

LIGHT

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THE ALABAMA REPORT

on Christian Relations

Adopted by the Presbyterian, U. S.
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THE NEGRO PEOPLE

Since a Dutch trader in 1619 unloaded twenty slaves in Jamestown, Virginia, neither the Southland nor the Southern conscience has been normal. From the presence of the Negro has evolved the insurmountable problems of our region: war, the single-crop system, soil depletion, degradation of the poor white, political demagoguery, congressional filibusters, poor schools, high percentage in crime and disease, race and sectional hatred. Yet the church approaches the problem on tiptoe, hoping the sleeping giant will not be disturbed. In the words of John Randolph—"Our policy has been one of wise and masterly inactivity."

There has been a marked improvement in the condition of the Negro in the last decade but the Presbyterian Church has not been nearly so important an instrument as have been the secular agencies organized for the purpose of breaking Southern tradition by appeal to Federal Courts.

The Negro of the South is thrown into a galling dilemma. We encourage him to be clean but rent him houses with no bath facilities; to be healthy in moldy shacks on unpaved streets, in bottom lands; to dress properly on a pauper's income, to pay taxes when there is no property to own; to finish his schooling when he has to work to eat; to vote when registrars ask impossible questions; to love his country which shows little affection for him.

No Minstrel-Like Character

The Negro is not the person we used to know. We can no longer lay claim to an intimate knowledge of the workings of his mind. The stereotyped, minstrel-like, character is a rarity. He is replaced by a new generation that we do not understand. The new one may seem like the old one but he is putting on an act because we expect it of him, and to gain favors; but secretly he is laughing at the white man and cursing him too for making a clown out of him. The young Negro is ambitious, smart in the tricks of the world, less religious and far less superstitious, determined to move out of his sordidness, bitter towards the white man who suppresses him.

The new Negro will not accept our paternalism. What love we say we express

toward him, if devoid of justice, is sentimentality. Genuine love cannot by-pass justice in its show of affection. The old system of every white man "looking out for his niggers" cannot be relied upon as a present solution. The Negro wants the opportunity of looking out for himself.

"Living On Borrowed Time"

Church courts have been reluctant to declare our ultimate goal in race relations. We are faced with two inevitables, the Federal Constitution and the Christian conscience. Both dictate that legal segregation shall not last forever. Therefore, we may as well admit the removal of legal segregation to be the end toward which we work.

Segregation is living on borrowed time. With the constitution being considerably more active than the conscience of late, the church might have to adjust its morality to measure up to the mores of the state.

Legal segregation is stigmatic, oppressive. It can, and, as a matter of prophecy, will be replaced by segregation by covenant. There will be no more danger of amalgamation or miscegenation than there has been. Natural preferences and antipathies will preserve the identity of the two races.

Our doctrine of gradualism is misleading. Mostly, it is interpreted to mean laissez-faire—the problem will take care of itself in its own due time. This is pure rationalization. Our progress toward equality will be slow but not because the Christian forces choose to move slowly; but because we whose relations are Christian strike surely and often and the forces of opposition fight over every acre of ground, yielding only an inch at a time.

These things we can do today, tomorrow and the day after. Work out by sheer logic and good conscience what our ultimate goal shall be and declare it. Work toward all possible accomplishment under the separate but equal doctrine now in effect. Evangelize the Negro people as we have never done before, improve the quality of their churches, increased the financial support of their ministers, commend the acceptance of their theological students in our seminaries. They are ready to accept the high qualifications of faith and practice we require.

"Let Us Raise a Standard"

The Christian Relations Committee has not tempered this report to achieve

TEN 'DONT'S' BY J. EDGAR HOOVER

Director Federal Bureau of Investigation

We can successfully defeat the Communist attempt to capture the United States by fighting it with truth and justice, implemented with a few "don'ts":

Don't label anyone as a Communist unless you have the facts.

Don't confuse liberals and progressives with Communists.

Don't take the law into your own hands. If Communists violate the law, report such facts to your law enforcement agency.

Don't be a party to the violation of the civil rights of anyone. When this is done, you are playing directly into the hands of the Communists.

Don't let up on the fight against real Fascists, the KKK and other dangerous groups.

Don't let Communists in your organization or Labor union out-work, out-vote or out-number you.

