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THE VANGUARD

... THE CHURCH IN HUMAN RELATIONS

Volume 8, Number 3

April, 1961

That the Church May Lead

CAN WE WAIT?

There lies before me at this writing a mimeographed folder with a picture of an invalided Negro sitting in a wheelchair. The folder bears the caption: "Unprovoked Shooting of (name) by Police Officer Paralyzes Him for Life; Officer Goes Free."

This is the substance of the story which the folder brings: The victim served six years in the armed services. He is the father of three small children. He was driving his car from one city to another at about sixty miles an hour. As he was driving, a car that was being driven behind him suddenly bumped into his car, almost knocking it off the highway. He then pulled over on the shoulder and stopped. The other car stopped right behind him, a red light beginning to flash on the top of it. The victim is then quoted as follows:

"I got out of my car and an officer came after me and would have struck me with his gun, but I threw up my hands to keep from being struck. I asked what this was all about, and what I had done. He then asked if I had any whiskey in my car and I told him no. He made me put my hands up on his car, and he began to search me. And while I was standing with my hands up, he shot me in the back, paralyzing me from the waist down. My friend (name) had gotten out of my car on the same side where we were standing. But a white man in plain clothes, who was with the officer, got out and pointed a carbine rifle at him and made him get back into the car. I had fallen on my back on the highway. I looked up at the officer and asked why he shot me down like this. He only said, 'Shut up, N.....!'"

As he was lying there helpless on the road, a friend of his came that

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LHRAA CHAPTERS

Dr. Andrew A. Melendez, Spanish Editor, Board for Missions in North and South America of The Lutheran Church-Missouri Synod, and Publicity Chairman of the St. Louis Chapter of LHRAA, reports that at the annual seminar of the Chapter on March 12 the group unanimously endorsed a bill pending before the Board of Aldermen of that city. The purpose of the bill, according to Dr. Melendez, is to eliminate discrimination in public accommodations because of race, color, or national origin. In reporting, he says "Passage of this bill would be a step forward in assuring all citizens of the City of St. Louis the equal rights which they as human individuals so rightly deserve."

At the banquet which followed the

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A LOOK AROUND

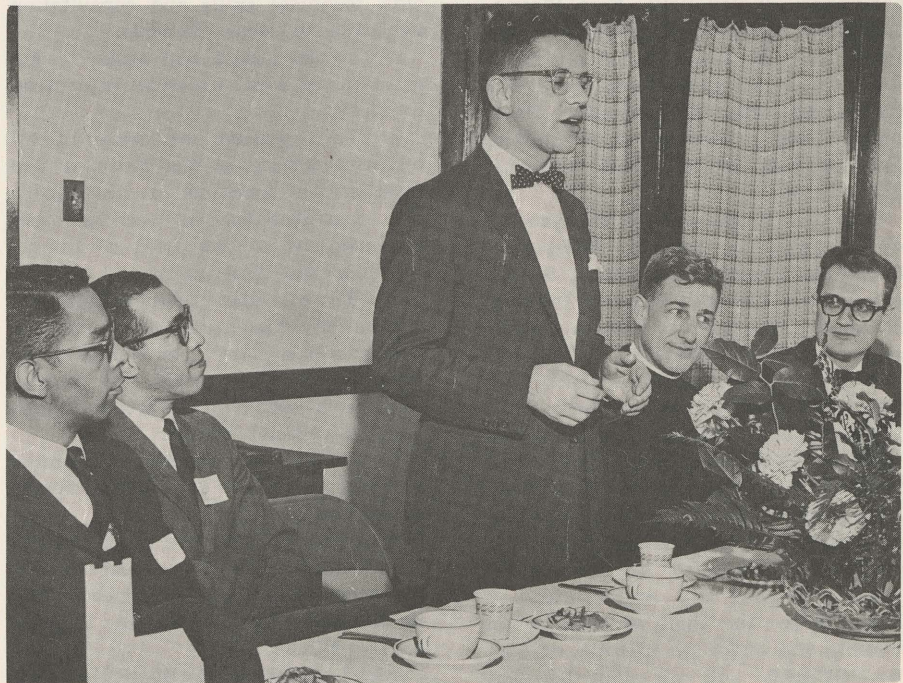
By Martin H. Scharlemann

1. A Misleading Heading

The New York Times of a few weeks ago carried an item headed: "Catholic Bishops Vow Integration." A perusal of the article itself, however, indicates that the bishops referred to (from Georgia and South Carolina) have done nothing of the sort. All they did was to resolve that their parochial schools would be segregated "no later than the public schools." The news item specifically states that these clerical leaders did not at this time contemplate full integration.

