

LIGHT

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Greenville, S. C. and Race Relations

Early in the spring of 1948, an idea began to grow in Greenville, South Carolina. The idea had to do with a lot of things that are talked about all the time—local action, cooperation, community betterment. But this time it was different. This time the idea grew because these things were not just "discussed"; they were put into action.

The idea started when a group of Negro women asked the Greenville YWCA to set up a branch "Y" for the colored community. The YWCA turned to the Community Council for advice.

Steering Committee got together to compare notes. They met to consider two questions: "What have we accomplished so far?" and "Where do we go from here?"

They found that Greenville's big idea had already begun to pay off in specific, concrete improvements. Not all of these could be considered direct results of the self-survey alone; but, in every case, the self-survey had had a lot to do with making the forward step possible.

Here is how Dr. W. F. Loggins, President of the Community Council, has

Negro maternity shelter, as recommended by the survey committee. Negro doctors for the first time are being invited to some of the meetings of the Greenville Medical Society, so that they may hear professional papers and take part in discussions. Another "first" was the organization of a Negro chapter of the Red Cross Gray Ladies, to serve as volunteers in Negro wards of the Greenville General Hospital.

In the field of education, funds have been allocated for additions to three Negro elementary schools. This new

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The result: plans for an over-all study of conditions affecting Negro citizens.

It was not until the summer of 1949 that the idea really took hold. Under the sponsorship of the Community Council, a Steering Committee of white and Negro leaders was formed. They agreed that Greenville's biggest problems were those facing the Negro community. They agreed, too, that solving those problems was not just the business of white people or colored people, of public agencies or private groups—but everybody's business. They agreed that this was to be a job for Greenville citizens from start to finish, a self-survey with emphasis on the self.

Twelve fact-finding committees were set up: Population, Health, Sanitation and Safety, Law Enforcement, Transportation, Recreation, Religious Resources, Welfare, Industry and Employment, Community Participation, Education and Housing. A white chairman and a Negro co-chairman were appointed to head each committee.

In the spring of 1950, when the fact-finding was completed, members of the

summed up some of the progress made: "Since the study began last July there have been a number of evidences of growing interest of the total citizenship of the County in the needs of Negro citizens. Better housing and slum-clearing projects are under way; a strong movement has been initiated toward providing better recreation programs and facilities, with a state park for Negroes in the Piedmont Area almost assured; a Negro newspaper began publication in January; a maternal-care project is under way; blinker lights have been installed at school crossings for safety of children; and there is keen interest in reorganizing the administration of the schools on a county-wide basis, an improvement which would be of help to both races."

There have been other improvements, too. Take health, for example. The Women's Auxiliary of the Greenville County Medical Society, in cooperation with the State Auxiliary, is sponsoring a program of prenatal care for expectant mothers; it is hoped that this may lead to the establishment of a

construction, which is expected to be finished early in 1951, will do away with the need for double sessions in them. Overcrowding will be further relieved by a new elementary school planned for the Nicholtown area, which will be built as soon as housing developments in that area are certain.

In addition to the private housing projects and public slum-clearance program mentioned in the committee's report, there has been an increased public awareness of the unhealthy conditions under which many Negro families have had to live. The City Health Department has condemned many of the houses in one particularly bad slum area which had long been an eyesore and a threat to health.

In the course of the self-survey, Greenville's two daily newspapers have improved noticeably in their handling of news about the Negro community. The word *Negro* is now properly capitalized, newsworthy pictures of Negro citizens are run, and courtesy titles are beginning to be used before the names of Negro women. Along with these im-

proved practices, the news coverage of Negro events has grown markedly wider.

There are promising signs that Greenville may, before long, have Negro policemen patrolling the streets of its Negro sections. The City Council has appointed a special committee to investigate the experience of other cities in South Carolina and the South with the employment of Negro policemen.

ALL THESE tangible gains—and more—were viewed by the Steering Committee with pride, as examples of a new spirit of progress which the self-survey had fostered. But this does not tell the whole story. In fact, it may not even tell the most important part of the story. One member of the committee put it this way: "The best thing about the survey was that it got people together. We didn't know each other well enough. Now we do. Meeting and working together—not as a people of two races, but as citizens with a common purpose—has been a release and a relief."

The rest of the committee agreed. One of them pointed out that the Recreation Committee had found working together so rewarding that, after completing its job of fact-finding, it decided not to disband but to continue as part of the Community Council's Recreation-Education Division. Another member of the Steering Committee spoke of the growth of leadership and purpose in the Negro community itself. New opportunities, new initiative, and assumption of new responsibility had grown together as the spirit of the self-survey spread.

Everybody had something to say on the subject, but it all added up to one thing: More important than the facts themselves was the process of gathering them. That is the real secret to the success of the self-survey method.

