

LIGHT

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

Volume III

MAY, 1950

Number 5

Recommendations of the Social Service Commission of the Southern Baptist Convention

Concerning World Order and Peace

1. Because we must have a renewal within our consciences of the basic incompatibility of war with the moral principles and purposes of Christianity and because we need desperately to have new aspirations for world peace, we urge upon our people not to abandon the ultimate goal of peace and not to surrender to the inevitability of war as the only possible solution of international disagreements. We further call upon the President of the United States and upon those who determine American Foreign policy not only to "keep open the door" to peaceful negotiations, but also to pursue aggressively every course that will lead us to peaceful settlements of international problems.

2. We recommend that our churches give serious consideration and study to all of the means being employed to promote world peace and that we give as Christians our prayerful support to the work of the United Nations Organization.

Concerning Race Relations

1. We recommend that this Convention commend the leadership of the Home Mission Board for promoting the plan of inviting Negro churches to participate in the simultaneous revival plans this year. We believe that if this plan is continued and extended next year by the local and associational planning committees and that if the Negro pastors are invited to share in the plans and the promotion work of these committees, the vital cause of Christian cooperation in race relations will be greatly advanced.

2. Because the adoption of the special report on Race Relations in 1947 and the re-affirmation of the same report in 1948 put the Southern Baptist Convention on record with an outstanding statement of basic principles for the dissolution of interracial conflict and tension, we therefore recommend that our churches and individual members study seriously this "charter of faith" and these "principles of action" as a means of further solution of the race problem by providing a Christian basis of activity.

3. In view of the fact that in recent months there have been distinct and significant changes in the policies of institutions of higher learning in the secular field and in further view of the principles of action on race relations upon which we as Southern Baptists have taken a stand, we express the hope that the governing bodies of our denominational institutions, both educational and social service, will seriously explore with intelligence, conscience and compassion our Baptist responsibility and opportunity in these areas of Christian service.

Concerning Beverage Alcohol and Gambling

1. We recommend that our churches and associations of churches continue and strengthen their support of local state leaders in their temperance activities. We recommend that our efforts in the several states be intensified to achieve the legal elimination of beverage alcohol through local option elections and statewide referenda.

2. We recommend that all Baptists unite in their insistence upon the need for the elimination of misleading and deceptive advertising of alcoholic beverages. This will put upon us all the responsibility of writing or expressing to our representatives in the national Congress our Christian convictions concerning not only the deceptive advertisements, of liquor, but also all phases of the liquor problem.

3. We recommend that this Convention commend the efforts of leaders in local, state and national government who are investigating the activities of organized crime and gambling with a view to the prosecution of those who are guilty of promoting and participating therein. Because the rising waves of crime, vice and gambling must be ended we call upon our representatives in all branches of government to enact and enforce laws whereby professional gamblers, crime racketeers and promoters of organized vice can be curbed. We further call upon local citizens to cooperate with law en-

forcement officials to eliminate these evils. We commend especially as a concrete example the cooperation of the officials of the telephone and telegraph companies of Louisville, Kentucky, with the local County Judge and other enforcement officers who have virtually eliminated the "bookmakers" in that city and county. We believe that the same cooperation is possible in other communities.

(Approved by the Southern Baptist Convention, Chicago, Illinois, May 10, 1950.)

"IMPARTIAL"

Here's how one branch of the real estate lobby conducts a "poll" of Congressional opinion about rent control:

The Property Owner's Association sent out postcards headed "Rent control is the most Communistic, radical, anti-American legislation ever foisted on the American people—barring none."

"Millions of good American income property owners want to know how you stand. Rent control is unnecessary except to perpetuate itself. Please check card and mail at once. Thanks."

The card then gave the legislator two choices of reply:

"I am for rent control and police state for everyone," or

"I am for true American rights and principles and against rent control."

