

LIGHT

A Bulletin of the Social Service Commission of the Southern Baptist Convention
108 Breckinridge Lane
Louisville 7, Kentucky

Volume V

FEBRUARY, 1952

Number 2

CHRISTIAN CONCEPTS OF CAPITAL AND LABOR

By Hugh Brimm

There is nothing of news in the statement that we are living in times of tremendous stress and strain. Internationally we are divided into the opposing camps of communism and democracy. Within our own country there are other marks of division. Economically we are divided into the ranks of capital and labor. Lines of race, religion, political affiliation, and national origin further divide, segregate, and intensify the already complex problems of human relations.

As Christians we should be both alert to and concerned about these vital problems. A major part of our responsibility as "peacemakers" is to promote understanding in human relations by demonstrating the better way of Christian love.

In this discussion we are concerning ourselves, not with the whole area of human relations, but with only one aspect—human relations in modern business. Here, we are face to face with the problems of economic group relationships as represented by management or capital on the one hand and labor on the other. It shall be our objective to find an answer to the following question, "How can management and labor work together in ways to attain industrial peace?"

First, let us face the staggering realization that American industrial output is measured today in terms of hundreds of billions of dollars. Industrial expansion is going on all about us at breath-taking speed. This expansion is resulting in greater employment, higher per-capita income, and more leisure time for the American worker.

In 1850, an average of twenty-seven cents worth of goods and services were turned out in an hour's work. The average working time that year was twelve hours a day for six days a week. Today the average hourly output per man is more than five times as great and the work week has been reduced by almost one-half! We are also using nearly 100 times as much mechanical energy per man-hour of work.

We who live in the southern regions of our great nation are witnessing one of the greatest industrial developments of modern times. Agriculture, the long-

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WHY CHURCHMEN OPPOSE UMT

By Donald B. Cloward

If Universal Military Training is good for American youth, why one might ask, is the strongest opposition to it coming from churchmen, who from the beginning in America have pioneered in character building through the family, the school, and the church? Yet the best informed churchmen can generally be found vigorously opposing any program of UMT for our eighteen-year-olds.

Were I a member of the Congress, I would want to weigh carefully this fact before voting for UMT. Surely this sentiment is not to be dismissed as either Communist-inspired nor yet the overflow of romantic pacifism. For these same churchmen have been forthright in exposing Communism as antithetical to Christian faith and practice. Moreover, only a small minority among them can readily be classified as pacifists. They largely supported action in Korea and have bowed to the necessity of selective service as a crisis measure.

What Is Good for Youth?

But it should cause a congressman to ponder when the church leadership stands almost solidly against a bill which the Defense Department says is wise and good and useful. Religious leaders make no claim to being military experts. They respect the peculiar gifts of men trained in military combat and in times of crisis have put the lives of themselves and their children wholly in the hands of the generals and the admirals. But if the military is now claiming competence in what is good Americanism for our youth, then it is time to challenge them.

Isaiah, out of the distant past, had a word of profound wisdom for our confused day when he said: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

The military record is bad—very bad. Ask anyone who has tried to live a normal civilian life in the proximity of a military establishment what happens to community life as a result of a large concentration of troops nearby? Every vice already present in the community is increased a hundredfold. It seems to be an inevitable consequence

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POSITIVE STEPS TOWARD PEACE IN OUR TIME

Christians have their own divine commission to proclaim the kingdom of God and His righteousness at home and abroad. God is a God of judgment as well as of mercy. In His sight all nations, including our own, and all men, including ourselves, have left undone those things which they ought to have done and done those things which they ought not to have done. We are called to recognize the just condemnation of His judgment but if we turn to Him in repentance and faith we shall avail ourselves of His mercy. We are called to be steadfast in prayer for all the peoples of the world that they may learn the things that belong to their peace; for our nation and our government, that they may become willing to serve the purposes of God.

Powerful forces have pushed mankind to the brink of an awful abyss. The first and urgent task is to check these forces. Therefore, these are not suggestions for a long range program for building peace—these are immediate steps for the present. It is imperative that we take them lest we lose the basic democratic principles upon which our way of life rests.

