

LIGHT

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YOUTH'S ANSWER TO THE ALCOHOL PROBLEM

by W. Roy Breg, Director
Allied Youth, Inc.

If you are downhearted about teen-age drinking, you will find occasion for new hope and encouragement in Allied Youth. Moreover, if you are interested in an effective approach to this problem, you will be glad to know about Allied Youth and what it accomplishes in American high schools. Educational, non-sectarian, non-political, completely loyal to the American way of life, Allied Youth is positive. It offers authoritative information, alcohol free good times, gives youth the facts and lets them make their own decision. AY points out that it is smarter not to drink.

Hardly anyone disputes the need for a program of alcohol education today among teen-agers of this country. Reputable surveys show a marked increase in drinking, not only among adults, but also among high school students and other teen-agers.

But the need for alcohol education is broader than the fact that increasing numbers of young people are flirting at a tender age with the social and personal dynamite in alcoholic beverages. The need arises also from the now widely recognized problem of alcoholism—fourth in rank as a public health problem in the United States.

It is significant that the public is becoming aware of the importance of alcoholism and the alcohol problem. The nationally important magazines of this country are carrying articles about alcoholism. The Yale School of Alcohol Studies has pioneered a program of effective research on the problem. Eighty thousand AA's, Alcoholics Anonymous members, testify to the spiritual and physical hell of alcoholism and to the unique results of Alcoholics Anonymous in bringing about rehabilitation. The public is aware of the drunkenness clogging our jails and courts, of excessive drinking that costs industry no less than a billion dollars a year, contributing heavily to social maladjustment, the breakup of families, increased hospital, jail, court and police costs.

It isn't surprising that the public is showing marked interest in education in this problem. There is increasingly a need for alcohol education because of an increase in emotional problems

of the types that lead to drinking. Allied Youth is for the purpose of meeting these problems.

Youth respond in an amazing way to Allied Youth's approach. Presented in a high school assembly, young people in very large numbers meet at the close of the assembly to learn how they can begin the formation of an Allied Youth post in their high school. Allied Youth is definitely interested in extending its program to high schools all over America.

Student leaders, sometimes the most sophisticated youth in the high school, sometimes young people who have been leaders of the drinking crowd, or young people who come from drinking homes, sometimes young people who never took part in organizing anything, take the lead with Allied Youth.

Through AY, youth are learning that it is smarter not to drink. They are finding that the fellowship of Allied Youth makes it possible for them to meet this question together.

It isn't difficult to do. Get your high school principal interested. Send for organizational material. Arrange for the coming of a representative of Allied Youth to your high school. Usually a contribution toward travel expense is made. At the close of the assembly, there will probably be interest on the part of students to go ahead with this idea. One of the main things to be sure of is a capable, effective and interested teacher-sponsor. It will be a pleasure to send material to you. Write Allied Youth, Inc., 1709 M St., N. W., Washington 6, D. C.

WHY CHILD LABOR LAWS?

by Lucy Manning

What is child labor?

Child labor is the employment of boys and girls when they are too young to work for hire, or when they are employed at jobs unsuitable or unsafe for children of their ages, or under conditions injurious to their welfare. It is any employment that robs them of their rightful heritage of a chance for healthful development, full educational opportunities and necessary playtime. It does not mean the school activities of boys and girls nor does it include their home chores and duties.

Why are child-labor laws needed?

Child-labor laws are needed to make sure that boys and girls have sufficient

time for schooling and recreation. The loss of schooling for the child who goes to work at any early age is one of the serious results of child labor. It will directly affect his ability, when he is grown, to make a living and to take an intelligent part in community life. Lack of recreation and play time in a child's growing years also limits his well-rounded development.

Child-labor laws also are needed to prevent work of children at unsuitable ages or under undesirable conditions, for excessive hours or at night, at tasks too heavy for their strength or at jobs that may result in injury, or at jobs that may retard their physical development or be injurious to their health. Laws controlling child labor, like other laws for the protection of workers, help to improve working and living conditions for all the people.

