

Valparaiso University

ValpoScholar

The Vanguard

Lutheran Human Relations Association of
America

1960

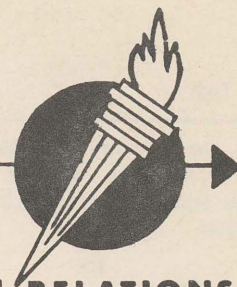
The Vanguard (Vol. 7, No. 4), Apr 1960

Lutheran Human Relations Association of America

Follow this and additional works at: <https://scholar.valpo.edu/vanguard>

This Newsletter is brought to you for free and open access by the Lutheran Human Relations Association of America at ValpoScholar. It has been accepted for inclusion in The Vanguard by an authorized administrator of ValpoScholar. For more information, please contact a ValpoScholar staff member at scholar@valpo.edu.

THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 7, No. 4

April, 1960

That the Church May Lead

THE BEGINNING OF THE END?

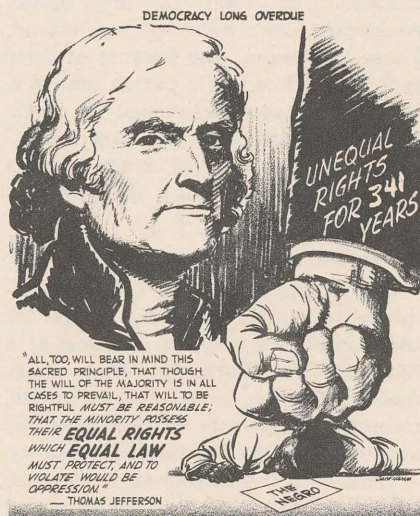
Will the goal of the National Association for the Advancement of Colored People be reached? The deadline is the year 1963. That year was not chosen arbitrarily. It will be the year of the one hundredth anniversary of the Emancipation Proclamation. But will formal, legal, racial segregation have come to an end by that time? Perhaps no one but a soothsayer would give a definite answer in the affirmative.

Things have been happening since the beginning of this year that seem to be the beginning of the end of legalized racial segregation. And if that end comes soon — may God be praised.

Spontaneous?

All authentic information that is coming through seems to indicate that this whole thing has not been following a master plan, well worked out in advance, or that master minds got together, worked out the specific details, developed techniques and had funds accumulated to make possible the ringing of the freedom bell when the hour to strike down the bars of discrimination had come. The hour has come; the ringing of the freedom bell is still for the future. 1963 ? ?

The ringing of the bell is for the future except in the minds, the imagination, and the determination of thousands of the Negro youth of our Southland. They now have the vision. And the words, once spoken to help bring freedom to our land, which have thrilled the hearts of untold thousands of American youth, are an actuality in the lives of Negro young people who know full well that their forebears for 341 years have been slaves or second-class citizens



in a land of unequalled personal and political freedom.

They know the words of Patrick Henry and are living them like Crispus Attucks and other American Negroes of heroic fame. They are living them without bearing arms and they are ready to die without hateful, though almost expected, retaliation.

"Dress neatly, answer courteously, sit up erect, facing the counter. Do not block aisles. If cursed, do not curse back. If they strike you, do not strike back." Who can for long withstand such power?

Suddenly, out of nowhere, like Melchizedek, a Negro youth appeared who led high school students in Greensboro, N. C., to a restaurant to be served as other human beings are served, **sitting down**. Since then, "Give me liberty or give me death," expressed in prayers and the singing of spiritual songs, has been heard throughout the South in scores of communities. Five thousand strong, in peaceful procession, they approached the capitol in Baton Rouge, to declare to the authorities of the State of Louisiana that they are citizens of the United States "with all the

(Continued on Page Four)

A LOOK AROUND

By David S. Schuller

I.

The AP reports from the White House Conference on Children and Youth carried Prof. Kimball Wiles' (University of Florida) quote about the present racial change. Future historians, he said, looking back to the 1950's probably "will place the fight for increased civil liberties of minority groups second in importance to our entering the space age." This statement can be read with two interpretations. But he one which is going to make most sense for the future will be to acknowledge two great revolutions taking place. One has thrust us into a new physical relationship with the universe. The other is thrusting us into a new social and cultural relationship with one another. If our Lord withholds His return long enough for the future to evaluate what is taking place currently, historians will see that that which transpired in the crucible of our local communities was as significant as getting a satellite into orbit.

II.

While looking at the White House Conference, we should ask about Harold Fleming's remarks concerning integration. Fleming is the executive director of the Southern Regional Conference. He charged that every one seems to have forgotten that the Supreme Court's 1954 school integration decision was all about the hearts and minds of children. His plea was that the present situation be delivered from the "exclusive control of lawyers and politicians." He wants the teachers to have an increased voice in what is taking place. The churchman occasionally must ask whether a similar charge could be leveled against him. As churches make decisions about relocating from the inner city, as a voters' assembly discusses the end of segregation, as leaders plot the future

— do we always come back to the center: we are dealing with the "hearts and minds" of people . . . before God.