Don't be hoodwinked by Communist propaganda that says one thing but means destruction of the American Way of Life. Expose it with the truth.

Don't give aid and comfort to the Communist cause by joining front organizations, contributing to their campaign chests or by championing their cause in any way, shape or form.

Don't let Communists infiltrate into our schools, churches and moulders of public opinion, the press, radio and screen.

Don't fail to make democracy work with equal opportunity and the fullest enjoyment of every American's right to life, liberty and the pursuit of happiness.

a unanimity of opinion. It does not presume to be a medium of diverse opinions. We, the members, adopt the attitude of George Washington toward the embryonic Constitution as he expressed it in these words:

"If to please the people we offer what we ourselves disapprove, how can we afterward defend our work? Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

(This is part of a report prepared by a committee of the Synod of Alabama made up of Robert B. McNeil, chairman; N. J. Warren, F. W. Ingle, J. Norton Dendy, John D. Hungerland, ministers; and W. L. Spencer, and J. F. Gordon, laymen.)

COOPERATIVES

Part I

(This material, along with the items on Co-ops in our October and November issues, has been reprinted from a pamphlet by Rev. Shirley Greene, Agriculture Relations Secretary of the Congressional Christian Council for Social Action.)

CO-OPS ARE NOT—

Co-ops are not "just like any other business"—They are a form of free enterprise, but with a difference—

A CO-OP is a business enterprise in which certain persons invest their money, energy and enterprise for the primary purpose of providing goods and services to themselves at cost.

A CORPORATION OR PARTNERSHIP is a business enterprise in which certain persons invest their money, energy and enterprise for the primary purpose of providing goods for services to the public for a profit.

THE DIFFERENCE IS PROFOUND!

Co-ops are not "communistic"—

Co-ops:

1. Extend ownership and control of business to more people.
2. Build free enterprise as opposed to monopoly business.
3. Encourage individual initiative and participation by all people.
4. Build democracy

Communism:

1. Takes ownership and control of business from people—places it in the state
2. Replaces private business monopoly by state monopoly
3. Regiments people under the authority of the state
4. Destroys democracy

THE DIFFERENCE IS PROFOUND!

Co-ops are not "tax-dodgers"—

Co-ops:

- Pay all property taxes
- Sales taxes
- Excise taxes
- ✓ Social security taxes

Do not pay taxes on earnings refunded to patrons.

About half (46%) of the nation's agricultural Co-ops are legally exempt from federal income tax on earnings used to pay stock dividends and/or to build reserves. Members of such Co-ops pay income tax on their patronage refunds. Co-ops qualify by meeting legal requirements so stiff that over half the eligible Co-ops reject the exemption and pay the tax.

The exemption was legalized in days of agricultural depression as an aid to "infant Co-ops".

Co-operators are divided on the wisdom of continuing this minor exemption.

Corporations and partnerships:

Pay all property taxes

Sales taxes

Excise taxes

Social security taxes

Do not pay taxes on earnings refunded to patrons.

Partnerships pay no federal income tax on their profits before dividends are individual partners do pay on their respective shares of the profits.

Corporations do pay federal income tax on their profits before dividends are declared. An increasing number, however, are evading huge tax responsibilities by such devices as:

- a) showing excessive depreciation costs
- b) entering expansion expenses as costs of operation
- c) assigning properties to "educational," "religious" or other tax exempt foundations."

NO BEER SOLD HERE

Eureka! I found it! For sometime I had looked for a successful restaurant business that did not sell beer.

I stopped with my family at the "Old Spanish Fort Tourist Village" last June, near Mobile, Alabama. It was so different—employees, and guests, indicated that they were the very highest type. I spoke to the manager about the wonderful atmosphere. He gave me the name of the owner, and founder of the business. I wrote him, requesting confirmation and more details for permission to use his story. The following facts of a successful business without beer is related by George E. Fuller, Manager.

"Upon our return from an extended vacation trip I find your interesting letter of June 13th. If our experience would be helpful to others I would be glad to pass it along as you have requested.

"We opened our restaurant July 2, 1937, and for several months were besieged by distributors of beer who assured us that we would never make a success without selling beer, but we had other ideas about this which proved conclusively that one can do more business without beer.