Child-labor legislation alone will not get rid of child labor. It is only one step toward such a goal. Means must also be found to prevent the causes of child labor and to provide educational opportunities for all children. Many children leave school for jobs because their family income is low and the extra money is needed for their support. Also many children leave school for work because they become dissatisfied and unhappy with what they get from school. They fall behind, lose interest, and as soon as the law permits, leave school for a job.

Child labor will not end until families have sufficient income for their needs—sufficient to provide themselves a standard of decent living. It is equally important to improve school opportunities, strengthen compulsory school-attendance laws, and improve instruction to meet the abilities and special needs of all pupils.

How did child-labor laws get their start?

Child-labor legislation in the United States is rooted in the American principle that a free people need education. In the early part of the nineteenth century, with the beginnings of the textile industry in New England, manpower was scarce and child labor was cheap. Children of 8 or 9 years or even younger were employed in the mills. They worked for 12 or 13 hours a day or from dawn to dark. Grace Abbott in *The Child* and the State gives an example of a factory in Connecticut that advertised for boys and girls from 10 to 14; another that wanted "lively boys from 8 to 18." The Baltimore Cotton Man-

ufactory, in the Federal Gazette of Baltimore for January 4, 1808, asked for "a number of boys and girls from 8 to 12 years of age," and urged citizens "having a knowledge of families who have children destitute of employ," to do "an act of Public benefit by directing them to this institution."

For these mill children there was much work and little education. Such schooling as they received was left to the generosity of the mill owners. It was usually obtained in Sunday schools or at night after the long workday.

This lack of education brought the first effort to control child labor by law. In 1813, Connecticut passed a law requiring mill owners to have the children in their factories taught reading, writing, and arithmetic. In 1838, Massachusetts required that children under 15 working in factories attend school for three months a year. Other States passed similar laws. This was followed by State laws regulating the hours of work of young children. Massachusetts in 1842 limited children under 12 years of age to 10 hours of work a day. In the same year, Connecticut passed a 10-hour-day law for children under 14. The next development was to set a minimum age for employment, Pennsylvania adopting the first such law in 1848. By 1860 a number of States prohibited the employment in factories of children under a certain age, usually under 10 or 12 years.

Following the Civil War, the number of employed children increased as business grew and new machines were developed. But America was becoming increasingly aware of the results and causes of child labor. In 1881 the American Federation of labor at its first convention urged complete abolition by the States of the employment of children under 14 in any capacity. The National Consumers League organized in 1899 and the National Child Labor Committee in 1904 aroused public interest in safeguarding working children. Improvements in child-labor laws were made gradually, as the public became more aware of child-labor evils.

From the early beginnings requiring first that the child have schooling for a certain number of months, and secondly limiting the hours that the child might work, our present State and Federal child-labor laws have developed. Many citizen groups, including labor unions and women's organizations, have through the years actively supported child-labor laws.

Is Child labor a serious problem now?

Child labor is still a serious problem, although much progress has been made in controlling it through child labor laws. It is most likely to be found where cheap labor is wanted, or where employers are careless.

In April, 1948, approximately 2 mil-

lion boys and girls 14 through 17 years of age were at work. Of these, roughly half were out of school and working full time. The rest were working in addition to attending school. Although this number is far below the number of such boys and girls working during the war—3½ million in April, 1945—it is double the number of boys and girls working in the prewar year of 1940. As the total population 14 through 17 years of age in 1948 had decreased more than a million from what it was in 1940, the increase in the percentage of boys and girls at work was even greater than the numbers indicate. Of the 2 million working in April, 1948, a little over six hundred thousand were 14 and 15-year-olds. Many children under 14 were also known to be working.

Some of this work was suitable employment, but many boys and girls were working at too young an age, for too long hours, at night, in hazardous jobs, or under other undesirable conditions. Much of it was at the sacrifice of education.

