

# LIGHT

*A Bulletin of the Social Service Commission of the Southern Baptist Convention*  
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Number 1

## *The Two Day War Of 1968*

History books of the future, if there are any, probably will call it the Two-Day War. They will also record that it was the most devastating war of all time, in spite of its short duration, and that it began the transference of the center of civilization from Europe and the Americas to Central Asia and the Belgian Congo.

The Two-Day War began on September 27, 1968 in the United States, the industrial and military center of the Western Bloc. Guided missiles with atomic warheads hit the heavily populated eastern cities at 5:10 P. M., as crowds of factory and office workers jammed the streets. Simultaneously with the striking of the missiles, submerged atomic bombs in the Atlantic were exploded, taking advantage of a strong onshore wind that carried deadly radioactive spray as much as 150 miles inland. Similar bombs along the Pacific Coast exploded the next day when a favorable wind developed there.

Every major city in North America was hit in the first attack, with bombs coming across both oceans and over the polar regions, and within two hours most of the other centers of population blew up as a result of the explosion of "planted" atomic mines, put there by saboteurs and spies years before.

The United States was, of course, in shambles. The bombs, as atomic scientists had warned for twenty years, were a thousand times as powerful as the atomic bomb dropped on Hiroshima in 1945.

Simultaneously with the attack on the United States, that country struck even harder at Russia. (It is still not known which of the two nations was the "aggressor;" each nation claimed to be merely "retaliating" for an attack on itself. The matter was of academic interest only, of course: both nations had carried on for twenty years an unremitting war of nerves, accompanied by an armaments race that has brought each to the brink of economic ruin.) American guided missiles and supersonic planes winged their way toward every population center in the Soviet Union, and were equally successful in reducing

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## *Signs Of Promise For Better Interracial Understanding*

Although the Klan still rides to spread its hate, and though mock demonstrations of so-called justice of the "Lyons, Georgia type" make the headline news, there are many indications that we, in the South, are moving forward toward a better, more creative basis of interracial and intercultural understanding.

Here are just a few of the recent events that were not spotlighted in the news but which mark clearly the "upward way."

• • •  
"Arizona Baptist College will not deny a Christian education to any because of race or color."

• • •  
"Texas Baptist Students conducted an interracial youth revival with outstanding success."

• • •  
"University Baptist Church, Austin, Texas held a Christian Conference on Human Rights and invited Negro and white leaders to participate."

• • •  
"Oklahoma City YWCA has opened an American Room where luncheon is served to anyone without regard to race."

• • •  
"The Medical School of the University of Arkansas has enrolled a young Negro woman whose record put her in the upper half of her class."

• • •  
"The United States Supreme Court has ruled that it is unconstitutional for the courts to enforce restrictive housing covenants."

• • •  
"The right of Negroes to vote in South Carolina's Democratic primary has been upheld by the Supreme Court."

• • •  
The First Baptist Church of Vicksburg, Mississippi for a number of years has followed the plan of sharing all of their special program leaders with the Negro ministers of the community.

• • •  
The following was adopted in full by the 1948 Baptist Conventions of Maryland, Florida, Oklahoma, Tennessee; it was adopted in part by the Kentucky Convention:

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## *The Prayer Of A Modern Pharisee* BY ONE OF THEM

Luke 18:11, "The Pharisee stood up and prayed thus with himself, God, I thank thee that I am not as other men are."

I thank thee, Lord, that I am a North Carolinian and not from Virginia or South Carolina, those "two mountains of conceit bordering the vale of humiliation," full of pompous pride and unaware that their progressive neighbors have long ago outdistanced them; and I thank thee, Lord, that I am an Eastern North Carolinian, for is it not a proverb that "No gentleman was ever born west of tidewater?" Especially, Lord, I thank thee that I am a Southerner and not a Yankee—for there are many things one might endure, but not that! Grateful am I, O Lord, that I am a North American, and not a South American, for there is a vast difference, as everybody knows; and that I was born in these favored United States, and not among the gringos of Mexico or the Canucks of Canada. Thankful, too, am I, to be an occidental and not an oriental—one of those "lesser breeds without the law." True that Confucius and Gautama Buddha, Abraham, Moses and Gandhi were great men, but I never liked slanting eyes or the wrong shape of nose. I thank thee, Lord, that I am a Gentile and not a Jew. Yes, of course, Jesus was born a Jew and many others of that race were princes in Israel when my ancestors were Nordic barbarians, but that has been a long time ago. Why bring that up now? I thank thee that I am white, not yellow or red or brown or black. The Bible does teach that "While man looketh on the outward appearance, God looketh on the heart," but the outward appearance counts for a lot below the Mason and Dixon Line. I thank thee, O God, that I am civilized and not a savage, though they do say it is the civilized countries that are at war today, while the uncivilized nations are at peace."

