

LIGHT

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Communism vs. Christianity

A detailed analysis of the aims and principles of Christianity and communism together with a listing of the "crucial" points at issue between the two ideologies has been prepared by the faculty of Garrett Biblical Institute, Evanston, Ill.

The document was evolved after several months of consultation among staff members of the theological seminary and interested laymen representing various fields of endeavor.

The Evanston seminary serves as the school of religion for Northwestern University and is the largest of the denomination's 10 theological schools.

Conceding that Christianity and communism have certain goals in common, notably the attainment of racial equality and economic betterment, the document goes on to point out that communism is "radically in conflict with Christianity, especially in its methods, but also in its goals and its attitude toward persons."

Two Systems Compared

Under four parallel headings the analysis compares the aims and teachings of the two systems, bringing their differences into sharp focus. In respect to the "character of a just social order," the document declares:

"Communism proclaims the supremacy of the proletariat, in which the individual's significance derives from his membership in the class; a classless society which is to be secured by eliminating all but one class: economic security as the supreme concern (secured, however, by the sacrifice of human freedoms, as we understand that term); and no racial discrimination (but other types of discrimination are deliberately used)."

On the other hand, the document says, "Christianity proclaims the supremacy of the person, who is conceived of as a child of God and an object of inherent worth; the brotherhood of man, in which all individuals and groups work for the common good; security with freedom (economic security, while imperative, is not the sole or even the supreme good. Genuine security requires intelligent self-restraint and uncoerced concern for the general welfare); and equality before God, which means all men of all

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Testimony of Hugh A. Brimm Before Senate Committee On Interstate And Foreign Commerce

Honorable Chairman and Members of the Committee on Interstate and Foreign Commerce:

I am the Executive Secretary of The Social Service Commission of the Southern Baptist Convention. This Commission has been authorized by Southern Baptists to promote study and research on the problems related to the manufacture and consumption of beverage alcohol.

Those who comprise this denomination reside in twenty-two states and the District of Columbia. There are approximately 27,000 churches and 6,500,000 members who are affiliated with the Southern Baptist Convention.

On the basis of the records, I do not think you can find any body of Christians in America today who are more solidly united in their opposition to the liquor traffic and its attendant evils than are Southern Baptists. They have gone on record time and time again as being firmly opposed to the abuses and evils of beverage alcohol. As an outstanding example of Baptist opposition to liquor I should like to quote from the December issue of *SPIRITS*, a monthly magazine for wine and liquor executives. In evaluating the reasons for the recent decisive defeat of the wets in Oklahoma, the writer on page 49 lists as **reason number one**, "Oklahoma has more than 3,000 churches, most of them the evangelistic type. The dries were able to marshal these rather solidly, especially in the rural regions, on the basis this was a moral issue of right and wrong."

Honorable Chairman, in Oklahoma more than one-third of all the churches are Southern Baptist and 55 per cent of these are in the rural areas. Southern Baptists are proud, Sir, to be "the evangelistic type."

Recently I sent out through our denominational channels of communication a request for clippings of liquor advertisements. No mention was made as to what use I would make of them. I was out of my office for the next several weeks and upon my return, one corner was literally piled up and over-

flowing with letters and packages containing the requested clippings.

Though they had not been solicited, numerous letters expressed the indignation and opposition of the writers at the flood of liquor ads on the pages of newspapers and magazines.

Because of the limitations of time and space I am able to cite only a few of these letters.

Many writers stated that they refused to take magazines that carried liquor ads and one, Mrs. E. J. Whitaker of Baton Rouge, Louisiana, wrote as follows:

"I read your request for advertisements for liquor items. It has had one direct action on my part. I was just about to send in my subscription for *NEWSWEEK*. After clipping the ads, I decided not to send."

Another, Rev. G. E. Puckett of Attalla, Alabama, clipped ads from both the Birmingham, Alabama, and Chattanooga, Tennessee, newspapers.

