



A BIBLE
TREATISE
on
SEGREGATION

AN ANALYSIS OF BIBLICAL REFERENCES
TO DETERMINE THE TRUE RELATIONSHIP OF THE RACES

by Festus F. Windham

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Dedicated to the Negro and white races

To the end that we may continue to enjoy the harmonious relationship between the races that has existed with few exceptions, especially here in Alabama and in the other Southern states, for over one hundred years.

May the study of this book with its many Bible references, particularly by the white and Negro youth of our country, enable them to continue that harmonious relationship which their forebears enjoyed these many years.

And may all of them learn that the pattern and plan laid down by God in Creation with reference to their true relationship must continue to be observed by the races as it has been since the colored race first set foot on the soil of America from its native land in that part of Africa south of the Sahara Desert.

And may the Negroes continue to make progress under their own vine and fig tree; and may there be no moaning at the bar when they put out by sea to a land that flows with more than milk and honey; and may they as a race, along with the other races of the world, on the completion of their journey in this sinful and wicked world receive the plaudits of their Heavenly Father upon their entry into that home especially prepared for all of God's children in that celestial City of God where no marks of sin may enter.

And may God's richest blessings rest on all of the races and help them to accept their positions and stations in life, as they are ordained by God, with patience and long suffering.

To that end this work is affectionately dedicated to all people everywhere.

Preface

HAVING reached the age in life where wisdom rather than mere facts should rule thought in the dispensation of knowledge, I am reminded of the promise of Solomon in Proverbs: "Blessed is he that obtaineth wisdom" — wisdom comes to us through inspiration whose power is based not only on knowledge and experience but on a life that has drawn heavily on the faith received from God through the grace He has bestowed on us as a free gift, without which we cannot expect to deal with the complexities of life in a way that will be pleasing to our Lord and helpful to our fellow man. This idea gave me courage to undertake this book after I searched my heart to ascertain that I was possessed of a spirit of love and charity toward both races that would tide me over the pitfalls I might expect to encounter in this work. And so, whatever mistakes I make here are errors of the head and not of the heart.

It is my prayerful hope and desire that a careful reading and study of this work and its Scriptural citations will at least be an incentive for readers to further pursue the study of the Bible, not only in connection with the particular subjects I discuss but as a search for God's meaning in all things. If I accomplish this one end alone I shall be rewarded for my efforts. "Search the Scriptures for they are that which testify of Me and in them ye think ye have eternal life."

In this book it will be readily noticeable, at it is said of some of our able and consecrated ministers, that I have chosen a text and preached from it, and I fear that in many instances I have strayed a long way from the text. But I feel that my miscellaneous discussion of the Bible with reference to the Plan of Salvation is plain and simple and should be helpful not only to the saved of the several denominations but to those

who have been saved and have not yet joined any church; and further that it may be the means for some to turn from their sinful ways and give their hearts and lives to the Lord and Saviour Jesus Christ.

I heard a young Methodist minister and Army chaplain say in a sermon not many months ago that he had been happiest the last two years of his ministry when he learned that God wanted men and women, boys and girls, and not their money; that is the burden of too many who seem to regard material things as the paramount theme of the Bible.

I trust this work and its many Bible citations and references will be carefully studied not only by members of the white race but the colored race as well and by the other races of mankind into whose hands this book might perchance fall.

F.F.W.

TUSCALOOSA, ALABAMA
NOVEMBER 27, 1956

A Bible Treatise on Segregation

IF you are a Bible student you studied the origin of nations immediately following the Flood (Gen. 1:18,19; 10:1,32; Acts 27-26). You found: "And the whole earth was of one language and one speech" (Gen. 11:1), but the unity of the race was destroyed because they undertook to build a city and a tower that would reach to heaven. When they undertook this, the Lord confounded their language so that they couldn't understand each other and were unable to proceed with the building; and for this sin He scattered them abroad on the face of all the earth (Gen. 11:1-2.4,9). He separated the descendants of Ham, Shem and Japheth, giving them different countries in which to live, and here began the segregation of the descendants of Ham, Shem and Japheth into separate countries or nations.

And if you pursued this study further, you found that a curse was placed on Ham's fourth son Canaan for the way Ham treated his father Noah when Noah was inebriated (Gen. 9: 21-22). The 25th verse of Genesis 9 reads: "And He said, cursed be Canaan; a servant of servants shall he be unto his brethren." And in verses 26-27 He makes the descendants of Canaan the servants of both Shem and Japheth. These descendants of Ham, through his accursed son Canaan, finally populated the country from which the Negro emigrated as slaves of the Caucasian and other races. (Phut was also one of Ham's sons, but he headed another group of Africans.)

History teaches that the Negro race in America came from Africa, brought here by slave traders generations ago. The Negro has remained essentially a servant of the white race, those descended from Shem and Japheth. The curse on Ham's descendants is still on the Negro and always will be as long as

Ham has descendants. In his habits of life his chief occupation is one of servitude to other races. For centuries he has done the heavy manual labor; he is still doing this labor for most of this country. In the early history of the United States we find him splitting rails, building the railroads, digging the ditches and performing the laborious acts of farming.

Where the Negro has to some extent amalgamated with the white race he reveals a greater intellectual development. Yet there is now and always will be upon him (unless his creation could be undone) a stamp that has for centuries vividly pointed him out as a member of an inferior race that is rightly classified by his creation as a servant of the other races, "the hewer of stone and drawer of water."

Historians, especially Bible historians, observe that a somewhat similar situation developed when Babylon captured Israel and took its inhabitants to Babylon where they became amalgamated with the Babylonians to the extent that the Ten Tribes of Israel were practically lost as far as their racial integrity was concerned. Cyrus, king of Babylon (about 567 B.C. he made himself king of Persia and became the head of what he called the "Cyrus Empire"), was finally importuned by God himself through His prophets to separate these people insofar as it could be done and return the Israelites to Jerusalem in as pure a racial state as possible. But millions had died while in captivity, and too few were returned. The strange thing is that God used the king of a heathen nation to advance His purpose for Israel. But it had been a long time since God made His promise to Abraham through the Prophet Ezekiel to make the Hebrew people a great nation.

It may be that God's hand too is at work in the trouble we are having today. No one knows what the final result will be, unless our children live long enough to see some of the final results visited on us for insubordination to God's will which, as the Bible teaches, brought about the amalgamation of the Jews with other races centuries before the birth of Christ.

How does this observation relate to the segregation of

Negroes? Simply that in the distant past it was God's handiwork and intention to preserve inviolate the separation of the descendants of Ham and those of Japheth and Shem: Because of their sin they must bear a mark different from that of the descendants of Shem and Japheth; they are always to be the servants of the others. It is this act of God in Creation that brought about the necessary segregation of the races. This act of segregation of the races is more extensive in the South than elsewhere and has been the main reason for the splendid peaceful relations that have existed between the races in this area.

I was born in 1883, in the midst of the conditions of the two races soon after the Civil War: the freeing of the Negroes; the activities of the carpet baggers; the organization and work of the Ku Klux Klan, which were necessary because of the great injustices forced on the South. I am familiar with these events, whose repetition seems to be in the making at this time. No race or class of people is deserving of more sympathy than the Negroes who live among us here in the South. They are indeed being exploited, but chiefly by people who are their friends not by deeds but in words alone. I was raised with colored people here in Alabama, and we worked a lot of them for many years on the farm. I found most of them absolutely trustworthy, humble and with a Christ-like spirit, even willing to suffer unusual hardships for their white friends.

I was about thirteen when late one evening while setting out fish hooks on the Sipsey River there was a huge cloudburst and the water poured down the river in great waves. It was pitch dark in the swamp and we had no light. With me was a Negro boy about twenty, who had lived with us for several years. He would not let me swim the ponds which were over our heads in most places. There was no way out but to swim, however, and he took me on his back. When we got to where he couldn't wade he swam with me till we reached shallow water. This Negro and I remained the best of friends until he died a few years ago. I never knew of his ever having been arrested during his long life.