YES, the Steering Committee was proud of the results to date, but nobody was complacent. The second question still needed an answer: "Where do we go from here?" It didn't take long for the group to decide that the answer to the second question grew out of the answer to the first. The people who had shared in the excitement of the survey, who had learned new ways of working together, and who had seen what the "facts" meant in human terms—these were the logical ones to push the follow-up. So the Steering Committee itself, including the chairmen and co-chairmen of the fact-finding committees, became the Follow-Up Committee. Their job now is to work with existing agencies, public and private, and with the citizens of Greenville, to make the recommendations of the survey into realities.

The job won't be finished over-night; some of the recommendations have already been realized, others will be in a matter of weeks or months, but some of the long-range projects may extend

over several years. The group sitting around the table in the spring of 1950 knew that their job was really just beginning. As one of them said, "The time of our survey is not in the past, but in the future."

Are You Interested In a Study of Your Community?

A complete report of the Greenville, S. C. study as it now appears, together with suggestions for a survey of your own community can be obtained by writing to the office of the Social Service Commission, 2825 Lexington Road, Louisville 6, Kentucky.

Due to an error in the source of information, Justice Hugo L. Black was listed as a Methodist in the last issue of this bulletin. The Hon. Mr. Black is, and has been, a member of the First Baptist Church, Birmingham, Alabama, for many years.

THE SUPREME COURT AND RACE RELATIONS

"The complete destruction of all enforced segregation is now in sight," stated Thurgood Marshall, special counsel for the National Association for the Advancement of Colored People, after an analytic study of the opinions handed down by the United States Supreme Court in the Sweatt, McLaurin and Henderson cases. In three unanimous decisions, the high court abolished segregation at the University of Oklahoma, ordered the admission of Heman Marion Sweatt to the University of Texas law school, and struck down segregation in railway dining cars.

Although the Plessy V. Ferguson decision of 1896, which set up the "separate but equal" doctrine, was not specifically overruled, Mr. Marshall said, "its effectiveness in graduate and professional education has been destroyed. Segregation no longer has the stamp of legality in any public education."

"In the step by step battle to outlaw enforced racial segregation," the NAACP legal chief asserted, "these decisions are the most far-reaching yet attained." Noting that the ultimate end of segregation looms on the horizon, he emphasized the fact that "legal battles have to be carried on through regular legal channels. Each case must be limited to the facts in that case."

THE LOUISVILLE SEMINARY AND RACE RELATIONS

Meeting Seminary Problems B. J. Murrie

The trustees of the Southern Baptist Theological Seminary at Louisville, Kentucky faced two major problems when they met on April 11. They were the questions of admitting Negro students to the seminary and the disposition of

a piece of property recently willed to the seminary. A group of students came before the trustees with the request that Negro students of college rank be admitted to the seminary on the same basis as students of all other races. The students manifested the finest Christian spirit that can be described in their request and presentation of the proposition. They were representatives selected from the various classes and states.

These students had done a tremendous amount of research work on the problem. The facts they presented astonished the trustees. A student opinion poll on admitting Negroes to the seminary had been taken. The poll was taken on a monthly Missionary day. The question asked was if the student objected to admitting Negroes to the seminary with an opportunity for a yes or no answer, a place for no opinion and a place to indicate whether they were man or woman and what state they were from.

The tabulation showed 28 states represented besides 22 people from outside the United States. There was a total of 754 votes and 714, or 94.7 per cent voted in the affirmative. Only 13 voted in the negative, or 1.7 per cent. There were 27 who registered no opinion. States in which there were objections were Alabama 2, Florida 1, Georgia 5, Kentucky 1, North Carolina 2, Tennessee 2. These same states in the order named had positive votes as follows, 46, 29, 80, 87, 100, and 34.

Until a recent date the state law of Kentucky has prevented Negroes and whites from attending the same school. A recent change in the law now permits Negroes and whites to attend the same school provided that the trustees vote that it may be done. The students, on the basis of the law change, were asking that the trustees permit Negroes to be enrolled in the seminary. The spokesman of the students presented some eight arguments or reasons for their request after giving a summary of their opinion poll.

The spokesman pointed out that the request could not flood the seminary because in the entire United States there was only a very small group of Negro preachers with college standing who would be qualified to enter the seminary. The Negro seminary at Nashville, Tennessee, is inadequate to train college level men. The qualified Negro preachers go north for their education and there are only two accredited Negro seminaries in the United States. A few years ago the seminary established an extension department for Negroes. The faculty members have either been going to some other buildings in Louisville or teaching the students in their offices at the seminary. One Negro has received a

Doctor of Theology degree from the seminary through the extension department.