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every man that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—John A. MacLean, an Eastern North Carolinian! (Reprinted from Presbyterian Outlook)

## THE TWO DAY WAR OF 1948

(Continued from Page 1)

that country to chaos and her people to panic and despair.

While the so-called "common people" of both Russia and America died by millions, the professional armies of both nations, hidden in deep caves in the mountains continued to speed both atomic and bacteriological warfare at their enemies' cities, towns and villages. Within two days literally hundreds of thousands of missiles crossed continents and oceans, and paralyzed not only the two principal opponents but their smaller satellites as well.

In the United States, panic-stricken survivors, most of them radio-actively infected and doomed to die within a few weeks, fled from the vicinity of every city and town. They swept the countryside like a swarm of locusts, looting and pillaging in vain attempts to replace the supplies that formerly had been brought in by the now shattered railroad and trucking lines.

The war ended as abruptly as it had begun, on September 29. In America the launching sites for both missiles and planes had exhausted their supplies of fuel and ammunition. Deep earth tremors set off by atomic bomb explosions buried thousands of soldiers and technicians in collapsed caverns, while others fled in helpless terror from the deadly radioactive gases detected by geiger counters in the caves. Radio appeals by the Commanding General, whose office had been moved to one of the deepest caves after the President and Congress had been wiped out by a bomb on Washington, called on the common people to "help their brave soldiers" by bringing in supplies by sheer manpower. Since most power generators had been smashed or deserted by that time, however, the appeal was heard only by a handful of people.

Missiles from the Soviet Union ceased coming at about the same time, and later news revealed that much the same events had occurred in that country.

One aspect of the Two-Day War demonstrated again the tendency of military men to "prepare to fight the last war instead of the next one." In spite of all evidence to prove that mass armies and half-trained men would be of no possible use in such a war, the United States had adopted peacetime conscription twenty years before. At the time of the war, therefore, there were about ten million men supposedly "trained" for warfare.

On September 27, three hours before the first attack, the President issued an immediate mobilization call. This set in motion machinery to set up local draft boards, which were supposed to go through the process of calling up these so-called reserves for retraining. The whole process had been estimated by General George C. Marshall, one-time

chief of staff, to require about a year. Actually, not even the first steps were taken, since the population was hopelessly scattered within twenty-four hours.

In the aftermath of this most terrible of wars, few means were left for gathering statistics. The best information available, however, indicated that well over forty million Americans and an equal number of Russians had been killed in the first blow. Cancer of the bone, a very acute anemia, and a new liver disease, all fatal results of radioactivity, were to strike down millions more, while bacteriological warfare spread a grim blanket of plague germs over entire continents. Cities throughout America and Europe were vast deserted heaps of rubble impregnated with the stench of death. Even the rats, which at first fattened and multiplied, soon sickened and died of the results of exposure to the radioactive ruins. A few isolated centers of population were able to survive, though on a bare level of subsistence, but for the most part all the great centers of Western civilization became devoid of human life.

That was the Two-Day War, called by some the Last World War.

### DOES IT SOUND FANTASTIC?

Does this story of the "next war" sound fantastic and unbelievable? Fantastic it is, but not unbelievable. Every point made in it is based on sober testimony, usually before Congressional committees, of top-ranking military and scientific experts. Here are a few of those statements and their sources. Some are condensed for convenience, but in none is the original meaning distorted:

"An atomic attack on the United States could kill 40,000,000 Americans in one night"—Dr. J. R. Oppenheimer, chief of the atomic bomb project, to the Senate Military Affairs Committee.