This item is significant for two reasons. For one thing, it reveals how American newspapers, including The New York Times, manipulate news

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St. Louis LHRAA Chapter Seminar speakers, left to right: The Rev. Jeff Johnson, Indianapolis; Mr. Richard K. Fox, Jr., Minneapolis, member of Board of Directors of LHRAA; the Hon. Paul Simon, member of the General Assembly of the State of Illinois and LHRAA Board member; the Rev. E. J. Mundinger, pastor of Bethel Church, University City, Mo.; and the Rev. David H. Brammer, Executive Secretary of Social Welfare of the Southern Illinois District.

LHRAA CHAPTERS

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seminar meeting, the members of the Chapter were urged to write or wire their State representatives, expressing their desire that the representatives vote in favor of a bill which has as its purpose the elimination throughout the State of Missouri of discriminatory practices in public accommodations. They were also urged to get in touch immediately with the State Senator from their district, urging him to support passage of a bill that has the purpose of affording equal job opportunities for all citizens of the state, without regard for race, color, religion, or national origin. Dr. Melendez reports "those present at the seminar and banquet expressed their eagerness to support legislation which will improve the lot of the non-white segment of the community. They regard this action as an opportunity to show their Christian concern for their neighbors to whom certain rights and privileges have been abridged or denied because of physical traits over which the individual has no control."

Similar action is being taken by other LHRAA Chapters, for example, the Chapters in Springfield (Ill.), Chicago, Fort Wayne, Indianapolis, and the Twin Cities.

Chapters of LHRAA are to be found at present in the following places: Cincinnati, Indianapolis, Fort Wayne, Cleveland, Detroit, Chicago, Springfield (Ill.), St. Louis, Greater Kansas City, Oklahoma City, Tulsa, the Twin Cities, East Bay Area (Calif.), Portland (Oreg.), District of Columbia, Los Angeles, Boston, New Orleans, Milwaukee.

Chapters at present in the process of organization are in Pittsburgh, Columbus (Ohio), Youngstown, Southern Illinois, Calumet Area in Indiana, Northern Minnesota, Wichita (Kansas), and Philadelphia.

It is possible that some readers of **The VANGUARD** may not know that a Chapter of LHRAA is to be found in their geographic area. They may welcome this information. It is to be hoped that other chapters will be organized. If there is no chapter in your area, you may be desirous of helping toward the organization of one. If so, we shall welcome your writing the office of LHRAA or **The VANGUARD**, and we shall be glad to help you in any way possible. Large numbers are not a prerequisite for organizing a chapter. Guidelines

for the organization of LHRAA chapters have been prepared and will be sent upon request, together with other pertinent information.

NCCIJ and ESCRU

We intend to report to our readers about organizations with objectives similar to those of LHRAA. Two such organizations came into being during 1959 and 1960. They are the National Catholic Council for Interracial Justice and the Episcopal Society for Cultural and Racial Unity.

Roman Catholic Interracial Councils have been in existence since 1934. Now, as we understand, they are united in the National Catholic Council for Interracial Justice. This organization took upon itself the following tasks:

1. To enunciate the philosophy of the Catholic interracial movement and to relate this philosophy to decisive issues of the day.

2. To encourage the Councils to develop courageous programs, to address their activities to their civic community as well as to their fellow Catholics, and to cooperate with all responsible community organizations in constructive work on problems of human relations.

3. To serve as a clearing house and channel of information for all existing Councils, and thus to assist mutually in growth and development.

4. To make literature, program aids, technical skills and consultation available to local Councils.

5. To encourage and assist in the creation of new Catholic Interracial Councils.

6. To represent the cause of interracial justice at the national and international meetings of other Catholic organizations, as well as other organizations in the field of human relations and civil rights.

7. To establish relationships and share our experience of years with organizations and movements in other parts of the world, and to participate in endeavors to secure worldwide interracial justice.

8. To plan for annual or biennial national meetings of Council representatives.

Although LHRAA is a much smaller organization, with fewer years of experience behind it, it appears that its functions are very similar to those of the NCCIJ.

Social Order, in its September 1960 issue, has this to say about the activities of individual Councils: "Council programs vary widely from city

to city. Practically all Councils carry on some kind of general educational program in race relations by means of literature preparation and distribution, forums, lectures, institutes and workshops in the field of human relations and intergroup understanding, Communion breakfasts, and radio and TV programs. Special programs have been developed for high school and college students, for seminarians, for teachers, for changing neighborhoods, for school integration, for hospitals.

"Quite a few Councils have urged the adoption of municipal and state legislation to insure fair employment practices and access to public accommodations for all citizens, regardless of race, creed, or nationality." — Not unlike many activities of LHRAA.

It is our intention at a later date to report on the organization and activities of the Episcopal Society for Cultural and Racial Unity.

