

LIGHT

A Bulletin of the Social Service Commission of the Southern Baptist Convention
2825 Lexington Road
Louisville, Kentucky

Volume II

JANUARY, 1949

Number 1

DP's ARE PEOPLE

The Displaced Persons situation is not only a problem for the United States Government; it is a problem for Christian people. But there is a great deal of confusion about the whole matter. Misunderstandings are prevalent. People want to know the real facts of the case, yet they are not able to find them. A great many Christians want to help, but they do not know just where or how to begin.

Here are some facts with which you ought to be familiar and some practical suggestions as to a program for action which you as a Christian can follow:

1. Since V-E Day, more than 11,000,000 former slave laborers, prisoners of war and concentration camp inmates have been sent home. Some 850,000, still in camps, can never go home—they have none.

2. These 850,000 are today's DP's—the hard core of irrepatribles. They are Poles, Latvians, Lithuanians, Estonians, Yugoslavs, Greeks, Ukrainians, Czechoslovaks. Brought into Germany as Slave laborers and concentration camp inmates, they cannot return to their Soviet-dominated lands because of fear of political and religious persecution.

3. This is the fourth year since "liberation" that 850,000 DP's continue to live in DP camps. The United States has promised that none of them would be forced to go back to Soviet-dominated countries to face enslavement or death. They must stay in the camps because their homes and homelands have been destroyed or closed to them.

4. Over 150,000 children, at least half of them under the age of six, live in these camps. Fifty per cent of all DP's are women and children.

5. About 80 per cent of the DP's are Christians.

6. Our failure to take action in regard to the replacement of Displaced Persons has given Russia a powerful propaganda weapon.

7. The U. S. delegation to the United Nations prevented forcible repatriation of DP's to Soviet-dominated countries.

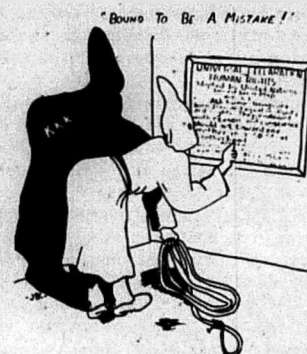
8. It costs the U. S. Army 130 million dollars a year or \$400,000 every day to maintain the Displaced Persons in the camps.

10. No church is too small to re-settle at least one DP family.

Answers to Questions About DP's

1. Q. Who are the Displaced Persons eligible for resettlement in the United States under Public Law 774?

A. They are the thousands of homeless men, women and children who are the survivors of Nazi concentration camps and slave labor battalions. Millions of workers were transferred forcibly to the Reich to build up a labor reservoir depleted by war losses and army conscription. They also include families and individuals from Baltic States who fled the first Soviet invasion of their homelands and still more who fled their homelands before the advancing Soviet armies at the end of the war. Also included are those who fled their homelands in the immediate aftermath of the war, such as Yugoslavia, because of persecution, because of their race, religion, or political belief.



1. Persons who have entered Germany, Austria, or Italy on or after September 1, 1939 and on or before December 22, 1945.
2. Persons who have been in the Western Zones of Germany and Austria or in Italy on January 1, 1948.

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FOUR DAYS AFTER CHRISTMAS

By Alfred Hamner

Afterward, when people thought about it, they were inclined to belittle the things that happened that day, and to apologize for their own enthusiasm. Those who had cried "miracle" most loudly at the time blushed and looked the other way when someone reminded them of their rashness. Still, something had happened, and if it wasn't a miracle it certainly wasn't anything ordinary, either.

It wasn't even Christmas day when the thing happened. If it had been Christmas, more people might have gone on believing it, because Christmas is a memory of miracles, of promises that were made and are somehow true but not for our time. But Christmas had come and gone, and while the "holidays" were in full swing, the mood of people had drifted imperceptibly from the brief selfishness of Christmas to the self-centeredness of the New Year.

Of course, it might be held that whoever arranged the thing, if someone—pardon me, Someone—did, was only be-

ing practical about it. Apart from the danger of confusing the—the-what-ever-it-was—with the more or less accustomed kindness of Christmas, there was also the fact that its application would have been less dramatic, with streets and offices empty and everyone home for the holiday.

Anyway, what happened was that on the twenty-ninth of December, which that year chanced to fall on Wednesday, at one o'clock in the afternoon, everyone in the world suddenly was flooded with love for his fellow human beings—all of them everywhere.

