

LIGHT

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Make Brotherhood Real

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"So, God formed man in His own likeness, in the likeness of God He formed him, . . . (Gen. 1:27).
"The man called the name of his wife Eve (Life), because she was the mother of all living persons."
(Gen. 3:20) Moffatt.

The divine reason for the fact of races is a mystery. As interesting as variety may be, we pay a terrific price for it and there is no doubt that the differences among the great branches of the human family serve to produce both dissension and pride. The common evils to which mankind is subject are often hard to bear, but for millions these evils are accentuated because of race.

We have not attained a full knowledge of the divine purpose, but we can rejoice that in God's revelation to men He has given a clear leading concerning our right reaction to the problems which arise from the fact of race. This begins with the tremendous affirmation that man, as man, has been made in God's image. The Bible is specific and clear in the insistence that this includes all men, of whatever kind or condition. Eve, we are told, was the mother of all living. How powerful this conception may be and how effective in the sensitizing of a conscience is shown in the recorded experience of John Woolman, the humble New Jersey tailor and acknowledged saint of the eighteenth century. Indeed it was a realization of the common origin of all men that led Woolman to his pioneering work in opposition to human slavery. Woolman's words, written in 1746, were:

"When we remember that all nations are of one Blood . . . that in this World we are but Sojourners, that we are subject to the like Afflictions and Infirmities of Body, and like Disorders and Frailties in Mind, the like Temptations, the same Death, the same Judgment, and that the Allwise Being is Judge and Lord over us all, it seems to raise an Idea of a general Brotherhood, and a Disposition easy to be touched with a Feeling of each others Afflictions."

When Christian faith is true to its own genius it inspires men and women to think of how they would feel if they

were placed in the position of persons of other races, particularly those who are denied basic human liberties. The worldly tendency is for each group to be self-centered, but the divine imperative compels us to try to understand the feeling of those who suffer from being different.

Our religion fails whenever it becomes a means of spiritual self-indulgence, making us feel good alone. It succeeds only when it drives us to an awareness of suffering, struggling humanity everywhere, so that we can no longer look upon ourselves as separate persons, but persons involved inextricably in the entire human struggle.

We begin to sense something of the divine pattern which reaches its fulfillment in the Cross when we realize that persecution and suffering may become a holy bond, bridging the chasms which ordinarily separate us. Thus a young Jewish poet says he wears ebony skin, but wears it on the inside:

"Your yoke is black and obvious,
Mine subtle; I am white as they
Who nail us both to every cross
On every pretense, every day."

Brotherhood lives in the Christian love and concern of one person for another. We cannot be Christians in our separateness. The brotherhood is not something extra, but is inherent in the very meaning of the Christian experience. This brotherhood includes all nations and races, for Christ suffered and triumphed for all men. This brotherhood is not yet accomplished, but the churches are called upon to lead the world and to pledge their loyalty to the community that is being born.

The right relation among races, as among nations, will never come by law alone. It will not come until millions of men of all races look with wondering tenderness upon their fellow men who, in spite of human sin and shame, still bear the divine stamp upon their souls. The task of Christians is to carry on Christ's mission. That mission is meaningless unless brotherhood is made real.

Make Brotherhood Real

The resurgence of mob violence; attempts, both legal and illegal, to deny

men and women their freedom; continued discrimination in employment and housing; the persistence of segregation in education, as well as the rebirth of the Ku Klux Klan under various names are denials of brotherhood to racial minorities within our nation. These conditions serve to undermine the influence of democracy abroad and to embarrass its representatives. The churches and individual Christians are challenged to action in order to MAKE BROTHERHOOD REAL.

WHY DID WE HAVE TO WAIT SIX YEARS?

The Federal Communications Commission has just released a report that should have been made public six years ago. It reveals that America's war effort was critically impaired because a vast army of race track gamblers (known as "bookies") had a lion's share of telephones, private telegraph and telephone circuits.