"Victory for an aggressive nation can be assured in a few terrible hours in an atom war of the future."—Dr. Morris Perlman, atomic scientist.

"For the foreseeable future there can be no adequate military defense against atomic weapons."—*International Control of Atomic Energy*, issued by the State Department, January, 1947.

"Anti-aircraft defense guided by radar eventually reached such efficiency that 80 to 90 per cent of the V-1s aimed at London were shot down. But if the remaining 10 to 20 per cent had carried atomic warheads there would be no London today."—W. A. Higginbotham (atomic scientist), *New York Times*, November 3, 1946.

"It is heartless cruelty to feed the people of Europe if we merely intend to fatten them and then kill them in the Third World War."—Harold H. Geistweit

## An Affirmation For Peace

The following affirmation for peace has been sent throughout the Northern Baptist Convention by the Council on Christian Social Progress. This Council under the leadership of Rev. Donald B. Cloward is promoting an intensive World Peace Movement.

I Believe that as a disciple of the Prince of Peace I am under obligation to live continuously day by day as a peacemaker.

I Believe that peace is possible and that we can have a world in which we and our children can live out our lives without fear or hate, and free from the great burden of war; and preparation for war.

I Believe that the longings of the mass of people in all other lands are the same as my own, and that war between us comes because we bring it by our ignorance of one another and by our blind self-interest.

I Believe that we should learn more about each other and come to understand each other's needs and desires, and help each other fulfill them. I want all people everywhere to be well fed and clothed and housed, to be healthy and to be happy.

I Believe that all people have a right to choose freely their form of government, their system of economic life, and their religion.

I Believe that my lot is common with that of all other men. What I do affects them and what they do affects me. We must work together if we are to solve our problems. I will support wholeheartedly such ways to common action as a strong United Nations, an international court for judgment upon our behavior, an international police force for law enforcement, and a reduction of armaments and hindrances to freedom of trade and travel.

I Believe that we can no more have our own way in international relationship than in the doings among men in my own neighborhood. For the sake of peace I am willing to curtail my pride, recognize my own faults, share to the point of sacrifice, and sincerely try to be a better international neighbor. I shall actively support such leaders and programs as move directly in these paths.

I Pray the Creator of us all to increase our respect for one another, to reveal to us our faults, to increase our understanding, our tolerance of one another's differences, and our willingness to share His blessings. I ask Him to bless us all, brothers everywhere, joining in this affirmation for peace. Amen.

"Unless character controls this new atomic power, the beasts of the field have more hope of surviving a thousand years from now than man."—Samuel Macauley Lindsay

"We need to clothe and feed the people of the world to whom we wish to preach the gospel simply because it is futile to preach to people who are dead."—C. Oscar Johnson

## A STATEMENT OF CONVICTION AND A PROGRAM FOR ACTION IN RACE RELATIONS

(Continued from Page 1)

We are faced with a problem of human relationships which, while serious in its local manifestations, has grown to world-wide proportions and is, at this moment, a critical and vital issue which calls for an answer and a solution. It is the problem of inter-racial and inter-cultural relationships. The currents of opinion are such that the time is now when Christian people and Christian organizations must assume the leadership and find a way through the maze of confused and irrational thinking to a vital, a creative and realistic solution which is predicated upon the basic principles of the teachings of Jesus concerning human relationships.

The Southern Baptist Convention has shown itself to be awake to the seriousness of the problem in its adoption, by unanimous vote, of "A Charter of Principles on Race Relations." This Charter recognizes that the critical problems of human relationships cannot be solved until we face squarely and honestly the deeper meaning of the Christian message which is God's thought and answer to man's dilemma. It sets forth the following:

### Principles of Action

1. We shall think of the Negro as a person and treat him accordingly.
2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech terms of contempt and from our conduct actions of ill-will.
3. We shall teach our children that prejudice is unchristian and that good-will and helpful deeds are the duty of every Christian toward all men of all races.
4. We shall protest against injustice and indignities against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.
5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits of educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.
6. We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him an adequate wage and provide for him healthful working conditions.
7. We shall strive to promote community good-will between the races in every way possible.
8. We shall actively co-operate with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs.