What legal child-labor standards are desirable?

Using the best child-labor laws as a yardstick, the following minimum standards have been accepted as necessary to protect boys and girls:

A minimum age of 16 years for employment, except work outside school hours in certain nonfactory employment at 14 and 15;

A maximum 8-hour day and a maximum 40-hour, 6-day week for young workers under 18; additional limits on daily and weekly hours of work when combined with school;

Night work prohibited at least between 8 p. m. and 7 a. m. for boys and girls under 16, and at least between 8 or 10 p. m. and 6 a. m. for those 16 and 17 (or during similar night hours);

Provision for adequate lunch period;

Employment certificates required for the employment of minors under 18;

Employment prohibited under 18 in certain hazardous or injurious occupations and in occupations found and declared hazardous or injurious by administrative action under procedures set up in the law.

What is the public's place in the picture?

Every citizen can give real assistance in the enforcement of child-labor laws through a better understanding of the purpose of these laws, an awareness of the conditions under which boys and girls work, an insight into the young person's needs, as well as by taking an active interest in the agency that is responsible for enforcement and giving it support.

No law, no matter how good it is, can protect boys and girls unless it is enforced. It is the job of the public agency

that is charged with enforcement of the law to see that the law is obeyed. But the agency needs citizen backing and the full support of both labor and management.

Know your State and Federal child-labor laws. Understand their purpose. Find out how they are enforced and who enforces them.

Live up to the laws yourself. Encourage others to live up to them. Report violations to the agency that enforces the law.

See that boys and girls have the opportunity in school to find out about the child-labor and other labor laws that protect them. See that schools and other community agencies help boys and girls to take full advantage of opportunities for schooling. See that boys and girls planning to go to work have wise advice on work opportunities.

Work for improvement in your child-labor law so that all young workers are safeguarded. Work for a strong employment-certificate system—it is the young worker's best safeguard and a protection to the employer. Work for strong, child-labor law enforcement.

Where may further information about child-labor laws be obtained?

For information regarding your State child-labor law: Write to the State department of labor, at the State capital, which usually is the agency that enforces State child-labor laws.

For information regarding Federal child-labor standards and brief summaries of State laws: Write to the United States Department of Labor, Washington 25, D. C.

YOUR JEWISH NEIGHBOR CELEBRATES

There is now available a special religious kit to those who are interested in knowing something about the holiday observances of the Jewish people. The material would make an excellent study period for a pastor and his young people. Also obtainable is a motion picture, *Your Jewish Neighbor Celebrates* (16mm sound).

This material can be ordered for loan without charge by writing to the office of the Social Service Commission, Box 38, St. Matthews Station, Louisville, Ky.

The kit contains the following Jewish religious and ceremonial articles:

- A prayer shawl or tallis
- A miniature scroll of the Pentateuch or Sefer Torah
- A small skull cap or yarmulka
- A mezzuzah
- Daily Prayers, edited by Dr. A. Th. Phillips
- High Holiday Prayer Book edited by Rabbi Morris Silverman
- The Union Prayer Book
- Your Jewish Neighbor Celebrates (pamphlet)

**MID-CENTURY WHITE HOUSE
CONFERENCE ON CHILDREN
AND YOUTH, WASHINGTON, D. C.
DECEMBER, 1959**

More than 5,000 delegates from every part of the nation gathered in Washington, D. C., at the invitation of the President of the United States to focus their attention upon the problems of the children and youth of this country.

There were many things upon which the delegates did not agree. Debate on many recommendations was lively and often heated, taking far more time than was allotted on the program. Action on the following Pledge to Children, however, was unanimous and it perhaps expresses better than any of the documents, discussions or resolutions what really was in the minds and hearts of the delegates:

TO YOU, our children, who hold within you our most cherished hopes, we the members of the Midcentury White House Conference on Children and Youth, relying on your full response, make this pledge:

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and at the same time help you to understand the rights of others, so that you may experience cooperative living.

