spot in it for a devotional thought.

B. The chaplain's confidential service and sincere spiritual efforts will be a valuable morale builder for the entire company.

1. He must develop persistent tactics in getting all the help for the employees that is possible when they bring their problems to him. This is valuable for the company, because though the men may not always be satisfied with the results of the chaplain's efforts, they will be resigned that he has done all that is possible and be content therewith.

2. The chaplain's most difficult job is to keep from preaching or exhorting to everyone whom he knows that the Lord is the answer to most peoples' problems. His spiritual approach must be very carefully executed. He must never moralize or be shocked at peoples' mixed-up life or trouble. He is employed to sympathize and assist in finding an answer to the needy person's problem.

3. A great deal of the chaplain's work will be assisting in a material or secular way. However, all of the chaplain's duties show the spirit of Christ and make the employee know that the chaplain is in sympathy with him. Once the chaplain gains the employee's confidence, many doors of service will be opened to him. These people will sell the chaplain to other employees, suggesting that others whom they know are in trouble come to the chaplain for assistance and guidance.

V. Conclusion:

Industrial chaplaincy is a new but challenging field for service. The material in this brochure only briefly touches the work. Every company will have a different kind of organization and different kind of production with which the chaplain will need to acquaint himself. On the other hand, all chaplain's work is similar because all are working with people.
APPENDIX B


CHAPLAIN'S SCHEDULE

I. Plant Chaplain - Report Directly to General Manager
   A. Chapel Services (2 Chapels each week)
      1. Selection of speaker
      2. Entertainment
      3. Compensation
      4. Letter of Appreciation
      5. Selection of Music
      6. Publicity
      7. Conduct Service
   B. Visiting
      1. In plant, under direction of Personnel Department
      2. In homes and hospitals
         a. All ill and injured employees and their dependents
         b. Ambulance Service with and for injured or sick to and from out-of-town hospitals
         c. Calls on all students and employees and families in out-of-town hospitals
   C. Personal Interviews
      1. Personal needs
      2. Family problems
      3. Absentees from work
   D. Funerals, weddings, etc.
      1. Attend funerals or conduct if desired for any employee or any member of his family
      2. Weddings
   E. Public Ministry
      1. Represent the Company at local activities and on call to speak in churches of vicinity
   F. Special assignments under direction of personnel department of strictly confidential nature

II. School Chaplain - Report directly to the Dean of the School
   A. Chapel Services - (3 chapels each week)
      1. Selection of speaker, etc.
      2. Entertainment
      3. Compensation
      4. Letter of Appreciation
      5. Selection of music
      6. Publicity
7. Conduct services
   B. Visiting
      1. In student homes and dorms on sick and troubled
      2. Hospital calls on ill and injured (students and families)
   C. Personal Interviews
      1. Spiritual needs
      2. Family problems
      3. Individual troubles
   D. Funerals, weddings and other ministerial services
   E. Public Ministry
      1. Representative of the School at local functions and church services
   F. Administration of School (Working with other officers of administration)
      1. Discipline
      2. Policy
      3. Spiritual Standards

III. Radio Programs
   A. Morning Devotions (7:15 - 7:30 a.m., Monday through Friday)
      1. Selection of speakers and director of programs
   B. Chapel Broadcast (10:00 - 10:30 a.m., each Wednesday)
      1. Selection of speaker, music and director of program
   C. Sunday School Lesson (9:00 - 9:30 a.m., each Sunday)
      1. Selection of speaker
   D. Director of Religious policies

IV. Tracts
   A. Requests for tracts
      1. Received and delegated
      2. Labels printed
      3. Files kept
      4. Letters answered
   B. Printing of tracts
      1. Consult with Tom Olson, the author
      2. Direct number and title
   C. Circulation of tracts
      1. To all parts of the world

V. Appeal Letters - Answer letters of appeal for money and spiritual aid
   under direction of R. G. LeTourneau.

VI. Book and Bible Center - Direction and supervision of religious store
    for convenience of LeTourneau people.

VII. Special Groups
   A. Children's meetings
   B. Prayer meetings
   C. School Activities
      1. Revival Meetings (at beginning of Spring and Fall Semesters - 1 week)
   D. Social times
APPENDIX C

CHAPLAIN QUESTIONNAIRE
No. _____

1. By whom have you been designated as an industrial chaplain? Company ______
   Church ______
   Union ______

2. How long have you held this assignment? ________________________________________

3. Is your assignment full-time or part-time? ________________________________________
   If part-time, what else do you do? ________________________________________________

4. Are you paid for your function as an industrial chaplain? Yes _____ No _____
   If so, who pays your salary? Company _____ Church _____ Union _____
   Combination of above _____
   If combination, explain: ________________________________________________________

5. Of what denomination are you a member? ________________________________________

6. Describe briefly your professional background and training: _______________________

7. Do you occupy a position on the company's official organizational chart? Yes _____
   No _____
   If so, to whom are you responsible? _____________________________________________

8. Does any member of management have access to your files? Yes _____ No _____
   If so, who? ___________________________________________________________________

9. What is your relationship with the local churches? ________________________________

10. In which of the following company activities do you participate:
    a. Conduct worship services? Yes _____ No _____
       If so, where and when are they held? __________________________________________
       "", approximately what percentage of all employees attend? ________________
10. (Continued)

b. Conduct small group discussions? Yes ____ No ____
   If so, what kinds of problems do you discuss most frequently? 


c. Provide private counsel on employee problems? Yes ____ No ____
   If so, what percentage of these problems are personal (non-company-related)? 
   " " " " " " " " company-related? 


d. Sit in on labor contract negotiations? Yes ____ No ____
   If so, in what capacity? 


e. Serve on grievance committees? Yes ____ No ____
   If so, in what capacity? 


f. Write articles for the employee newspaper? Yes ____ No ____
   If so, are they a regular feature? 


g. Place religious posters on the company bulletin boards? Yes ____ No ____

h. Minister to both salaried and wage-_roll personnel? Yes ____ No ____

i. Participate in community activities as a representative of the company? 
   Yes ____ No ____
   If so, in what ways? 


