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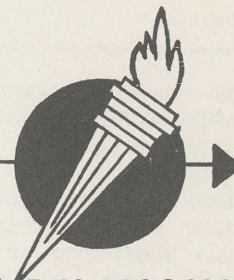
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THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 5, Number 2

February -- March, 1958

That the Church May Lead

Are They Speaking Out?

A meeting of "Southern church leaders" was to be held in one of our large Southern cities "to discuss our present racial tensions in the South and to inquire whether or not there is anything we can do to help in the present crisis." Though living in Valparaiso, Indiana, and with my roots deep in Northern soil, I was nevertheless invited. And I am glad that I accepted the invitation and attended the meeting.

At times I felt like an interloper; at other times I felt like a friend among friends. It is my hope, though, that my presence and participation in the meeting will at least not prove to have been completely without benefit to the thirty-odd church leaders who were there and that the experience and understanding which I gained through my attendance will in a very tangible way be helpful in the monthly task of getting out a new issue of **The VANGUARD**. I hope and think that my life and that of others will be enriched

through the trip made to a Southern city to meet and consult with Southern church leaders in February, 1958.

They referred to themselves on many occasions as "moderates." In my opinion they were in their deepest thinking more "liberal" — liberal with a good connotation — than "moderate." Almost to a man they expressed themselves against the pattern of discriminatory segregation in which their communities are engulfed. They seemed altogether sincere in their desire to free themselves and their people of this pattern. It disturbed their consciences. They felt they owed a debt of responsibility to society, nation, world, and church to speak out in favor of justice and truth. But they were not speaking out; they were not speaking out as the occasion demanded, unequivocally against segregation — that baneful practice that was causing them and all of us a lot of trouble. And the reason? Fear!

The fear of these conscientious churchmen is understandable, though. They are honestly concerned about the well-being of the church and of society, but they fear that to speak out will do more harm than good. And so they do not speak out, and their fear increases, and the fear brings frustration.

The church leaders are fearful and frustrated. But while they are silent, the enemies of the law and of justice are making the most of it. They are speaking out — the rabid segregationists, the White Citizens Council, the prejudiced Southern newspapers, the demagogues in their State legislatures, and the Governors who know that they must polish the apple for the next gubernatorial election.

(Continued on Page Four)

A LOOK AROUND

By Martin H. Scharlemann

1. From the Southland

Down South Carolina way an 89-page booklet has appeared to show that the South is not at all of one mind on the question of segregation. The pamphlet goes under the title, **South Carolinians Speak**, and is available for 50¢ at Box 806, Dillon, S. C. It contains a series of well-reasoned reactions by thinking men to the challenge created by the Supreme Court decision of May, 1954. Here is a series of moderate voices, rejecting extremes on both sides of the issue. Possibly Andrew Secrest, editor of the **Ceraw Chronicle**, might be chosen as representative of the views expressed: "Are we going to condone repressive legislation which slowly leads us all down the road to a police state? . . . What will it profit us if we maintain segregation but lose all that is right and good for our way of life? . . ."

And we might point to another document that has come out of the South. It is the text of a statement prepared by a very large group of Protestant clergy in Atlanta, Georgia, including six Lutherans, none from The Lutheran Church -- Missouri Synod. This document makes six major points, namely, 1) Freedom of speech must at all costs be preserved; 2) As Americans and as Christians we have an obligation to obey the law; 3) The public school system must not be destroyed; 4) Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified; 5) Communication between responsible leaders of the races must be maintained; 6) Our difficulties cannot be solved in our own strength or in human wisdom.



Courtesy Religious Drawings, Inc.,
Waco, Texas

In the opening paragraphs of this statement the signatories express their regrets that the word "integration" was ever used in connection with the problem of the public schools because that term was understood as synonymous with racial amalgamation. This observation sheds a great deal of light on the reason for the strong emotional involvement in the whole question of making equal rights available to all, regardless of race or color.

2. The Fraternities

In the meantime the nation's college fraternities are taking a last-ditch stand against integration of any kind. A committee of the National Interfraternity Conference last November issued a report criticizing what it called "planned attempts to reduce Greek-letter societies to a position of impotence" by abolishing certain discriminatory clauses in the constitutions of the fraternal societies.

The report specifically criticized the Universities of Massachusetts, New Mexico, Oregon, and Washington, and Kansas City, as schools which have announced they will not permit fraternities which prohibit membership on the basis of race, color, and creed. Amherst and the State University of New York were sharply criticized for ordering social fraternities to revise their charters or leave the campus.

It is just possible that in this way the national fraternities will at last be fully exposed for what they usually are; snob institutions, which often violate the very fundamental principles of equality for which America presumably stands. Moreover, this organized agitation for discrimination may yet be the occasion for our institutions of higher learning to liberate themselves from the evils of institutionalized arrogance. Add to this a new stress on academic achievement rather than social adjustment, and we will have the basic

ingredients for a much healthier educational atmosphere than America has enjoyed for many a decade.