—CIO News

JUST OFF THE PRESS—1950 CATALOGUE OF DEATH

In a two page article, the United States and World News (May 12, 1950) presents a pre-view of the here-to-fore secret military weapons now being delivered for use in the event of World War III. By the standards of World War II these weapons are "fantastic," the article points out. These new tools of combat which can be aimed at both civilian and military targets are "more complicated, more costly and more deadly than ever before."

'ALICE IN JUSTICE-LAND

By Jake Falstaff

"Who are these poor unfortunates in this miserable bull-pen?" asked Alice, a sympathetic tear in her eye.

"They are guilty of free speech," said the White Knight.

"Please don't tease me," said Alice. "Persons cannot be charged with free speech."

"Who said anything about charging them with free speech?" demanded the White Knight. "They aren't charged with anything of the sort. Free speech is only what they're guilty of."

"Well then, what is the charge against them?"

"They are charged with being vagrants."

"But they aren't vagrants."

"Certainly not. But you can't deny that they ARE guilty of free speech."

"I thought that the only person who could be charged with vagrancy was a tramp."

"What a primitive notion! Tramps are NEVER charged with being vagrants."

"What are they charged with, then?"

"With burglary."

"But they aren't necessarily guilty of burglary."

"No, perhaps not. But they are guilty of vagrancy. And if you treat them exactly in the right way, they'll plead guilty to burglary. I have you there."

"Well, then," said Alice, "am I to understand that if you are guilty of one thing you are always accused of being guilty of something else?"

"I beg pardon," said the Knight, haughtily. "I am not guilty of anything."

"I used the word 'you' only because one gets so confused if one uses 'one' in one's sentences."

"Objection overruled," said the White Knight. "Answer Yes or No."

"Answer Yes or No to what?"

"To the charge."

"But I'm not charged with anything."

"Perhaps not. But you will be."

"Why?"

"Because you are kind-hearted."

"Being kind-hearted is no crime."

"Not a crime exactly, perhaps, but it can be an official inconvenience."

"I hope you'll not be impatient with me," said Alice. "I'm really quite interested in this system, and I would like to know more about it."

"Please choose your words more carefully. You sound like a spy, and if I thought you were, I would be compelled—on my conscience as a citizen—to have you arrested on a charge of resisting arrest."

"But I haven't resisted arrest."

"If a policeman tried to charge you on a charge of resisting arrest, wouldn't you resist?"

"Of course."

"You see, you're guilty already!"

"Oh," said Alice, just a little exasperated, "let's change the subject. Who is that man sitting in the solitary confinement cell?"

"That," said the White Knight, "is a Dangerous Criminal."

"Oh, a murderer?"

"Certainly not. More dangerous than a murderer. He is a Thinker."

"It's no crime to think."

"You don't seem to get the idea at all. It IS a crime to obstruct the traffic."

"How did he obstruct traffic?"

"He didn't. But he declared that it was ridiculous for a judge to drive in an intoxicated condition, to the court and sentence men to jail for driving while intoxicated."

"I don't see what that has to do with obstructing traffic."

"That's exactly the beauty of it—it has nothing to do with it. That makes it so much easier to prove."

"The whole system," said Alice, "is silly."

"Nothing of the kind," said the White Knight. "It's very sane and very human. If you hate your neighbor as you love yourself, you don't charge him with being a hateful person. You call up the police and tell them that his automobile is parked without a tail light. That's our system exactly. Only we carry it a step farther. Our system has been made so perfect that the tail light doesn't have to be out. It can be proved that it MIGHT go out—that it's POTENTIALLY out."

"By the same token you see, people MIGHT gather in groups to discuss the opinions of the man who says a drunken judge oughtn't sentence drunks. And that MIGHT obstruct traffic."

"The whole system seems to be predicated on the word 'might,'" said Alice.

"Might," said the White Knight, solemnly, "makes right. The whole thing in a nutshell is this:

"It's much easier to convict a man of something he didn't do than it is to prove that what he really was doing was a crime."

"So if a man is guilty of passing tracts, we charge him with littering the streets. If he is picketing, we charge with loitering. If he is a free-thinker, we charge him with bootlegging. If he writes a book which doesn't agree with our economic notions, we have him arrested on a charge of obscenity. If he thinks the workingman has as much right to drink as the executive, we apprehend on a charge of violating the Mann act."