Here, then, are ways in which each of us can work, ways that will unite us in a world of good-will.

1. Redouble our efforts to reconcile men with God.

To this basic task we must re-dedicate ourselves with renewed devotion. The peace of God is the only peace which will endure. It can come only when men know Him as a child lovingly knows its own father. Our resources in the realm of the spiritual, unlike the military and material resources of war, are limitless. It was not an atom bomb that made Saul of Tarsus into Paul, the flaming evangel for Christ; it was not bacteriological warfare that lifted the Roman Empire off its hinges, but it was the power of God working through the lives of those who prayed for spiritual resources to be channeled through their lives.

This is a time for prayer. Also it is a time for action. Men of good will must promptly lay hold of the means at hand to increase the margin of safety against war. This is a task in which every one can play a constructive part.

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CAPITAL-LABOR (Continued)
time keystone of Southern economy, has been made to share its place in the sun with new and rapidly growing industries. In 1946, for example, four of the five states which led the nation in industrial construction contracts were Georgia, Tennessee, Texas, and Virginia. Factories, large and small, are becoming the core of industrial communities all over the South where once open country and rolling fields were all that met the human eye.

This is the "new South," an industrial South, rich in raw materials, rich in hydro-electric power, and rich in human resources from which can be drawn an abundant labor supply.

Human Factors

These are some of the economic factors that measure our story of national success. But there are other factors, equally important, if not more so. They are the human factors, the men with the wealth to provide the factories and the men with the skill to operate them. Full production, as we know it today, is by no means an accidental development of economic and technological forces. It is largely the result of the improvement of human relations.

Production was first expanded when men came together to pool their capital resources and to unite into manufacturing associations. Such was the "organization" of capital. The next step forward came when laboring men and women united into voluntary associations for the purpose of dealing with management.

Organized labor in America is more than one hundred and fifty years old. Behind are long years of bitter struggle for economic justice as opposed to sweatshops, the lockout, blacklists, and the exploitation of women and child labor. Labor's only alternative to organization was serfdom. It has struggled for organization, for its rights and for human benefits because it did not want that serfdom. In this process of organization, labor has developed with management a new technique, collective bargaining, an indispensable technique to modern business and our industrial strength.

Collective Bargaining

Through the processes of collective bargaining, contracts and agreements are reached. Labor unions are demonstrating more and more that they are responsible organizations in carrying out their contracts. However, on the other hand, many in the general public have the feeling that labor is not at all reliable, that labor is always on strike in violation of its contracts. This is not true. It is a fact that when management and labor are in periods of strife and of differences resulting in strikes and work stoppages, the press and radio give much space and time to the crisis struggle. On the other hand,

when negotiations are conducted without strife, notice is not given at all.

For example, in 1946, when there were more strikes and work stoppages than in any recent year, there were more than 200,000 contracts negotiated between management and labor. Less than five per cent of these resulted in strikes. In other words more than ninety-five per cent of the contracts were settled to the mutual satisfaction of both groups.

In a number of recent studies and reports from large corporations, independent research groups are pointing to the co-operative achievements of industrial peace between management and labor. The National Planning Association, composed of leaders from the ranks of both management and labor, is currently making a series of studies on the "Causes of Industrial Peace." When completed it will be a detailed report on the labor relations of fifteen large corporations in America.

The results of these studies are making clear the following propositions:

(1) Company profit and good industrial relations are reconcilable and in fact essential to each other;

(2) Industrial organizations are social as well as economic and technological structures. The welfares of a company and its employees are inseparable;

(3) A worker is an individual as well as a union-member and employee. His dignity, recognition, and job-satisfaction are vital to high productivity.

(4) These values of employer and employee must be mutually communicated, understood, and observed.

Industrial relations programs incorporating these principles are working. They have provided a basis for co-operation, in concerns which have established them, that has increased production, profit per unit produced, and the material and spiritual well-being of their employees.