Some of the best friends I have today are colored people. My family and I lived in Birmingham for several years and I was invited on several occasions to lecture in Negro churches there, since I was teaching the Bible in some of our own churches. It always afforded me great pleasure to accept these opportunities to try to advance God's kingdom here on earth in this humble way.

While the Bible clearly teaches that as a race the Negro is not equal to the white, I recognize that even with this handicap, for which Negroes are not responsible, many of them have outstripped the whites in the professions and callings, considering their limited opportunities. Of course we must recognize that many of the most successful of them, however, have a lot of white blood.

Knowing the Negroes as I do, I am persuaded that most of them who are unwittingly dissatisfied have been reached by those who only pose as their friends. Because of their handicaps from the beginning we are under a greater responsibility to them than we otherwise would be. This places us in the relationship of trustee in our dealings with them. I am further persuaded that average Negroes, even many of them who hold responsible positions as teachers, nurses, preachers and technicians in industry, do not care for a changed relationship with their white friends. They are, of course, interested in the improvement of their schools, where conditions are not what they are entitled to. Conditions were being improved, however, when suddenly their social relationships with whites, which had existed for about 125 years, were changed by judicial decree which placed upon Negroes those duties and responsibilities they are unable to cope with and which changed the social fabric of their lives, customs and habits — a change the intelligent Negro does not want.

I believe I voice the sentiments of average Negroes of reasonable intelligence, educated or uneducated, when I say they want to raise their children in a Christian atmosphere, without antagonisms on account of race or servitude and with

good public schools and churches of their own. Incidentally, many of their churches are a credit to some of ours; and their school facilities have been greatly improved in the last few years. Their high school here in Tuscaloosa occupies buildings which cost about as much as some of the colleges I attended, and with much better equipment. Most of the members of Alabama and other Southern state legislatures with one accord have worked as rapidly as capital could be made available to improve the Negro schools on the pattern of the white schools and to provide good teachers paid, as are white teachers, on the basis of ability.

I do not need the imagination of a Hawthorne to understand how out of place the poor Negro child will find himself in a school with white children. By "poor" I don't mean poverty, but rather to express sympathy. Similarly this will be the situation of white children, especially in the undergraduate schools. As the saying attributed to the Catholic Church goes, "Give me the child until it is seven years old and I will give you back a Catholic," when we begin to mix children of racially different life habits, viewpoints and standards of living and environment we will bring about evil conditions that henceforth can never be overcome in the lives of either. From their first days in school the germs of dissatisfaction will begin to spread; there will begin to be manifested among them those alarming attitudes whose results before too long will be disastrous in causing not only the white child but the colored child as well to develop an actual distaste and contempt for all schools and all education. This result of increased juvenile delinquency and hate for each other Almighty God no doubt had in mind when He placed the curse on the descendants of Ham. An enforced environment of this kind, no matter how long practiced, can be no more harmonious than the sun or moon could be made to harmonize with the other planets if their course in the Universe was changed.

Ever since Adam and Eve ate of the forbidden fruit in the Garden of Eden and brought the wrath of God down on man-

kind we as nations, races and individuals have had to pay a terrible price for our sins. After this original sin the world gradually became engulfed in sin to the extent that God could no longer permit it to go unpunished, and He sent the Flood that destroyed all mankind except Noah and his three sons and their wives, who were saved in the Ark. The Ark has become symbolic of the saving power of the Lord and Saviour Jesus Christ. But as rapidly as the sons of Noah began to multiply, sin too began again to multiply, and we find Ham committing the grave and ugly sin against his own father which resulted in the curse against his fourth son Canaan and his descendants.

Some argue that we had thought of God as a just god. That He is. Study the history of the Israelites from their Egyptian bondage to the promised land. Mind you, they were God's chosen people, but the Old Testament reveals what an awful punishment they had to go through, wandering in the wilderness for forty years before they reached the promised land (symbolic of Heaven). The road they traveled is symbolic of the vicissitudes and troubles we all are subjected to in trying to reach the Heavenly portals. The Bible teaches that we reap what we sow as individuals, races and nations, and our sins are visited even on our children to the third and fourth generations.

The Negro race has to go through life with this thorn of inferiority received in Creation, yet there is no people on the face of the earth as happy as the Negroes, who seem to enjoy life as a "come-day-go-day-God-send-Sunday" people, seemingly satisfied with much or little of the world's goods. Wouldn't it be a blessing if more of us had such traits! The Negro's cross doesn't weigh as heavily upon him as the white man's cross weighs on him. The Negro enjoys his social life much more than the white man enjoys his. I call your attention to the unfavorable conditions under which Negroes live in towns and even in some of the country areas; if we whites were subjected to such conditions many more complaints would be heard and pandemonium would reign instead of the happy fellowship that exists among the colored people.

From any viewpoint the Negro is as far from integration as a leopard is from changing his spots. God segregated him in Creation and he will remain so until the end of time. Any attempt, legal or otherwise, to integrate him with the white or any other race will not work because it is contrary to God's will and plan. Wherever integration has been tried it has been a failure. All intelligent white and colored people who are not motivated by prejudice or malice will agree. Some may argue that blacks and whites work together and seem to get along. True, but the character of the Negroes' work is the strongest evidence that they were created to be the servants of the other races as ordained by God in Creation and defined in Genesis and other books of the Bible.

The most difficult manual labor in the United States, especially in the South, is done by the Negro race. Who does the janitorial work in our thousands of churches of all denominations throughout the South and in the North; who does the cooking, the house cleaning; who looks after the children of thousands of families; who serve in our restaurants, hotels and laundries; who labor in the industrial plants in Birmingham and Detroit? Negro men and women. To exclude the Negro from these spheres of activity is to thwart God's Plan in Creation and do a disservice to God and to the Negro race.

We learn in Myer's *Ancient, Medieval and Modern History* (1903), a leading historical treatise used in many colleges and universities, that while the home of the black race was in Africa south of the Sahara, they are found on all the other continents and the many islands of the seas, whence they had migrated or had been carried as slaves of the stronger races. Since time immemorial they have been "hewers of stone and drawers of water" for their more favored brethren. And today the majority of them are still the hewers of stone and drawers of water for their more favored brethren, the white race, especially here in the South. This ability to do hard work seems to be their chief stock in trade; the sale of this manual labor seems to be the wares they as a race have mostly in stock. Nature seems to have

fitted them physically and constitutionally for the kind of work they were specially created to do. We find no such stamp placed on any of the other races in their Creation. The fact that many colored people have become technicians and nurses and even doctors and lawyers does not remove them from their segregated category but only raises the question of the effect of the amalgamation of the races and the phenomenon of the mixed-blood mulatto.

I lived many years of my youth next to a large Negro quarter, then called Kizzardville, in the northwestern part of Tuscaloosa County in Alabama; I farmed until I was twenty with my father who worked a good many Negroes every year; I have spent about 46 years in Tuscaloosa and Birmingham in the active practice of law; I have had many associations with Negroes, even hunting and fishing with them. I believe I am qualified to state that most highly educated Negroes are saturated with white blood. We Southerners call them mulatto Negroes. There are exceptions to this rule, for some educated Negroes are as black as mink. But to most of us who all of our lives have studied the Holy Bible, law, medicine and the other arts and sciences, and especially the traditional histories of the races, it is puzzling to find a good many people obsessed with an idealism for the Negro race that they cannot back up with any fact, biblical or secular, namely the idealism that the Negro *has* to be integrated with the white race for the sake of justice.

To do so would pervert justice and lower our standards of civilization, just as the Hebrews lost their racial integrity when they became amalgamated with the Gentiles following their capture and settlement in Babylon. The Jews were God's chosen people and He desired them to remain so. We learn in the Old Testament that after they were in captivity some 60 to 75 years God through His prophets sifted the mixed-blooded people from them and had Cyrus return those of the pure blood to their native country, Israel. We find today that there is only

minor integration of Jews with Gentiles, and all over the world the Jews still retain their religious and racial integrity.