"If the charge doesn't stick, we try another."

"If he appeals, we charge him with something else. There's the beauty of the system. If you charge a man with the crime he really committed, your prosecution is limited to one count. But if you charge him with something else, you have the whole book of statutes to choose from."

"If a man gets free on four or five various charges, we commit him to an insane asylum."

"Doesn't it happen sometimes that a man gets free of everything?" Alice asked.

"Oh, certainly. But the system provides even for that. By that time he has spent all his money on litigation, his reputation is ruined and he has spent as much time in jail as he would have spent on the original charge anyhow."

"Then," said Alice, in sad bewilderment, "am I to understand that most of the people in jail are innocent?"

"Every one," said the White Knight, tolerantly but wearily, "every one in the world, my dear child, is innocent of something."

(This article originally appeared in the "New York World" in the summer of 1929. Because of its appropriateness for this hour in which name calling and witch hunting are so popular, it is reproduced by special permission of the Press Publishing Company.)

CLOSED DOORS

Katherine Parker Freeman

A NEGRO woman was talking to a small group of white women. As she was finishing, quietly and simply, she told this story

"For a long time I have been interested in a certain religious radio program. I had sent in several small contributions and from time to time would get notices through the mail. Finally I received a personal invitation to a meeting in the city auditorium. I asked a friend to go with me. When we reached the auditorium we noticed that a line had formed and that only one door was open. In it stood a man greeting and shaking hands with each person as the line moved past. My friend and I took our places, but when we came face to face with the leader my outstretched hand was not seen, and somehow we found ourselves out of line and it moved on without us. Not understanding, we tried to get in unobtrusively behind the leader but were barred. I was puzzled."

"After several minutes, a little Negro boy came and tugged at my sleeve and said, 'I'll show you where to go.' We followed him—back outdoors, out by the side of the auditorium, past closed door after closed door until finally we came to a back entrance. We went up the dark back stairs and into a side gallery."

(Continued on Page 3)

RELIGIOUS AFFILIATIONS OF THE TOP POLITICAL LEADERSHIP

Many have wondered about the leadership of our country and their religious affiliations. Included in this group is the President, his political appointees confirmed by the Senate, 98 Senators from 48 States and 435 Representatives. Each of these elected political representatives is dependent upon the support and votes of the people back home.

Baptist

Harry S. Truman, President

Methodist

Alben W. Barkley, Vice President

Donald Dawson, Assistant to the President for personnel

John Steelman, executive assistant to the President

Frederick Brown Harris, Chaplain of the Senate

Jesse M. Donaldson, The Cabinet, Post Office

Oscar Chapman, The Cabinet, Interior

Frederick M. Vinson, Chief Justice of the Supreme Court

Hugo L. Black, Associate Justice of the Supreme Court.

Episcopalian

Dean Acheson, The Cabinet, State

Louis A. Johnson, The Cabinet, Defense

Charles Sawyer, The Cabinet, Commerce

Robert H. Jackson, Associate Justice of the Supreme Court

Presbyterian

Bernard Braskamp, Chaplain of the House

William O. Douglas, Associate Justice of the Supreme Court

Thomas C. Clark, Associate Justice of the Supreme Court

Catholic

J. Howard McGrath, The Cabinet, Justice

Maurice J. Tobin, The Cabinet, Labor

Congregationalist

John Snyder, The Cabinet, Treasury

Mormon

Charles F. Brannan, The Cabinet, Agriculture

Protestant

Stanley Reed, Associate Justice of the Supreme Court

Jewish

Felix Frankfurter, Associate Justice of the Supreme Court

Unitarian

Harold H. Burton, Associate Justice of the Supreme Court

No Membership

Sherman Minton, Associate Justice of the Supreme Court

United States Senate

Methodist 17
Congregational 17

Baptist 12
Presbyterian 12
Catholic 9
Others 17

United States House

Methodist 84
Catholic 67
Baptist 50
Presbyterian 49
Episcopalian 48
Congregational 26
Others 113

How often do you pray for the leaders of our country and for these leaders of the nations of the world?