He wrote:

"May I mention only one peculiarity connected with the situation here. Of course both Birmingham and Chattanooga are wet, as are most larger cities, but Gadsden and Etowah County are dry and have voted dry in every local option election since the first one—and the elections are called every two years by the wets. Still the paper continues to run wet ads and throw them in the faces of those who have repeatedly expressed themselves on the issue."

Honorable Chairman and Members of this Committee, I think if you will make a careful investigation you will find a groundswell of resentment similar to this expressed by the Rev. Mr. Puckett. People in dry counties who have thrown liquor out by legal ballot find liquor advertisements thrown back at them without regard to the expressed convictions of a majority of voters. I do not think that in such instances media of communication, whether they be radio, newspaper or periodical, are operating in the people's interests. These people have the right to be protected.

In my closing word I want to register positive protest against the malicious deceitfulness of liquor propaganda. If one would be gullible enough to believe all that is said and inferred by the type

of persons, the luxurious settings illustrated in liquor ads, he would naturally conclude that liquor is capable of making one successful, happy, cheerful, congenial, gracious, gentle, and content.

But the word, "gullible," is too kind an adjective if one so believes. The word, stupid," would be more accurate. How can one possibly read of the ever-mounting wave of brutal murders, vicious rape and blood-spattered wreckage in which the reason given by the guilty parties is ever the same, "I was drinking," and conclude that liquor in any form is potentially anything but a killer, a debaucher of character, a prostitute of virtue, a breaker of homes, a dethroner of reason, a blight and curse to mankind. The editor of a western paper was right when he warned after a drunken driver had run down two children, "Mothers, get your child off the streets, the man of distinction is driving."

In all my search through liquor ads, not one has ever printed the truth that the brand being boosted contains by pharmacological classification a narcotic, and by chemical classification a poison. Such is alcohol.

The only truthful ad I have ever found is this:

"The Road to Ruin"
Walk in—Wobble Out—At
La Victoria Bar
1½ Miles South of
Estancia, N. M.

A PRAYER

Lord, make me a channel of Thy peace,
That where there is hatred—I may bring love,
That where there is wrong—I may bring forgiveness,
That where there is discord—I may bring harmony,
That where there is error—I may bring truth,
That where there is doubt—I may bring faith,
That where there is despair—I may bring hope,
That where there are shadows—I may bring joy.
Lord grant that I may seek rather
To comfort—than to be comforted;
To understand—than to be understood;
To love—than to be loved;
For,
It is by giving—that one receives;
It is by self-forgetting—that one finds;
It is by forgiving—that one receives;
It is by self-forgetting—that one finds;
It is by forgiving—that one is forgiven;
It is by dying—that one awakens to eternal life.

—St. Francis of Assi.

RACIAL "SUPERIORITY"

The term "race" has been very loosely employed. People speak nonchalantly of white, black, yellow, Anglo-Saxon, Latin, African, European, Asiatic, Teutonic, Jewish, or Scandinavian races. "Race" is often used carelessly as a synonym for the color of skin, geographical location, nationality, or language.

Anthropologists find it difficult to classify human beings. They do not agree upon the best basis for classification. Color of the skin, color of the eyes, texture of the hair, shape and size of the skull, form of the nose and lips, stature, and other traits have been discarded as a sure mark of race. Inhabitants of southern India, Australian aborigines, Ethiopians, and some natives of the Pacific Islands are black, but do not belong to the Negro group. Dark eyes are found in all human groups. Soft and undulated hair is common to natives of Australia, desert Bedouins, Moors, and European Nordics. Round-headed and long-headed people may be found within the same group, and the same is true of differences in stature and even the form of nose and lips. Physical traits are uncertain and have only a relative value as a basis of human classification.

The difficulty increases considerably when the attempt is made to assign intellectual, moral, or social traits as bases for distinction. Within each human group, regardless of how the grouping has been determined, are wide ranges in psychological make-up, moral quality, and social status. The American Psychological Association believes that there are no innate psychological or mental differences between so-called races.