We find in the pages of the Holy Writ that by separating and classifying all human beings into different races and segregating them in different parts of the world, God in Creation sought to avoid just those conditions, confusions and misunderstandings we are experiencing today as a result of ignorance of what the Bible teaches. We even have Catholic priests saying that segregation is a sin. That segregation is sinful I challenge anyone to prove. I am referring to *voluntary* segregation. *Involuntary* segregation is sinful; for instance, wrongfully imprisoning a person. But that's not the kind of segregation that exists among whites and blacks. We find much voluntary segregation even in nature; for instance, quail live to themselves, never mixing with black birds; the sparrow doesn't integrate with the wren. There is segregation even among the industrious ants; hordes of black ants several times larger than the little red ants do not integrate with any other ants, though they may live not too far apart in their ground tunnels.

There is some integration and cross-up in the racial blood lines in some of our states. In the South, even where we have strict segregation, with Negroes living mainly in their own quarters or newer housing projects, we have a certain amount of amalgamation despite our laws against it. But to open wide the door in the South, as some who are not acquainted with the race relationship we enjoy would have us do, would mean just what it meant when God's chosen people became amalgamated with other races.

Segregation in the South has not been water-tight. It couldn't be with so much racial association in industry and in all kinds of other association. Should we have national integration in this country, however, the Negro race will still serve the white race because such service was ordained by God in Creation, just as segregation was ordained by God in Creation; otherwise would not be the natural way of our life. But the purposeful mixing of our races is worse than idolatry because it's as much

contrary to God's laws as the worship of idols could ever be. The result of the common mixing of the races would lead to the mongrelization of the races. The punishment of the guilty ones would be immeasurable, equal to or greater than the punishment meted out to God's chosen people.

What is sinful about whites living to themselves and blacks living to themselves, whites attending to their own business and blacks attending to their business, the blacks with their own churches and serving God according to the dictates of their own consciences and the whites dedicated to their own worship? If their habits and methods of worship are different from ours so some of us white folks are Methodists and others Baptists. We are all trying to go to the same place, but by different routes. The Negro is trying to get to heaven by the Negro route and the white man is trying to get to heaven by the white route; both worshiping the same God but by different methods. Just because they are not sitting next to each other in the same churches all over the South, listening to the same preachers and singing the same songs, does not mean that either is committing a sin.

Occasionally when our leading white evangelists hold services of great religious fervor in the South the church-attending Negroes come and ask to be seated in our churches to hear them, and I know of no occasion when they were refused this privilege. When I was in my early teens a Negro preacher and some of his members came by to invite us to their church in the neighborhood. They had a good visiting preacher they wanted us to hear. Our family and some of our neighbors accepted this invitation. It was the first time I heard the favorite song of the colored people, "Wheel in the Middle of a Wheel." I remember the good colored brother's name was Dowdell. Toward the end of his sermon he called up mourners to be prayed for. The call was sparked by a good old brother who, without a book, started a hymn and was soon joined in by the packed audience. Very soon the entire congregation began to shout, up off their chairs and keeping time with their feet until

the floor of the hewed log church began to rock. I never attended a church that equaled this one in its religious enthusiasm until I was grown and occasionally visited a Holiness Church in our county where a similar spirit was manifested.

What I am saying here is not said in a spirit of criticism. In a recent radio sermon a well-known Baptist minister in this section deploras the loss of religious fervor in our churches and indicates that he would like to hear some of this good oldtime shouting in our churches today. It seems to him to be the need of the hour. I have never criticized those who shout; I only wish I could feel as good as they appear to feel. Instead of that fervent spirit among our church attendants today we are reminded of the Sahara when we observe all the dry eyes as we leave the church. Many of our churches make their services a social function instead of a deep spiritual worship hour where spirits may be revived through sermons founded on Bible scripture, rather than those predicated on some philosophy of life which contains only a weak moral concept. We cannot expect tear-filled eyes from sermons of this character.



The Christian relationship of the races includes all the races. As the Bible teaches, they are on an equal basis. The issue is not the relationship that the Negro bears to other races, but his relationship with God. The races are the Negro, the white or Caucasian, the American or red race, the Mongolian or yellow race, and the Malayan race. They are all one in Christ. But this does not mean that they are all equal in intelligence, or that one is as much a cultural force as the other; nor does the Bible teach that they are. But they all have souls and God teaches that He is no respecter of mere persons; He looks upon the souls and the hearts of mankind as being upon an equal basis as far as the need of salvation is concerned. When the curse was placed on Ham and his descendants it had no application to the *souls* of the Negro or Ethiopian race. Because

Negroes were made the servants of the other races for the original sin of their ancestors no joy was removed from their lives, for the average Negro is the happy person who chooses manual labor indeed as his avocation. That happiness comes with honest toil, for the Bible says, "By the sweat of thy face thou shalt eat bread." No man who has done hard manual labor can deny the contentment he enjoyed in it. No difficult mental study and thinking carries with it the happiness enjoyed by those who perform hard physical labor.

A church paper quotes John 17:11 as evidence against segregation: "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are." However, this quotation has reference to no race in particular but to all races in general and refers to all races or tribes who have become members of God's kingdom by conversion or adoption, and may apply to the other descendants of Ham, Shem or Japheth. Their race has nothing to do with whether or not they have been with Jesus. As a matter of fact, when the Disciples quarreled among themselves as to who should be the greatest in the kingdom of Heaven, Jesus told them: "In order to be the greatest he must be the servant of all." So the Negro as a servant of the white race by Creation does not detract from the Negro religiously, but raises his prestige with God. Thus the quotation is no argument against segregation of the races; in fact, in its biblical analysis the quotation is *against* integration of the races.

Because all men are brothers in Christ does not militate against segregation. To be brothers in Christ means that we occupy the places in social life that God has ordained for us as members of the races in Creation. When we cross the boundary line and become amalgamated with the Negro race, or vice versa, we commit as great a sin as when Jehovah through the prophets ordered the segregation of His chosen people, who had been segregated once but who had become amalgamated when God as a punishment permitted their capture and deportation to Babylon, where they mixed for over half a century

with others who were not His chosen people. Integration of the races is not only contrary to God's law in Creation but is against His will.

Is the curse on Ham's descendants different from that placed on Adam in the Garden of Eden, except in time and extent? The curse on Adam applies to all men everywhere. The curse on Ham's descendants applies to his descendants everywhere. With Adam sin came into the world and with Ham segregation and servitude for his descendants. Adam can well be considered the father of it all. Sin flowed from Adam; he caused all races, tribes and nations to be ejected from Paradise with God into a pasture with Satan. Jesus came along centuries afterward and through His Crucifixion and Resurrection left a gate ajar through which mankind can enter and find pasture through His redeeming grace, which applies to all men and all the races of mankind. Therefore, those who are against segregation are not only ignorant of what the Bible (which is God's law) teaches, but also of the laws of nature, which is also God's law.

Recently riding from Baton Rouge to New Orleans with my wife and another couple, I was impressed with this idea when we observed hundreds of Negroes on the road doing the work they were created to do — digging ditches to lay a pipe line. They all seemed happy, even joyous, doing this hard manual labor for their more favored brothers. Because this work required very little mental ability, it freed their minds for the less serious aspects of life. It has been well said that the only way to rest the body is to rest the mind. It is also said that more people die from worry than from work. Heart specialists now recommend that their patients be as free from the mental strain of trouble and worry as possible and advise them to do light work that requires exercise of the body muscles. The low suicide rate among Negroes as compared with the much higher white rate is evidence that Negroes generally are happier people.

Where is the foundation for the argument of those who claim that the Negro is being imposed on by Southern whites?

More than 90% of the Southern Negroes will tell you they prefer living here just as they are and that the whites are their friends, always ready to help them when they get into tight spots. I have represented many Negroes in the years I have been practising law in Alabama and as a general rule before all-white juries they have been as successful as they were entitled to be. I have observed little if any discrimination on account of their color.

