

# LIGHT

*A Bulletin of the Social Service Commission of the Southern Baptist Convention*  
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Number 3

## FAITH IN ACTION

A practical demonstration of what Christian fellowship and concern can accomplish was made in Louisville, Kentucky several months ago. A group of students and faculty members from the Baptist and Presbyterian Seminaries, the W.M.U. Training School, the University of Louisville and Lincoln Institute took part in the project. They were assisted by local pastors and laymen.

Representing different racial and religious groups, these young Christians set themselves to the task of making an improvement in the living conditions of an underprivileged family of white people which they found with the help of a local pastor. Last year in a similar undertaking, a Negro family was helped.

The cooperation of the owner of the house was sought. He not only gave part of the materials and labor but he also agreed not to raise the rent after the improvements had been made.

For three days the young people worked. Part of the time was taken in worship and study experiences as they endeavored to affirm their fellowship of concern and Christian action.

To show for their labor they constructed a new room on the house, papered and painted it. Other parts of the house were also painted and new linoleum flooring was laid. They replaced a worn-out bed and mattress and collected clothing for members of the family. A basketball goal for children of the family as well as other children in the neighborhood was put up. A rainwater cistern was cleaned out and repaired.

After the work had been completed the group returned one evening later in the week for a dedication service in the home. Those who had done the actual work together with neighbors and the pastor of the local Baptist Church took part in the service, at the end of which, Bibles were presented to members of the family.

Summing up their reasons for this "Faith in Action" project, the group set forth the following points:

Christianity is concerned with the total life of people; housing is a basic human need;

It is the responsibility of our Christian churches to administer to the need of any man;

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## HOW MUCH DID YOUR STATE SPEND?

The U. S. Department of Commerce gives the total expenditure for alcoholic beverages during the calendar year 1950 as \$8,760,000,000, or \$58.13 for every man, woman and child in the United States. The amount paid for spirits was \$3,870,000,000; for wine, \$510,000,000; for beer, \$4,380,000,000. At this rate the average price of a gallon of spirits was \$20.35; of wine, \$3.84; of beer, \$1.71.

At the above rate, the per capita expenditure for alcoholic beverages in the states of the Southern Baptist Convention in 1950, was approximately as follows:

	Spirits	Wine	Beer	Total
D. C.	\$109.28	9.43	38.82	157.53
Ill.	34.91	3.97	36.77	75.65
Md.	31.75	3.75	40.01	75.51
Cal.	40.82	7.46	26.16	74.44
Fla.	36.83	2.51	23.09	62.43
La.	34.19	5.16	22.23	61.58
Mo.	26.46	3.09	30.44	59.99
Ore.	25.64	1.60	32.15	59.39
Wash.	24.62	3.31	28.73	56.66
Ariz.	21.16	4.30	25.82	51.28
Va.	31.34	2.51	17.27	51.12
Tex.	17.91	1.86	26.16	45.93
N. Mex.	19.54	5.24	16.81	43.59
Ky.	18.11	1.38	21.03	40.52
Kan.	20.96	1.53	15.90	38.39
Tenn.	14.65	.62	14.88	30.15
S. Car.	18.32	.51	8.04	26.87
N. Car.	14.93	.80	7.52	22.95
Ark.	12.41	1.38	8.38	22.17
Ala.	13.43	1.13	7.35	21.91
Ga.	11.80	.98	8.20	20.98
Okla.	.....	.....	14.71	14.71
Miss.	.....	.....	8.55	8.55

## VATICAN AMBASSADOR

The issue of a Vatican ambassador is not a dead one by any means. The President has recently indicated that he still is looking for someone to fill the post. If necessary, he has indicated that he will appoint a personal representative again.

Why would our Chief Executive persist in the face of the overwhelming opposition that has been aroused over the matter? Many reasons have been set forth in an attempt to answer this question.

One of the clearest replies has come from the pen of the able Christian layman and journalist, Charles A. Wells. In his newsletter, *Between The Lines*,

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## A PRAYER AT A PIG PEN

By Garland A. Hendricks, Professor of Church-Community Development  
Gardner-Webb College

When I cared for pigs on a farm in Nash county as a boy, it never occurred to me that a pig pen is an appropriate place for prayer. But recently I learned that it can be. It happened in this way.

I was visiting with a pastor in a rural community and we went to the home of a man who is raising three pigs to give to the building program of his church. This is a special project of his country church.