The conventional conception of race runs against scientific evidence. "There is no right to consider human races as biological races," says Marcel Prenant, the French biologist. "Nature does not form races," adds Ameghino, the anthropologist; "it only forms collections of individuals with some resemblances between them." The false conception of race has been forged by theoretically pasting together a number of characteristics more or less frequent in a certain human group. Thus, race becomes, as the Argentinian scholar, Dr. Emilio Trouse puts it, "an anthropological abstraction." Prejudice often has a very large hand in developing it. Only a very small minority in any group fits a generalized concept. For example, if color of the eyes and of the hair are taken as the combined definition of the European, seventy-five per cent of any region in Europe would have to be ruled out. Retzius applied a standard of only three traits to the Swedish people—white skin, blue eyes, and blond hair—

A LAND OF PLENTY?

Senator Sparkman of Alabama is Chairman of a sub-committee on low-income families that recently presented the President with facts and findings with which he enforced his opening message to Congress.

The report shows that in the "prosperous" year of 1948 there were about 10,000,000 families in America with less than \$2,000 annual income. Of these, there were 4,000,000 with less than \$1,000. Note that the figures indicate the number of families and not people. In other words about one-fourth of America's families are living on a sub-standard subsistence.

It might be helpful to point out here that an exhaustive government survey was made recently to determine the minimum needs of the average American family. The figure at which they arrived was \$3,600 for a family of four people. This budget allowed, among other things, the following:

Housing—\$654.00 a year (includes rent, lights, heat, water and gas.)

Food—24c per meal per person.

Clothing—The boy gets three and two-third shirts a year, three pairs of shoes; the wife is able to get four dresses, one-fifth of a skirt and one-tenth of a suit a year and the father will be able to buy one heavy wool suit every two years and one light suit every three years, five shirts and two pairs of shoes every year.

Now, cut this in half and see what 10,000,000 families were able to afford in 1948; cut it to one-fourth and see what 4,000,000 families were faced with in their budget planning.

The opponents of the so-called "welfare state" must keep in mind that the crying needs of almost one-fourth of the families in America cannot continue to go unattended.

and found, to the dismay of all racists, that only 11 per cent met the requirements of this "Swedish type."

Scientists, as a matter of convenience, divide the whole of mankind into three general stocks: Negroid, Caucasoid, and Mongoloid; but it is not always possible to place particular groups in these categories. These three stocks were developed in ancient times when the various tribes lived in comparative isolation. However, since the dawn of history, members of those tribes have been meeting and mingling. Due to the greater freedom of movement, groups living in regions of higher civilization tend to mingle more than those living in backward regions. That is why the people of Europe and America constitute the greatest mixture of all. Biologically no race is superior or inferior.

AHA, THE CAT STALKS ABROAD

TAP AND TAVERN of October 16, 1948, carries a letter from a correspondent who, believe it or not, lives in Quakake, Pennsylvania. The Quakaken says that he is a licensee and he is getting sick and tired of speakeasies. Now all hands hear this:

"Sir: I am a licensee and a constant reader of Tap and Tavern. There is one thing which is really hurting the licensee, which nobody seems to do anything about. That is, the unlicensed speakeasy, of which there is a tremendous amount, including gas stations, fire houses operating in this state.

Within a three-mile radius of me, there are at least seven of these places.

I think it's about time a drive were started to clean these places out. I myself, will not purchase beer from any distributor who sells to an unlicensed place. I think all other licensees should do the same.

I don't know why a beer distributor is allowed to continue to sell to unlicensed places.

I would like to see a good stiff article or editorial in Tap and Tavern about this subject. Maybe it will get results."

This exposes what we have long suspected—that there are speakeasies in license territory and a lot of them. Now we are going to expose something else on our own account: there is good reason to believe that there are more speakeasies in license territory than in Dry territory. In the recent argument over liquor in Oklahoma, the State Dry Organization checked the Treasury Department Release of September 8, 1948, with information gathered from various state liquor departments in states:

State	Fed. Retail Liquor Stamps	1948 State Permits	Obvious Boot- leggers
Calif.	38,026	15,199	22,827
Texas	9,667	3,978	5,689
Wash.	5,770	379	5,391
Iowa	2,902	178	2,724
No. Car.	2,569	102	2,467
Okla.	1,233	0	1,233

No wonder that Oklahoma turned down Repeal!