For several years I have operated a deer-hunting reservation. A good many of my colored friends will tell you that we all get along just like brothers on these hunts. When we are successful in the hunt we divide the venison equally. The two races get along in the South. In my own family we have used many colored people in various activities of a laborious nature; we have always found them to be good and humble servants, many of them truly God-fearing. Today if I were called upon to put my finger on one of the best men I ever knew it would be an old Negro preacher who for several years rowed on the Warrior River while I would be casting. I have yet to hear that old darky say a bad word about anyone white or black, tell an off-color story or use a slang expression. When I was fishing with him I always felt I was being elevated a little nearer to Heaven. Our association has been a great inspiration to me in my efforts to lead a better Christian life. In my teaching of the Bible I have used his name on many occasions as a shining example of a good Christian character, and I certainly expect to meet him in Heaven one of these days when God shall see fit to call us both home.

But when you have associated for years in close contact with the colored race as I have you will find that as a race they are a simple-minded people. I do not know what the statistics reveal, but it's my opinion that there are more automobile and other accidents by the colored race, chiefly because of their inability to think fast. They are a dreamy type of people, better suited to a tropic climate than the white race; they can endure labor in the broiling sun much better than the average white.

I have seen them hoeing and plowing on the hottest summer days, laying corn or cotton along with whites who would sometimes faint; I have never seen a Negro laborer pass out under similar circumstances.

The early history of the world and tradition will bear me out that agriculture was the occupation of most of the colored race in Africa. No doubt the slave traders recognized this aptitude when they brought the Negroes to America and particularly to the South. We find few scientists among the Negroes and, though there are millions of them laboring in industry, they are mainly under the supervision of whites. They have never possessed the natural ability of the whites to perform work requiring a well-rounded knowledge of science — except the mulatto who has a large percentage of white blood.

One trouble with many of our courts, and particularly the present Supreme Court, has been the trend to change a law emanating from God and as old as Creation itself and require the integration of the races. The Bible teaches that this has never been done successfully! When the chosen people of God became amalgamated with other nations in Babylon (which in my humble judgment resulted in the complete loss to history of the Ten Tribes of Israel), God Almighty through His prophets heard their cry after they had lived in this manner almost half a century and Cyrus the Pagan King under God's direction segregated the pure-blooded Jews from the mixed breeds and sent them back to Jerusalem. We find today that the Jews are strongly against amalgamation with any other race, especially the colored race, and while our jails are full of Negroes and whites, there are few Jews in our penitentiaries. Their amalgamation with Gentiles is small (even less with Negroes) although there is no legal impediment against a Jew marrying a Gentile. Any law or decree which aims at the accomplishment of what God Almighty in Creation saw fit to avoid is bound to have the same adverse results. God's chosen people were almost destroyed, but after years of punishment for their idol worship and violation of His laws, God restored

Israel to its original status and placed it under the covenant that He had made with Abraham centuries before.



It has been almost a century since the Civil War left the South greatly impoverished. The North was victorious because it had the bulk of the Union Army to begin with and most of the industrial setup to manufacture war matériel. The North had the wealth and financial superiority over the South to wage a successful war. However, the South with little or nothing to fight with waged some of the greatest battles of all times and was victorious in many of them. Though the South fought a lost cause, its progress in agriculture, manufacturing and other endeavors, with nothing but grit and determination to fall back on, has amazed the world. Today, Alabama is up near the top in agriculture and manufacturing, and new industries are growing throughout the South, many of them with parent branches in the North.

Some leading historians and economists say that if a wall were built around Alabama and the inhabitants of the State had to live off its resources alone they would not only survive but would prosper. In the South we have agreeable summer and winter climates. While up North they are digging themselves out of snowbanks we are basking in the sun. Our travel by train, bus or automobile is never impeded by climatic conditions. What have contributed so outstandingly to the development of the South? First, some God-given things: a good climate practically the year around; productive lands for all kinds of agricultural products; good grazing lands; excellent wildlife resources of deer, turkey, rabbits, squirrels and quail; some of the finest timber lands upon the face of the earth; rivers and lakes full of fish; and an unsurpassable coastline bordering on the Atlantic Ocean, the Gulf of Mexico and the great Mississippi River which drains a section of the South and whose delta is comparable or better than the great Nile valley.

But above all and in all of it a contented people to whom God has been gracious; among these people is a large portion of the Negro race suited to this climate, happy in a simple life of service to the white race and able to make progress by graciously accepting an allotted social position.

Through their labor for and counsel with white friends, Negroes have made phenomenal progress, except for outside interference by those who misunderstand the race or exploit its labor or vote for their own benefit. The greatest calamity that could befall this humble people is for them to attempt to assume a position with respect to the white race that is contrary to God's will as it is plainly taught in God's Holy word. In their segregated position they have what they want: good schools, good churches, comfortable homes, plenty to eat and wear, and the highest respect of the whites among them who will advise them and furnish them with jobs suitable to their position and station in life so long as they occupy that segregated position.

Many colored people in the South own their own farms and operate their own utility stores; a good many of them in the larger cities even operate their own drug stores. They all seem to be satisfied, except those who do not understand God's plan for them and are easily persuaded to step out of the line of march ordained for them in Creation. It is they who are confronted with the familiar question: "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23).

God's divine choice for the Hebrews was reasserted: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6). The Lord gave His reasons for choosing them (Deut. 7:7, 8; 10:15; 26:19). The land of Canaan was promised the Hebrews (Gen. 13:1; 11:12; 14:15, 17; Ezek. 36:28). There were certain conditions attached to their possession of Canaan (2 Kings 21:8; 28:8; Jer. 7:5-6), however. Abraham promised he would do what God told him to do (Acts 7:2-5).

The Israelites were always to be God's people (2 Samuel 7:24; 17:9-10, 22). He further told them: "This is the way and walk in it when you walk to the right and when you walk to the left" (Jer. 30:21). The Lord further told the Hebrews He had severed them from other people (Lev. 20:26).

There is great similarity in the Scriptures regarding the Hebrews and what may be expected of the Negro race of Ham and the descendants of Ham in their segregation. What reason was there for God to change His purpose for the descendants of Ham when He set them apart by divine decree to be the servants of the servants of the other races? Jacob and his children went down into Egypt (Joshua 29:4), but Jacob sojourned in the land of Ham (Psalms 5:23) and died there (Acts 7:15). This Scripture locates the blacks whence they came when some of their descendants were brought to America during the slave trade. And we are persuaded that Negroes were used in the building of the Pyramids of Egypt (Exodus 1, 6-10). These Scriptures refer to the sojourn of the Israelites in Egypt and their bondage there; this place was in the land of Ham. We can conclude that if this was the land of Ham then Ham's descendants were there.

There are many mysteries in the Bible, and one never explained to my satisfaction is why God selected the Jews or Hebrews, the descendants of Abraham, as His chosen people rather than the Gentiles. In 11th Romans Paul refers to several mysteries; in the 26th verse he says: "All Israel shall be saved." This chapter further indicates that Israel doesn't have to repent, though it had been charged with others as the crucifiers of Christ. An explanation is the fact that God selected these people under Abraham as God's chosen people and Christ, the Son of God, was enjoined to carry into effect His Father's decree, thus excusing the Jews from repentance. When Christ came into the world He fulfilled every jot and tittle of the law, the Bible says.

Of course, it was unnecessary for Him to be saved again, as He was saved by God Almighty Himself. Jesus was sent into

the world by His Father; He was crucified on the cross and buried; He rose from the dead and went back to His Father after forty days; and was (and has been) represented by the Holy Ghost or Holy Spirit which came upon His followers at Pentecost. And now since the coming of the Holy Spirit we are "saved by grace through faith, and that not of ourselves it is a gift of God and not of works." In a sense, when God chose these people He set them apart, just as we all are set apart for the work of God's kingdom when we are regenerated and born of the Spirit.