"Our first year was a hard one. Many people dropped in, asked for beer and went away angry when we told them we did not sell it. But during that time our cabin business prospered because tourists felt that a place that had the moral courage not to sell beer would be operated on a high moral plane and in the course of twelve years we have been in business we have expanded our cabins from the original 12 units to a total of 60 at Spanish Fort in addition to a town house of 15 rooms here in Mobile. It is gratifying to feel that much of this growth had resulted from repeat business and from the recommendation of guests for which the clean,

SCORE SHEET ON VENEREAL DISEASES

During the past eleven years the U. S. Public Health Service has been assisting local and state health departments in the fight to control and reduce venereal diseases. Commendable strides have been made toward control, especially since the introduction of penicillin. The task however is by no means complete because the problem is still tremendous in scope.

In 1949 when 42,173* persons were stricken with polio and 133,812 with tuberculosis, there were 573,562 persons who contracted venereal diseases. Syphilis alone in 1949 sent 6,000 persons to mental institutions, its causative organism entered the bloodstream of 14,000 innocent children before birth and it was responsible for the death of 13,000 people in 1949.

*Figures from Public Health Reports, May 12, 1950.

POLL TAX IN ONLY SIX STATES

In the election last month South Carolina voters repeated their poll tax by an overwhelming majority. Only six states now remain in the column under poll tax. They are Alabama, Arkansas, Mississippi, Tennessee, Texas and Virginia.

moral, "no beer" atmosphere is largely responsible.

"After we had been operating several years our lawyer who had taken care of the legal matters incidental to the purchasing of the property, appeared at Spanish Fort one night with his wife and daughter and found every seat and table in the restaurant filled. While they were waiting for a table he came to me, shook hands and said, "I want to congratulate you on the success of this business. I am one of your good friends who said you wouldn't last six months in this business because you didn't sell beer. Now I see how badly I was mistaken and the reason I am here tonight with my wife and daughter is because I have heard so much about the good food and the clean atmosphere around the place.

"I hesitate to give you the figures on the growth of our business. It might seem like boasting. Although as you know we are located 7 miles from the heart of the city of Mobile our volume of business is fast overtaking all of Mobile restaurants all of whom incidentally serve intoxicants. We are very humble and grateful because in building this business without previous experience we have made it a financial success without beer, and we have maintained our self-respect while gaining the confidence of the people in our community and the guests who patronize us."—Contributed by a reader of LIGHT.

KENTUCKY BAPTISTS ADOPT STATEMENT ON TAX EXEMPTION OF CHURCH PROPERTY

"The great increase of the tax burden upon the people has acutely raised the question of the propriety of exempting from taxation property which is owned by churches and church controlled institutions and agencies. As Kentucky Baptists we feel it incumbent upon us to state our position with respect to such exemptions.

"Baptists from the beginning of the Christian era have adhered to the command of the Lord Jesus Christ, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' The church and the state have ever been to us two different entities, but though separate and distinct from each other, we believe they should live together in mutual freedom, neither encroaching upon the province of the other, and neither seeking financial support from the other. Baptists favor the support of the church and church institutions entirely by private contributions, and will oppose any effort by any church group to secure directly or indirectly and in any measure their support from the public treasury.

"The exemption of the church house and its reasonably necessary grounds and auxiliary buildings is obviously not a violation of this principle because to permit the state to tax the house of worship would be, or at least could be, a prohibiting of the free exercise of religion. Religious colleges and other educational institutions, orphan's homes, hospitals, and all other media for the propagation of Christianity or any other religion should likewise be tax free as to their necessary buildings and grounds and income derived directly from gifts, tuition and other service charges. For the power to tax is the power to destroy.

"Baptists, however, do not favor the exemption from taxation of properties or business owned or operated by churches or church-controlled institutions when such properties or businesses are foreign to the purpose and activities for which the church or church-controlled institutions were founded. Likewise the rents, issues and profits from such properties and businesses should be subjected to the same taxation, income or otherwise, as if owned by persons or corporations or associations normally subject to taxation.

"Baptists believe it is wrong for religious groups to own or operate properties or businesses on a tax-free basis in competition with similar properties or businesses which must bear their full share of the tax burden. Realizing that the right of religious groups to preach separation of church and state depends first upon the practice of it, Baptists will, therefore, welcome and assist in

obtaining reforms which will correct existing abuses of the tax exemption privileges."