Pharmacologically, alcohol depresses the "higher" brain centers, impairing or removing temporarily the brake-power of judgment, discretion, and control. Thus primitive impulses and emotions are set free. Actually, alcohol does not make one "light"; it makes one "loose."—Robert V. Seliger, M.D.

HIGH COURT SETS DATE FOR SWEATT CASE; TEXAS ASKS AID IN SAVING JIM CROW

The celebrated Sweatt case, a suit seeking admission of Herman Marion Sweatt to the law school of the University of Texas, will be argued in the United States Supreme Court during the week of January 30 by Thurgood Marshall, special counsel for the National Association for the Advancement of Colored People.

The NAACP-sponsored Sweatt case has attracted national attention because it is the first suit of its kind that challenges segregation per se in higher education. A number of outside organizations have indicated active interest in the case. Recently the American Federation of Teachers, an organization of more than 800 locals and 60,000 teachers throughout the country, joined the groups submitting briefs as friends of the court. Another brief was submitted previously by the Committee of Law Teachers Against Segregation in Legal Education, a group of leading professors and deans of major law schools in the country.

Attorney General Price Daniel of Texas has called on all southern states to band together and file briefs defending the principle of racial segregation in schools as attacked in the Sweatt case. If Texas loses the case, Mr. Daniel indicated in a letter to Attorney General Eugene Cook of Georgia, "your office and my office will be deluged with law suits for entry of Negroes into white colleges, high schools and grade schools."

Mr. Daniel quoted Attorney General Harry McMullan of North Carolina as saying the Sweatt case is the most important to the South since Civil War days.

A CLOUD OF SMOKE

According to the United States Department of Agriculture the smoking habits of Americans are on the up-grade. During the pre-war period, 1935-39, there was an annual consumption of 157,000,000,000 cigarettes.

Last year, the number more than doubled when 358,000,000,000 cigarettes were used to give "poise," "self-assurance" and "downright enjoyment" to the men, women (and children) of America.

Consider for a moment that as a nation we spent last year \$15,000,000,000 on gambling, \$8,500,000,000 for alcoholic beverages, \$3,000,000,000 for tobacco and then only about \$1,500,000,000 for all religious purposes. We're going somewhere, to be sure, but where and with what sort of a sense of values?

"NO MAN LIVETH TO HIMSELF . . . NO MAN DIETH TO HIMSELF"

Susan Glaspell once wrote a story called "Polien." It is a story about Ira Mead and his corn—and the structure of the universe.

Ira was a silent, solitary man, shut up within himself. Even as a little boy he had been that way, playing by himself, carrying out his own plans and refusing to cooperate in any group plan. His mother said of him, "You don't know what's on his mind; you have to let Ira alone; he will do it in his own way." And people did let Ira alone. He never said anything to you if you never said anything to him; and when you spoke to him you had a feeling that what you had said didn't come into direct communication with what he was thinking.

When Ira was grown he concentrated exclusively on his farm. His neighbors, the Dietzes and Balches, tried sometimes to be friendly with him, but there was no use: Ira always rebuffed them. The thing he came most to care about was corn. There was no foolishness about corn. It was a thing to make a special appeal to a man who wanted to be self-sufficient and to make his own thing perfect in itself. So Ira concentrated upon raising corn. He experimented with it, gave everything he had to it, and succeeded in developing a new species which won prizes at the state fair and became the envy of his fellow farmers. But when anyone asked for seed Ira would say, "Guess it's all spoke for this year," and drive on.

But corn had a peculiar weakness. It had to associate with other corn. You could actually see it doing it. For two years now Ira had been forced to admit that his corn which grew next to the Balches was inferior. And one summer afternoon he stood and witnessed the inexorable truth. The trade wind was blowing pollen from the Balches' field to his. Winds blew right across boundary lines, carrying the life that changed other life. It was a maddening fact to one who wanted to be self-sufficient; but it was a fact nevertheless, and Ira couldn't deny it any longer.