In their relationships both management and labor have come to realize that there are certain fundamentals of human nature which cannot be ignored. These cannot be ignored if

human relations are to be creative and peaceable.

First is the essential dignity of man. Every man has certain basic human rights which must be respected. Such dignity demands self-expression, an opportunity to advance, and a sense that one has attained a point of usefulness in life. Second, man must have the esteem and respect of others. More than anything else he wants to be recognized as a person and to possess the confidence that he will be treated like a human being in all relationships.

Third, man yearns for survival. Food, clothing, housing, and other essentials are rightly his. He wants to know that he has access to them.

Finally, man reaches out for security. It is not sufficient that he have bread for today, but that there also be bread for tomorrow. He needs to have the confidence that he will be able to face illness, possible disability, and, ultimately, old age with financial security.

Challenge to Christians

As we face this vast field of human relations, we are made to realize that, as Christians, we have a tremendous challenge. Our churches and denominational schools must continue to produce men and women of character and integrity who will take with them the ideals of the Christian life into their economic professions, whether they become leaders in the ranks of labor or whether they take their places behind the desks of management.

All of us, through a serious and unprejudiced study of the problem, need to bring ourselves to a thorough understanding of all that is involved in the human relations of industry. The implications are of tremendous significance for both Christianity and our democratic way of life.

—Reprinted from the Baptist Student, February, 1952.

In the struggle between communism and democracy, what we do to our colored neighbors at home is equally important as what we do for our white friends abroad.—Liston Pope.

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A Bulletin of the Social Service Commission of the Southern Baptist Convention,
108 Breckinridge Lane, Louisville 7, Kentucky.
Published monthly except July and August.

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of large concentrations of military personnel. Great masses of men living in close proximity to each other, and away from the normal relationships of home and family, living under the restraints so necessary to military life, certainly do not live at their best or even at their near best. "Operation Killer," which is the ultimate goal of military education, can never hope to overcome the very evils inherent in its ultimate aims.

It, therefore, becomes sheer hypocrisy for the Defense Department to talk piously about military training being good for American youth. If they have any arguments in support of UMT, let them confine them solely to military necessity. Parents, educators, and the clergy are best equipped to talk about morals and character education needed for good citizenship. They, rather than the military, have demonstrated that they can, given a reasonable chance at young life, produce these qualities. [Rev. Donald B. Cloward is executive secretary of the Council on Christian Social Progress of the American Baptist Convention, 152 Madison Avenue, New York 16, New York.]

ALCOHOLISM—SELF-INDUCED

Dr. Haven Emerson, Professor Emeritus of Public Health Practice at Columbia University, former Commissioner of Health of New York City, and one of the outstanding authorities on alcoholism, stated in an article in the Christian Science Monitor of October 26, 1951:

"In speaking of alcoholism as a sickness, we have been led into a slovenly cutting of corners in language and are deceiving ourselves as to the truth.

"The currently popular theory that alcoholism is simply a sickness and hence that no one is responsible for excessive drinking is misleading and mischievous.

"A great deal of muddled thinking and writing and lack of clear definition has resulted, with frequently unhappy effects.

"This attitude is welcomed by the liquor industries because with it to build on they appear before the public as blameless, claiming merely to 'serve the universal needs of the people,' a few of whom are found to be unfortunate in respect to personality and emotional development and become medical and social problems as chronic alcoholics.

"Misjudgment as to the facts about alcoholism based on the sickness idea has done much harm to the educational campaign to teach people self-restraint, choice, and intelligent abstinence.

"THE CAUSE OF ALCOHOLISM IS, OF COURSE, THE EXCESSIVE AND

PERSISTENT DRINKING OF BEVERAGE ALCOHOL. Probably more than half of all alcoholics began their use of alcohol without any physical, mental, or personality deviation from normal.

"This group became abnormal chiefly because of their excessive and in the first place 'moderate' and socially acceptable use of alcohol, which created for them many problems similar in character to those seen in psychoneurotics who make up somewhat less than half of the chronic alcoholics.