But why do so many look upon this curse on Ham and his descendants as a great bugaboo? Because they haven't studied the Bible as a whole; only excerpts. Many never made much study of the teachings of the Old Testament, but the old Bible is a necessary foundation for the understanding of the teachings of the New Testament. When we study the prophecies of the Old Testament concerning the coming of Christ and how God through His prophets dealt with His people, and then turn to the New Testament and find out how these prophecies were put into effect, especially with reference to the coming of Christ, a penetrating light is thrown on all the teachings of the New Testament. Just as in the spring of the year we can see in the sprouting grain an exemplification of the Resurrection of Christ on every hand at Easter time, so it is with the issue before us. Once we have carefully studied God's Plan in Creation, how the several races were divided up and segregated, why this curse was placed on Ham and his descendants, and how God thereafter made the Negro the servant of the other races as the "hewers of stone and drawers of water," and then focus the light we have gathered from all this on what we see most Negroes doing every day in the different fields of hard manual labor for the white race, we are bound to know that what God said in the Old Testament cannot be disputed any more than we can dispute the fact that the sun which lights this earth is referred to in Creation.

Abraham Lincoln is quoted in the *Birmingham Post Herald*,

April 11, 1956: "There is a physical difference between the two races which in my judgment will forever forbid their living together upon the footing of perfect equality." And quoting an excerpt from his debate with Judge Douglas in Ottawa, Illinois: "Free them (the Negroes) and make them politically and socially our equals? My own feelings will not admit this; and we well know that the great mass of white people will not. A universal feeling, whether well- or ill-founded, cannot be safely disregarded. We cannot, then, make them equals." The fact that God made one race white, another black, another brown and another red does not indicate that color has anything to do with their relationships to God or their souls' salvation. But it does have something to do with the *method* God used in the Plan of Salvation. That all races are on an equal basis in their right to inherit eternal life does not mean that all races were created equal in intellect or capabilities. Time since Creation has proved this. God has the same love in Christ for one race as He has for the other. Souls are precious to Him, one as the other, and because some were created for one purpose and some for another does not mean He has more love for one race than for another.

Climatic conditions in all areas are not suited to all the races alike. Thus, climatic conditions in the Malayan Peninsula are more suited to the Malayan race than to any other. Likewise, the climate of Africa is more suitable to the Negro race; this is why the warm climate of our South is equally suitable to Negroes. They don't care to live for any length of time in the colder climates of the North. The cotton plant requires a long period of hot summer weather to mature it; thus the Southern Negro and the raising of cotton go together. On the other hand, the Eskimo as well as the Russian is able to stand the frigid climates of the North, and the Indian or red race, a nomadic people, are able to live almost anywhere. So the wisdom of the Almighty is manifested in all His acts of Creation. He created the Negro to be the servant of the white race, and even if we were unaware of what the Bible teaches about

the Negro, the facts of Negro life today are indicative of God's segregation of him.

A statement in the Sunday School literature of the Methodist Church reads: "One cannot escape the conclusion, however, that once the fact of equality is granted, the practical details of segregation can be worked out. This first hurdle will be the most difficult one." I grant the first hurdle to overcome in segregation is equality, but there is no way to overcome the inequality of the white and Negro races unless the races could be made over or recreated — and this is not likely! The Bible would have to be rewritten or at least that portion dealing with the curse on the descendants of Ham. The laws of nature, too, would have to be changed, and inasmuch as the laws of nature are the laws of God — distinct, immutable and unchangeable, the Bible says — could we be so foolish as to believe this could ever happen, despite any decree of any court that integration be the law of the land?

Bible facts concerning the differences between Jews and Gentiles have no relationship to the white and colored races; nevertheless the fact remains that after many centuries Jews and Gentiles still remain segregated, as they were when God selected the Jews as His chosen people. There is not enough amalgamation between Jews and Gentiles even to prove an exception in their race relationship. The Jews today have their own synagogues as they did in the time of Christ, and the Gentiles have their own Protestant and other churches. Even the Catholic Church is segregated from Jewish synagogues and Protestant churches. But they all have the same God. Love of God is an individual matter, and segregation of the races has nothing to do with God's love for the races, or their love for Him. It's nonsense to say that in order to serve God we all have to sit together in the same churches or that to be educated we all have to sit together in the same schools. The Holy Ghost has the same effect for and the same relationship to all races, but this does not mean that for the Holy Spirit to be effective we all have to live *together*.

God does not expect His people to try to overcome His edict in Creation. Sin came into the world when Adam transgressed God's law in the Garden of Eden. God's curse for this sin was pronounced before the Flood destroyed millions of people, leaving only Noah, his wife and three sons and their wives. Yet that curse stands against the descendants of Adam to this day. How can we expect the curse on the descendants of Ham to be of less duration? Nothing has eradicated this curse, and neither the Supreme Court of the United States nor the United States Army can eradicate it. Wherever you look, wherever you go throughout the South and a large part of the North you see the Negro with very few exceptions actively engaged in service for the white race.

All races have an equal opportunity to accept the terms of God's simple Plan of Salvation: "Repent and believe in the Lord and Saviour, Jesus Christ." God in Creation segregated the Negro to Africa and made him the servant of the descendants of Shem and Japheth; He segregated the Malayan race to the Malayan peninsula; He segregated the Caucasian or white Anglo-Saxon race to other parts of the world suitable to their cultural development and physical well-being; He segregated the American or red race to America. Why, if it was not best for them to have been so segregated? God never makes mistakes and I challenge any reader to prove otherwise. Of course we cannot always understand His purpose; if we did we would be as wise as the Almighty, and no sensible person would dare claim this wisdom.

It certainly is not necessary for a Negro to go to a white church or for a white to go to a Negro church to be saved. In fact, they don't have to go to *any* church. All one has to do in church or out of church is to believe in the Lord and Saviour Jesus Christ. The Bible says the Plan of Salvation is so simple that a man though a fool need not err therein. However, we manifest our desire for salvation and to see our children and others saved by going to church and carrying our children there.

The strange development is the present Supreme Court

suddenly jumping to the conclusion to do away with segregation, when the greatest minds that ever sat on the Supreme Court for the last 125 years didn't see fit to make any such change in our race relations. These 125 years, incidentally, were graced by some of the greatest preachers and writers of commentaries on the Bible the world has even enjoyed.

I attribute this development to the following evil trends in our national life: (1) the slackness of worship and the desire for the amalgamation of the races on the part of those not interested in the building of God's kingdom; (2) the failure of many of our ministers to declare to their congregations the unsearchable riches of grace, and their failure to cry aloud and spare not the condemnation of wickedness of a lost and dying world; (3) the almost universal desecration of the Sabbath and the unholy social practices in and out of the churches due, no doubt, to the influence and infiltration of communism in the political life of this nation to detract the people as never before from a careful and prayerful study of God's Holy word, without which we cannot make progress as individuals, as a state or as a nation in right thinking and living; (4) this nation becoming one of the greatest consumers of intoxicating liquors and thus building highway casualty lists greater than in any war; (5) the temptation to all, even our children, who can read a box-car advertisement, a newspaper or magazine or television screens in our very homes, to savor the evil fruits of the worst crimes and suggestive depravities which are making our young people an army of juvenile delinquents, an army as large as the standing army of the United States; (6) the sale of high-powered cars and ever-increasing speed limits on our highways leading to the deaths and injury tolls of innocent men, women and children.

And now they want to add to an already intolerable situation by lowering the cultural standards of our people, putting into effect a theory by which the social standards of the races will continue to be lowered to the complete breaking up of our civilization. If something isn't done to protect our people

against these listed evils (of which integration is the biggest cog in the sinful wheel) millions of our people will be led down the broad road to damnation and hell from which there is no return. Our ministers of the Gospel could be a great powerhouse if they would cry out against these evils. Our ancient major and minor prophets, such as Isaiah, Jeremiah, Ezekiel, Hosea, Amos and others, continually cried out to God to stop the evils of their time which led their people to intolerable suffering. Who are supposed to be *our* prophets today if not our ministers? They are doing worlds of good and if it weren't for them, both white and colored, our downward drift in all probability would be even worse. But we cannot afford to further weaken the spiritual life of our nation by such mixture of the races as is contemplated by those who succeeded in wresting this integration decree from the Supreme Court.