III.

David Lawrence lashed out in his syndicated newspaper column against what he called "Civil Rights Hypocrisy." He is concerned that resentment, deep-seated antagonism, and bitterness are being engendered with the present mass approach of the "sit-in" demonstration. He is concerned that race leaders who in the past were crying for law and order are strangely silent now. He is concerned that all of the Senate debate is nothing more than political fodder for the coming elections. He quotes approvingly Workman's book, **The Case for the South:**

"Short of utter amalgamation of the races, a thing utterly unacceptable to white Southerners, there is no solution to the problem of race relations: there can only be a continual adjustment and readjustment of relationships."

"The sense of race, no less than those of religion or of nationality, is so deeply embedded in man's nature — both conscious and unconscious — that it cannot be eradicated in the foreseeable future, if indeed it should be eradicated."

Mr. Lawrence never pulls his punches. What about his charges? First, we in the church who acknowledge an ultimate purpose in life greater than the granting of civil justice — although this is certainly a minimal expectation — insist that God will sit in judgment upon all human activity. He will sit in judgment upon all racial groups as well as upon churches and columnists. But it seems to some of us that one of the most significant features of the recent "sit-in" demonstrations and picketing has been the extremely orderly, well-mannered way it has been carried out. The police in Southern cities knew how to handle racial mobs. But they stood confused before the silent line of marchers who moved in a funeral-like procession without even opening their mouths. It seems that the leaders have been wise in making their appeal to a force beyond that of force.

Secondly, Workman's charge that finally "utter amalgamation" will be the result seems to me must be granted head-on. Otherwise one continues to retreat sentence by sentence. The open possibility of this ultimate

Indian Retreat Grant

VANGUARD readers may recall that a Conference Retreat on The Lutheran Church and the Indian American was held last summer. Another such conference is planned for this summer. It will be held at Fortune Lake Bible Camp, Iron River, Michigan, August 2-5.

All Lutherans interested in the Christian approach to the Indian American are welcome to attend. Those Lutherans, who because of their synodical office, their parish ministry, or their concern awakened by their personal contact with our first Americans, are invited. Further details may be had by writing the office of LHRAA.

Statement of Purpose

One of the functions of the committee appointed to make plans for the Conference was the drafting of a Statement of Purpose. That statement which has been adopted by the committee and will be presented for approval by the Conference follows.

"This is a free Lutheran conference organized to share experiences and knowledge that pertain to the Lutheran Church in its relation to the Indian American.

"The purpose of the Conference:

"(1) To study Indian population trends;

"(2) To learn of the Indian's present-day needs, social, economic, and religious; of his distinctive cultural roots and outlook;

"(3) To ascertain the degree to which the church has in the past been functioning to meet these needs, and what the church is doing now to meet them;

"(4) To study the life of the Indian on the reservation, in the village, and

amalgamation must be. We keep the focus, however, upon the reality of seeing human beings — regardless of race — with all their differences, sins, and virtues. This view is realistic in granting the freedom to an individual which God gives in creation; it is realistic in facing the culture as it is at present; it is reality in insisting that a man is not a conditioned rat in a laboratory, but that he can change. "Embedded in nature"? Well, not quite, but embedded in years of traditions and culture. "If any man be in Christ . . . he is a new creature!"

in the big city, and to try to ascertain where Christian and church work should be carried on and how it should be done in keeping with Indian traditional values as well as with Christian principles, so that mistakes made in the past, in working with Indians or other groups such as the Negroes and the Jews, shall not be repeated in a time when patterns of social living are changing fast;

"(5) To address itself toward the elimination of sinful prejudice expressed in unchristian, un-American, and unjust practices; such educational procedures and such action to be taken in keeping with the need, specific opportunity, an evangelical spirit, and the rights of the individual to preserve aspects of his heritage;

"(6) To study the spiritual maturity of our Christian churches as expressed in their attitudes toward Indians, especially those who live in their community, need their love, and are potential prospects of the local congregation;

"(7) To offer its findings, through its programs and activities, to all Christian churches concerned with the matter of Indian-white relations and to all Lutheran churches in particular;

"(8) To the end that its studies and plans be not merely sound academic theory, the very necessary social contact between white Christians and Indians — a potent educational process in itself — shall always be an integral part of the planning for and fellowship at the conferences themselves.

"And finally, the ultimate reason for the Conference's existence is to give a visible expression of repentance over the corporate sin in which we are involved, as seen in inhumane practices and in the apathy in which the church is often involved in the presence of such practice, and that the glory of God might finally come, through Jesus Christ, in our relation to the Indian American."

