

LIGHT

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Communism and Capitalism

(Because this report has created such widespread discussion and also because it contains "food for thought," we print the full text of Part four of Section Three, "The Church and the Disorder of Society." This report was adopted by the World Council of Churches which met recently in Amsterdam. At the end you will find some "typical" reactions.—Editor.)

Christians should ask why Communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the hand of God in the revolt of multitudes against injustice that gives Communism much of its strength, they should seek to recapture for the church the original Christian solidarity with the world's distressed people, not to curb their aspirations towards justice, but, on the contrary, to go beyond them and direct them towards the only road which does not lead to a blank wall, obedience to God's will and His justice. Christians should realize that for many, especially for many young men and women, Communism seems to stand for a vision of human equality and universal brotherhood for which they were prepared by Christian influences. Christians who are beneficiaries of Capitalism should try to see the world as it appears to many who know themselves excluded from its privileges and who see in Communism a means of deliverance from poverty and insecurity. All should understand that the proclamation of racial equality by Communists and their support of the cause of colonial peoples makes a strong appeal to the populations of Asia and Africa and to racial minorities elsewhere. It is a great human tragedy that so much that is good in the motives and aspirations of many Communists and of those whose sympathies they win has been transformed into a force that engenders new forms of injustice and oppression, and that what is true in Communist criticism should be used to give convincing power to untrustworthy propaganda.

Christians should recognize with contrition that many churches are involved in the forms of economic injustice and racial discrimination which have created the conditions favorable to the growth of Communism, and that the atheism and the anti-religious teaching of Communism are in part a reaction to the checkered record of a professedly Christian society. It is one of the most fateful facts in modern history that often the working classes, including tenant

farmers, came to believe that the Churches were against them or indifferent to their plight. Christians should realize that the Church has often failed to offer to its youth the appeal that can evoke a disciplined, purposeful, and sacrificial response, and that in this respect, Communism has for many filled a moral and psychological vacuum.

The points of conflict between Christianity and the atheistic Marxian Communism of our day are as follows: (1) the Communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular

+ A CHRISTMAS MEDITATION +
+ Nor can that endure which has not +
+ its foundations upon love. +
+ For love alone diminishes not, +
+ but shines with its own light: +
+ Makes an end of discord, +
+ softens the fires of hate, +
+ Restores peace in the world, +
+ brings together the sundered, +
+ Redresses wrongs, aids all and in- +
+ jures none; +
+ And whoso invokes its aid +
+ will find peace and safety, +
+ And have no fear of future ill. +

class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian belief in man as a person, made in God's image and responsible to Him; (4) the ruthless methods of Communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of Communist dictatorship in controlling every aspect of life.

The church should seek to resist the extension of any system that not only includes oppressive elements but fails to provide any means by which the victims

of oppression may criticize or act to correct it. It is a part of the mission of the church to raise its voice of protest wherever men are the victims of terror, wherever they are denied such fundamental human rights as the right to be secure against arbitrary arrest, and wherever governments use torture and cruel punishments to intimidate consciences of men.

The church should make clear that there are conflicts between Christianity and Capitalism. The developments of Capitalism vary from country to country and often the exploitation of the workers that was characteristic of early Capitalism has been corrected in considerable measure by the influence of trade unions, social legislation and responsible management. But (1) Capitalism tends to subordinate what should be the primary task of any economy—the meeting of human needs—to the economic advantages of those who have most power over its institutions. (2) It tends to produce serious inequalities. (3) It has developed a practical form of materialism in western nations in spite of their Christian background, for it has placed the greatest emphasis upon success in making money. (4) It has also kept the people of capitalist countries subject to a kind of fate which has taken the form of such social catastrophes as mass unemployment.

The Christian Church rejects the ideologies of both Communism and laissez-faire Capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives. Each has made promises which it could not redeem. Communist ideology puts the emphasis upon economic justice, and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise; that, too, is an ideology which has been proved false. It is the responsibility of Christians to seek new creative solutions which never allow either justice or freedom to destroy the other.

COMMENTS

"I am profoundly shocked by the Report. Even the adjective, "laissez-faire" before the word, "capitalism" is not definitive. It will not correct the misunderstanding or undo the harm caused by this report." (Nathan L. Miller, former governor of New York, now counsel for the U. S. Steel Corporation.)

The *Chicago Tribune* strongly criticized the Report and then told "persons to stick to their next-world job." The criticism continued with the idea that moral judgments about the world in which people live and suffer are not to be the concern of religious leaders. (Italics ours.)