Integration is not only contrary to God's Plan in Creation, it is contrary to the Plan of Salvation as laid down in the New Testament. "Blessed are they that dwell together in unity." The right kind of living in accord with the teaching of the Bible must be a harmonious living together *on the part of the races*. There is insufficient harmonious living anywhere in the United States to warrant that integration between the races is a success and there is too much racial harmony to be regarded as an exception of segregation. This has been proved conclusively recently not only by some of the leading Southern newspapers but by heads of national educational institutions in their reports on attempted integration.

In the South we have had a harmonious relationship between the colored and white races until the NAACP began to play on the ignorance of some Negroes who did not know enough to recognize the advocates of integration not as friends of the colored race or the white race but as trouble-makers for both races. And yet with all the money they have been able to raise from the relatively few inharmonious agitators of the two races, the NAACP has not even dented the surface of the

splendid harmonious relationship that now exists and I hope will continue to exist between the two races in the South.

The Southern Negro is still going along, as God willed in Creation, as the servant of the superior race. I was reminded of this recently when I had some Negro men and women plowing and hoeing for me. One of the men who appeared to be around seventy told me he was raised by a prominent white family in Alabama. He and his family were servants of these whites and their relationship, one family with the other, was a heritage that always bound their hearts in Christian love. He said that while he was not well educated, he had learned from this relationship something more valuable than he could have from the kind of education many of these inharmonious agitators seem to want. I once heard the head of one of our Southern colleges say about a Negro boy who had been raised by his family that he grew up to be a great Christian who spoke the best English the college president ever heard, even though he had no other education than what he received from contact with the family as a servant in segregation. The point is that this Negro's life is a pattern for those Negroes who desire to live in accordance with God's will in Creation. To live as this colored boy did, in the harmonious relationship of the Old and New Testament, will always prove a blessing to those who practice this relationship.

Every work and movement of mankind must be in accordance with the Gospel. "Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:14). We must conform our lives to the teaching of the Gospel if we expect to obtain the glory of our Lord and Saviour Jesus Christ. Sin came with Adam who transgressed God's laws in the Garden of Eden, and this transgression touches the life of every human being since born. There is no way of escaping Adam's sin except through the atonement made by Jesus Christ in His death on the Cross. His atonement was for *all* races, but it did not give equality to all races. He made salvation available to all by grace through faith. But for

sin He put a curse on the descendants of Ham and by Creation He made his descendants the servants of the descendants of Shem and Japheth, who include the white race. This is as easily observed as it is to distinguish daylight from darkness. God has determinate and distinct purposes. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26; Job 14:5; Proverbs 16:4).

"But if a man be just, and do that which is lawful and right (Ezek. 18:5), and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, hath covered the naked with a garment (Ezek. 18:7), he shall surely live" (Ezek. 18:9). Didn't Ham's son uncover his father's nakedness? Bible scholars need be no more alarmed about the curse on Ham's descendants than about the curse on Adam, which brought sin to all his kin even down to this generation and which caused God to send His only begotten Son into the world to be crucified. Here is "God's providence in moral discipline." Affliction is to be expected (Job 5:6; John 16:33). Resistance is useless (Gen. 24:50). Therefore, what can the Negro race do about its inequality in Creation? In Genesis it is said: "Then Laban and Bethuel answered and said, the thing proceedeth from the Lord; we cannot speak unto thee bad or good."

If this curse on Ham's descendants came from the Lord, what can the Supreme Court or any other court do about it? Any attempt to thwart God's plan and purpose is useless, as useless as the attempts of the carpet baggers sent into the South to enforce unfortunate decrees concerning the former slaves following the Civil War. The NAACP, claiming it was organized for the advancement of the Negro race, has a worthy name for its slogan, but its purpose is indicated by some of its functions that foster antagonism between the white and colored races in telling Negroes that in all respects they are equal to whites.

All know, or should know if they are intelligent, and have studied God's word and lived among Negroes, that Negroes are members of an inferior race. Yet this inferiority has nothing to do with God's Plan of Salvation for the Negro race, which is the same for the white race. I believe, as most average whites will agree, that we as a superior race owe to the colored race a moral and Christian duty to assume toward them a status of natural guardianship or trusteeship; we must refrain from cheating or taking advantage of them because we possess this advantage in Creation. I don't mean that there are no exceptions to this fact of superiority. The Negro race is infused with white blood and in many instances this has raised the Negroes' intellectual status. But I am referring now to the race as a whole, just as the curse applies to the race as a whole, just as the curse of Adam's sin applies to humanity as a whole. I am sure there are many members with worthy motives in the NAACP, just as there are many worthy ways in which to work for the advancement of the colored race. But however worthy the motives of the organization may be it cannot expect to advance the race to a position different from and above that which God Almighty in Creation laid out for Negroes.

It behooves every white man and woman who claims that God for Christ's sake pardoned his or her sins to convince every colored man and woman, boy and girl that universal salvation is possible for every human being. This will foster the building of God's kingdom. The poet said: "Truth crushed to earth shall rise again; the eternal years of God are here but error wounded writhes in pain and dies among her worshipers." From this and from our own religious experience and the study of God's word we know that truth finally cannot be crushed.

The Bible teaches that Jesus spoke with authority. He was all-wise and knew what He was talking about. There are those today, trying to write and speak with authority, who know scarcely anything about their subject. There are several ways to obtain knowledge about a race of people. One is to live among them and observe their habits of life for a sufficient length of

time to be able to form a correct opinion on the basis of their environment, education, morals, religion and standing as citizens in their community. Another is to read their literature, if they have one. The practical knowledge of an educated observer who has lived among them almost in daily contact, visiting their homes and watching their family life, experiencing a long master-servant experience with them of all ages and classes of the race, should be the best equipment for the decision whether the Negro will elevate the white race if integration should become the dominant way of life for the two races. One need not be a prophet or the son of a prophet, as the Apostle Paul put it, to know what the results would be under integration. However, my knowledge and practical experience — gained from living among Negroes and observing them during the last sixty years, working with many of them who were our servants on the farm, representing hundreds of them in criminal cases and in civil suits in the courts of Alabama, teaching in the Alabama public schools for several years while a young man, teaching the Bible in Protestant churches in Birmingham, Tuscaloosa and in Freeport, Florida — eminently qualifies me to write with some degree of authority on this subject.

The front page of the *Pensacola Journal*, June 23, 1956, carried the headline:

NEGRO STUDENTS RATED POORLY

Tests Reveal Score Far Below Whites in Public Schools

Noting that admissions to the state universities are based upon these tests, the superintendent of schools stated: "There were no Negro students who scored up to the level of the top 20% of white students." This failure to make high school grades comparable to those of white students is not the fault of Negro students; rather it is an inability on account of their inequality as a race. They may indeed have a keen desire to learn, and no fair-minded white will censure them for something they

cannot help. But we Southerners know from personal experience with them that the Negro makes a reasonably good servant only where no skill is required and he or she is called on to do mere manual labor; in the relatively simple farm work of hoeing and ploughing it is difficult enough to get Negroes to do their work in a satisfactory manner, even though they seem to be carrying out the orders of their masters.

Too many critics of Southern whites (including some editors and writers of Sunday school literature) fall into the error of direct charges as well as innuendoes that the South mistreats the Negro. It's not my intention to be partisan toward either race, but merely to be instructive to both races, and in this vein I can say that the best friends the Negro ever had or has today are the Southern whites. Certainly there are exceptions, just as there are to almost every rule of life and the conduct of people. There are many in the South as well as in the North who are unfair even to those of their own race and who, judging from their acts, possess none of the Christian virtues required of them in Holy Writ. Jesus in the parable of the good Samaritan described many of them.

The most important fact in the life of every man, woman or child, whether red, yellow, white, black or brown, is a profound knowledge of God's Plan of Salvation *for all races*. This should be the paramount theme of every preacher and teacher of God's word. If there is any Scripture more important than that which teaches how we are to be saved I have yet to find it. It has never been my view of a Bible teacher or preacher that his holy calling should resolve itself in the entertainment of others with jokes and stories. His discourses should conform to what Paul asked: "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?" (2 Corinthians 11:7).