AAL Grant

Following their own example of last year, the Aid Association for Lutherans has granted \$1,000 to LHRAA to be used in the interest of the Conference Retreat on The Lutheran Church and the Indian American. The grant was obtained from the AAL for the purpose of supplying modest scholarships for pastors and other church workers of the Lutheran Synod-

(Continued on Page Four)

LHRAA Jottings

The program for the 1960 Valparaiso University Institute on Human Relations is taking shape. Dr. T. K. Zadig, "a very gifted Hebrew Christian with the right background for your purpose and an excellent speaker" has been engaged to lead the Institute in the discussion of Christian-Jewish relations. Dr. Lester Granger, Executive Director of the National Urban League, will be another speaker. A panel moderated by the Rev. Berggren of Deerfield, Ill., will discuss the Deerfield case. The date: July 29-31. Further details later.

An unexpected deluge of orders is being received by the LHRAA office for the tract "RACE RELATIONS — What The Lutheran Church-Missouri Synod Says." As a result of a mailing to the pastors of the Synod, orders for more than a thousand of these tracts have been received almost each day for the past two weeks. — About 500 LHRAA memorial wreaths have been requested. — The same mail has brought many requests for other LHRAA literature and for further information about the Association.

Mr. Carl Galow, Director of Information Services of Valparaiso University, was appointed by the Board of Directors of LHRAA as Press Secretary attached to the Board. Mr. Galow has for some time demonstrated a keen interest in the work of the Association and will no doubt render valuable service to LHRAA in the new office to which he has been appointed.

A school teacher in Michigan sent the Association a check in the amount of \$200 "to help further the work of our Lord Jesus Christ which is done by the Lutheran Human Relations Association of America." This check represents the fourth large contribution received from the same person.

The Rev. Karl E. Lutze, Field Secretary of LHRAA, has just completed a tour of the west coast where he visited the following cities to foster the work, or to organize chapters of LHRAA: Spokane, Seattle, Portland, San Francisco, Los Angeles, and San Diego. For further word concerning LHRAA chapters, write the Rev. Lutze, c/o LHRAA, Valparaiso University, Valparaiso, Ind.

Apartheid and Bloodshed

Is the prognostication of Trevor Huddleston now coming true?

In his stirring narrative, **Naught for Your Comfort**, he warned the Union of South Africa, Great Britain, and all who would listen to him: Nothing but the worst kind of catastrophe can take place unless the government of the Union of South Africa abandons apartheid. Unless that government gives up what Huddleston and millions of others consider an intolerable-legalized segregation, imposed in the interest of white supremacy in South Africa, there will inevitably be, according to Huddleston, a bloody rebellion in South Africa whose dimensions are frightening to contemplate — in the Union itself and perhaps spreading like a great conflagration to other parts of that continent.

The events of the past two weeks are most disturbing. With Africans in the Union seeking to throw off the galling yoke of human degradation — the pass law and other crass expressions of apartheid inhumanity — and with the government of Prime Minister Verwoerd remaining adamant in the face of inevitable and inglorious defeat, will Father Huddleston's prediction come true?

Can any of us be unconcerned? While it may be possible for our government, Great Britain, and the United Nations to do something that would so influence the government of the Union of South Africa to change its ways and thus to avert frightful bloodshed, perhaps there is one thing that all concerned Christians can do at this juncture, even if they can

What Fools These - - -

From February 15 until this writing the Senate of the United States has been engaged in another civil rights filibuster. That means that about eighteen Southern senators have been talking continuously. The surface purpose is to keep Negroes from enjoying equal justice under the law and to live as free men for the full development of their personalities, to the good of themselves and the nation. But those who look a bit beneath the surface know that the Senators' bread and butter — that is, votes — are dependent on their talking civil rights out of existence.

They must outtalk their opponents in the Democratic primary — the one yelling the loudest, "Keep the 'Nigra' in his place" is the one who gets himself elected. And having been elected, he may be numbered among the most liberal of all the wise Senators until the rights of Negroes come up once again for an airing. Then he must remember there will be another election and, since votes will count then, he must begin to yell now, loud enough and long enough so that the voters back home in Wilcox County, Ala., and Prince Edward County, Va., will hear and remember.

But why don't the good Northern Republican conservative Senators join the liberal Northern Democrats and Republicans to use cloture and have the thing over with, to vote down the obstreperous Southern reactionaries,

think of nothing else to do. They can pray.

For even now the destiny of the nations and the good of all mankind are in the hands of God.

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

MEMBERSHIPS AVAILABLE

Service (\$12.00 or more)

Organization (\$15.00)

Associate (\$10.00)

Sustaining (\$5.00)

Contributing (\$2.00)

All memberships include a free subscription to **The VANGUARD**.

Subscription without membership — \$1.00 per year

I am enclosing \$..... for

Name

Address

Make checks payable to: LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA and mail to the Membership and Subscription Secretary: Della Marie Bauer, Valparaiso University, Valparaiso, Indiana.