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve

family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

Aware that these promises to you cannot be fully met in a world at war, we ask you to join us in a firm dedication to the building of a world society based on freedom, justice and mutual respect.

SO MAY YOU grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

DRUNKARDS OR DISCIPLES?

As an intermediate boy I remember a story about a Sunday School teacher who was having unusual trouble with a little fellow in her class. One Sunday after the class she called him aside and tried to talk with him.

Finally she asked, "Tommy, what do you expect to be when you grow up?"

"O, I don't know," he replied, "I guess a gangster or a missionary."

"Why Tommy what do you mean?" was her startled reply.

Then Tommy very calmly replied, "It just depends on who gets me first, I suppose."

Yes, it just depends on who gets them first dear friends. And did you know that the liquor gangs in America have their covetous eyes on the "baby market"? Recently a Mr. Andrews, writing to whiskey executives in their magazine SPIRITS, urged that they be optimistic over the record breaking gain in the population since 1940. He advised them that upon the basis of the expected bumper harvest of babies during the years immediately ahead, the business of the whiskey makers alone should readily achieve a sale volume of over 200,000,000 gallons annually. Last years' mark was 170,000,000.

The distillers have learned from Mr. Andrews: 40% of all U. S. families are new since 1940;

20,000,000 potential and prospective new customers have been added to the U. S. population roles since 1940.

There have been 17,500,000 marriages and 33,000,000 births in the decade just closed.

9,000,000 people, according to the record, have moved from rural areas to cities, which are for many reasons far more profitable sales markets for liquor than in country districts.

The whiskey crowd, with drooling mouths, are waiting for our babies to grow up so more liquor will be consumed and more drunkards will become

HUNGER AND POLITICS

The President has asked Congress to approve means whereby India can obtain urgently needed grain supplies from this country. The food is needed desperately to help avert death to millions in that disaster-ridden country. Yet in the face of possible death, there are actually men in the Congress of the United States who would oppose such a move on the part of this country on the grounds that India did not "play along" with the United States in the recent effort to brand Communist China and aggressor in Korea.

Examine these facts and then write to your Senators and Congressman urging them to support the President's proposal, not because it would be good politics, but because it would be an act of Christian concern. Hunger is not political!

1. India faces famine because earthquakes, floods, locusts, etc., have cut her grain production by more than six million tons. India has arranged to purchase four million tons from Canada, Australia, the U. S. and Argentina, but she needs two million more she cannot pay for. This is an emergency need which is separate from longer aid programs under Point 4 and the Colombo Plan.

2. On December 16, Madame Pandit, Indian ambassador to the U. S., formally asked the United States Government for two million tons of food grains. Earlier, on December 11, Prime Minister Nehru stated: "Obviously India would welcome American aid as long as it had no political strings attached."

3. The United States possesses present and anticipated grain reserves of wheat, corn, sorghum and rice. The two million tons could be spared now.

4. The cost of two million tons of grain would be at least \$200 million. CCC cannot sell at below market price unless its stocks are in danger of rotting.

5. There are various possible methods of financing:

(a) an outright grant of food-stuffs as in the case of the recent Yugoslavia aid bill; this would require an appropriation by Congress.

(b) a grant of funds using ECA; it is believed that this could be done by congressional joint resolution, without further congressional appropriation, by transferring previously appropriated funds which will not be spent due to the ending of the British aid program.

(c) some type of long term aid to India.

(d) some combination of the above.

Write your letter to Washington now, don't put it off.

"graduate alcoholics." What are we doing as Christians? Are we eagerly and compassionately looking forward to making of our babies disciples of the Christian way? (Ed.)

TURKS, WALLONIANS, AND OTHERS

I, once watched a man prepare to fell a dying tree. He seemed to spend hours looking at it, the distance between it and the house, the space between it and another smaller tree. He paced back and forth over three routes. He gestured, sighted, measured. He finally came to a decision. He hacked away at a spot on the tree trunk, after which he began to saw.

