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SHALL THE FOUR FREEDOMS FUNCTION AMONG
SEVENTH-^dDAY ADVENTISTS?

Those who slight a brother because of his color
are slighting Jesus. *Southern Work*, p. 9.

- I. Result of neglect of the colored people—the curse of sin on the church. *Southern Work*, p. 12.
- II. Estimate of the colored people as being
 - A. Brethren. *Southern Work*, p. 4.
 - B. ^{Men} Capable of attaining eternal life as the white man. *Ibid*, p. 27.
 - C. Travellers to the same heaven to sit down at the same table as the whites. *Ibid*, p. 10.
 - D. Worsippers of the same God as the whites. *Ibid*, p. 6.
- III. Capabilities of the colored people: talent, ^T9:202; ability, ^T9:202; quick perception and bright minds, ^T7:229; reasoning power. *Southern Work*, p. 27.
- IV. Duty of the white Adventists
 - A. To repair as far as in their power past injury done to the colored people, 7:230.
 - B. To show “exact and impartial” justice to the Negro race.
 - C. To increase the force of colored workers, ^T9:207.
 - D. To throw their influence against the customs and practices of the world. *Southern Work*.
- V. Solution: the love of Jesus a “dissipater” of hereditary and cultivated prejudices, *Ibid*, p. 10.

THE OBSERVATIONS OF THE COMMITTEE FOR THE ADVANCEMENT OF WORLD-WIDE WORK AMONG COLORED SEVENTH-^dDAY ADVENTISTS.

THESIS: The present policy of the white Adventists in responsible positions will not stand the acid test of the Judgment.

- I. The policy in the educational and medical work is discriminatory and un-Christ-like.

- A. Colored people are not admitted generally to our institutions as patients, students, and nurses.
1. The Washington Sanitarium refuses to admit colored people: The Byard case,* Gaither case, Walker case, the Clark case.
 2. Colored girls are denied admittance to the Washington Sanitarium School of Nursing and some other schools open to the whites. As a result, they are forced to travel long distances to such schools as will accept them or undergo inconveniences at the risk of their souls at non-Adventist schools.
- B. No academies like the Shenandoah Academy are available in the East for our colored youth.
- C. Academies that might accept colored students are not easily accessible.
- D. There is no standard satisfactory creditable academy for our colored youth.
- E. A notorious example of injustice was the policy of Emmanuel Missionary College.
1. Colored students were assigned to the rear seat during worship at chapel.
 2. Colored students were subjected to an unwarranted and humiliating form of segregation in having to wait for their meals until there might be a "quota" of colored students to fill a table.
- F. The "quota" policy of our institutions of higher learning with its limitations of equal opportunities for our colored youth to obtain a Christian education is indefensible.
- G. There is inadequate supervision of our educational work by those who should be interested.
- H. In contrast to the policy of the Adventists, many non-Adventist institutions admit colored applicants.
1. A S. D. A. colored girl is pursuing nursing at Bellevue in New York City with no discrimination.

* Mrs. Byard of New York, after being brought to the Sanitarium from the train as a sick patient, was refused admittance and sent to one of the city hospitals, where she later died.

2. Catholic University accepts colored students.
- I. There are no Negroes so far as we know on staffs of Adventist institution. In contrast:
 1. City College in New York City employs a full time Negro psychologist, who is a director of the Evening School.
 2. Hunter College of New York City employs a full time Negro professor.
 3. The University of Chicago employs at least five full time Negro professors as well as visiting professors.
 4. Harvard, Boston, Northwestern, New York, De Pauw, and Toledo employ Negro instructors.
 - J. There is a policy of evasion and future appeasement relative to our work.
 1. It is said, for example, that it is against public policy to have Negro and white patients in the Washington Sanitarium.
 2. It is said that colored patients would be objectionable to white patients, especially those from the Southern states.
 3. Non-Adventist institutions in Maryland use no such subterfuges,
 - a. Johns Hopkins Hospital in Maryland accepts Negro patients.
 - b. Sandy Springs Hospital in Maryland accepts Negro patients.
- II. The policy in the administrative sphere is discriminatory and un-Christ-like.
 - A. Negroes do not have adequate representation on committees at all levels—local, union, and general conferences.
 1. The Potomac Conference Legal Association (as well as the Union and General Associations) has no representation for the 16,000 colored constituents of Seventh-Day Adventism.
 2. Deeds of churches and other properties are held by the Conference Legal Associations—deeds to institutions occupied by colored Adventists; yet no colored Adventist is a member of these associations.