We discussed the value of raising pigs and selling them as a means of helping to finance the work of a country church. The farmer was enthusiastic about his pigs. He said, "I could not give a hundred dollars because my income is very small. But in this way I can give more than a hundred dollars without it becoming a burden to me. I have corn, and grazing for them in the pasture. One of my neighbors wanted to help and gave several bushels of corn. Now I am having a real part in the building of a beautiful new church in my community."

I had noticed in this man's church that there are a great many fine boys and girls. Some of them are going away to college for an education. Some settle on the farm, others go to town. Thirty of them sang in a junior choir and did wonderfully well. I could tell that they had had good leadership from the pastor and their song leader. They are being prepared to take places of leadership in some church later in life.

I learned that some of these boys and girls are raising pigs and giving the money to help build the church. Even a junior boy doing this can contribute as much as fifty dollars at one time. That makes him feel that he is a part of his church. It gives him pride and joy in doing something worthwhile.

As I talked to this farmer about what this project is doing for children and adults in the church I began to see that the lowly pig can have an exalted place in the Lord's work. He can give a sense of worth and dignity to children and adults who do not have other ways of making money. He can participate in the building of a beautiful church structure which will stand at the heart of his community for generations.

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**FAITH IN ACTION—Continued**

Happy home life is a basic Christian ideal;

The personalities of all men are sacred in the light of God's love;

It deepens one's sense of fellowship when Christians of different beliefs and races work together.

It is hoped by these students that others will be interested in such undertakings. If so further information can be obtained by writing to:

Rev. Pete Nunn, Southern Baptist Seminary, Louisville 6, Ky., or  
Rev. Snowdyn McKinnon, Presbyterian Seminary, Louisville 2, Ky.

**POPULAR MISCONCEPTIONS ABOUT ALCOHOL**

Compiled by H. H. Hill in "The Scientific Temperance Journal," Summer, 1951

1. Misconception: Alcohol is a stimulant in the human body.

Fact: "Alcohol in whatever concentration, on whatever tissue, under whatever circumstance, is always and inevitably a depressant." Dr. Haven Emerson, Columbia University.

2. Misconception: Most alcoholics come from the lowest social strata.

Fact: "No more than ten per cent are the 'skid row' type and some of these were once successful men in various walks of life."

3. Misconception: Only people who are mentally unbalanced or socially maladjusted become alcoholic.

Fact: "Sixty per cent of the inebriate population come to their alcoholism from entirely normal origin and only in the course of drink."—Dr. E. M. Jellinek, Yale University Summer School of Alcohol Studies.

4. Misconception: The craving for alcohol is inherited.

Fact: "Is the craving for alcohol inherited? If we wish to take advantage of technicalities, our answer would be 'no, it is not inherited.' We could make this answer because abnormal drinking and the craving for alcohol are acquired traits, and acquired traits are not inherited. If, however, we phrased our question another way it would perhaps express more clearly what the reader has in mind on the subject and the answer would be different. To the question, are the children of alcoholics more apt to become alcoholics themselves than are the children of temperate parents, the answer is definitely 'yes.'"—"Alcohol, Heredity and Germ Damage," Laboratory of Applied Physiology, Yale University.

5. Misconception: Strong exertion of the will-power will assure the drinker control of his drinking habits, thereby making him immune to alcohol addiction.

Fact: "No human being may be considered as immune to addiction."—Dr.

Robert Fleming, Harvard Medical School.

6. Misconception: Alcohol will provide body warmth for the individual exposed to cold.

Fact: "The warmth is of sensation only; there is no increase in the rate at which heat is produced in the body but, because of the greater flow of blood to the skin there is an increased loss of heat. There is thus no truth in the common belief that a drink will 'warm up' a man who has been chilled by exposure."—Dr. H. W. Haggard and Dr. E. M. Jellinek, Yale University.

7. Misconception: Alcoholic drinks provide an excellent means of cooling off on a hot day.

Fact: "Insolation (sunstroke) is definitely predisposed to by taking alcohol before undertaking any exertion in the heat of the day."—Dr. Haven Emerson, Columbia University.

8. Misconception: Alcohol is an effective medicinal agent in treating colds and snake bites.

Fact: "Contrary to widely held popular belief, alcohol has no curative action for snake bites, head colds, or shock."—Dr. H. W. Haggard and Dr. E. M. Jellinek, Laboratory of Applied Physiology, Yale University.