The tree fell where he wanted it to and where he figured it would. He told me that nothing happened which he had not calculated for. He had noted and predicted well. This kind of evaluating seems mature, sensible, discerning, productive. This is proper evaluation.

Human evaluation is not always so. Sometimes a man mistakes, distorts, confuses. Sometimes a man mis-evaluates by his haphazard, superficial, or eccentric mode of approach to a situation. And when there is something wrong with a man's evaluating, we must not expect the trees to fall without hurt to something or someone.

What is there in the human reckoning which produces mischief? Consider this arbitrary sampling of research studies made in recent years.

People in all parts of the United States feel that the least desirable ethnic and racial groups are the Japanese, the Negroes, and the Turks. When asked to characterize the Turk, they have no difficulty in speaking of him as bloodthirsty, cruel and dirty; yet the great majority who make this judgment not only have never seen a Turk but do not know anyone who has.

In a survey of 10,000 Lutheran congregations made by the National Lutheran Council, it was discovered "that congregations having no contact with Jews show, on the average, more undesirable attitudes than congregations which do have such contact."

After studying the development of attitudes toward Negroes among white

children in the North and South, an investigation came to this conclusion in 1938: "It seems that attitudes toward Negroes are now chiefly determined not by contacts with Negroes, but by contact with the prevalent attitude toward Negroes."

A study of a western Pennsylvania community revealed that about two-thirds of the white population found with anti-Negro attitudes believed that the Negroes who lived there had less education than they did. The fact: Negroes and whites in that community had precisely the same degree of education.

A social psychologist tested some 800 students in eight Eastern colleges in an effort to learn their attitudes toward each of 49 groups, including Latvian, Arab, Atheist, Roman Catholic, Swiss, etc. He included in the list the names of three groups "completely unknown in reality," Danireans, Pireneans, and Wallonians. On the average, the college students expressed as much unwillingness to associate with these as with any of the other 46 groups.

Here is something strange indeed. Some people dislike non-existing people!

Irving J. Lee

in *How Do You Talk About People?*

A CHRISTIAN STATEMENT ON RACE RELATIONS

This Joint Committee, composed of white and colored representatives of the Baptists, is a demonstration of the desire of our people to work together for a Christian solution of problems relating to the races. In the outworking of just legislation and in the relaxing of tensions between the races we feel a deep concern. At this time we do not undertake in this brief report to offer recommendation in reference to specific cases where decisions should be based on exhaustive study by competent Commissions. We do feel that higher than methods for the settlement of questions should be the maintenance of Christian principles and attitudes.

therefore would insist upon the following:

1. All Christians are brothers in Christ.

2. Every member of a racial or minority group is a person and should be treated as such.

3. No racial group because of biological inheritance is superior to any other group.

4. The members of all racial and minority groups should be recognized as citizens, constituting one state under one government, with equal rights.

5. All citizens have the right to equal privileges and treatment in our local, state, and Federal governments.

6. All racial minority groups have a right to be represented by members of their own group on bodies concerned with the general welfare of the community—police, education, courts, elections, etc.

7. Christians should protest injustices and discriminations against any group and strive to promote community goodwill between all groups.

8. The members of every group should eliminate from their speech terms which degrade or show contempt for other groups, especially in the presence of and in the teaching of children.

9. As Christians, we must believe and teach that prejudice or ill-will toward any group is un-Christian.

—Report of the Committee on Domestic Situations of the Joint Commission on Public Affairs, Washington, D. C.

TODAY

Rabbi Eliezer said: "Turn to God the day before you die."

His disciples asked him: "Does a man know on which day he will die?"

And he answered them, saying: "Just because of this, let him turn to God on this very day, for perhaps he must die on the morrow, and thus it will come about that his days will be days of turning to God."

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