Fort Wayne -- Ceylon

The following editorial appeared in *The Sunday Times* of Ceylon, November 24, 1957:

"Elsewhere in this issue, columnist Abracadabra carries a small paragraph which reads: 'Fort Wayne, Indiana, is in a state which has no law forbidding inter-racial "dating." Yet a Negro boy who refused to stop "dating" a white girl was sentenced to six months on the state penal farm. The girl was sent to a reform school indefinitely. The charge: delinquency.'

"That is all. A brief paragraph. Yet, a scaring, unequivocal indictment of the United States of America: the country which has set itself up as guardian of justice and morality throughout what they choose to call, with devastating irony, the free world.

"The plea is freely offered that it is the occasional act of individual hooliganism in America that finds its way into the world's press. The argument is blithely made that this only speaks for America's freedom.

"We don't want that freedom, Uncle Sam. We do not want a justice which is impelled by passion. A freedom ruthlessly ravishing virgin reason and chaste discretion.

"We cannot imagine how a nation whose Courts of Justice can so violate the written code to satisfy some petty frustration can play the part of protector."

The editorial is being reprinted as one more evidence of the impact that racism in the United States has on our prestige in Asia and other parts of the world where we desperately need the friendship of people.

But one more comment. It is the hope of the Christian world to establish Christianity in Ceylon which has recently gained its national independence. The Lutheran Church, if it is true to its God-given purpose, will want to have a part in the Christianization of this country, a task at its best not too easy.

Suppose our church were to send a delegation of churchmen to Ceylon to discuss with officials there the possibility of our establishing church work; suppose further that we should tell them — or they knew — that Fort Wayne is a Lutheran stronghold, where until recently we had one of our major theological preparatory schools which has now been superseded by a senior college to which all of our theological students must go before they can be enrolled in our major theological seminary. What effect would the incident referred to in the above quotation have on our negotiations with officials of Ceylon? Our national prestige as well as world-wide mission work are affected by what we do in the United States, also in "Lutheran" Fort Wayne.

But there is hope. Miss Anne Engelbrecht, who is on an extended tour of many countries, sent the clipping from the Ceylon paper. She also took time out, while yet in that country, to send a check in the amount of one hundred dollars to help further the work of LHRAA, that the church may get into the vanguard in establishing a pattern of living, not only free from racial discrimination, but also pleasing to God.

Andrew Schulze

FINANCIAL "QUOTATIONS"

From an Illinois member of LHRAA: "An extra five to put at the bottom of the barrel, as described in the January VANGUARD."

A Missouri member, a theological student, wrote: "I intended to write you immediately and add another small contribution out of our well-guarded and closely-stewarded tithe. It is enclosed herewith — slightly increased with the passage of time." (Fifteen dollars)

1958 VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS

JULY 25-27

VALPARAISO, INDIANA

A representative of the Bureau of Indian Affairs of the U.S. Department of the Interior, Mr. Fred H. Massey, a Choctaw Indian, will be one of the speakers.

"You're a Christian Country, Aren't You?"

Mr. Paul Simon of Troy, Illinois, at the age of thirty is a member of the General Assembly of that State. He has been the owner and editor of the *Troy Tribune* since he was nineteen years old. A member of the Board of Directors of the Walther League as well as of the Lutheran Human Relations Association of America, Mr. Simon is an aggressive Christian leader and a promising young statesman.

The editor of *The VANGUARD* has suggested that I give you a few impressions about the impact of United States race relations on countries I visited during a recent trip abroad.

The trip took me across North Africa, through the Middle East and into Europe, including Russia and a number of Communist countries. I happened to be abroad during the Little Rock incident and I think I could best summarize the results of this affair by saying that if Mr. Krushchev were to give the Order of the Red Star to only one person for the past year, the winner would not be the scientist chiefly responsible for Sputnik, but Governor Faubus of Arkansas.

The aim of Governor Faubus was not to support the cause of Communism, I am sure, but its effect was just that.

The first question asked our group (I traveled with eleven other state legislators from different sections of our country) when approached by our foreign friends or foes was almost always, "What about Little Rock?" When we landed at the airport at Warsaw, a student learned that we were from the United States and asked me, "Is anyone in your group from Little Rock?"

I recall particularly a 14-year-old girl in Moslem Egypt who came up to two of us and asked, "What about Little Rock?" Before we could attempt an answer (and, believe me, it's difficult), she said quickly, "I think it's inhuman."

Then, her next question stunned us: "You're a Christian country, aren't you?"

In Istanbul, Turkey, I happened to be sitting next to our Turkish guide and I noted an item on the front page of the Istanbul paper about the United States. I asked him what it was. He told me that in a Howard Johnson restaurant, somewhere in Delaware, one of the cabinet ministers from Ghana was denied the right to eat a meal.

NOW AVAILABLE

PROCEEDINGS OF THE 1957 VALPARAISO UNIVERSITY INSTITUTE ON HUMAN RELATIONS

Contents: Doctrinal Essay on "The Communion of Saints" (showing that race relations are the church's concern) by Dr. Thomas Coates; a paper on "Housing and Race Relations" by Dr. Herman H. Long; a banquet address by Clemonce Sabourin; a sermon and several meditations; the resolutions adopted by the Institute; and a statement of principles and functions of LHRAA. — Order from Lutheran Human Relations Association of America, Valparaiso University Valparaiso, Indiana. — Price: One Dollar.