To be exact the report shows that 16,693 miles of telephone and telegraph wires were leased to these gamblers. Critical industries were without phones, millions of private homes had no phone service but more important than that, precious lives of men overseas and at home were lost—how many no one knows—but they were lost, wasted because gamblers and paid-off politicians found an easy take.

Circuit Judge L. F. Speckman of Louisville, Ky., recently observed that of the 5,780 divorce decrees that he has handed down in the past five years, sixty per cent were the result of excessive drinking.

The brewers and distillers of America have spent hundreds of millions of dollars during the past five years to try to sell people on the idea that "beer belongs" in the home and that drinking makes a "man of distinction."

But remember this—the Judge did not get paid for saying what he did. The liquor crowd have made billions of dollars as a result of their lies.

"The devil has two cunning and deep ideas: The one is to persuade men that he does not exist; the other is to arrange mankind in such a way that not a single heart and intellect would arise above the uniform mass."—Dostoevsky.

WELCOME—TO ALL?

By John H. Marlen

The welcome sign had been out there in front of the Texburg Presbyterian Church for a long time. It said simply what many others like it, all over the south, had been saying for generations—"A Cordial Welcome to All." But the church's young pastor was troubled. Did his well fed, respected, top-class members really mean what the sign said? They were a gracious folk, he knew, but could they be that gracious? The pastor's heart was set on holding a special brotherhood service on the second Sunday in February. That was only a month away now, and he must be sure. So one night he asked the session about it.

"Of course we mean it," they said.

"Anybody and everybody?" he persisted.

"Certainly."

"Anyone can come to worship with us—can join on profession of faith?"

"Of course."

"No matter how poor?"

The older, more venerable elders nodded vigorously, and several of the younger ones said, "Sure."

"And regardless," the young pastor went on, "regardless of how ignorant, or bad, shabbily dressed a person is? The welcome is for him too?"

Some of the elders, plainly, were becoming a little annoyed. As several shifted impatiently in their chairs, Mr. Cass Winston, white of hair and with a warm passion for evangelism, rose to his feet.

"Aren't you forgetting your Bible, young man?" he said in his smiling, kindly way. "Did not Isaiah say, 'Ho, everyone that thirsteth, come ye to the waters; and he that hath no money?' And did not our Lord say, 'Come unto me, all ye that labor and are heavy laden?' It was just last Sunday that we sang that great old hymn, 'There's a wideness in God's mercy like the wideness of the sea.' The doors of our church must be no less wide."

"Yes," chimed in Mr. Will Brown. "And wasn't it St. James who said, 'Have not the faith of our Lord Jesus Christ with respect to persons?'"

"What's more," spoke up old Dr. McGovern, a twinkly-eyed Scot who also knew his Bible, "didn't the Apostle Peter say, 'God hath shown me that I should not call any man common or unclean?'"

The young pastor was nodding and smiling. "You warm my heart, gentlemen," he said gratefully. "I take it then that since God also, in Isaiah's words, doesn't 'judge according to the sight of his eyes,' our sign out front means everybody is welcome, regardless of color, too?"

There was a brief, awkward silence.

Mr. Cass Winston, sitting in the front row, suddenly crossed his legs.

"Well . . ." said Mr. Winston, gravely.

"Hold on," said Dr. McGovern.

Next morning the young pastor, a wry little smile curving the corners of his mouth, dutifully telephoned his friend the minister of the Negro Presbyterian church across town. His voice sounded flat and bedraggled as he broke the news. The plans they had talked about for that joint service on Brotherhood Sunday, he said regretfully, were off. Definitely off.

And some days later, in accordance with a motion made at session meeting by Mr. Cass Winston, and passed unanimously, the sign out front was altered slightly. Nobody, the elders had agreed, must get the idea that the Texburg Presbyterian Church was communistic. The southern way of life, which in this matter was really pretty much the American way as well, must by all means be kept inviolate. The sign was just a bit too broad, as they now clearly saw, but it wouldn't be too hard to fix. A slight change, said Mr. Winston, would do it neatly, unmistakably. And, of course, graciously.