It happened at one o'clock, as I said, and that was something strange, too. It happened at one o'clock everywhere—all the reports agreed on that—and yet it happened at exactly the same instant all over the world. You get the impossibility of that, of course. The time difference. When it's one o'clock in New York, it's—well, say, six in the evening in Paris, and eight at night somewhere

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Human Rights F.E.P.C.

When printed matter contains the above initials it is difficult for many people today to read it without a "pre-coloring" of their thoughts concerning Fair Employment Practices. The principal reason is of course that it has been grossly exaggerated and misrepresented by those who know that they can get an immediate following by screaming forth certain cherished traditional "bugaboos." Many others, because they have not been informed, are willing to sit back and let the fulminations stream forth, and say to themselves, "I suppose they are right."

Without discussing its constitutionality or the possibilities of its infringement on state's rights, let us look for a moment at some of the things that F.E.P.C. does not do as it is now practiced.

1. F.E.P.C. does not require an employer to hire Negroes, Jews, Mexicans or other minorities—An employer may hire or reject anyone he pleases, on any basis and for any reason, so long as a needed qualified person is not rejected because of his race, color, creed, national origin, or ancestry.

2. F.E.P.C. does not require an employer to hire a particular percentage of any minority group—It provides only that employees shall be selected on the basis of their qualifications. A quota plan makes hiring dependent upon race and is, therefore itself discriminatory.

3. F.E.P.C. does not apply to small retail stores, domestic servants or religious associations—It applies only to those employers who are engaged in interstate commerce and who employ 50 or more persons.

4. F.E.P.C. does not confer special privileges on minorities—It merely assures equality of opportunity and equality of treatment. It requires that persons shall be hired on the basis of their qualifications and not rejected because of the immaterial fact of their color, or religion, or place of birth.

5. F.E.P.C. does not promote social equality—The bill has nothing to do with personal or social relationships. It is concerned only with equality of job opportunity.

6. F.E.P.C. does not interfere with management's right to hire or with labor's right to manage its own affairs—Management is left free to set its hiring, training, and upgrading practices, to adjust its internal plant policy, and to discharge according to any standard it may adopt, so long as there is no arbitrary discrimination because of race, religion, color, national origin or ancestry. In the same way, organized labor is free to manage its internal affairs according to its own rights, except that it cannot deny any of the advantages or opportunities of union organization and col-

lective bargaining to any person because of race, religion, color, national origin, or ancestry.

7. F.E.P.C. does not guarantee jobs for members of minority groups—The bill does not insure jobs for anyone. The F.E.P.C. simply provides that all individuals regardless of race, religion, color or national origin shall be guaranteed an equal opportunity for whatever jobs are available.

(These facts are based upon the remarks of Senator Denis Chavez of New Mexico in the United States Senate on May 26, 1947.)

Recommend Changes In Present DP Law

It is generally predicted that the 81st Congress will modify the present DP law which is inadequate and discriminatory. This fact was expressed by President Truman when he signed the bill.

The following changes which are drastically needed to expedite the rehabilitation of these thousands of "people without a country."

1. **Cut-off date.** The cut-off date at present is December 22, 1945. This creates a discrimination on the basis of religion. Many Jews and Catholic cannot qualify if this date stands. It should be changed to some time in 1948.

2. **Preference to DP's from annexed territories.** This provision stipulates that 40 per cent of the quota must come from annexed territory. This again discriminates on the basis of religion. It should be amended so as not to specify the territory from which DP's may come.

3. **At the present time there is an agricultural quota of 30 per cent.** This discriminates against a vast group of professional people whose abilities would be an asset to any community into which they might come.

4. **Job and Housing Assurance.** Before a DP can enter this country under present enactment there must be positive assurance that employment will be available. This is never required in the case of regular immigrants. The many professional people in the camps of Europe would be able to create their own jobs and, by their skills, would create other jobs.

5. **Number of DP's.** The number of DP's who may be admitted under the current law is 205,000. In view of the fact that there are more than 800,000 of these people who can never go home, the quota should be increased.