Our good Lutheran brothers and sisters will be glad for the opportunity to express their Christian humility by a willingness to learn from our non-Lutheran friends, who are also members of the body of Christ through Christian baptism.

Vanguard Criticism

It was our intention in this issue of **The VANGUARD** to make mention of some helpful criticisms received from a number of our friends. The criticisms had to do with two articles, one published in November, entitled "A Statement to Candidates" in which the thought was expressed that "the future will give us a definite answer as to where the President-elect stands in relation to the world-wide race issue. There are, however, certain straws in the wind that should give us hope." — The other article that moved another reader to send us a friendly criticism was the one appearing in the January-February issue entitled "Presidential Appointments."

We cannot quote from these letters; some little fairy appeared in our office and removed them; or, what is more likely, they have been temporarily misplaced. Both criticisms had to do with our evaluation or implied evaluation of the Kennedy administration.

We told our critics, among other things, that when we write for **The VANGUARD** on political questions — as well as on other issues — no acco-

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way and stopped. The wounded man was then taken to a hospital where he "passed out." When he "came to," he was in a Veterans Hospital in another city.

The FBI was notified and made an investigation. The officer who did the shooting was indicted. The victim says further: "He (the officer) claimed that I was advancing on him with a knife, and that I tried to grab his gun. But God in heaven knows that this is not true. Neither (my friend) nor I had a knife."

The police officer and the man with him "gave conflicting stories of what happened," and in spite of the fact that the officer was out of his jurisdiction when he shot the man, the all-white jury after short deliberation rendered a not-guilty verdict.

The invalid concludes his story as follows: "I am not now eligible for help from the Government because of the charge of misconduct laid against me. I gladly served in the armed forces to help defend my country. But my own countrymen have shed my blood without a cause, and a Federal court has upheld the injustice. I have been informed that this is the end of the case as far as remedial justice is concerned. So now I can only tell my story in the hope that the conscience of America might be awakened, and also that by some means I might be enabled to provide for my family."

The organization responsible for printing the folder added the following statement: "When one reads in the local . . . newspaper of a police officer who was fired because he reportedly only shot into the fender of a car he was chasing (which he claimed was going over 100 miles an hour, the occupants being white), and then reads also that a Federal court exonerates an officer who shoots down an unarmed, innocent Negro in cold blood, one might well question the existence of justice in the state at all."

The leading Negro weeklies regularly carry similar news articles. The white citizens of the U.S. have little knowledge of atrocities of that nature that are being perpetrated in our land. And the U.S. Justice Department either has not found a way to effect justice or it is stymied by local or state regulations which make it seemingly impossible to intervene in behalf of innocent victims.

TWELFTH ANNUAL
Valparaiso University Institute on Human Relations
JULY 28-30

Two Program numbers:

(1) **A Theology for the Church as it Faces the World-wide Race Issue**
 (2) **A Panel on Communism — Anti-Communism — Christian Social Action**

REGISTRATION COST, \$18.
 Further details in May issue of **The VANGUARD**

The **VANGUARD** is bringing this individual incident to the attention of its readers at this time because, in the same general community, a crass defiance of law and order caused a Lutheran vicar (a white seminarian) to be brutally beaten.

He had invited a pastor and several Negro Lutheran young people of his congregation to meet with the Lutheran young people of a "white" Lutheran church of that town. All went well. A fine rapport was immediately established between the young folk. But within forty-eight hours a cross had been burned on the lawn of the residence occupied by the young vicar and his wife.

A month and a half passed without anything more happening. But it was the quiet preceding the storm. As the vicar left the church one night, ten hooded Klansmen came upon him, blindfolded him, and drove away with him. Outside the town he was beaten and told to leave town at once.

Why Tell You About It?

The life of a Negro is as precious as that of a white man and the life of a person outside the church or one who ordinarily sits in the pew of the church on Sunday morning is as precious as that of a professional churchman, or a seminarian. But since the type of crime that this article deals with is commonly perpetrated against Negroes, who under the circumstances are largely helpless, we thought it not out of place to bring both of the above stories to the attention of our readers; and, focusing attention on the crime committed against a white seminarian, we hope more people will realize that all of us are involved and that more people will become concerned. And being concerned, they will want to join hands with other

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**Doing Wrong --
Feeling Right**

In his address at a fellowship dinner sponsored by the Cleveland Chapter of LHRAA, the Rev. Clemonce Sabourin, President of the Association, spoke of the churches that say and do nothing about the current race problem: they "permit white Christians to do wrong and feel right."