So, from then on, that was the way it stood. Out there in front of Texburg's most influential church, whose members each Sunday solemnly went on saying, "I believe in the holy catholic church," the sign was clearer now. Without being pointed, it nonetheless was plain. It just said: "A Cordial Welcome."

The right people would always understand.—Reprinted by permission of the Christian Century from the issue of February 1, 1950.

SOCIAL SERVICES OF SOUTHERN BAPTISTS

Recently a survey was made of the social service activities of Southern Baptists at the present time. The results are impressive enough to record here for your attention.

There are 19 children's homes under the control of Southern Baptists. These homes cared for a total of 4,806 children in 1948. In connection with one, the Buckner Home in Texas, there is a service provided for unmarried mothers and their babies.

In the field of health services, Southern Baptists own and operate 25 hospitals with a total of 5,570 beds. These hospitals represent a capital investment of \$42,176,301.00. In 1948 they rendered service to 153,958 patients.

In addition to these services, the survey showed that there are 13 day nurseries now operated local Baptist churches.

A new ministry is developing in the form of homes for the aged. Three

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SEGREGATION IN METHODIST COLLEGES

The Methodist Youth Conference recently studied the racial policies of Methodist church-related institutions. Replies were received from 84 of the 118 institutions—universities, theological schools, colleges, junior colleges, training schools, and professional schools. They were difficult to tabulate because of the "many shades of meanings." "Quite a few" institutions report "no discrimination" or else simply have no policy or no record of any other racial groups as students or faculty. But it would be "very difficult for a Negro to enter some of them." Such institutions in states which do not require discrimination do not directly declare it—"the nearest is 'no policy' or 'no problem'." Occasionally, the president and a member of the faculty disagreed over the situation on their campus. Many Southern schools expressed regret over the state discrimination law; "a few are at the point of doing something about it." The ten Negro institutions in the South professed no discrimination against Caucasian students but are limited by state laws.

Twenty-seven of the 55 colleges replying admit Negroes unconditionally, as do four of seven junior colleges, three of the four theological schools, and 14 of the 17 universities. The one training school replying does not. Chattanooga University and West Virginia Wesleyan offer extension courses for Negroes. Duke Theological School is trying to get approval for admission of Negroes. Simpson College admits them according to budget quotas. Some of the colleges discriminate against Mongoloid students though none of the other institutions do. Of those discriminating, two are Caucasian and nine Negro. All the institutions replying accept Jews though a number "try to maintain a balance."

To the question, whether all are "accepted freely," the answer, Yes, came from 18 out of 55 colleges, three out of seven junior colleges, three out of four schools of theology, and 13 out of 17 universities. This does not include four schools with "no policy" nor the Negro schools. Most of those that admit members of more than one race have unrestricted housing.

One theological school and one university were employing Negro faculty members; one junior college had a part-time Negro on the staff. Seven Negro colleges and one Negro university had white teachers. The colleges and junior colleges were sharply divided in respect to their willingness to accept faculty members from other races. Six of the "general" universities and one Negro were willing to do so. Of the others six had "no policy," three were "indefinite" and one said "all but Negro."

A Score-Sheet on Human Rights in Southern Baptist Territory

One frequently hears it argued that morality cannot be legislated. You will find in the table below that most of the states listed have actually tried through "law" to legislate human relations. These "laws" are beginning to crack as litigation continues in the courts of the land.