(This statement was adopted unanimously by the General Association of Baptists in Kentucky, meeting in Murray, November 15, 1950.)

BREWER PATRIOTISM

(The following excerpts from the propaganda machine of the brewers in America gives us an insight to the motives underlying the pseudo-patriotism of the brewers. From recent statements it appears that the only thing that concerns the brewers is increased profits from increased sales of beer. The battlefield difficulties and dangers that the young men of America must face with the fighting of a war, the anxieties and worries of parents and relatives back home have no place in the brewers' thinking. Their eyes can only see dollars. Why do the American people continue to tolerate the existence of such an industry?)

"One of the finest things that could have happened to the brewing industry was the insistence by high-ranking Army officers to make beer available at army camps . . . Here's a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."—**BREWERS' DIGEST**, May, 1941.

"Hundreds and thousands of new friends and young friends at that, are acquired by the brewing industry."—Mr. John H. Connelly, Army Exchange Service—Administrative Beer Coordinator, June, 1945.

"Some veteran brewers assert that beer consumption during the war has received greater promotional impetus than it would have received in twenty normal years. This they attribute to the fact that 10,000,000 soldiers in army camps have become accustomed to beer and that a large proportion of them will continue to be consumers in civilian life."—Mr. Edward Kandlik in **CHICAGO SUN**, October 28, 1945.

"Beer has come into its own and more people have an appetite for beer today since the war, because our recruits were furnished with plenty of beer."—An advertisement of Charles S. Jacobowitz Company, Buffalo, New York, appearing in the **BREWER'S BULLETIN**, June 13, 1946.

"Ten million GIs have learned to know and like BEER much earlier than they would have as civilians. For five years there has been no need to 'sell'. **UNCLE SAM HAS BEEN YOUR SALES MANAGER AND THE BEST YOU EVER HAD.**"—Statement made by Kenneth Laird, advertising man, to the Wholesale Beer Association of Ohio, February 7, 1947, reported in **BREWERS' JOURNAL**, March, 1947.

"This is written early in August, following our attempt to learn what, if any, measures are contemplated that would affect the production of beer in regular course. And so far we have not been able to get anything but rumors—and rumors are something we always refrain from publishing.

"We do know that there have been

KLAN DENOUNCED AGAIN

A group of men in the regalia of the Ku Klux Klan entered a Horry County farmer's home on the night of November 6. They took the farmer, Mr. Rufus Lee, a white man, from his bed after illegal entry about midnight, took him out to a wooded section, and beat him severely. He was 52 years old and was sick. In the disturbance accompanying the incident an expectant mother, the attacked man's daughter-in-law, almost had a miscarriage, and a three-year-old granddaughter fainted.

The reasons given for the attack were that Mr. Lee drank too much whiskey and was not sufficiently loyal to the church.

As soon as this information was published in the papers a statement was issued by Rev. Howard G. McClain, executive secretary of the Temperance League of South Carolina, which read as follows:

"The Temperance League is strongly against the use of hooded violence as a means of reforming a person's drinking habits. Both personally and as an organization we are opposed to the use of alcoholic beverages, but we are fundamentally and eternally opposed to 'night-riders' as the right or Christian way to oppose such practices.

"The Christian churches of this state and all other states depend on personal regeneration and the persuasive influence of Christian nurture and education to instill loyalty to the church and to change harmful and destructive habits.

"We forever repudiate the use by unjust groups of good reasons for unholy and evil ends."

certain orders issued regarding the use of steel, aluminum and other products, and limited rationing has already set in that curtails the use of such materials for the making of machinery and other equipment for civilian use. Yet, it is not now severe—nothing like it was in World War II.

"However, the real concern of the brewers is in connection with the possible curtailment of the use of grains for making malt beverages. Grain harvests, while not as great as in 1949, are nevertheless above the ten-year average, and there would seem to be no reason for curtailment, so long as the war is confined to a small territory. It seems as though this will have to await the drift of the world political situation—whether there is more conflict, or peace.

"In any event, there is going to be a large contingent of trainees for the Army, the Air Corps, and the Navy, and there is every reason to believe that beer will be available to our men in training service."—**BREWERS' JOURNAL**, August, 1950.