9. Misconception: The principal effect of alcohol is upon the stomach, heart and liver.

Fact: "It is the influence of alcohol on the brain and spinal cord that is the most damaging."—Dr. Haven Emerson, Columbia University.

10. Misconception: Alcoholic beverages are vital in the treatment of many diseases.

Fact: "At one time alcohol had a considerable place in medicine as a valued therapeutic agent. Today it has little place."—Dr. H. W. Haggard and Dr. E. M. Jellinek, Yale University.

Fact: "The consumption of alcohol for medicinal purposes has been going down steadily and is still going down. The better the hospital the less alcohol is used."—Dr. Haven Emerson, Columbia University.

11. Misconception: The drunk driver

is more dangerous than the driver who has had only a drink or two.

Fact: "The really dangerous driver is the man who has had one or two drinks only, who still thinks he is in possession of his faculties, but whose driving judgment has been impaired. On the highways, the moderate drinker is more dangerous than the immoderate."—Robbins B. Stoeckel, Commissioner of Motor Vehicles, Connecticut.

12. Misconception: Alcoholism is relatively unimportant in the United States compared with other health problems.

Fact:  
Victims of Cancer..... 600,000  
Victims of Tuberculosis ..... 700,000  
Victims of Alcoholism ..... 4,000,000

13. Misconception: Repeal of the 18th Amendment brought an end to bootlegging in the United States.

Fact: In 1949, Alcohol Tax Unit agents seized 154 stills per week, or a total of 8,008, and arrested 8,915 persons for bootlegging, and this with 482,033 retail outlets for alcoholic beverages.

Fact: "With repeal it was hoped that the bootlegger would go, but Uncle Sam's battle to put him out of business continues on a large scale with increased federal forces thrown into the fray."—United States NEWS, July 13, 1938.

14. Misconception: Moderation is the solution to the alcohol problem.

Fact: Dr. Ivy points out the following assumptions of the proponents of moderation:

a. That moderate use of alcohol will not result in alcoholism or create other problems.

b. That the liquor industry by means of liquor advertising will not convert the moderate drinker to an excessive drinker.

c. That it is good economics to spend money for liquor instead of other goods and services.

d. That moderation will prevent driving by intoxicated persons.

e. That moderation has not been taught in the past.

f. That in the past drinkers who became alcoholic did not start to drink in moderation.

**LIGHT**

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g. That consumption of alcohol meets a real need of man and that the druging of the brain is desirable.

h. That the pleasure which drinking promotes is worth the risk.

Fact: "Distillers insist they want people to drink in moderation, but they can't, or at least do not, tell them how to do it. It is the moderate amount of alcohol that breeds sexual promiscuity, reckless driving, and complacency. It is the moderate amount that breeds loose talk which divulges secrets, leads to insults, and fogs thinking. Drinking in moderation is not scientific and is not factual."—Dr. Andrew C. Ivy, Vice President, University of Illinois.

### A POLICE-COURT GETS RELIGION . . .

By W. M. Hearn

A prostitute! This withered old woman?

"Yes," said Judge Cates. "Her face may be a little bruised, but I recognize her. She's a familiar figure in this court."

Those who had been arrested for drunkenness were standing dispiritedly in a single file that stretched all the way from the "holdover" to a point near the rostrum—Negroes and whites, men and women, oldsters and old-looking youngsters. It was a slack morning. Only 23 were on hand, yet as many as 80 have been arraigned on a Monday morning.

The minister sitting by Judge Cates bowed his head. That was a sight that would have been incongruous a year ago. Now it's an everyday occurrence.

Each morning a different minister is sent by the police court committee of the Louisville Council of Churches to observe the actions of the court. The program was started on Jan. 2, 1951, at the suggestion of Judge David G. Cates, an athletic-looking redhead, who was selected last year as one of the three most outstanding young men in Kentucky.

As president of the Council, Rev. Walter I. Munday, pastor of Highland Methodist Church, Louisville, was the first minister to make the official visit to the court. And his comments on what he saw there were publicized prominently by the press.

"Really, the first visit and the resulting publicity touched off a drive that we think will give us suitable and adequate quarters," said Judge Cates, who likens the present courtroom to a railroad station and the holdover, where prisoners are kept temporarily, to a medieval dungeon.

The main purpose of the program, thought to be unique, is to give the ministers firsthand knowledge of how their police court is functioning and a chance to see suffering humanity at its lowest ebb.