It was pointed out that the seminary allows students of any race to enter and sit in the classes and there have been graduates from practically every country in the world. Individuals from any denomination may enter and take work with degrees being granted to persons of any faith, including Jews. On the basis of this the students asked that since the Negroes were the only exception, they be permitted to have the same rights and privileges as men of all races and creeds. The basis of most of their argument was that they did not feel that true Christian principles were being carried out with this discrimination. The deep sincerity of the students was evident. This request was not by a group of radicals. The trustees were profoundly impressed by the request.

A special committee was appointed to consider the matter and bring a report. The committee recommended that Negro students be admitted on graduate levels. After some discussion the matter was postponed for a year for study and a conference with the faculty. A special committee was appointed to go into various details and complications which necessarily arise in any radical departure from existing customs.

The editor of this paper does not see any objection to the proposal which the students brought. It is their request that Negroes be admitted to take work in the seminary. The basis of their reasoning was on Christian principles and justice. The seminary a number of years ago established a unit in Africa. Dr. Fuller, the president, will go to Nigeria, Africa, this summer to confer the degrees on the first students who are receiving their diplomas from the seminary there. The editor pointed out that it did not seem consistent to provide teachers and graduate Negro students in Africa and at the same time not permit the same race to enter the seminary in this country.

One trustee pointed out that nothing in the catalogue nor the by-laws of the seminary prevented Negro students. The prevention up to this time had been due to state law. All the trustees will be furnished with complete data presented by the students. Many of the trustees west of the Mississippi were not present due to the simultaneous revivals. The trustees will give careful study to all the problems involved and will no doubt adopt such a course as will be honoring to Christ and meet the needs of all those involved.—*The Illinois Baptist*

Complete results of student opinion poll on admitting Negroes to seminary classes in Louisville, Ky.

Ala.	46	2	6	54
Ark.	24	0	0	24
Calif.	1	0	0	1
D. C.	2	0	0	2
Fla.	29	1	0	30
Ga.	80	5	5	90
Ill.	14	0	1	15
Ind.	13	0	0	13
Kan.	1	0	0	1
Ky.	87	1	2	90
La.	13	0	0	13
Md.	1	0	0	1
Mass.	2	0	0	2
Mich.	1	0	0	1
Minn.	1	0	0	1
Miss.	49	0	2	51
Mo.	19	0	1	20
N. M.	3	0	0	3
N. Y.	3	0	1	4
N. C.	100	2	2	104
Ohio	3	0	0	3
Okl.	14	0	0	14
Penn.	4	0	0	4
S. C.	71	0	3	74
Tenn.	34	2	1	37
Tex.	24	0	0	24
Va.	47	0	3	50
W. Va.	6	0	0	6
Out of USA	22	0	0	22

TOTALS 714 13 27 754

NORTHERN BAPTISTS AND RACE RELATIONS

(From the office of the Council on Social Progress of the American Baptist Convention comes the following summary report.)

The following summary is a bird's eye view of the pattern of segregation within the Northern Baptist Convention. The figures approximate the data in the body of the report. More figures might be added if such an approach seems advisable. This summary may be used as a flyer to interest the pastor or layman in the Race Study; it emphasizes the positive rather than the negative aspects of segregation. Whether or not an emphasis on the negative side would be more challenging would be for the Council to decide.

One in every 3 "white" churches has members of other races in attendance.

One in every 50 churches has more than 10 members of other races.

Seven in every 10 churches engage in some form of inter-racial activity.

One in every 4 churches permits members of other races to hold offices.

One in every 17 students in our schools is a member of another racial group.

One in every 3 Children's Homes has members of other races under its care.

One in every 4 members at our Christian Centers is a member of another racial group.

One in every 3 state conventions has a department or chairman of race relations.

One in every 7 churches in our City Church Societies is a racial church (exclusively racial).

Nine in every 10 churches having members of other races are in communities with a population under 25,000.

Eight in every 10 pastors believe that we as a denomination ought to do more to foster better race relations.

One in every 2 Negro pastors believed that their churches were benefiting from inter-racial activities.

TEXAS BAPTISTS AND RACE RELATIONS

(The following report with recommendations was unanimously passed by the State Executive Board of the Baptist General Convention of Texas.)

The State Advisory Committee of our Ministry with Minorities in its quarterly meeting at Dallas on June 5 voted unanimously to bring this report to the State Executive Board in its meeting of June 6:

In some sections of our state serious group tensions have arisen which demand the attention of every citizen and give grave concern to every true follower of Christ. Recent pronouncements by government tribunals and further action being contemplated by the government have brought us into a period of group conflicts which in some areas have broken out into violence. In the face of this situation we urge the people of our churches and the Christian citizenship of every community to become increasingly aware of these group tensions and seek to relieve them by Christian attitudes and action. We have observed that in those communities over the state where there is some organized form of interracial cooperation, these group tensions are less evident. It seems to your committee, that it is imperative for us to mobilize without delay the ministerial and civic leadership of our state for the establishment of these units of cooperation in every community.