Here is something that you can do:

Write to your Senators and Representatives in Washington and urge them to vote for the changes that have been

We Are Americans

Have you ever given serious thought to the implications of this fact? Almost a million and a half people today can make this statement. Yes we are Americans and it is a thing to be cherished, a fact of which we can be proud. But we owe so much to so many. It was Paul who said, "I am debtor to the Greeks and the Barbarians, to the wise and foolish." And someone else has said, "I am a part of everyone I have met." Very little of what we have is really our own.

Perhaps it is best illustrated by the following:

An American's day begins when he gets out of bed in his pajamas, a garment of East Indian origin; drinks his breakfast coffee, grown on an Abyssinian plant first discovered by the Arabs; places upon his head a molded piece of felt, invented by the nomads of Eastern Asia; and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans; and takes an umbrella, invented in India.

He then sprints for his train, an English invention. At the station he pauses to buy a newspaper with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news imprinted in characters invented by the ancient Semites by a process invented in Germany upon a material invented in China. As he scans the latest editorial pointing out the dangers of accepting foreign ideas, he thanks a Hebrew God in an Indo-European language that he is one hundred per cent American!

As Americans we are one-third of a million Indian; one-third of a million Oriental, Filipino and Mexican; 60 million Anglo-Saxon; 10 million Irish; 15 million Teutonic; 9 million Slavic; 5 million Italian; 4 million Scandinavian; 2 million French; 14 million Negro; one million each of Finn, Lithuanian and Greek.

Counting another way we are about 2 million Anglican Episcopalian; 40 million Evangelical Protestant; one million Eastern Orthodox; 22 million Roman Catholic; 4½ million Jews; two-thirds of a million Mormon; one-tenth of a million Quaker and one-half million Christian Science.

It is not strange that we have some inter-group problems. The strange thing is that we have planned so little on how to resolve these inter-group problems. And although we have talked much about democratic living, we haven't yet learned fully how to live democratically. Each year, however, finds us a little farther on the way.

suggested above, changes which do away with the undemocratic and unChristian discriminations of the present legislation. DO IT NOW!

Four Days After Christmas

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else, and so on. So if a thing happened at one o'clock in Paris, people in New York would hear about it, by radio and cable, hours before it was one o'clock in New York. But they didn't. Argue it away as you will, there it is. It happened everywhere at one o'clock, and it happened everywhere at the same instant. The impact of that didn't dawn on people till a day or so later—they were too busy with other things that day—and when it did it had a terrific effect. It sobered people down, of course, and scared them. It was something they couldn't explain, and they fled from it. They forgot it, deliberately, tore it from their minds, buried it, and if they recalled it at all, they remembered it as a myth, a folktale like the story of Joshua making the sun stand still. Say, that Joshua story! You suppose . . . ?

Well, anyway, at one o'clock on December twenty-ninth, in the year of our Lord—but maybe we'd better skip that, under the circumstances—anyway, on that day, at that time, everybody loved everybody else. It was fantastic. It was revolutionary. And it was stupendously wonderfully beautiful. That's why you see so many people cry when they try to talk about it, even when they don't believe in it, really, any more, except as one of the hopes or the promises that are true, so true, but not for us. It was so beautiful.

It was funny, too, or it would have been if anyone had felt like laughing—that way, I mean. Most everybody was laughing, of course, or crying with joy. But some ludicrous things did happen.

Now these things I collected on my own. The papers never printed a word of it. Not a blessed word. They started to. I saw some of the copy that began to flow toward the composing rooms of the *Times* right after one o'clock and it was unbelievable. But of course it takes a while to get an edition out, and the thing ended in two hours, and the copy was killed. And not a newspaper in the world, not even a religious paper, has published a word about it since.

But I started to tell you about what happened. I have some of the notes in front of me now. These are the funny things I mentioned, though maybe not so funny at that.

Item—A well-known figure in the Southern Congress came to the climax of a speech about "mongrellism," which means, in his vocabulary, the free social mixing of Negroes and whites. At one o'clock he stopped short, with a puzzled look on his face. Then he said slowly, "But how that must hurt my black brothers, to hear me say things like this. Gentlemen, I'm afraid I'm a sinner!" And he sat down.

Item—A well known figure in the building industry who was speaking be-

fore a luncheon of the Dubuque Chamber of Commerce on the subject, "Public Housing Is Communism," pointed out abruptly that people do have to have places to live, and perhaps if private industry were not so profit-conscious, public housing would not be necessary. He then asked contributions to build a new home for the leading "agitator" in town, an admitted Communist, with the explanation: "After all, the best answer to communism is a working democracy."