In the light of these principles we therefore urge:

1. That a Special Committee on Race Relations be elected by this Convention and charged with the responsibility of earnest and prayerful study of the problems of Race Relations during the forthcoming year.

2. That the members of this Committee or representatives thereof be urged to participate in the Southwide study on Race Relations at Ridgecrest in the Conference on Christian Living, August 18-21, 1949 sponsored by the Social Service Commission of the Southern Baptist Convention.

3. That our churches plan for specialized study within their local congregations: panel forums, audio-visual aids, special lectures, study courses, etc. should be utilized for this study.

4. That the individual members of or churches be encouraged to inform themselves on the vital issues of this problem by the study of good books, tracts and periodicals.

5. That the resources of the Social Service Commission of the Southern Baptist Convention be fully utilized in the accomplishment of the foregoing suggestions. Suggestions for reading, outlines for study and plans for action can be obtained by writing:

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

### NORTH CAROLINA

In North Carolina a group of Baptist girls adopted the following:

We, a group of Baptist girls of North Carolina, members of Girls' Auxiliary after a study of the American Negro in a class at GA camp, recommend that we unanimously adopt the following resolutions and pledge ourselves to their fulfillment:

1. That we speak with respect of all races and creeds and discontinue the use of such terms as "nigger," "darkey," and other disrespectful words.

2. That we read biographies of great Negroes so we may understand and appreciate their cultural and scientific contributions to our civilization.

3. That we treat all persons and groups with kindness and consideration, being courteous and polite as any Christian should, to the humblest as well as the greatest.

4. That we do what we can to see that opportunities exist for Negroes and help them avail themselves of these: such as helping them have better schools, public libraries, playgrounds, helping them to participate in Negro health and clean up weeks, etc.

5. That we help them train their young people in their churches in any way that opportunity presents.

6. That we keep these resolutions before us by sending copies to our state young people's secretary, and the south-wide young people's secretary, for publication in the state paper.

"It is sheer suicide to trust and believe that military secrets we have learned for ourselves can forever be kept to ourselves."—Walter White

"Today humanity seems to be playing marbles with atomic bombs."—George Buttrick

## Child Labor Legislation

According to *The American Child*, the two major gains in child labor legislation in 1948 were the revised laws enacted by Virginia and Kentucky. By adopting most of the standards recommended for state child labor laws, these two states moved into the group of states which rank first in child labor legislation.

The major defeats in child labor legislation were in Mississippi and Missouri where bills similar to the Virginia and Kentucky bills were killed. Both of these bills were the result of study and recommendations made by Children's Code Commissions appointed for the purpose of modernizing protective laws. The existing child labor and compulsory education laws in both Missouri and Mississippi fall far below adequate standards and it is to be hoped that in the future these states will give more serious attention to the recommendations of the Code Commissions which they appoint.

Bills to provide some much-needed strengthening of the South Carolina child labor law which had been introduced in the 1946 session, postponed to the 1947 session, and again postponed to the 1948 session, were allowed to die. The existing South Carolina law has a 16 year limit for employment during school hours and for manufacturing at any time but little else. There is no age limit for work outside of school hours except in factories, mines, and textile establishments; there is no regulation of daily and weekly hours of work except in textile mills; night work is prohibited only for children under 16 and between the hours of 8 P. M. and 5 A. M. and there is no provision for work permits. The bills which got nowhere in three legislative sessions would have established a 14 year limit for work outside of school hours, an 8 hour day, 40 hour week under 16, a limit of 4 hours a day, 28 hours a week under 16 when schools were in session, and a work permit system for minors under 18. South Carolina's failure to improve her child labor law leaves her far behind other Southern States in that region, which have gone forward in their child labor or compulsory education standards, or both, in recent years. These more progressive states are: Alabama, Florida, Georgia, Kentucky, Louisiana, North Carolina and Virginia.