This type of incident — and its very wide news coverage — is an eyesore that the American visitor abroad, particularly in the non-European countries, must face every day.

Unfortunately, the negative aspects of the situation receive a great deal more publicity than the more positive areas.

But we who call ourselves Americans and we who call ourselves Christians cannot easily brush off the question of the 14-year-old girl in Egypt, "You're a Christian country, aren't you?"

I refer that question to you.
For meditation.
And for action.

From a parish bulletin of St. Mark's Church, Detroit: "Posterity will say of us: 'St. Mark's kept in mind the ecumenicity of the church, namely, to preach the Gospel to all creatures.' Thanks be to God who made us willing to hold fast to fundamentals. Others may say, 'You have pioneered,' but God will say, 'You merely conformed to my ancient pronouncement: "I will have all men to be saved and to come to the knowledge of the truth." "

RETURN TO FIRST LOVE

The Rev. Robert C. Stade, who dedicated the first years of his ministerial life to the cause of the Kingdom of Christ in Negeria, returned to this country because of ill health. After having been restored, and having done pastoral work in this country for about ten years, he is now to return to his first love — work in Nigeria. He somehow seems to find a degree of relevance between the objectives of *The VANGUARD* and LHRAA and of Kingdom work in Nigeria. He wrote recently: "May God continue to use you in lifting the sights of our people here in this particular phase of our holy faith in which so many seemingly still fall so far short. Peace and victory in the Name of Him Who has done all things for us!"

Andrew Schulze

"There is no salvation by way of the social gospel, but only in the individual's call to Christ. But there is no such thing as an asocial Christian. His commitment to Christ immediately and by necessity has social implications." — *Christianity Today*, October 15, 1956, p. 14.

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Are They Speaking Out?

(Continued from Page One)

What an Opportunity!

Now compare the attitude and the plight of the Southern church leaders with the North, our big cities and the new suburbs mushrooming around them, also pastors and other church leaders in these Northern communities.

Everything is in their favor — local and state laws (with the exception of a few anti-intermarriage laws in a number of states); the law does not call for racial segregation, and in many states and municipalities specific anti-discrimination legislation has been enacted; when politicians speak out on the subject, it is against racial discrimination; almost without exception the big Northern newspapers have adopted an editorial policy that is against racial discrimination; in many of the big cities of the North race barriers in industry are giving way to a more non-discriminatory policy; the great labor unions of the North are militant in their opposition to racial discrimination. With all this in their favor, Northern church leaders should find it much easier to oppose racial discrimination. The more liberal atmosphere in which they are living should encourage them to go all out in the fight against racial prejudice and discrimination — not merely to help their "poor" besieged Southern compatriots, but to guide their own people to "work in the capacity of Christian citizens for the elimination of discrimination wherever it may exist, in community, city, state, nation, and world." (Quotation from resolution adopted

1958 HUMAN RELATIONS WORKSHOP

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ed by The Lutheran Church -- Missouri Synod, 1956.)

Militant church leadership is needed to stop congregations from selling out and fleeing from people whom God in His providence has brought to their neighborhood and to their churches' doorsteps. And when a new bulwark of exclusion is building up on the boundary of the big city with its thousands of minority group people, denying them entrance and free access to the airy, roomy, new and more desirable suburban dwellings, when a new anti-Christian, anti-American, anti-social pattern is being framed against good people of other racial or ethnic background, and when church leaders have the responsibility to build solidly, not merely new churches in new communities, but solidly for Christ and His Kingdom — what an opportunity! If they do not speak out clearly, unequivocally, and specifically, even when some moneyed members of their parishes may not nod in assent, they are without excuse. Are they speaking out?

Andrew Schulze

Racial Segregation Test is Local

"All idols are not of wood and stone. The most potent idols are standing inside our skulls. And it is far more difficult to throw them out than it is to cast aside the graven images. Racial segregation in church worship and education is one of the most potent idols lodging in our brains.

"It is shameful that the Christian churches, so solicitous that the heathen in foreign lands shall be recognized as first-class citizens in the Church of God, subject their Christian brethren of other races and colors in our own land to the arrogance of racial superiority and church membership ostracism. There are no words strong enough for condemning ourselves for our false worship of social and racial idols. We have sinned and continue to sin against the commands of our God.

"Let those of us in the north be hesitant to put on any halo for any superior attitude on race and color above our southern brethren. First, let each Christian be sure that his own voice speaks clearly in his own community against the monstrous teaching that Christian love is to be measured out according to race or skin color. The test is not in Africa. It is here in each congregation." —American Lutheran, XXXIX, 2, p. 17.

"For Christmas I received an anonymous anti-integration sheet postmarked from New York with a vile note on the back threatening me with death. Members of my congregation say I have made the grade and am now in the front line for human rights." R. Knudsen.

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Indiana

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