"But in vain do they worship Me, teaching for doctrines the commandments of men" (Matthew 15:9). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans

8:1). "He that believeth on Him is not condemned; but he that believeth not is condemned already" (John 3:18). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Then said they unto Him, What shall we do, that we might work the works of God?" (John 6:28). This question is answered: "This is the work of God, that ye believe on Him whom He hath sent" (John 6:29). "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matthew 16:27; Rev. 2:23).



Hodding Carter, editor of the Greenville (Miss.) *Delta Democratic Times*, discusses in complimentary tones "Eisenhower's program for economic equality" and the work of the committee appointed by the President to work out this program. He refers to America's changing pattern of race relations as probably the most effective advance yet made against racial discrimination, and he affirms that President Eisenhower's equal-job opportunity program particularly in the South is substantially improving the employment picture for Negroes. To this I repeat what Abraham Lincoln said about Negroes: "There is a physical difference between the two races which in my judgment will forever forbid their living together upon the footing of perfect equality." Lincoln further said, "We cannot make them equals." It should be obvious to any person of average intelligence that Lincoln was correct.

Despite his honest convictions, the President in trying to cure one evil may bring on another of larger proportions. What is happening in Tennessee, where integrationists are trying to seat twelve Negro students in a large white high school, will happen all over the South and in a good many Northern states. The failure to discriminate between the employees of the two races as to when and with whom they should work, requiring

the working together of the races in private offices on confidential matters and forcing close social contacts to carry out the purposes of their employment, will have the effect of breaking down the social bar that has heretofore to a great extent prevented the sexual contact of the races. The violation of this bar will bring on a large increase in unnatural amalgamation and blood mixing of the races, resulting in an abnormal increase in the number of mulattoes.

Again we would run into the evils encountered in any efforts to go contrary to God's decree in Creation — the lowering of the standards of civilization. To mix the blood of more than 18 million Negroes and 170 million whites by creating new opportunities for sexual relations between them will lower to a pathetic degree our social standing as members of the white race, and we may expect to happen to us what happened to the Hebrew race when thousands of them were captured and carried to Babylon, there to become mixed with the Gentiles who were not God's chosen people. It may be that God has stood all He can of the wicked ways and sinful practices in the mixture of many different races here in America. Such practices likewise go contrary to His Plan of Salvation for us and He may now intend to bring a similar punishment on us. But only God knows this.

We do know that many of us deserve punishment for the thousands of innocent adults and children being killed by a brainless and lawless element who operate motor vehicles at almost the speed of bullets on our public streets and highways. Little is being done about it, though we have men and women in authority and in our Congress who could do something if they were not afraid of damaging their political affiliations. The plan to pass laws to prohibit the manufacture of motor vehicles that can be operated above a reasonable rate of speed will do much to erase the handwriting on the wall. For several years I have contributed articles to some of our leading papers advocating this step and I note that some of our Congressmen are now taking the bull delicately by the horns and beating

softly and tenderly around their political bushes, trying to come to their senses and agree that speed is the demon causing this awful national casualty list which is three fourths or more of our total injuries and deaths. Don't you get sick to your stomachs, you political folks, when you see these lists and do nothing to keep motorized instruments of death and destruction out of the hands of those who do not have the ability to operate them?

This reform movement of our great President is no doubt attempted with good intentions, but it is one fraught with many dangers, which Lincoln had the foresight to see and which our Southland has been careful to guard against over a period of a hundred years or more. Our Supreme Courts with the exception of the present one have refrained from changing our laws and Constitution to suit the political whims of a less enlightened body politic. It's horrifying to see the people of a peaceful country, its two major races getting along in peace, harmony and prosperity, worshiping God according to the dictates of their own consciences, suddenly thrown into turmoil and a state of dissatisfaction with one another because of decisions that are adverse to a way of life that is over a hundred years old. We admire that good old colored preacher who is going about Louisiana organizing his race to stick by its segregated way of life and to continue with its social customs which have been so effective so long for the welfare of both races.

Conditions have been on the upgrade for the colored race for several decades due to the desire of both races to be helpful to each other. Such a spirit brought about, for example, the recent building of additional fine schools for Negroes as well as for whites. Just as the two races were approaching an unusual advancement in peaceful cooperation and a material prosperity of good wages and contentment for all, suddenly out of Washington, D.C., come the decisions to be entered on our United States Statutes, the results of which are alarmingly like a huge forest fire which will be exceedingly difficult to extinguish because, as every Bible scholar knows, these decisions are contrary to God's Plan in Creation. If we think we are going

to get by when we attempt to thwart His plan and purpose for the orderly welfare of the two races we are mistaken; we may expect a more far-reaching state of disorder than we have yet experienced, especially here in the South.

Until integration reared its head, Negroes enjoyed their segregated way of life under their own vine and fig tree, where they were privileged to worship God without domination by another race or by people of higher social standing, where their manner of dress did not clash with the so-called fashions of Paris, and where their church and school luncheons were in accordance with their own tastes for simple food. To my mind the puzzling thing is why all this couldn't have been seen before we reached the present impasse in our national life.

Do God-fearing people of both races worship different gods? Must the races integrate to worship the same God? Now that laws for integration have been passed, have the Negroes benefited because they may be privileged to sit together with the other race in their churches, particularly when both races follow altogether different patterns of worship? Is there anything about separate worship which prevents their prayerful communication with their Maker? Does the idea of fellowship, as interpreted by the Bible, refer to anything more than the saved or the unsaved of the races? Is it impossible for the races to worship Him anywhere and everywhere, even alone in the privacy of one's closet? Does segregation cut off the right of individuals of either race to communicate with their Maker whenever they desire? Does whether God created the races equally or unequally as to their abilities have any bearing on God's love for them? The answers are *no!*

I will admit as a Christian that individuals can, if permitted, go to each other's churches to worship the same God. I have worshiped with Negroes and have spoken to them on religious subjects, and have had them on occasions as special guests in our churches, but in view of our natural difference the races would not be as satisfied to worship in integrated churches as they would in their own churches where they would not suffer

the embarrassment of trying to follow other forms of worship.

I would be in favor of integration if I thought it would better the condition of the Negro race without having a demoralizing effect on the white race. One of the worst features of integration, however, is that in it the Negro is going to come face to face with the emphasized fact that he is taking a back seat, and this realization will have dire consequences for the whole country. His basic inferiority will show up much more pronounced than when he was running his own schools and the whites were running theirs, for the Negro culture and background are not sufficient for the young Negro to meet the educational level of the white schools. When his efforts fail after an honest attempt to maintain average grades in the integrated school, he is going to find his inequality staring him in the face. Only an exceptional few will maintain passing grades, due to the fact that they are infused with white blood. In the selection of class officers and in other school activities he is going to find himself unable to cope with the white students, and he will yearn for his segregated school. Negro children will be like the children of Israel on their march to the promised land — when things began going hard with them they cried out to Moses to let them go back to the fleshpots of Egypt. The schools will be dominated by white children, because of the inequality of the races in Creation. This inequality will be magnified once the white students and teachers have the opportunity to discern the differences. The results of integration will greatly affect the democracy of these institutions. All this will have a demoralizing effect not only on the Negro students but on the white students too. The standards of the schools will be lowered and the general culture as well.

What can the Negro expect to gain when at every turn of the road in this attempted integration of the races he is going to be shamed because his background and culture are not sufficient to meet the conditions required of him to cope with the white race? If we stop to analyze this situation we will see it as a pathetic attempt to put the races on an equal level by

certain reformers who are without an adequate knowledge of the life habits and culture of the Negro race. It will not take very long for our Anglo-Saxon culture to tumble and for the already strained moral conditions in our country to continue down the road toward communism and other atheistic beliefs and ideas. Reformation in the wrong direction, down the wrong road, by some of our leaders for the sake of political expediency will cause the downfall of this nation, just as it did the downfall of Hitler-Germany, France and other nations. It's one thing to call the United States a Christian country and quite another for it to *be* a Christian country. This word means Christ-like. Of course, there are many good Christian people in this country, but we are fast becoming the minority, judging from current history.