THE BEGINNING . . .

(Continued from page one)

rights, privileges, and responsibilities thereunto appertaining."

What strength there is in their weakness! Can the powers of bigotry, discrimination, and segregation, with their weak, amoral weapons of clubs and bullets and jobs and jails hold out much longer?

One cannot but marvel at it all, especially its spontaneity. Is it a sort of moral spontaneous combustion?

Perhaps the law of cause and effect had a part in its development.

First Cause

In 1930 Mahatma Gandhi told the British colonial government of India, "Set my people free!" He informed the government that he would go down to the sea on such and such a day at a certain hour to gather salt crystals free, and that he would at the same time call upon the whole nation to follow his example. He did it, and thousands followed his example. He and they were imprisoned. He struck back only by going on a hunger strike. That act of passive disobedience to the unbearable salt tax law was the beginning of the end. India won her freedom, through that helpless little brown-skinned man, the great Mahatma.

Second Cause

Some twenty years later a young Negro preacher, a disciple of Gandhi — and of Jesus Christ — awakened the latent desire of the Negroes of Montgomery to be first-class citizens of these United States. The Montgomery bus boycott is now history. The "powers that be" huffed and puffed, throwing Martin Luther King and other of the Negro leaders into jail and harassing the Negro citizenry in every possible way. Right-wing extremists goaded on by a "respect-

able" White Citizens' Council, bombed residences and churches. But the influence of Mahatma Gandhi's non-violent resistance prevailed, and the New Testament concept of love was not only preached but practiced by the Negroes of Montgomery.

Quiet Before the Storm

Perhaps it took some time for the spirit of Gandhi, King, and the Negroes of Montgomery to germinate. Then suddenly it happened, first in Greensboro, N. C., then in other parts of that state, in South Carolina, Virginia, Florida, Alabama, and all through the South — perhaps Mississippi excepted — Negro youth is on the march. With prayers in their hearts and songs on their lips and armed with nothing but the will to be human, they are marching toward freedom for themselves and for us.

Is this the beginning of the end of that shameful system that degrades our nation and hampers the preaching of the Gospel of Jesus Christ both at home and abroad? Perhaps by the end of this year we shall have an answer.

INDIAN RETREAT

(Continued from page two)

ical Conference who are either actively engaged in work affecting our Indian people or who may now have opportunity of working with them.

Mission Board Interested

It was the privilege of this writer to discuss the Conference Retreat project with the Board of Missions in North and South America of The Lutheran Church-Missouri Synod. Their cooperation in this area of activity is assured.

Christian Responsibility

We are at this time engaged in

WHAT FOOLS

(Continued from Page Three)

to enact legislation that will have some punch in it and will hearten not only Negroes but also the seven or eight of us — including Eleanor Roosevelt — who are not Negroes but who want Negroes to be able to enjoy the same privileges that we enjoy?

In the final analysis, the answer is probably the same — votes, votes, votes. For the conservative Northern Republican Senators to meet the demands of their conservative constituency in Porter County, Indiana, and Xanadu, Nebraska, must have some support in the Senate when their Republican conservatism is at stake; they will need the help of their Southern negrophobe colleagues to help put their legislation across. Hence the unholy alliance and filibuster yackety-yack goes merrily on, to the disgrace and shame of the land of democratic ideals, in the presence of a world looking on, whose confidence we need or else."

But, "Am I my brother's keeper?" The Senator may dance to your tune too if you will let him know where you stand, and you too will be letting "your light shine."

reading the book **Indians and Other Americans** written by Harold E. Fey and D'Arcy McNickle. It is humbling to have the sins of our forefathers, and our sins, revealed by such a book. But the other side of the coin is the fact that the Indian in our midst, on the reservation, in the community near the reservation, as well as the relocated Indian in our big cities, is a challenge to the Christian Church and the Christian conscience, at long last to let the love of God in Christ Jesus go out to the Indian in his total human need.

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

Valparaiso University, Valparaiso, Indiana

OFFICERS: President, The Rev. Clemonce Sabourin; Vice-President, Professor John Strietmeier; Secretary, Professor Thomas Coates; Treasurer, Mr. Arnold W. Buehler. Other Board Members: The Rev. Joseph W. Ellwanger, The Rev. Jeff G. Johnson, The Hon. Paul Simon.

EXECUTIVE SECRETARY: The Rev. Andrew Schulze
Valparaiso University, Valparaiso, Indiana

FIELD SECRETARY: The Rev. Karl E. Lutze
Valparaiso University, Valparaiso, Indiana

EDITOR: The Rev. Andrew Schulze, Valparaiso University
Editorial Office: Valparaiso University, Valparaiso, Indiana

ASSOCIATE EDITOR: Professor David S. Schuller (pro tem)