STATE	EMPLOYMENT*	EDUCATION	TRANSPORTATION AND RECREATIONAL FACILITIES
Ala.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in transportation facilities
Ariz.	No law barring discrimination in private employment	Segregation mandatory in elementary schools, permitted in high schools	No law prohibiting or requiring discrimination or segregation by private enterprises
Ark.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in transportation and some recreational facilities
Calif.	Discrimination prohibited in employment in public works	Law permitting segregation in public schools of Indiana and Asiaatics repealed 1947	Discrimination, including segregation prohibited
D. C.	No law barring discrimination in private employment	Segregation mandatory in public schools	No law prohibiting or requiring discrimination or segregation by private enterprises
Fla.	No law barring discrimination in private employment	Segregation mandatory in public and private schools, including college level	Mandatory segregation in transportation facilities
Ga.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in transportation and some recreational facilities
Ill.	Discrimination prohibited in employment in defense work and in public works	Discrimination segregation prohibited in public schools. Discriminating private schools declared non-reputable	Discrimination, including segregation prohibited. Discriminatory advertising prohibited
Kan.	Racial discrimination prohibited in employment in public works	Discrimination prohibited in public education. Segregation permitted in some public schools	Discrimination, including segregation, prohibited
Ky.	No law barring discrimination in private employment	Segregation mandatory in public and private schools, including college level	Mandatory segregation in railroad facilities
La.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in transportation and some recreational facilities
Md.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in railroad and steamboat facilities
Miss.	No law barring discrimination in private employment	Segregation mandatory in public and private schools, including college level	Mandatory segregation in transportation facilities
Mo.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in some recreational facilities. No segregation required in transportation facilities
N. M.	Discrimination prohibited. Enforcement machinery	Religious tests prohibited. Segregation of Spanish-Americans prohibited. Segregation of Negroes permitted	No law prohibiting or requiring discrimination or segregation by private enterprises
N. C.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in transportation facilities
Okla.	No law barring discrimination in private employment	Segregation mandatory in public and private schools, including college level	Mandatory segregation in transportation and some recreational facilities
Ore.	Discrimination prohibited. Enforcement machinery	No legislation	No law prohibiting or requiring discrimination or segregation by private enterprises
S. C.	No law barring discrimination in private employment	Segregation mandatory in public and private schools, including college level	Mandatory segregation in transportation and some recreational facilities
Tenn.	No law barring discrimination in private employment	Segregation mandatory in public and private schools, including college level	Mandatory segregation in railroad, streetcar and some recreational facilities
Tex.	No law barring discrimination in private employment	Segregation mandatory in public schools and at college level	Mandatory segregation in transportation facilities
Va.	No law barring discrimination in private employment	Segregation mandatory in public and private schools, including college level	Mandatory segregation in transportation and some recreational facilities
Wash.	Discrimination prohibited. Enforcement machinery	Discrimination and segregation prohibited in public schools	Discrimination, including segregation, prohibited

THE IDEAL:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person within its jurisdiction the equal protection of the laws."

—Amendment XIV, Constitution of the United States.

A QUESTION:

You may well ask how a state can pass laws that seem to violate the Constitution of the United States.

These Jim Crow laws are based on the assumption that if substantially equal facilities are provided for minority groups then segregation by law does not abridge the rights of citizens.

How familiar are you with the so-called separate but equal facilities in schools, for example, or with transportation facilities?

THE TASK:

We are ever confronted in a social order in which we are trying to be Christian with the challenge of making Christianity and Christian Brotherhood real. "There yet remaineth much land to be possessed."—Joshua 13:1.

*This chart prepared by Paul Hartmann and Morton Puner for New Republic is used by permission.

OBSTACLES TO WORLD PEACE

Mr. John Swomley, Fellowship of Reconciliation staff member, has given an analysis of the military, economic, political and psychological factors which must be overcome in any effort to achieve disarmament.

1. **Military factors.** The Russian military establishment has about 2,500,000 men in the army, 600,000 in the navy, 600,000 in the air force, and 400,000 in the MVD. This compares with an American military establishment as of September 19, 1949 of 655,500 in the army, 444,200 in the navy, 422,000 in the air force, and 85,700 in the marines. In Russia four out of every 200 persons are in uniform as compared with 2.3 out of every 200 Americans. Russia has two to three years conscription service but many of her troops are kept busy at non-military jobs building government housing, dams, roads, etc.