Item—Also at 12:59 P. M., the impartial arbitrator presiding over a meeting of representatives of a striking electrical union and their employers raised his gavel preparatory to adjourning the meeting, since tempers on both sides had reached a breaking-point. One minute later he lowered the gavel quietly, as the shouting was cut off as though with a knife. Twenty minutes later the strike had been settled to the complete satisfaction of both sides.

Items (2)—At 1:10 P. M., the Grand Klansman of the Ku Klux Klan approached a Negro scrub-woman on the street of a small Georgia town, and begged her forgiveness. She smiled at him and forgave him, and then asked his forgiveness for the hatred she had felt toward him . . . In Detroit, a prominent anti-Semite was observed in tears, scrubbing furiously at some ugly words painted on the brick wall of a synagogue.

Item—At 1:30 P. M., a prominent clergyman noted for his sermons on the power of love, was seen walking the streets with ashes on his head and tears streaming down his cheeks.

Well, there were hundreds, thousands, millions of things like that. It was very odd, when you think of it. No one felt that he had suddenly received vast wisdom, or an abrupt commitment to truth. It was just an impulse of love, that was all. But with that, problems that had seemed insoluble yielded easily. And lying simply went out of business. It was as though someone—excuse it, please, Someone—wanted to show people what really lay at the heart of all their difficulties.

The most dramatic of all effects, though, was at Lake Success, where the United Nations Security Council was meeting in emergency session. The crisis between the Soviet Union and the United States had increased to a point where no one could see anything but almost immediate war. A pall of gloom hung over the UN sessions. Representatives of the two nations, and of their principal satellites and supporters, seemed to be caught in a web of angry terror. Even while they hurled abuse at one another, their eyes looked trapped, and afraid.

On that day the session was to end. Nothing had been accomplished, unless you call it an accomplishment to multiply tenfold the anguish and suspicion of two billion people.

At five minutes of one Mr. Vishinsky, the Soviet delegate, concluded as virulent a speech as had been made in the UN's history. Warren Austin, the American delegate who was scheduled to speak next, gathered his notes together with a shaking hand. His face was choleric; his neck above his white collar had turned brick red. In the press seats

men turned to each other and shrugged. This would be the end, but good.

But the Chairman did not immediately recognize Mr. Austin. The Chairman was new at these meetings; he came from a small country that had just been named to the Council, and he was substituting this day for the regular delegate, who was ill. It was a small Middle Eastern country the Chairman came from.

Silence seems longer than it is when men's nerves are tense. A minute passed. Two. The Chairman seemed unconscious of the time. He sat with his chin resting on his chest, his eyes either lowered to the ground or closed, it was hard to say which. He might have been thinking, or resting, or even praying.

12:57

12:58

12:59

One o'clock. The Chairman's head rose, and he smiled, very sweetly.

"Brother Austin," said the Chairman, "you have the floor."

What Mr. Austin said that day was not recorded, for the newspapers have never printed anything of what happened during those two hours, anywhere, and the minutes of that meeting have disappeared, mysteriously. But it has been possible to piece together, from the stories of incredulous witnesses (for whom it is already a myth, a promise that is true, but not for us!) something of the events of the next thirty minutes.

The American delegate (so the stories go) seemed confused at first. His notes lay on the table, unheeded. Later, while he was still speaking, Mr. Austin's left hand swept them together and into an ashtray and then, while he still spoke, touched a lighted match to them.

The United States, said Mr. Austin slowly, had grown arrogant with power, and stiff-necked with pride. It must, and did now, beg the forgiveness of all the nations of the world, including the Soviet Union, for its unwillingness to compromise, for its reliance on military force, for a considerable number of sins, which Mr. Austin enumerated carefully and painfully.

"I think," finished Mr. Austin, "that our brothers of the Soviet Union have been guilty of many things, too. Between us, and"—he looked at the delegates,—"among us, we have helped to spread fear and hatred among millions of people who want only peace. I think that we can solve all of our problems now, and I suggest that we sit down and do so."

At three o'clock in the afternoon, at exactly three o'clock everywhere, and yet in an instant, it ended. It was though someone—sorry, Someone—had reached for a switch and the flood of love was turned off.