CLOSED DOORS

(Continued from Page 2)

My friend said, 'Why do we have to sit here? Why can't we sit with other people?'

The woman paused and looked about the group. There was silence. Then she said, "How would you have felt?"

Again she paused. She was referring merely to closed doors in the auditorium. Or was she? An uneasy silence filled the room. The silence continued. At last, almost in a whisper, she ended, "That is exactly the way I felt. Let us pray."

She prayed. She prayed for love and understanding and a clearer and closer fellowship with God. I do not know what else she said because I was having to do some praying and searching of my own heart. "Do I close any of life's doors to anybody? Do I make it my task as a follower of Jesus, to open doors?" Strange that the handles of so many doors are on my side of the door instead of on her side!

She ended her prayer. Again there was silence as our heads remained bowed, and I seemed to hear One saying, "Behold, it is I who stand at the door. If you open it to one of these, you open it unto Me."

BOOK REVIEW

WHO RUNS THE SOUTH?

Southern Politics, by V. O. Key, Jr., with the assistance of Alexander Heard (Alfred A. Knopf; \$6).

V. O. Key, Jr., a young Texas political scientist, recently appointed Alfred Cowles Professor of Government at Yale University, has produced an analysis of present-day Southern politics which is sure to enlighten even the best-informed natives about their region and should set the pattern for a valuable succession of similar studies of "Midwest Politics," "Pacific Coast Politics" and the like.

Professor Key, his chief assistant Alexander Heard, and a sizeable staff spent three years interviewing more than 500 Southerners and conducting field investigations in 11 states. The fact

AN HONEST ADVERTISEMENT

A historic development: On February 24, 1888, there appeared in the Boise DEMOCRAT, an advertisement of a saloon owned by James Lawrence. It follows:

"Friends and neighbors; having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making drunkards, paupers, and beggars for the sober, industrious and respectable portion of the community to support.

"I shall deal in familiar spirits which will incite men to deeds of riot, robbery, and bloodshed, and by so doing, diminish the comfort, augment the expenses and endanger the welfare of the community.

"I will, on short notice, for a small sum, and with great expectations, undertake to prepare victims for the asylums, poor farms, prisons and gallows.

"I will furnish an article that will increase accidents, multiply the number of distressing diseases, and render those who are harmless incurable.

"I will deal in drugs which will deprive some of life, many of reason, most of their property, and all of their peace; which will cause fathers to become fiends, and wives, widows, children to become orphans and all mendicants.

"I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation. I will cause mothers to forget their offspring, and cruelty to take the place of love.

"I will sometimes corrupt the ministers of religion; defile the purity of the church and cause temporal, spiritual, and eternal death; and if any be so impertinent as to ask me why I have the audacity to bring such accumulated misery upon the people, my honest reply is 'money.' The spirits trade is lucrative and some professing Christians give it their cheerful countenance.

"From the United States Government I have purchased the right to demolish the character, destroy the health, and shorten the lives and ruin the souls of those who choose to honor me with their custom.

"I pledge myself to do all that I have promised. Those who wish any of the evils above specified brought upon themselves or their dear friends, are requested to meet me at my bar where I will, for a few cents, furnish them with the certain means of doing so.

that the work for this volume was done through the University of Alabama on funds supplied by the Rockefeller Foundation has not prevented Key from approaching some very "touchy" subjects in forthright manner or from making clear the radical nature of the problem

which Southern politics poses for the whole nation.

It is Key's fundamental thesis that the one-party system, built on "the position of the Negro" and "the role of the black belts," will continue to throttle the South so long as these two factors remain roughly what they are today. "The hard core of the political South," he contends, "is made up of those counties and sections of the Southern states in which Negroes constitute a substantial portion of the population" (later defined as greater than 50 percent). He goes on:

(These) black belts make up only a small part of the area of the South and account for an even smaller part of the white population of the South. Yet if the politics of the South revolves around any single theme, it is that of the role of the black belts. Although the whites of the black belts are few in number, their unity and their political skill have enabled them to run a shoestring into decisive power at critical junctures in Southern political history.