So one evening he put some seed corn in a sack and picked up his hat. "Where are you goin'?" asked his mother. "To the Balches." "Why—what are you goin' to the Balches for?" "To take them seed and tell them all I know about rasin' corn." "What are you goin' do that for?" "Because I can't have good corn while their corn's poor."

In a strange way, this story of a miserly man and his reluctant deed is an illustration of the nature and meaning

of Christian love. Its lack of all the emotion usually associated with the word "love" serves to emphasize the hard practical nature of love. Ira was forced to recognize at least one fact of mutuality, although he recognized it in a negative sense; and he was forced to cooperate with his neighbors for a common end, although he did it grudgingly. By doing things to this story it could be transformed into an example of love in all its fullness: first, expand it from corn raising to the whole of life; and second, make it positive and creative rather than negative and defensive—i. e., let the principle of mutuality become the desire and will of Ira Mead.

Love is seen by Christianity as a law of life grounded in the structure of reality; and we have to "put it into deeds."

"How early can I begin education of my child?" the young woman asked Dr. Francis Whalen Parker.

"When will your child be born?" returned Dr. Parker.

"Born," she gasped, "she's already five years old."

"My goodness, woman, hurry home. Already you have lost the best five years!"

It has certainly been proved that most emotional and psychological problems which develop in adolescents don't suddenly come about, but that these problems have their origin in the first five or six years of a child's life. Therefore, one of our greatest efforts to maintain good mental health should be directed toward education and guidance of parents in meeting the emotional needs of their children in a sound psychological manner.

—Kentucky Health Bulletin

COMMUNISM vs. CHRISTIANITY

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racess and classes are entitled to justice and freedom from discrimination."

In a section on the "meaning of life," the document notes that communism teaches that religion is a "product of fear and a flight into fantasy;" that the only significant standards and values are those which arise out of society; that human existence will find fulfillment on earth in a "progressively improved social order, through the operation of economic laws and by means of the class struggle;" that the interests of the individual must be subordinated to the Communist system; and that "fellowship, though potentially world-wide, is earth-bound and is restricted to those holding the Communist philosophy."

Christianity, however, it says, teaches that an "all-righteous, all-loving God is the source of man's existence and his only final deliverance from sin and evil;" that all moral and spiritual values are found in the character of God; that if men "will obey the will of God, justice and peace will increasingly prevail in history;" and that "every individual is of infinite worth in the eyes of God and must always be regarded by his fellows not as a means to an end, but as an end in himself."

Social Justice Imperative

In a concluding paragraph the document asserts: "As long as there is poverty, insecurity, fear, oppression, there will be a fruitful field for such false messiahs as have led peoples astray in this last generation. No campaign against communism can succeed unless it also attacks these evils and proceeds toward the realization of a just and Christian society."

A program of "appropriate actions" designed to meet as well as to combat the threat of communism is appended to the document. It includes the following proposals:

1. Resist all individual and group practices which restrict or threaten constitutional human rights.

2. Support efforts to extend civil liberties to individuals or minority groups now denied them.

3. Provide more adequate and equitable educational facilities and services throughout the country.

4. Develop a broad program of health protection, to secure reasonably satisfactory medical care for all, regardless of location or economic condition.

5. Work for a comprehensive housing program, realistically planned and executed so as to make possible wholesome home life.

6. Advocate opportunity for regular work for persons desiring it without regard to race, religion, or national origin.

7. Warn against the threat of mounting militarization in America and elsewhere; advocate world disarmament; strengthen the civil functions of Government.

8. Insist upon the larger and more efficient use of United States Government funds to reconstruct the peacetime economies of the nations.

9. Advocate government by law on a world basis and support constructive movements in that direction.

LIQUOR ADVERTISING

George Barnard Shaw, called the most famous living Irishman, says: "... if a natural choice between drunkenness and sobriety were possible in our civilization, I should leave the people free to choose. But when I see an enormous capitalist organization pushing drink under people's noses at every corner, and pocketing the price whilst leaving me and others to pay the colossal damages, then I am prepared to smash that organization and make it as easy for a poor man to be sober, if he wants to be, as it is for his dog.

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