"Nothing is more untrue than that secular education can save us. Only one thing is worse than a devil and that is an educated devil."—George A. Buttrick

"Social reformation is a condition to be desired; it is not a substitute for soul regeneration."—G. Kearnle Keegan

## What Not To Do In Race Relations

**TOLLIE L. CAUTION**

Secretary for Negro Work  
Protestant Episcopal Church

1. It is not so much what we say, but rather what we do together, that fosters interracial understanding.
2. Do not just study a problem. Do something about it.
3. Do not let interracial group experience remain too long on the simple plane it began on, but constantly strive to improve the experience.
4. Do not deal with minority group members in a special manner. Avoid, for instance, having Negro staff members approach "their group."
5. Do not let your relations with other groups be confined to public platforms. Know a number of them as individuals so that you feel free to disagree with some of them without feeling biased.
6. Avoid cleavages on the basis of group loyalty by refraining from questions such as "Now what do you Negroes think of this?"
7. Avoid acceptance of a member of a minority group on the grounds that he is different from other members of the same group.
8. Avoid generalizations. Members of minority groups vary in their opinions.
9. Avoid stories or jokes which use minority "types" such as "darkies," "Japs," "dago," and so on. Even though your own motives are good, past connotations cannot be forgotten.
10. Do not write Negro with a small "n"; it stems from Negroid and is capitalized as in Caucasian, or Mongoloid.
11. Do not change your etiquette because members of a minority group are present. Be neither less nor more cordial. Accept them naturally.
12. Do not hold impressive isolated

meetings in the interests of brotherhood. Make it a constant concern.

13. Avoid minstrels and similar entertainments since they perpetuate stereotypes which discourage progress.

14. Avoid unnecessary emphasis upon the interracial character of any group. Accept it casually. Undue stress can be divisive in its effect.

## Minorities

### STEPCHILDREN OF THE NATION

This is the title of a recent publication of the American Committee for the Protection of Foreign Born. The study points out that there are approximately 5,000,000 people of Mexican origin in the United States living principally in the western and southwestern regions of this country.

It points out that in the state of Texas where the tuberculosis death rate for Anglo-Americans is 31 per 10,000 population and 95 per 100,000 population for Negroes, the rate among Mexicans is 209 per 100,000. In other words in 1944, the Mexican death rate from tuberculosis was seven times that of the Anglo population.

As a rule, the report continues, Mexicans not only live in slums in the cities, but also live in slums in the rural areas. A government sample study revealed the following facts: 60,000 live in houses with no sanitary sewage disposal; 67,000 have no garbage disposal facilities; 10,000 use ditch water for drinking; 33,000 have no bathing facilities; 70% of the houses have no screens or very poor ones. The average house consists of two and one-half rooms and the average family of five people. The housing includes converted railroad cars, chicken sheds, barns and tent camps.

Write for the full report addressing your request to the committee, 23 West 26th Street, New York, N. Y.

"Full Sunday Schools today will prevent full prisons tomorrow."—J. Edgar Hoover

## What You Can Do For Better Race Relations

1. As a church member, find out:
  - a—What other racial groups live in your community.
  - b—What their churches and civic organizations are doing to build a better community.
  - c—What your denomination is doing about race relations.
  - d—What your local church is doing about race relations.
  - e—What other community agencies are doing to improve race relations and how you can co-operate.
2. Seek continuously to understand the meaning of being a Christian in race relations.
  - a—When voting.
  - b—When discharging the duties of political office.
  - c—When seeking office.
3. Seek to be Christian in business by treating men, regardless of race, as the sons of God.
  - a—In selling.
  - b—In buying.
  - c—In employing.
  - d—In promoting.
  - e—In compensating.
4. Act as a neighbor in the Christian sense.
  - a—By learning the basic facts about race.
  - b—In speech (avoid generalizations, correct derogatory or incorrect statements based on race).
  - c—In refusing to join with others to restrict neighborhoods against others because of race.
  - d—In urging that every child have an equal opportunity to those things coveted for your own child, including education, recreation, health, etc.
  - e—In supporting legislation to guarantee rights regardless of race.

AMERICA—What America needs is less soiled conversation and more soil conservation.

## LIGHT

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HUGH A. BRIMM, Editor

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