Not entirely, though, I think. Some of it stayed, I believe. There are still vast problems in the relationship of Russia and the United States, and even

great tension, but somehow it is not as great as it was. If Austin and Vishinsky solved everything that afternoon, the total solution did not stick, but they have been seen looking at each other in a puzzled way now and then, and when they catch each other's eye they smile sheepishly.

And in the life of our people generally there is a difference, too. Voices are a little softer, tempers less quickly lost. People may be seen standing on street corners now and then, lost in thought, and whenever that happens there is a sweetness on their faces that draws an answering smile from passers-by. Maybe that was the intention, after all! Maybe the promises of Christmas go back too far, and the time between makes it easy to believe that though they are true, they are not for us. Perhaps this newer myth—this later, if you will—may still work, and the people see that the promises are true, and that they are for us.

(Reprinted from *Fellowship*, the Journal of the Fellowship of Reconciliation.)

DP's Are People

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3. The spouse and unmarried dependent children of Displaced Persons eligible for admission will also be considered eligible for admission if they are otherwise qualified under immigration laws.

4. Native Czech refugees numbering 2000 who fled Czechoslovakia as a direct result of persecution since January 1, 1948 and also have been in Italy or in the Western Zones of Germany or Austria on the effective date of the Act.

5. Orphan children under 16 years of age and qualified for admission under U. S. Immigration Laws.

2. Q. Where are they now?

A. For purposes of immigration they are in the American Zones of Germany, Austria, and in Italy; also in British and French Zones.

3. Q. What Assurances have we that they are desirable people?

A. Thousands were brought to this country under the President's Directive of 1945, and are self-supporting. Many of them have started business, giving added employment to others. They are carefully screened by the Army as to their loyalties. They must meet health requirements before leaving Europe and before landing on our shores.

4. Q. Are preferences given to any Displaced Persons under the provisions of the law?

A. Yes—1. To those previously engaged in agriculture; 2. to those experienced in the building trades, textile workers, educators, scientists, and other professional people; 3. to blood relatives of citizens in this country and persons who during World War II bore arms against the enemies of the U. S.

5. Q. How do I go about it to help resettle a Displaced Person?

A. Write to Mr. Charles R. Gage Southern Baptist Relief Center, New Orleans, La., for blanks on which you can register your assurances. Fill them out in triplicate and send to Church World Service, Inc., 214 E. 21st St., New York 10, N. Y.

6. Q. What are the assurances which must be given?

A. 1. A job without displacing any other worker.

2. Housing that is safe and sanitary, available without displacing another person.

3. Transportation from port of debarkation to place of employment.

4. That the Displaced Person will not become a charge on public funds.

7. Q. Who pays the transportation from Europe to this country?

A. The International Refugee Organization.

8. Q. What is labor's attitude toward Displaced Persons?

A. The AFL and CIO have endorsed their coming.

9. Q. As a Christian in the church or citizen in the community, where and how can I help?

A. (1) You can inquire among friends

and neighbors for job and housing opportunities for Displaced Persons.

(2) You can co-operate with your church committee, community organization, and Governor's Commission in their plans for resettlement of Displaced Persons.

(3) You can send a contribution to Church World Service designated for the Displaced Persons Program here and abroad. Send your gift, designated for Displaced Persons, to your denominational headquarters.

(4) You can pray that the people of this country will really want to share with Displaced Persons the blessings that this land affords.

10. Q. Wherein does the success of the resettlement of Displaced Persons lie?

A. It lies in the good-will of all the people toward the Displaced Persons. It lies in a willingness to think of them not as problems but as our unfortunate brothers and sisters who have suffered the injustices of war and who long, even as we do, for the blessings of peace and security and a chance to make a place in life for themselves. Let us provide the things that will enable them to succeed by pooling the resources of our churches and our volunteer social agencies in the community—and let us do it NOW. LET US KEEP LIBERTY'S LAMP BURNING BRIGHTLY!

Prayer Of A Healthy Mind

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
And sense to keep it at its best;
Give me a healthy mind, O Lord,
To keep the god and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper whine or sigh;
Don't let me worry overmuch
About this fussy thing called "I";
Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness in life
And pass it on to other folk.

—On a wall in Chester Cathedral, Eng.

LIGHT

A Bulletin of the Social Service Commission of the Southern Baptist Convention, 2235 Lexington Road, Louisville, Kentucky.
Published monthly except July and August
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