Russia has only one small aircraft carrier, obsolete battleships, and about 250 modern submarines in comparison with an American navy which is larger than all the rest of the world's navies combined. Some 15.1 per cent of Russia's national income goes for war whereas the United States spends about seven per cent. However, total U. S. income is proportionately larger than Russia's.

It is estimated that the United States has between 200 and 300 atom bombs compared with perhaps one or two in Russia. In munitions potential the U. S. holds the real balance of power in the world. Russia, however, may be able to have as many as 100 atom bombs in two years, according to our best authorities. Both nations are working on guided missiles and the U. S. could go into production of them immediately as war seemed certain. The U. S. has military equipment and munitions stored at key spots throughout the world. For example, it has enough to supply four divisions stored in the British Island of

Malta for use if necessary to aid Greece, Yugoslavia, etc.

2. **The U. S.-Russian armaments race** has serious political implications, including the desire to get or maintain control over strategic areas where there is oil, uranium, etc. There is fear on both sides, an attempt to line up allies, hesitancy or refusal to solve problems such as that of Germany, for fear it will give the other side more military potential. In Asia the continued occupation of Japan, the plans for a strong Japanese police force, together with the U. S.-British deal to give the U. S. dominant economic and military role in southeast Asia, are all an outgrowth of the power struggle which is given urgency by the arms race.

3. **Psychologically**, no leader in either nation wants to appear soft in his proposal for dealing with the other, nor does either nation want to lose face by yielding to the other's political or disarmament proposals. The tendency to talk tough and be tough is also an aspect of the increasing tendency to make an orthodoxy of violence and the threat of violence. "Air power is peace power" has become the creed of the military apostles. The average citizen is caught up in this emphasis through parades, the increasing number of air shows, newsreels, radio and other items depicting national strength. Louis Johnson, Secretary of Defense, symbolizes the attitudes of many leaders, though most still give lip service to disarmament. Johnson, according to a July 29 A. P. dispatch from Washington, said he would take "nobody's word, nobody's agreement on the part of certain people" with respect to disarmament. When asked if he were ready to discuss disarmament with the U. N. he replied, "We fell for that once. There are forces in the world that I wouldn't trust for one moment as far as disarmament goes."

4. **Economically** the world is in large

part tied to an arms economy. The present budget of the U. S. armed forces represents about \$100 per capita for the nation as contrasted with \$2.20 before the first world war. Of the 3,535,000 persons who work for the federal government, 2,364,000 work for the National Military Establishment. Aside from the thousands of contractors, concessionaries, etc., who are dependent on the military for a living, there are politicians, engineers and business enterprises who profit from the so-called "civic" projects of the army. During fiscal year 1949 the army engineers had more than half a billion dollars to spend on 277 projects in 44 states and Alaska.

The economic interests affect politics, for Congressmen will fight and vote for the continuance of military projects that aid business and employment in their Congressional districts.

—Concern.

SOCIAL SERVICE OF SOUTHERN BAPTISTS

(Continued from Page 2)

states, Missouri, Virginia and District of Columbia now have homes for the aged. In Texas and North Carolina plans are under way for the establishment of such homes.

This is a record of social service in which we as Southern Baptists can take justifiable pride.

ILLITERACY

An article in Newsweek, January 30, 1950, page 65, indicates that one out of four people in England interviewed in a Gallup poll could not name any of the four evangelists of the New Testament. Twenty-one per cent of the men and women over 65 and thirty per cent of the young people under 29 years of age seemingly had never heard of Matthew, Mark, Luke, or John. Seventy-five out of 100 members of the Church of Scotland knew all four. Sixty-two per cent of the Anglicans and only 51 per cent of the Roman Catholics knew the Gospel writers.—Crescent Beams.

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