Reprinted from **THE CHRISTIAN CRUSADER**, a publication of United Texas Drys.

"... AND ON EARTH PEACE ..."

Special Resolutions Adopted by the
Commission on World Peace of the
Methodist Church

Chicago, Illinois, Nov. 16-17, 1950

UNIVERSAL MILITARY TRAINING

We maintain our opposition to Universal Military Training or any other form of conscription in time of peace. In our own time, the chief sponsors of such systems (France, Germany, Italy, and Japan) have gone down to defeat. We believe that their defeat can be attributed, at least in part, to social, economic and moral weaknesses which inevitably afflict the completely militarized nation.

SELECTIVE SERVICE AND THE PRESERVATION OF CONSCIENCE

So long as governments use war as an instrument of policy, selective service is perhaps the least objectionable method of enlarging the armed forces. We urge those of our youth who are called under this system to make their decision thoughtfully and prayerfully. If the decision is to participate, let that decision be conscientious. In a like manner, a decision to object should be truly conscientious. We would urge our Church to continue to give its equal love, prayers, service and support to those who make either choice.

OPPOSITION TO MILITARY CONTROL OF CIVILIAN AUTHORITY

We view with concern world-wide trends toward military control of the policies of nations. Under such control, international relations can be nothing more than "cold war" even in times of so-called peace. Under such control, entire societies are shaped into machines of war. Under such control, the national economy, the educational system, the press, and even the churches, are valued chiefly in terms of what they can do to ready the nation for conflict. Under such control, Christian principles of the brotherhood of man and the universal

fatherhood of God are rejected as untimely and impractical.

We must recognize the fact that in a lawless world, in which war is the recognized instrument of final decisions, military control is logical and perhaps inevitable. We believe, therefore, that Christians must insist that there are means of decisions other than force of arms.

The United Nations, developed to its full potentialities, would be such a means. In a world subject to its decisions, the militarized nation would have no place. Civilian control would be logical and expected. We, therefore, urge support of the United Nations as an instrument of international decisions, and we urge the United Nations to give to world-wide disarmament a permanent place on its agenda.

R. O. T. C. UNITS

We are aware of the difficulties of our Methodist educational institutions in these times. They are faced by rising costs, uncertainty as to future enrollments, and declining income from endowments. In these circumstances, some see a possibility of security through installation of a unit of the Reserve Officers Training Corps.

It is the feeling of this Commission that the educational institutions of our Church have a unique function to perform, and that without this uniqueness, they have no function. It is essential that in their internal affairs they remain completely free from governmental or military control. They must be free to study all questions in the light of Christian truth. To this end, they must be free to determine what courses shall be offered, and how, and by whom. The installation of a military unit, with its inflexible requirements and atmosphere of indoctrination, inevitably means the loss of essential freedoms.

It is our recommendation that the educational institutions of our Church resist the lure of temporary security when it comes in this guise, and to main-

NO MORE JIM CROW BLOOD

Atomic warfare makes it necessary that enormous supplies of blood plasma be kept in reserve. The American Red Cross has led in the field of collecting and processing blood received from donors.

Recently the board of governors of the Red Cross meeting in Chicago ruled that from now on there would be no designation of race or color of the donor attached to the plasma. They have officially recognized what medical science has said for decades now; namely, that human blood is all alike from whatever race or ethnic group it comes. There are various types of blood and recently it was discovered that in various types of blood there is either the presence of absence of an Rh factor; however, skin color has nothing to do with these types or variations. All types appear in all groups of people.

TEXAS BAPTIST STUDENT RECEIVES THEOLOGICAL TRAINING AT PRESBYTERIAN SEMINARY

Mr. Snowden T. McKinnon, Houston, Texas is enrolled at the Presbyterian Theological Seminary in Louisville, Ky. Mr. McKinnon, a Baptist, was graduated with honors at Fisk University before entering the Seminary in Louisville. He lives on the campus and has found his way readily into the fellowship of the white students. Mr. McKinnon is the first Negro student to enroll in the seminary since the Day Law was amended.

tain for those students who come to them an atmosphere of Christian freedom. We further recommend that our Church recognize the difficulties which these institutions may face, and give to them assurance of all necessary support.

Jesus was not crucified for saying "Consider the lilies of the field how they grow," but for saying "consider the thieves of the temple how they steal."

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