However, as was the case with Dr. Munday's visit, other things have resulted. First of all, with a minister present each morning the court has become more dignified and orderly, even though the physical surroundings are not conducive to such an atmosphere.

A state-wide plan to study alcoholism, originated by the police court, has been given impetus by the ministers, who held a special meeting to endorse the plan. When the state legislature meets, it will be asked to appropriate \$5,000 for the project.

One particularly hardened and skeptical detective asked an observer who was studying the record of one of the worst cases recently, "You're not going to try to help her, are you?" Before he could receive an answer, he declared, "The only thing that will help her will be to put her six feet under the ground."

No hope for her? Well, Judge Cates thought there was.

"But," he said, "it will take more than a preacher uttering a few platitudes to her. She and other men and women like her need to gain, not only moral strength, but physical strength. They need different eating habits, new social patterns. They need a friendly, guiding hand, not a pep-talk."

A Negro who had attempted to jump in the Ohio river and drown himself was referred for counsel to Rev. Dorsey D. Ellis, pastor of First Presbyterian Church, Louisville. After considerable investigation, it was found that the main reason for the man's despondency was a lack of money to pay his bills.

Doctor Ellis reached the man's creditors and asked them to give him more time. He called a church in the neighborhood and asked the congregation to take the debtor under their wing for a while.

The men's Bible classes of five large churches have sponsored a series of panel discussions on crime prevention. Among those on the panel were three judges, the chief of police, and the director of safety. What they had to say about the inadequacy of Louisville's law enforcement shocked the public into action.

"A profitable by-product of this service," reports Rev. Sim Southard, chairman of the police court committee of the council, "is that the boys have a chance for frequent contact and some companionship with fine Christian men."

Possibly the most far-reaching result of the council's program, taking a long-range view, is one that is being felt by thousands of people. The ministers are going back to their churches and telling their congregations what they have seen.

Rev. James W. Averitt, a Louisville pastor, went at it this way:

"Did you know that religion can make you pretty?" he asked.

The congregation giggled.

"Now, you may look at me and disagree," Mr. Averitt laughed, "but as I look out at you this morning I see a sea of happy faces, clear eyes, bright smiles. You look so different," he said, "from the people I saw in police court last week. There I saw bloodshot eyes, florid faces, matted hair, decayed teeth."

No, it's not a pretty picture that the ministers see in police court. But, perhaps as the months go by, they, with the help of the council, the court officials, and their churches, can make the picture a little brighter. It would appear that considerable progress is being made in this direction by the program of the Louisville Council of Churches—Christian Advocate.

### VATICAN—Continued

he pointed out a two-fold problem which the President is having to face, a problem that forces him to do what Mr. Wells says "must be abhorrent to him."

Wells pointed out that, "The anti-Truman political bloc chiefly powered by Catholic voices, the McCarthys, McCarrans, etc., have been successfully creating the impression in the minds of millions of uninformed Catholic voters that they couldn't be good Catholics unless they voted against Truman." By one stroke the President cut the jugular vein of this sly campaign and got a new fresh grip on millions of Catholic votes.

The second reason for the President's action is the growing crisis in Italy. As Mr. Wells has reported in recent issues of his newsletter, "The American news sources, timid before Vatican and hierarchy pressures, have suppressed much of the news of the increasing desperate economic situation existing in Italy—conditions that mean Italy could readily go Communist in some violent storm of hunger and desperation." He continued, "One of the leading liberal American Catholic voices, Msgr. Edw. E. Swannstrom, an executive director of the National Catholic Welfare council, on returning from Italy, ignored the hierarchy ban of silence concerning the misery of Catholic-dominated Italy and openly warned that unless some miracle is wrought in Italy soon, communism is inevitable. He reported that American aid dollars had not been permitted to reach the millions of Italy's poor—has been funneled into the coffers of Italy's rich nobility. If Italy goes Red, all of the Mediterranean will go Red. The President's ambassadorial appointment is another move in the cold war to save the collapsing Western civilization—collapsing because it has not been willing to accept normal

**PRAYER—Continued**

changes . . . progress inspired by Christian truth.

erations to come. He can inspire enthusiasm and ideals for life which will make men and women of strong Christian character to be the citizens of our country today and tomorrow.

After discussing such matters as these, the pastor said, "It is our custom to dedicate these pigs to the Lord's work. We have not yet had an opportunity to have a prayer here. I suggest that we bow and I ask Mr. Hendricks to lead our prayer of dedication."