The Methodist Ministers' Association of Chicago immediately replied to the *Tribune* with the question, "Where are the people to look for moral leadership? To the editorial columns of the *Chicago Tribune*? We confess that through the years we have found little help in that direction."

The Christian And Politics

Plato said, "The penalty good men pay for indifference to public affairs is to be ruled by evil men."

The following is a clipping from *The Christian Index*.

Clergy Told to Mind Their Own Business

Atlanta, Georgia—Ministerial objectors were bluntly told to "run the churches of East Point and let the mayor and Council run the town" during a meeting of that suburban city's Council.

The rebuke was delivered by Connellman W. Y. Keller, who personally advised the Rev. Cullen E. Jones, pastor of Colonial Hills Methodist Church, to allow civic leaders to regulate the city's laws.

The controversy arose when the Council set April 24 for a referendum on the question of whether to legalize the sale of whiskey and the operation of pinball machines.

This was closely akin to a situation in Kentucky recently when a clergyman who spoke out against the action of a member of the state legislature was severely criticized by the politician.

Dr. E. A. McDowell of the Southern Baptist Seminary wrote this letter to the Point of View Column of the *Louisville Courier-Journal*:

To the Editor of *The Courier-Journal*:

"If he'll attend to preaching the Bible, I'll attend to my part in making State laws. I'll not interfere with his business, and I don't want him interfering with mine." The above statement was Representative Edward F. Prichard, Sr.'s reply to Rev. John L. Tilton in connection with action in the House on the bill to destroy the county-unit system in local-option elections.

According to this view, the distillers, the brewers, the racing interests and other like industries and groups may exert pressure on legislators at Frankfort, but organized religion may not do so. Religion is a matter of getting one's soul saved, going to church on Sunday and listening to a pleasant sermon. It was this false interpretation of religion that paved the way for the rise of Hitler and the downfall of Germany. Martin Niemöller admitted this when he was in this country last year. The German people believed they should leave politics to the politicians; religion was a matter of worship and the individual soul, they thought.

The conduct of the legislators at Frankfort, under pressure from the

liquor interests, should arouse the people of Kentucky to concern and action. Their flagrant disregard of the will of the people and democratic processes should be carefully weighed. If results such as we have seen can take place, what could happen to Kentucky if the moral and religious forces of the State should withdraw from the arena of politics and government?

Our reply to Mr. Prichard is that if the ministers of Kentucky attend to preaching the Bible they will drive corruption from politics, create a higher moral tone in the social and economic life of our State, promote justice among the people, encourage democratic processes, and make it increasingly difficult for men who think like Mr. Prichard to hold public office. This is because the Bible teaches the kind of religion which cannot be and will not be separated from life.—Edward A. McDowell.

Churches And Economic Life

"What can we do?" is an oft repeated question concerning churches and the problems of economic life. Here are some practical suggestions for interested pastors and laymen:

1. Prepare sermons on the great Biblical passages and themes relating to economic life.

2. Provide forums, symposiums, or other meetings, whose speakers are leaders in the four major economic groups—agriculture, business, consumers, and labor.

3. Sponsor an occupational get-acquainted church night where church members describe and evaluate the activities and responsibilities, the problems and the relationships of their daily occupations.

4. Set up a book display in the church and in the public library.

5. Study statements by church bodies and leaders on religion and economic life.

6. Visit economic groups in the community, such as Chambers of Commerce, labor unions, co-operatives, farm organizations, etc.

7. Promote study and discussion of federal and state legislation having to do with economic justice and well-being.

8. Conduct meetings with teachers in the social sciences—political science, sociology, economics, history—in public

and private schools and colleges located in the community on the relation of their particular field of study to Christianity and the Christian Church.

9. Plan a survey of community life in respect to such economic conditions as the availability of houses and medical services for low-income groups, areas of good and bad industrial relations, discrimination on the basis of race, creed, color, or national origin, recent wage increases in relation to the rise in the cost of living.

10. Arrange meetings with community leaders of private welfare agencies to

Psycho-Economics

NEXT STEPS IN ECONOMICS?

Psycho-Economics is a term to designate a much needed new science, according to Herbert Harris in a recent article in *United Nations World*.

The strictly economic approach to economic problems no longer suffices, he says. Such an approach at best yields only partial solutions, and at worst, compound confusion. The discovery that man cannot live by bread alone was made 2,000 years ago.