We, therefore, recommend that our pastors seek the cooperation of the ministerial leadership of other religious and racial groups within their communities in the formation of plans and procedures which will permit cooperative discussion of all problems growing out of group tensions and through which the spirit of Christian justice and Brotherhood can find expression.

We further recommend that the Director of our Ministry with Minorities prepare and send to our leadership such suggestions toward the organization of these community units that have proven to be effective.

'SMOKE'

By Jacob Hay in the Baltimore Sun

You can get killed fast down on the waterfront, hit by a snapping hawser or crushed under a load of steel slipping from a ship's booms. Or you can die slow and never know you're going.

Maybe they'll find you huddled up in the lee of a tall stack of lumber, frozen, or just dead of exhaustion. Or maybe you'll spend your last 38 cents for a filthy bed instead of a pint of cheap wine. That is, if you're a smoke hound.

This is the time of the year when the smoke hounds start coming inside the missions down along Thames street or Broadway, sitting by the stoves until they are thrown out or the big thirteenth hits them. Then they shamble uptown to stand along the waterfront at Pratt street, or up on Baltimore street, cadging pennies.

No Return

Baltimore's waterfront is one step down from skid row. Every now and then a man climbs back from skid row to self-respect. But there's no help for the smoke hounds who call the waterfront home.

Early in the morning they stumble stiffly from wherever they've been sleeping—under a loading platform, behind a pile of junk on a pier. These cold days they try to find protection from the bitter wind.

"Then they just sort of disappear," says a pier foreman. "But along toward dusk you'll see them poking around, looking for a place to sleep. Mostly they're drunk. The stuff must keep them warm somehow. They'd freeze if it didn't."

Empty pint bottles, red labels still cheerful, lie among the lumber stacks that line Lancaster Street. Empty tins of canned heat—they heat it and strain off the alcohol through a handkerchief or shirt if they don't own a handkerchief—lie beside the bottles.

Can Kill

Wood alcohol, the doctors say, can blind a man or paralyze him or kill him. But if a man varies the diet—maybe every other day or so he'll cadge enough to pick up a little wine—the stuff won't kill him, just yet.

There are missions on the waterfront. Some of them are run by hard-headed men of God, fighting sin on shrunken budgets, talking waterfront language. And there are psalm-singers who'll let a man sit by the stove to listen to sermons, with maybe a cup of coffee and some chow at the end.

"I'm here to serve seamen," one big, serious missionary said. "They say I'm not Christian, but you can't help a smoke hound unless he wants to be helped. Not even Alcoholics Anonymous can help them because, they're too far gone to want to help themselves.

Not Enough Help

"Sure, you can try, but there just isn't help or time enough to go around." Who are the smoke hounds?

They'll tell you along the piers that there's a former commander of the United States Navy who gets hauled, slopping wet and still drunk, out of the harbor once a year.

There's another one, a Puerto Rican, who styles himself as Joe, the King of the Wine House.

"My brother's what you call an attorney in San Juan," he says, wiping his mouth with the back of his hand before he reaches for the shot of bar whiskey. The speaker was a former master.

There's the North Carolina University man—he says—Class of 1931, bachelor of arts.

"Wouldn't think, to look at me, I got a sweet wife and two kids in Carolina. She won't have me around, so I come up here on a barge-load of lumber."

Incoherent

Red-eyed, unshaven, they're not easy to talk to until they've had a drink, and

after that they're practically incoherent and often irritable and profane. Not many people will hire them, but every now and then one will make a stab at working on a barge or a work-boat.

Few of them last past the first pay day, especially when they can get a stiff slug of raw whiskey with a beer chaser in plenty of South Broadway gin shops for 20 cents. Men with \$6 can stay drunk a long time.

There are a couple of women who live in the lumber stacks from time to time—youngish women with wasted pathetic faces whose language sometimes makes even the honky-tonk bartenders lean out across their taps and yell "Shut up."

Unloved and Despised

Without pride, shame, or hope, the smoke hounds drift along the waterfront. Sooner or later one of them will fall asleep on a pier and roll into the greasy water, maybe to be grappled out again to lie in a shoddy state in the morgue, maybe to drift out on the tide.

THREE COMMANDMENTS FOR MODERN PARENTS

1. Make your home a center of friendship and good neighborliness. Its ties of comradeship will prepare members for good citizenship in the community, the nation and the world.

2. Share with your children in the fellowship of the church. This will give them the sustaining strength of a community of faith and love which extends across the ages and embraces all peoples.

3. Lead your children into faith in God through discipleship to Jesus Christ that they may be workers with God in overcoming evil and promoting the good. This will be aided by thought-sharing, religious interpretation and worship in the home, and by living in the great purposes of the Kingdom of God.—Copied.

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HUGH A. BRIMM, Editor

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