11. Do you attempt to do missionary work or do you minister only to those who come to you? 


12. In regard to Question #10, does the company put any restrictions on your ministry? 
   Yes ____ No ____
   If so, describe: 


13. What seems to be the employees' reaction to your work? 


14. What seems to be the community's reaction to your work? 


15. How do the local churches feel about your work?

____________________________________________________________________________________

16. What, in your opinion, has been your greatest contribution to the company?

____________________________________________________________________________________

17. What, in your opinion, has been your greatest contribution to the employees?

____________________________________________________________________________________

18. What, in your opinion, has been your greatest contribution to the community?

____________________________________________________________________________________

19. Would you recommend the chaplaincy idea to other companies? Yes _____ No _____

If so, under whose sponsorship? Company _____ Church _____ Union _____

20. Can you think of any circumstances under which it might be inadvisable for an industry to use the services of an industrial chaplain?

____________________________________________________________________________________

Please return to:

Francis K. Smith
Division of Public Relations
Boston University, SPRC
84 Exeter Street
Boston 16, Massachusetts

Thank you for your cooperation.
1. How long has your company had an industrial chaplain? ____________________________

2. Why did you decide to have an industrial chaplain serve your company? ____________________________

3. Does your company pay the chaplain's salary? Yes _____ No _____ Partially _____
   If partially, explain: ____________________________________________________________

4. Are there any restrictions placed on the chaplain's ministerial activities within the company? Yes _____ No _____
   If so, explain: ____________________________________________________________

5. Does any member of management have access to the chaplain's files? Yes _____ No _____
   If so, who? ____________________________________________________________

6. What seems to be the employees' reaction to the chaplain's work? ____________________________

7. What seems to be the community's reaction to his work? ____________________________

8. As nearly as you can tell, how do the local churches feel about his work? ____________________________

9. What, in your opinion, has been his greatest contribution to the company? ____________________________

10. What, in your opinion, has been his greatest contribution to the employees? ____________________________
11. What, in your opinion, has been his greatest contribution to the community?

__________________________________________

12. Would you recommend the industrial chaplaincy idea to other companies? 

__________________________________________

If so, under whose sponsorship? Company _____ Church _____ Union _____

13. Are there any circumstances under which it might be inadvisable for an industry to use the services of an industrial chaplain?

__________________________________________

14. Does your company have a union? Yes _____ No _____

If so, is it affiliated with a national union or is it an independent company union?

__________________________________________

" ", what is the name and address of the local president?

__________________________________________

15. What is the name and address of the industrial chaplain serving your company?

__________________________________________

Please return to:

Francis K. Smith
Division of Public Relations
Boston University, SPRC
84 Exeter Street
Boston 16, Massachusetts

Thank you for your cooperation.
MINISTERIAL ASSOCIATION QUESTIONNAIRE

No. _____

1. Have you observed any **good** results of the chaplain's work? Yes ____ No ____
   
   Please explain: __________________________________________________________
   __________________________________________________________
   __________________________________________________________

2. Have you observed any **bad** results of the chaplain's work? Yes ____ No ____
   
   Please explain: __________________________________________________________
   __________________________________________________________
   __________________________________________________________

3. Has there been any noticeable effect on church attendance that can be attributed to the chaplain's influence? Yes ____ No ____
   
   If yes, has attendance increased or decreased? _______________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

4. Do you know of any instances where the chaplain's operation has interfered with the work of the local pastors? Yes ____ No ____
   
   Please explain: __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

5. What do you think has been the chaplain's greatest contribution to the community? ______________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

6. How do you feel personally about the chaplain's work? ______________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

7. Would you recommend the industrial chaplaincy idea to other industries? Yes ____ No ____ Yes, but with qualifications ____
   
   Please explain your answer: ______________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________

Any additional comments you may wish to make will be welcomed.

Please return to:

Francis K. Smith
Division of Public Relations
Boston University, SPRC
84 Exeter Street
Boston 16, Massachusetts

Thank you for your cooperation.
UNION QUESTIONNAIRE

No. _____

1. What seems to be the general reaction of the employees toward the work of the chaplain? Favorable _____ Unfavorable _____

   What would you say is the reason for this reaction? ________________________________________________________________

2. As far as you can tell, what seems to be the general reaction of the community toward the work of the chaplain? Favorable _____ Unfavorable _____

   What, in your opinion, is the reason for this reaction? ________________________________________________________________

3. How do you personally feel about the chaplain's work? ________________________________________________________________

4. Do you think the industrial chaplaincy idea should be used by more companies? Yes _____ No _____

   Why or why not? ________________________________________________________________

5. What would you think of a union-paid chaplain? ________________________________________________________________

Any additional comments you may wish to make will be welcomed.

Please return to:

Francis K. Smith
Division of Public Relations
Boston University, SPRC
84 Exeter Street
Boston 16, Massachusetts

Thank you for your cooperation.