The search today is for a new moral cement that will hold together not only the bricks of a national economy, but also the foundation stones of an emergent world economy. It reflects a growing recognition of the great central fact of our time: that today's science and technology, the interdependence of prosperity at home and abroad, have made us all into economic Christians, whether we like it or not. We have come to admit that, though we may not ethically be our brothers' keepers, economically we must act as if we were or perish. A rising standard of living in Indo-China means higher wages for Frenchmen; a prosperous farmer in France means higher profits for the tractor manufacturer in Illinois.

The evaluation of the human element in economic affairs, and the development of methods for their integration, might be called the science of Psycho-Economics. Its primary premise would be that a man earning a livelihood is not an economic abstraction, nor a badge number, nor a static, nor a digit on a ledger but a whole human personality. He

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ascertain the extent of local individual and family needs due to social causes, such as inadequate wages, insufficient social security coverage and provisions, rising prices, and unemployment.

11. Urge a rigid self-analysis of one's own attitudes toward one's work, toward those with and for whom one works, toward those both within and outside of one's own economic and occupational group, etc.



"You'll have to wait, son, till we check on your race and religion!"

Courtesy Institute for American Democracy, Inc.

Color Line Erased at Arizona Baptist College

(According to this recent announcement, Arizona Baptists are planning to do something about the problem suggested by this illustration. Their concept of Christian Education takes on a deeper significance, it includes Christ's word, "whosoever." We salute Arizona Baptists, they have become a "ifrst" among Southern Baptists.—Editor's note.)

PHOENIX, Ariz.—(BP)—There will be no color line at the Grand Canyon Baptist College.

Dr. Willis J. Ray, executive secretary of the Baptist General Convention of Arizona, said that the proposed college to be located at Prescott will not be closed to any student because of faith, creed or color.

Question as to the Baptist attitude on the matter was raised by Joe Roberts, secretary of the Prescott Chamber of Commerce, who pointedly asked Dr. Ray about the college's policies regarding Negroes.

"As to the entrance of colored students into our college, I am sure you can notify the public that we will be as broad-minded as our

state institutions," Dr. Ray wrote.

"As has been stated before, the college will be open to all faiths and creeds. The door will not be closed on color. We will not encourage the attendin gbt enough Negroes to create a problem, but we will take care of the few who come. No doubt we will have a few more Indians than Negroes, because the Indians are very anxious to have a college where they can get training to take back to their own people."

Roberts responded in a letter of gratitude for Dr. Ray's position. "Your answer on this score confirms our belief," Roberts wrote, "that we are doing business with a group of Baptists who operate on the broadest interpretation of Christian principles. Further, we like your view of taking the Indian students into the college by way of helping them to return to their own people and impart any useful knowledge they should acquire at the college. Again, this underlines for us the truly Christian principles on which your people operate."

The Atom

A-BOMBS UNNECESSARY

The forces and figures in our national life responsible for dropping the atomic bombs in Japan have continued their efforts to keep the American people thinking that the A-bombs won the war and "saved a million lives." Although leading Navy spokesmen deny this vehemently, and although the special Bombing Commission sent to Japan also returned with a verdict that the atom bomb had little part in the actual winning of the war—all these authoritative voices have been drowned by the continued propaganda that the A-bombs won the war. But recently a distinguished and reliable journalist, Bunshiro Suzuki, head of the Japanese edition of the Readers Digest, was interviewed by columnist and publisher, David Lawrence. In this interview, appearing in the U. S. News, September 17, Mr. Suzuki also states flatly that, from the Japanese viewpoint, the atomic bomb was not necessary to win the war,—completely corroborating the findings of the Bombing Commission and our Navy. Mr. Suzuki points out that the war was already over—that Japan was helpless—that the American Navy was unquestionably in a position to force an absolute surrender by blockade and by further threat of air and sea attacks. Thus the Army's insistence on an armed invasion was entirely unnecessary—and the slaughter of over 100,000 women and children in Hiroshima and Nagasaki a ghastly military blunder. If we needed to demonstrate the power of the bomb, it could have been dropped on some of the thinly settled areas in Japan—rather than upon crowded cities.

This matter is of prime importance at the present moment because there is a strong underground movement in Washington to get the A-bomb wrested out of the hands of the civilian Commission and make it once more the exclusive monopoly of the military. Some large industrial interests, fearful of public control over the atom when it becomes a source of industrial power, are in league with the military in this movement, although every effort is being made to keep the matter from public attention until the stage is set.—Between The Lines.