This relatively small minority "persuaded the entire South that it should fight to protect slave property," put down the Populist revolt among the poorer whites in the nineties, and "in the disillusionment brought about by Populist defeat were able to recruit enough upcountry support to adopt poll taxes, literacy tests, and other instruments to disfranchise the Negro . . . Two-party competition would have been fatal to the status of black-belt whites . . . would have meant an appeal to the Negro vote and . . . Negro rule in some black-belt counties." The emergence of any substantial alternative to the Democratic Party might have affected the "destruction of Southern solidarity in national politics" and weakened the region's ability "to resist any national move toward interference with Southern authority to deal with the race question."

The critical element in the structure of black-belt powers (therefore) has been the Southern Senator and his actual, if not formal, right to veto proposals of intervention to protect Negro rights . . . The black belts have had nothing to fear from state governments . . . only the Federal Government was to be feared.

From this basic viewpoint, Key examines one-party politics as it is practiced in each of the 11 states of the one-time Confederacy. In absorbing detail he reveals the forces that produce the comic-opera character which outsiders accept as the real leaders—the Planters, the Populists, the "Big Mules" and "Kissin' Jim" Folsom; the Rednecks, the Delta and the late Senator Bilbo; the Civil War and Boss Crump. He moves on to examine the effect of the one-party system on the politics of the nation, to explain the Dixiecrats and to assess the influence over the years of block-voting in Congress.

And finally, Key turns to consider—too briefly for me—a "Way Out." "Fundamental shifts are taking place . . . decline in the Negro population, the growth of cities, and the dilution of (the) agricultural economy by the rise of industry and trade." But these things "occur only slowly" and do not "automatically bring political change. They only create conditions favorable to change which must be wrought by men and women disposed to take advantage of the opportunity to accelerate the inevitable . . . Until greater emancipation of the white from the Negro is achieved, the Southern political and economic system will labor under formidable handicaps. The race issue . . . must be considered as the number one problem on the Southern agenda. Lacking a solution for it, all else fails."

The contribution Key has made in this book is so rich that it is probably ungenerous to criticize him for failing

to address himself to solutions for the problems he has described.

—Helen Fuller (printed with the permission of *New Republic*.)

ALCOHOL WORSE THAN WAR

(Says U. S. Senator Robert S. Kerr, of Oklahoma)

Today in America there are 65,000,000 people who drink alcohol either regularly or occasionally. Of these 3,750,000 are alcoholic addicts.

During 1948, \$8,800,000,000 was spent on beer, whisky, and wine—\$733,000,000 a month \$24,400,000 a day, or \$1,000,000 an hour.

Since the repeal of national prohibition, America's liquor bill has totaled \$65,000,000,000, while tax-paid money for public education amounted to only \$36,725,000,000.

Yet, there are those who would contend that there was more intoxicating liquor used under national prohibition than since its repeal. That statement is made in spite of the fact that the per capita consumption of beverage liquors increased from 10.25 gallons in 1934 to 20.53 gallons in 1948.

Drunkenness increased from 1,019 per 100,000 in the last prohibition year to 2,000 per 100,000—and saloons have increased until there are now 407,000 in the United States, with package stores alone outnumbering churches and schools. There are actually today more barmaids than college girls!

While 15,000,000 American men and women in uniform and 100,000,000 civilians worked at winning the war, retail beer sellers in this country built up the stupendous income of \$10,680,000,000.

These facts substantiate the following conclusion, which I reached long ago: that "Alcohol has cost more money, destroyed more property, killed more people, and created more ill health and human suffering than all the wars in the entire history of the human race."

—From *Listen Magazine*.

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A Bulletin of the Social Service Commission of the Southern Baptist Convention.
2825 Lexington Road, Louisville, Kentucky.
Published monthly except July and August.
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