3. Appropriations made by many committees are proportionally inadequate to the needs of the colored work.
 4. There is not even one General Conference office filled by a colored person.
 5. Even the General Conference stationery (there may be another type) "unwittingly" shows discrimination in that the caption about the Colored Department and its Secretary is shunted down to the bottom of the letterhead and to the left. "Left" and "bottom" often have sinister connotations.
 6. The fact that there is a colored constituency should entitle it to at least one general conference administrative officer and colored supervisory officers with proper office personnel, equipment, and power.
 7. The financial contributions of the colored constituency warrants the carrying out of the statement under "6" above.
 8. The present disinterestedness on the part of the General Conference Committee as a unit calls for the presence of a General Conference officer who can sympathize with the plight of 16,000 colored Adventists.
- B. Funds are allocated so that monies from the colored constituency finance institutions where we derive no *direct* financial and economic benefits; in other words, our money is not used enough for our advancement.
1. There is an over-emphasis and dramatization of "deficits" in the colored work.
 2. The reports of these continual deficits in the colored work are too ~~vague~~^g and lacking in detailed information for unqualified acceptance on the part of the colored laity.
- C. We have no representative connected with the disbursement of funds from the colored ~~consistency~~^{constituency}.
- D. The office of the Secretary of the Colored Department does not carry with it enough administrative authority, jurisdiction, and equipment. In the eyes of the laity, it seems to be in matters pertaining to the ~~impartial~~ progress of the colored group powerless to function adequately.

E. There is no definite, detailed report of Negro funds and their disbursement.

1. The colored people know nothing of the business, organization, loss, profits, and expenses connected with the *Message Magazine*.
2. There are no colored editor, circulation manager, and business manager of the only Adventist periodical devoted exclusively to the interest of the 13,000,000 colored people in the United States.

F. The personnel in the administration of the colored work is not proportionate to the needs, demands, and interest of such work. For example, the colored work at large consists of evangelizing, teaching, and selling books.

III. The policy in the field of employment is unfair, partial, and un-Christ-like.

A. Negroes are not employed as: stenographers, in all divisions of work: local, union, and general; printers, linotype setters; shipping clerks; camp directors, secretaries over such departments as Missionary Volunteer Department, Army, etc., editors and members of editorial staffs.

B. Negroes are not encouraged to find employment in the "work".

IV. The policy in spiritual matters is too one-sided and narrow.

A. Conference officials (general, union, and local) neglect to lay plans for the improvement of the colored Adventists as a group.

B. Conference officials do not initiate, encourage, and foster dignified programs for the up-lift of the colored constituency.

C. Conference officials visiting colored churches on the Sabbath preach sermons fostering conference objectives, e.g., Harvest Ingathering, Sabbath School, Big Week, etc.

D. Conference officials foster only institutes which have to do with bringing in money to the general treasury.

1. Colporteurs enrich the treasury. (We admit they help to save souls).

2. Lay workers' institutes emphasize the bringing in of souls, but these souls will bring in more tithes, more Harvest Ingathering funds, etc.
- E. No dignified programs are offered, suggested, encouraged, emphasized for the improvement of our only sanitarium and college, or for the building of new academies, sanitariums, or college.
 - F. There are according to our knowledge no recreational camps for our many boys and girls.
 - G. Whites and colored do not worship together, although:
 1. The Bahais worship together.
 2. The Friends have a common meeting place.
 - H. Since white and colored eat without friction daily in the cafeterias of the Library of Congress, Union Station, ^{Nat. Oper.} Art Gallery, Interior Department, and other government buildings, it is illeberal to segregate the Secretary of the Colored Department ^e for his meals.
- V. These unfair practices embarrass the colored laity, form a definite obstacle to the spread of the message among colored people in the highways and byways, and also if we may paraphrase 2 Samuel 12:14 give occasion to the enemies of the Lord to blaspheme.

Recommendations:

Educational and Medical

1. That Seventh ^dDay Adventist sanitariums, hospitals, and educational institutions discontinue the un-Christian policy of discrimination towards colored people.
2. That the "quota" policy of our institutions of higher learning be discontinued.
3. That a standard satisfactory academy be opened for our colored youth.
4. That qualified colored people be given opportunity to serve on faculties of our institutions of learning.

Administrative and Supervisory

1. That colored people be given adequate representation on committees at all levels—local, union, and general.
2. That adequate appropriations be made to meet the demands and needs of the colored people.
3. That at least one General Conference Office be filled by a colored person.
4. That funds from the colored constituency be allocated so that the colored people may derive direct financial and economic benefit.
5. That colored people be appointed to supervise various phases of the work.
6. That conference officials encourage our ministers and workers to be frank in declaring the needs of their own people. Otherwise, those who should be like Elijah, Esther, and Moses will become craven cowards.
7. That the office of the Secretary of the Colored Department be given administrative authority, jurisdiction, and equipment.
8. That the colored people be given detailed reports of the colored funds and their disbursement.
9. That there be appointed a colored editor of the *Message Magazine*, with associate editors of either group, and a business manager so the colored people can be informed of the profits or losses of this magazine.

Occupational

1. That the number of colored people employed by the conferences be determined by some fixed ratio in all types of positions.
2. That colored secretaries be appointed to foster the educational, social, and welfare work in all departments.
3. That colored people be appointed as editors and ^{on} editorial staffs of Adventist periodicals.

Spiritual

1. That there be no intimidations of our colored clergymen and workers supported by the conferences when they attempt to better the conditions of their brethren.

2. That the conference officials encourage our ministers and workers to be frank in declaring the needs of their own people. Otherwise, those who should be like Elijah, Esther, and Moses will be mere sycophants and craven cowards.
3. That conference officials be elected who through their knowledge of and interest in colored people can foster programs in their behalf.
4. That campaigns for colored work be given the prominence and dignity that are given to all other phases of the work.
5. That new and adequate academies and educational institutions of higher learning be erected for the Christian education of colored youth.

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