MR. DEWEY AND MR. TRUMAN ON THE ATOM

Mr. Dewey in a campaign speech, on the eve of the "certain Republican victory," spoke at Phoenix, Arizona on the control and production of atomic energy. Some observers have inferred from his remarks that Mr. Dewey implied his intentions to make way for private corpo-

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Progress In Race Relations

COURT DECREE

In Atlanta, Georgia, colored public school teachers have just won a local victory in the widespread battle for equal pay for equal qualifications and service. After extensive hearings on a suit brought by one of the colored teachers, Federal Judge E. Marvin Underwood decreed that the salary scale of Negro teachers must be equalized with that of whites. The board of education is given a reasonable time to comply with the order. Judge Underwood is a native of the South, a graduate of Vanderbilt University, for many years a resident of Atlanta, and long known as an advocate of even-handed justice, irrespective of race.

UNIVERSITY OF ARKANSAS ENROLLS THIRD COLORED STUDENT

Meantime the University of Arkansas has enrolled a second colored student in its school of law, in addition to the young colored woman recently admitted to its school of medicine. This makes the third Negro student accepted by the University since its new policy was inaugurated last year.

N. C. BAPTIST STUDENTS TO INVITE NEGROES

GASTONIA, N.C.—The North Carolina Baptist Student Union at its 19th annual meeting here voted to invite Negro colleges in the state to send delegates to future meetings and to include a Negro on the State Baptist Union Council.

COMMUNITY GAINS IN GEORGIA

A community in Walton County, Georgia, recently won a \$1,000 prize for the greatest community improvement made in the state. This was the county in which two Negro men and their wives were murdered by a mob, a crime which the law has not yet been able to solve.

In this community, the co-operation of both races built a new church and a new school for the Negroes, furnished trucks for enriching and grassing home lots, and provided seed and paint for beautifying Negro homes and yards. The enterprise centered in the local Methodist church. This was one community's effort to wipe out the disgrace their county suffered.—*Christian Century*.

THE ATOM

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rations to produce and market nuclear material. Mr. Truman immediately replied in the following words:

"The largest private corporation in the world is far too small to be entrusted with such power, least of all for its own profit. Most responsible business men know this. Men who know what atomic energy means do not talk about the 'dead hand of the government.'"

For our protection and to insure our national security we must continue to develop atomic energy as a public trust. Our atomic materials are very precious, and must be guarded closely.

Atomic energy cannot and must not be another Teapot Dome for private exploitation, any more than it can be allowed to enter into competitive armaments.

Our atomic plants cost billions of dollars of public money to build, and millions more to operate each year. They belong to all the people."

THE HIGH PRICE OF SOAP

Advertising adds nothing to the ability of soap to remove dirt. Yet, in 1947, the following amounts were spent to advertise soap:

Proctor and Gamble	\$27,912,122
Colgate-Palmolive	15,382,134

A PASTOR SPEAKS

"Christians could change the whole world if they would. By taking out into society what they hear and experience within the church's walls they could save themselves from hypocrisy, put to flight unethical conduct among professional people, give meaning to education,

The Great Delusion

THE GREAT DELUSION SUBMERGED IN A FLOOD OF BEER

Last year the American people bought and drank 87,000,000 barrels of beer, the highest record in the history of beer brewing in the United States, according to a statement by the President of the United States Brewers' Foundation at its 72nd annual convention in Atlantic City, N. J., as reported in *The New York Times*.

Per capita consumption is calculated to have been 18½ gallons per person, man, woman, child, which of course means that the per capita is immensely higher when children and other non-drinking people are omitted from the calculations.

"When the American people 16 years ago were persuaded by the clever propaganda of the liquor traffic to repeal the 18th amendment, and to restore the legalized traffic in alcoholic liquor, they were never told that 16 years later the United States would be wallowing in an annual flood of 87,000,000 barrels of beer.

PSYCHO-ECONOMICS

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must be seen as one who needs to acquire and use a skill, to have recognition and a sense of "belonging" in his shop or office, together with other needs and wants which, when satisfied or approximated, contribute toward that emotional security which is quite as significant as economic security.

change political corruption into the incorruptible, remove the tensions between labor and management, produce a Christian economy, prevent racial riots and conflicts, make wars no more, and hasten the realization of the Kingdom of God."

—William R. Rigell, pastor Central Baptist Church, Johnson City,

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