

NEW ERA MAGAZINE

TIME has come for
the 100,000 Pulpits
of America to thunder
Justice and demand
that Judgment begin
at the House of God.

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INDUSTRIAL SITUATION DEMANDS REAL NATIONAL LABOR POLICY. CONGRESS TO ACT, INDUSTRY CO-OPERATING, CHURCH CHALLENGED

IT is to be hoped that constructive results will follow Senator Borah's measure for the development of a real national labor policy. It is a positive misfortune the government has had no such policy, especially in these last few turbulent years when one was so vitally needed.

Senator Borah as chairman of the senate labor committee proposes "the formulation of a definite governmental labor policy" as "the fundamental thing, the first thing which must be done" in actually addressing ourselves to the serious tasks at hand. We shall all hope that such a policy will be worked out, not as a partisan measure, but rather with the best brain and co-operation which lawmakers and administrators can give.

In defining the plan he has in mind, the Idaho senator says:

Co-operation must be the keystone of any real working out on a sound economic basis of the relations of capital and the workers. Co-operation must be the thought behind a Government labor policy.

Co-operation, of course, is impossible, unless both of those who are to co-operate have an interest in the business or industry. It must be an interest on the part of the workers that goes beyond mere wages. Workers must have an actual share in industry, which will give them the incentive to co-operate, make them eager to do so, because such co-operation means their own welfare.

We believe this strikes the real keynote. Labor undoubtedly will welcome such a plan. It has contended for it for a long time. As co-producers with their employers, the laboring men are convinced that they are entitled to some practical participation both in the management and the dividends of industry. Labor is not alone in this conviction. Capital in many cases

shares it. That very principle underlay the system worked out by John D. Rockefeller, Jr., in the Colorado Fuel and Iron Company's fields. But it is more recently applied by the International Harvester Company. A few weeks ago that company announced that its 30,000 employes were voting (by secret ballot) on the proposition to adopt a plan giving the workers equal voice with the company in shaping company policies relating to working conditions, wages and other matters of "mutual interest."

Before the adoption of the plan President Harold F. McCormick of the company said that "the officers pledge their best efforts to carry it out in letter and spirit."

The adoption of such plans by a few great industries will simply be a forerunner to a general adoption on the part of industry as a whole. With such tendencies among employers and employes any constructive action formulated by the government ought to be very easily made effective.

In the light of such tendencies we have been unable to share the belief that the present din and turbulence of Bolshevism and kindred crazes was anything but a transient manifestation of insanity on the part of a minority either incapable or unwilling to commit themselves to serious treatment of any subject. We cannot possibly see in it anything remotely resembling the permanency of a destructive relationship between capital and labor. Of course, this is no time to trifle with these violent factors. We do not mean to "take chances" on the outlaw. But there is ample evidence to show that in the main both capital and labor are sane and anxious to work out their salvation along the natural lines of mutual interest. That will be one of the greatest contributions the present can make to itself and the future.

The following statement by Mr. Ward, a British labor leader, may shed an interesting sidelight on the

What the Christian Negro Can and Will Do

By S. J. FISHER, D.D.

WE live under a democracy. It is a government of the people and by the people. The results of that government are determined by the character of our leaders and the majority of our people. We have no government outside of this to rely upon, or to control the ignorant and evil elements.

It is not pessimistic to say great difficulties face our government, or that there are misguided elements in our population. When we see the turmoil and conflict of labor and the avowed communion, or anarchy of some classes; when we see immense sympathetic strikes, which in the hands of irresponsible and immoral leaders become forces of lawlessness and confiscation; when we see labor unions called upon to oppose prohibition with the cry, "No Beer: No Work," we are perplexed concerning the future and anxious lest we shall run the course which, in other nations, has produced cruel revolutions and the despotism of the wicked and selfish.

In the turmoil and movement, what part will the Negro play? He is not a negligible element. He forms one-tenth of our population and he may be a dangerous element, or he may be a power for good. If he is merely educated, if he merely swells the number of workers, without a rightly trained character, he too, will be misled by a false socialism, by Bolshevik theories, by the passion of the I. W. W. A large number of Russian Jews have come into our country, enjoyed our privileges, been trained in our public schools and yet are opposed to our principles and have been fomenters of passion and violence. They encouraged the violence of revolutionists in Russia and in our land have antagonized the government.

In the right and wise settlement of our problems and economic difficulties, every worker must have a part, but there is no reason to believe the Negro, merely educated, or industrially trained, will be either a wise leader, or eager to be wisely led. But if he is a Christian and, especially, if he is an educated Christian, the Negro can help men to right views and actions and will help. It is a remarkable characteristic of the intelligent and truly religious Negro, that he is patient, forbearing, quiet in spirit and obedient to law. This war has shown the Negro loyal, self-sacrificing, enduring all things for a noble aim, though he is conscious of unjust treatment and not over-confident that his loyalty and devotion to our country will be followed by a more generous treatment, or a more perfect protection against lynch law. These Negroes have exhibited an astonishing regard for law and order, a wonderful trust in an ultimate recognition of justice and right, a faith in a better future which shames the immigrants, who, fleeing from injustice in their native land, soon are intoxicated with the privileges of freedom and citizenship, and use for their own selfish comfort the liberties our fathers made possible through Christian service and a heroism unconquerable by

death. Not so the Negro. Take him all in all, he has been, and will be, an asset of calmness, patience, intelligent seeking after the right. Possibly with a secular education, a training without religion, he may become a dangerous element, an advocate of violent methods. "The carnal heart is enmity toward God." He may get rid of this patience and loyalty. But if he is a Christian, if he has been trained in the truths of God and taught the value and responsibility of a true life, he will help to save our country and the world.

That man is foolish who despises or ignores the force of twelve million Negroes and refuses to give them the Christian training, which will make of them trustworthy citizens, resisting false theories and opposed to every principle which is in conflict with the laws of God. May the New Era bring more interest in and generosity toward the Presbyterian Board of Missions for Freedmen.

The Hero's Way

By GERALD H. BEARD

THE Cutthroat Nation, mad with lust of power,
Has mirrored in the large our misspent life:
The Force men hold supreme; the Things enthroned

In low affections; all the broken Vows;
Truth struck in the face; Cruelty unshamed;
Scorn of sweet Mercy; flouting of the pure
White Home Life; blinding, arrogant Boast of Self;
And, with Just Judgment, Just Deeds trampled on.
After all's said, the wolves that, worshipped, raged
In Prussian hate, whimpered, disowned, in us;
And war, blood, tears were ours because of sin.
Once more the Cross must purify from sin.
Christ called to worship, but we stood apart;
He pled for penitence, we showed Him pride;
He held aloft the lordship of the soul,
We grovelled in the sense-bound lust of things.
The world—our world—has done despite this Christ;
Has sharply pressed the thorns into His brow,
Has stabbed anew His torn and bleeding side,
Has deeper driven the nails into His cross.
Our lives have mocked Him, as His enemies
Once jeered, Now save Thyself, Thou Son of God!
Friends of the daring life, let His white Way
Be our self-chosen course in God's New Day.
The fight's not done! On to the hard-won Way!
The Hero's Way of the moral bond untorn,
The Hero's Way of honor undefiled,
The Hero's Way of truth-pledged word unwarped,
The Hero's Way of mercy's touch unscorned,
The Hero's Way of wedded life unstained,
The Hero's Way of modest mien unmocked,
The Hero's Way of power unrestrained,—
The beast tamed by the man-soul habiting it,
And Man by God made master of the beast.