We took off our hats, and bowed our heads standing by the pig pen and I had a new experience in my prayer life. It helped me to see new possibilities for the building of a Christian rural America and for inspiring a high type of citizenship in the manhood and womanhood of tomorrow. Why not more prayers at pig pens, cow pastures, cotton fields, and other places where it is possible to do something for God?

**STUDY MATERIAL ON COMMUNISM**

The problem which communism poses to the free world is the basis of two pamphlets recently published by the Anti-Defamation League of B'nai B'rith as part of its Freedom Pamphlet series.

The first of the two pamphlets is designed as a teaching aid. The opening words of *How You Can Teach About Communism*, by Ryland Crary and Gerald Steibel, explain its purpose: "You can't teach about communism unless you can cope with totalitarian propaganda—not with parroted clichés and easy phrases but with realistic answers framed in a democratic context."

Dr. Crary, associate professor of history at Teachers College, Columbia University, and his co-author, Dr. Steibel, a social studies instructor in the New York City high schools, offer school teachers some constructive techniques for analyzing communist propaganda, and methods for defining and exploiting the superiority of democracy over communism. At the same time, the authors stress the need to avoid unfair and unfounded charges and the need to perpetuate the American tradi-

tions of freedom of expression and dissent.

Also, they write, there is need for an intelligent definition of communism. To that end they provide a succinct historical background reaching to the twin roots of communism—Russian history and Marxism—what they mean, how they developed. *How You Can Teach About Communism* then goes on to an analysis of the main lines of communist propaganda: party dogma on peace, social justice, social criticism, class struggle and human rights.

The second pamphlet, *Primer on Communism*, in question and answer form, relates the history, aims and tactics of the Communist Party in the United States and elsewhere in the world. Divided into two sections—"Communism in the Free World" and "Communism in the Soviet World"—the pamphlet is a factual and comprehensive document for the reader who wants a simple informational guide to the most talked about subject in the world today.

In *Primer on Communism*, which was written and edited by staff members of the Anti-Defamation League, an attempt is made to let the facts speak for themselves. The simple presentation of facts—many from communist sources themselves—is sufficient to expose the menace of communism. Thus, throughout the pamphlet, the reader easily grasps the contradictions which exist between what the communist says and what he does. (25¢ each).

**GENERAL MACARTHUR ON UMT**

Speaking before a Congressional committee last May, General Douglas MacArthur said, "I should advise most seriously, if I were considering (Universal Military Training) that I would wait and get through the emergency that faces us now, and then on what has resulted, and what exists then, I would sum up the facts and make my decision."

"Without fear of contradiction, I say that corruption of law-enforcement officers is rampant in many American communities today on a scale that makes the corruption of prohibition days look like kindergarten play."

—Senator Estes Kefauver

**SCHOLARSHIPS AVAILABLE FOR SUMMER SCHOOL OF ALCOHOL STUDIES**

The tenth annual session of the Yale University Summer School of Alcohol Studies will be held July 6-July 31, 1952, at New Haven, Conn.

A limited number of tuition scholarships are available to those who would need them in order to attend. Those who can qualify for admission include teachers and school administrators, physicians, psychologists, clergymen and denominational workers, nurses, those in personnel work and in the fields of social and welfare work, public health, probation and parole, alcoholism education and therapy, law enforcement and other men and women engaged professionally in activities in which a knowledge of the problems of alcohol would be of advantage. All other applicants will be required to have a college education or equivalent experience.

All candidates for admission write to the Commission office for application blanks.

**WHAT'S IN A NAME?**

" . . . To promote social progress and better standards of life in large freedom, and for these ends to practice tolerance and live together in peace with one another as good neighbors, and . . . " —From the preamble of the United Nations Charter.

**Thomas Jefferski**

I have a little friend whose name ends with a "ski"  
And yet my little friend looks just like you and me;  
Last night I asked my father why a name like that should be,  
And this is what my father said as I sat upon his knee—  
A "ski," a "witz" or "off" or "cu" when added to a name,  
Just teaches us the family or town from which it came,  
A name like Thomas Jefferson in some lands o'er the sea,  
Would not be Thomas Jefferson but Thomas Jefferski;  
Or "Jefferswitz" or "Jefferoff" or maybe "Jeffereu"—  
So do not let a "ski" or "off" or "witz" seem strange to you,  
I feel the same towards ev'ry name no matter how it ends,  
For people with the strangest names can be the best of friends!

—Irving Caesar

**LIGHT**

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