"True, an alcoholic, acute or chronic, occasional, continuous, compulsive, habitual, or as a victim of his addiction is a sick person. Alcoholism is a form of intoxication due to the presence of ethyl alcohol in the body.

"The state of alcoholism, a sickness, is self-induced and so different from the common conception of a sickness as not to be properly described as such, but as a SELF-INDUCED POISONING BY A NARCOTIC DRUG."

RISING TIDE OF JUVENILE DELINQUENCY

The Children's Bureau of the Federal Security Agency reported recently that juvenile court cases in 1949 in 413 courts in twenty-two states totaled 70,616. This represents a ratio of about 12 for every 1,000 children in the country between seven and seventeen years of age.

Reports from 218 courts that have been reporting for many years showed that juvenile court cases dropped from a peak of 71,117 in 1945 to 51,994 in 1948 and then rose to 54,028 in 1949. The Children's Bureau said that the preliminary figures for 1950 indicated a continued upward trend.

The claim of the Christian church to transcend the differences between races has always been challenged by Mohammedanism; today the new challenge of our times comes from Communism.—Ernest J. Bingle, London, England.

A MEDIEVAL PRAYER

A librarian in Dagenham, England, is said to have found a copy of a prayer written by a medieval purchaser of land in that district, it reads:

"O Lord, Thou knowest I have mine estates in the City of London and that I likewise lately purchased an estate in fee-simple in the County of Essex. I beseech Thee to preserve the two Counties of Middlesex and Essex from fire and earthquake, and as I have a mortgage in Herefordshire I beg Thee to have an eye of compassion upon that county. For the rest of the counties, Thou mayest deal with them as Thou art pleased."

PEACE (Continued)

2. Do not tolerate complacency about war.

Some of us may ourselves be complacent about war. If not, each of us knows some who are. So each one can do something to reduce the sum total of that complacency. We are witnessing today the shameful spectacle of men in national leadership who are pushing legislation which they know can only be obtained by frightening the American people. Others may feel that they are peculiarly qualified to exercise political leadership and that they can best ride into power on a wave of emotion. Those who influence public opinion may feel that sensationalism is needed to arouse and alert the American people. Those who do such things are following the doctrine that it is possible to get good by doing evil. The fact is that panic started for one purpose seldom stops until it has over-shot the chosen mark.

3. Combat a mood of hysteria or blind hatred.

Each of us is aware of focal points of war hysteria and blind hatred. We know perhaps some of the individuals, groups and publications who are spreading that mood. Each, by writing to political leaders or editors, can do something to stop the development of unreasoning mob emotion. Hitlerism was built both upon the myth of racial supremacy and the rabid hatred of a minority people. We must avert the Hitlerian spirit in America.

4. Reject fatalism about war.

Each of us knows some who think that war is inevitable and that it is better to get it over quickly so as to relieve the strain of waiting and to anticipate the Soviet development of atomic power. Each can do something to change that mood of fatalism and impatience.

5. Oppose primary reliance on military strategy to meet Communist aggression.

Each of us has, or can have, influence with leaders in Congress or in the Administration or in political parties and can urge that they do not concentrate on military measures as though these alone would assure peace, but concern themselves also with economic, social, political and moral counter-measures against the threat of war.

In present conditions of international anarchy, where international law and international police power are lacking, national military strength is necessary, while we continually strive for the multilateral reduction and control of armaments through the United Nations. But the main defenses of what we treasure are to be found in non-military measures which will change the conditions favoring the spread of

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despotism. To provide those defenses is not the task for military advisers. Therefore, the American people, in conformity with the principle of democratic government, should not permit policy making to pass predominantly into the hands of those who think primarily in military terms, as is too much the case today.

6. Press for positive programs which have immediate possibilities for peace and justice.

Each of us can use our voice and our vote in behalf of constructive measures by our government to increase the margin of safety, from war, such as programs for recovery, for increased social welfare, for a covenant on human rights and for a greater support of the United Nations and its many approaches to a better world.