Which reminds this writer of an uncharitable attack on Valparaiso University. For the past eleven years, through its Human Relations Institutes, the University has provided opportunity for free discussion within the church of the dangerous cancer called racism now eating at the vitals of church and state. This honest confrontation of racial bigotry with theological and scientific truth was recently castigated in a certain publication which reached the desks of pastors of the Evangelical Lutheran Synodical Conferences. Quoting this publication, a periodical of similar intent soon thereafter said: "The author takes particular note of the decay of Valparaiso University. He said, for instance; 'The Valparaiso Institute for Human Relations, with certain pastors and professors as agitators, is gradually pushing Missourian thinking into sectarian humanitarian fogs, contradicting our Lord in Luke 12, 14.'"

Well, if talking about racial prejudice and discrimination with the view toward action that will help eliminate them is "sectarian humanitarianism," let us make the most of it.

* It has long been the practice of some to challenge the integrity of Christians who are trying to render service to humanity through activities in which also non-Christians are engaged.

THIRD CONFERENCE RETREAT
The Lutheran Church
and the
Indian American
JULY 12-17

Estes Park, Colorado

A limited number of scholarships are available. For further information, write to

Lutheran Human Relations
Association of America
Valparaiso University
Valparaiso, Indiana

LOOK AROUND

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print to favor the Roman Church. For here is an action, taken by the bishops, that does not speak well for the moral courage of these Southern church leaders; and yet the heading sounds as though they had taken a bold step. Secondly, it indicates that the Roman Church is not quite so fully committed to integration as she sometimes tries to make others believe.

There is nothing in the course taken by these bishops to match the boldness, let us say, of "Africa's Angry Anglican," the Rev. Dr. de Blank, Archbishop of Capetown, South Africa. After only four years in South Africa, the Archbishop has become a most controversial figure, hated by many Afrikaaners but inspiring devout loyalty among Anglicans.

2. Hysterical Pitch

The wrath of Afrikaaners against Dr. de Blank reached an almost hysterical pitch following his call, in April of last year, for expulsion of the Dutch Reformed Church of South Africa from the World Council of Churches. At that time other church

leaders joined Dutch Reformed clergymen in repudiating the Archbishop's extreme stand. "I don't care about my own career," he said at that time. "My only concern is the future of the Christian faith in Africa.

"Unless we repudiate racial discrimination, we will lose. I would be happy to step down if my removal from the scene would win cooperation of the Dutch Reformed Church in condemning this hideous doctrine." The Archbishop comes to this kind of clearcut decision quite honestly from experience. He was a chaplain in World War II and was wounded at Antwerp. He still has a scar on his right temple where he was gashed by shrapnel.

3. A First

On February 25 a Negro Roman Catholic bishop ordained three white seminarians of the St. Louis de Montfort Seminary in Litchfield, Conn. The Bishop in question was the Most Rev. Remy Augustin, in exile from Haiti. According to seminary officials, the only previous ordination by a Negro bishop in the United States occurred in 1953, when the Most Rev. Joseph Bowers ordained two Negro seminarians.

CAN WE WAIT?

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concerned folk, both Negro and white. And as such concern spreads, the church will be better prepared to witness to Christ when His human brothers are thus inhumanly treated.

Isn't it possible that, if enough Christian people became sufficiently awakened to what is happening in our country, their moral influence can in some way be brought to bear upon "the powers that be (in Washington) who "do not bear the sword in vain?" (Romans 12)

LHRAA may have more to report on this matter soon.

On Campus

The Rt. Rev. R. Ambrose Reeves will be in the United States from April 8th to May 17th. Until recently he was Anglican Bishop of Johannesburg, South Africa. He has been deported by the Union government because of his outspoken opposition to that government's policy of apartheid (segregation). His recently published book, **Shooting in Sharpeville: The Agony of South Africa**, is now being "widely read in this country for its factual and pictorial account of the March 21, 1960, police massacre of peacefully assembled black Africans at Sharpeville, S.A." (News release, Public Relations Division, the Episcopal Church.)

The Bishop has been engaged to speak at Valparaiso University on April 19. There will be a 15-minute address by the Bishop at 11:40 a.m. and a major address at 7:30 p.m., when the audience will have opportunity to direct questions to the Bishop.

The presence of Bishop Reeves on the campus is being looked forward to as a real opportunity for the University family to broaden its understanding of the times in which we are living and of the challenge to the Christian community growing out of the troubles of our times.

LHRAA is glad to have had a part in arranging for the Bishop's coming to the University. — The public is invited to both meetings in which Bishop Reeves will speak.

VANGUARD CRITICISM

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lade divine rests on us. Suffice to say, it appears that correspondence between us has improved our relations and deepened our friendship.

Let's have more constructive criticisms from our friends; the not-so-friendly criticisms are also welcome.

LUTHERAN HUMAN RELATIONS ASSOCIATION
OF AMERICA

Valparaiso University, Valparaiso, Indiana

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