More time and money are being spent on intoxicating liquors than on the promotion of the principles of Christianity. Men and women even in our churches will vote for the sale of whisky, beer and wine in our cities where juvenile delinquency is already increasing by such leaps and bounds that our courts and officials are unable to stop it or even to slow it up. I like to think back to an age in our history which is fresh in my memory, when juvenile delinquency was unknown among our people. When I was a boy, the eldest of seven children, my father was then in his early life, self-educated and with a profound love for his Maker. On Sundays he would hitch up a team of mules or a mixed team of horses and mules and carry all of us to church and Sunday school. He didn't *send* us children to church and Sunday school, but carried us there!

This personal experience perhaps has had much to do with my having been a Bible teacher for over forty years in many of the larger Protestant churches of the South. I still teach the Bible and have made its study a part of my life's work. In fact, this pursuit has been more extensive in some respects than my rewarding career in the legal profession. I have practiced law since 1913 with decided successes in the trial and appeal courts of Alabama; and I know of no courts that have been

graced with better judges or whose opinions have been more widely read. These courts still maintain the fine records set by their predecessors. Their high sense of justice has been grounded into the very fibers of my being. What is taking place today in some of our federal courts not only nullifies our state's rights to a great extent, and even our knowledge of what the Bible teaches concerning Creation, but challenges me to write this book to enable the youth of both races to gain the light which may prevent the downfall of our once high order of civilization. I refer to that light left for our guidance by our Saviour almost two thousand years ago.

I see nothing that mankind alone can do to thwart our tragedy. We have gone so far down the road away from the safety, happiness and contentment we enjoyed in my early memories that nothing can bring us back; that is, nothing we can do without God. Recall the warning of Jehovah to Solomon under similar circumstances: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14). God's admonition to Solomon and his people should be a fitting admonition to our people today. But my faith is just not strong enough to believe our people will do as they are directed. I do not mean my faith in God, for He has always kept every promise: His promises are unchangeable and immutable. *This* is a reform movement our great President could and should head as the leader of this nation. Certainly by this time he knows he is unable to cope with the awful sins confronting him unless he has the cooperation of his people in calling upon God to lead us out of this awful condition of sin, which was no worse in Solomon's time than it is now.

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Booker T. Washington had a great influence on his own Negro race as well as on the white race; he was truly a man

ahead of his time. Some of his statements deserve quotation: "It is well to bear in mind that whatever other sins the South may be called to bear, when it comes to business pure and simple it is in the South that the Negro is given a man's chance in the commercial world." Again: "In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress." And further: "The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized."

Yes, it's here in the South that the Negro has been given a man's chance and will continue to be given a man's chance so long as he remains peaceful and recognizes the pattern of life that God set for him in Creation, and if he follows the advice of Washington that the wisest among his race understand that the agitation of questions of social equality is the extremist folly. No amount of agitation will change the relationship of the races and their positions on the ladder of equality as fixed by God Almighty who created the Negro as the servant of the descendants of Shem and Japheth. God's Plan in Creation cannot be changed any more than a child can be changed by going back into his mother's womb to be given a second birth.

The Negro's right to be saved is coequal and coexistent with the same right of the white man, but from my observation of the Negro he appears to be more humble than his brethren of the white race. I make this comparison among those of both races who have been saved by grace through faith and thus are equal claimants when it comes to having their names enrolled in the Book of Life; they are all members of the same invisible church of God. A few of these happy Negro people allow themselves to be overreached by a pharisaic type in the white and colored races who in Christ's time stood up in the synagogues and prayed that they were not like others who

were God's recognized Christians, but paid tithes on all they possessed and had many virtues not possessed by the true followers of Jesus Christ. I predict there will be no trouble between those Negroes and whites who have lived in the South long enough to understand one another; they will not be swayed by these agitators referred to by Booker T. Washington. I hope that as rapidly as the true Southern Negro discovers that these aggressive Negroes and their disgruntled white advisers are only after contributions from them and are not their true friends, this wave of discord will pass. But let us not forget that there are too many people of the two races today who, like many others in the world, don't want real peace.

From what I have been reading in the press since integration was attempted, leading scholars, school principals and others in a position to test the learning abilities of the races agree with me that Negro children are inferior by Creation and cannot be expected to keep up with classes of white children, except where white blood in them is predominant. Neither Negro children nor their parents are to be blamed; it's no more their fault than when Adam transgressed the laws of God in the Garden of Eden and brought sin down on the heads of all who followed him in Creation, regardless of color or mixture of races, ordained by God following the Flood because Ham committed the sin of uncovering his father's nakedness. His descendants became the servants of the descendants of Shem and Japheth, but this sin did not deprive Ham's descendants of their right to salvation on the same terms as the descendants of the other races. This right requires repentance and a belief on the Lord and Saviour Jesus Christ. When they do this they are on equal terms with others in God's kingdom, regardless of color.

But this act of repentance by the colored race has only the effect of redeeming Negroes as well as all others from the *Adamic* sin. Nowhere in the Bible have I been able to find where such repentance and belief will restore the colored race to a state of equality with the white race. Therefore, they will have to accept their status ordained in Creation, regardless of

their ambitions to achieve an equal status with the white race in culture and education. "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). The Plan of Salvation applies to all races alike and makes all races equal in this respect. But this does not mean that the Negro's ability to learn and acquire a literal education is established, unless a larger percentage of the blood of the white race flows through his blood stream. "Thy first father hath sinned, and thy teachers have transgressed against Me" (Isaiah 43:27). This passage refers to the situation of the colored race whose heirs had the mark of inferiority placed on them. This mark has lasted through the centuries, as constant as the mark on the leopard.

We observe almost every day the stigma of the sins of the fathers being visited on the children even to the third and fourth generations. The sin that was visited upon Adam has no limitation. Likewise, the sin of the descendants of Ham has no limitation. But the results of the Adamic sin can be avoided by repenting our sins and believing on the Lord and Saviour Jesus Christ. The colored people can avoid the results of their racial curse by remaining content with their level of Creation. Integration cannot help them except to make their sores more irritating when they learn they cannot live up to the unrealistic pattern cut out for them by the NAACP and others who prey on their ignorance of their true condition. By holding out to them promises which are impossible, they bring great remorse to those who must then learn the hard way that the road cut out for them by Jehovah in Creation is the route they have been following for centuries — the road of inequality.

Imagine how you would feel if you were a Negro. Put yourself in his shoes, as I have done to test my own feelings. You don't need the imagination of a Hawthorne to create in you the pathetic sympathy for the "integrated" Negro who must come in contact with whites — how difficult to humble himself in meeting white people, especially those who are strangers. In such a setting we can feel very keenly the impression of Crea-

tion upon us. Using my imagination in this way, I have a more tender feeling for this dependent race, one almost to tears and depressive emotional sympathy for most Negroes who have been raised with white folks here in the South. They are a kind and humble people and it always hurts me to see a man or woman mistreat them or lord it over them just because they belong to an inferior race. White feelings should be more tender and sympathetic toward them for this very reason of race.

My long practice of law in this state has brought me into contact with hundreds of Negroes as their attorney. My examination of them as witnesses in all kinds of litigation has led me to be sympathetic with them for their lack of understanding of the simple facts of life and their inability to take care of themselves because they cannot correctly describe their observations of things. In my opinion, based on these unique and long experiences with them, I am certain that as students they cannot measure up to what will be required of them in integrated schools. When they themselves understand this through actual experience in integrated schools and when their inferiority as a race dawns upon them, they will be the most disappointed collection of students you can imagine. Those who advocate such integration and would bring them to this embarrassing situation will regret the day they advocated this unholy change in God's law. And those Christians who advocate integration, without sufficient knowledge of the Negro race and without having studied the Bible to acquaint themselves with the Holy Writ on the subject, will suffer God's remorse.

ABOUT THE AUTHOR . . .

A native resident of Alabama, FESTUS F. WINDHAM has practiced law in Birmingham and Tuscaloosa since 1913. For over forty years he also has been a Bible teacher in many of the larger Protestant churches of the South. Mr. Windham farmed with his father until he was twenty and early in his career he taught in the Alabama public schools for several years.