We belong to a free society, and we cherish for ourselves and for others freedom of religion, freedom of speech, freedom of the press, freedom of assembly, freedom of petition, and freedom to vote. It is such freedoms which are threatened and which we want more fully to achieve and to preserve. Most of us would fight rather than surrender them, even though they might well be lost by fighting. These freedoms can, we are confident, be preserved if they are now used in ways to avert the immediate danger of war. In a free society every citizen has a duty of action.

POLICE AND THE PUBLIC

The key role of the police in Southern race relations has long been recognized. Learned studies by experts have pointed to it again and again. The press, in the South and elsewhere, has documented it in news and editorial columns. The plain people of the region have acknowledged it by turning appraising eyes on the police whenever race is a public issue.

This critical attention, however galling or unjustified it might seem at times to the policemen concerned, is quite understandable. For policemen are symbols. They represent the official conscience of society; they are the custodians of justice at the everyday level, where it is closest to the ordinary person.

So when a society is deeply occupied with a moral problem—in this case,

Negro-white relations—policemen assume a bigger-than-life importance. If they perform badly, they do so not just as men wearing uniforms, but as the embodiment of law in their communities. If they perform well, the same thing holds true, except that unfortunately the news value may be less.

In the past, Southern police systems have drawn more blame than praise for their role in race relations. But recently another more hopeful trend has appeared. In town after town over the South a new quality of law enforcement is emerging. Police officers are winning merited acclaim for averting mob violence, safeguarding unpopular prisoners, protecting the innocent, curbing illegal activities of hate groups, and in general enforcing the law impartially and humanely. There are still far too many instances of police violence, forced confessions, and application of a double standard based on race. But such instances are occurring less frequently and are finding less public sanction than ever before.

How quickly this trend will become the normal and accepted pattern of Southern law enforcement depends in large part on public opinion. Police systems do not exist in a vacuum. In fact, they probably reflect more accurately than most of our institutions the temper of the public. When law enforcement is found wanting in fairness or efficiency, thoughtful citizens will ask themselves such questions as these:

Have we created in our community the atmosphere of tolerance and respect for the individual which breeds good law enforcement?

Have we made known to police authorities our interest in sound police practices?

Have we bothered to find out under what conditions our policemen are selected and do their work—qualifications, pay, training, recognition for service?

Have we given as much attention to the problems, shortcomings, and achievements of our police force as we have to those of our schools, churches, civic and welfare agencies?

In a typical community, the answer to each of these questions is likely to be "No." The day-to-day activities of the police—be they good, bad, or indifferent—commonly go unnoticed, un-

criticized, unpraised. Only when crisis comes, or when lax or violent police practices erupt into headlines, are local citizens roused from their apathy. The police may well complain that their difficult job is made no easier by this unconstructive public attitude.

In order to help those who are concerned with these problems in their community, the Southern Regional Council has prepared a study booklet entitled, **RACE AND LAW ENFORCEMENT**. It is a carefully documented survey of the changing trends of modern police practices in the southern regions.

There is a valuable check list by which you, the concerned citizen, can measure the practices of your own community.

The price of the booklet is 15c. Send stamps or coin to this office for your copy.

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THE PREVALENCE OF ALCOHOLISM

Speaking at the University of Washington, Seattle, on June 12, 1951, Dr. E. M. Jellinek, formerly Director of the Yale School of Alcohol Studies, and now Chairman of the International Committee on Alcohol Problems of the Mental Health Section of the World Health Organization, stated that there were now in the United States: 3,800,000 alcoholics and, in addition, 3,000,000 problem drinkers. "I would not argue with you if you said there were 7,000,000 alcoholics and problem drinkers in all," said Dr. Jellinek.

OUR HEALTH

" . . . Less than 10,000,000 of our 146,000,000,000 people have professional, full-time health departments to guard their water, milk, and meat supplies from contamination, to supervise disposal of sewage and garbage, and control communicable diseases." "Forty million Americans lack the basic protection of full-time health departments. Another 85,000,000 have only the dubious protection of understaffed health departments."

—Senator Hill (Ala.)

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