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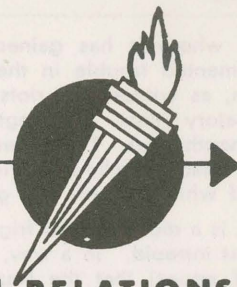
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Lutheran Human Relations Association of America

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THE VANGUARD



... THE CHURCH IN HUMAN RELATIONS

Volume 9, Number 8

September-October, 1962

That the Church May Lead

I Was In Prison

Albany is a symbol of opposition and determination. The police and governmental forces of the town as well as the daily press are opposing with might and main any change in the status quo in race relations in that hitherto unpublicized city of southwestern Georgia. The 24,000 Negro citizens who constitute 42% of Albany's population are a symbol of determination. They are determined to change the Jim Crow status in which they find themselves. Although their educational and economic level is higher than that of their parents and grandparents, their condition as human beings among human beings has not changed materially. What they get, what they do, and where they go are always determined by the city officials and the police who represent or claim to represent the attitude of the white population of Albany and the surrounding counties.

The city commissioners and the mayor, through the chief of police and his officers, have things well under control. They will permit no violence. When Dr. Martin Luther King comes to town, he is well protected by the police from any type of brutality. The home of Dr. W. G. Anderson, osteopath, leader of the Albany Movement, has round-the-clock police protection. The bus carrying clergymen and lay leaders from the Chicago area to Albany — they went there in behalf of the Negro cause expressed in the Albany Movement — was met at the first approach to the city by two Albany policemen. They gave the bus travelers instructions as to where they should go to meet Dr. Anderson and then obliged the party by escorting them through the town to their immediate destination. Dr. Anderson describes the police department under the leadership of Chief of Police Laurie Pritchett as "sophisticated," and the religious leaders who arrived in Albany were soon given ample proof that Dr. Anderson's evaluation was accurate.

Under the facade of keeping down violence by carrying out their obvious responsibility of protecting the lives and property of people, they are using

their police power to accomplish that which is the goal of those who would act violently if they had the chance, namely to enforce segregation on all levels and thus, in the final analysis, to undergird the citadel of Jim Crow.

Albany and the Law

The constitution of the United States is the supreme law of the land and the Supreme Court of the United States is the "final arbiter" of the Constitution. The Supreme Court has repeatedly interpreted the Constitution in favor of those who are working through non-violent means to rid our nation of racial discrimination. To those who would question the legality of involvement in the Albany Movement, the First Amendment to the Constitution no doubt has something to say: "Congress shall make no law... abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for redress of grievances." And the Fourteenth Amendment to the Constitution has made the First Amendment applicable

(SEE PRISON, Page 2)

"We Don't Want ANY Outside Interference"



-- Herb Block in The Washington Post

A LOOK AROUND

BY MARTIN H. SCHARLEMANN

1. "Keshu"

"Keshu" is African for "tomorrow". Somehow Africans believe that "keshu" everything will be better. Just now that continent is plagued by youth groups out pillaging, squatting and raping. Many of their leaders are graduates of Mau Mau prison camps. They enjoy intimidating especially so-called "loyal" natives, people who want to go to work really doing something about "keshu".

In Ghana they glorify Nkrumah as their redeemer, chanting such slogans as, "Nkrumah does no wrong; Nkrumah will never die." Not so long ago a British bishop took issue with the godlessness and idolatry of these youth wings. For his pains he was expelled from the country. Sadly enough, whatever literacy and charitable teaching exists in that unhappy continent was brought there by people like this bishop. Possibly, however, it might be observed that such literacy was not introduced in sufficient volume, not really being designed to prepare the African for a day of freedom. "Keshu" was left indeterminate until it got to be rather late.

It is quite possible that the future direction of mankind's history is being determined on the unhappy continent of Africa, where Christianity and Communism are contending strongly for the souls of men. At this moment it is very difficult to see clearly what "keshu" will bring. Of one thing we can be very sure, however; there will be much grief and heartache before tomorrow turns into an improvement over today.

2. Straight Hatred

It is not often in life that one encounters sheer hatred, devoid of any consideration and concern. But there is in America a Black Muslim cult that deals in nothing but. Its leader calls himself Elijah Muhammed and claims to speak for Allah.

Some weeks ago Elijah was in St. Louis to stir up the faithful, many of whom, it is reported, have previous prison records. In fact, the sect has done its most effective proselytizing in

prison, where it has gained converts and fomented trouble in the name of religion, as witness the riots at Lorton Reformatory near Washington, D.C., some months ago. These were touched off by Black Muslims spitting in the faces of white inmates and guards.

Here is a movement to frighten even the most intrepid. In a way, it has the kind of appeal that the Nazis had at the beginning of the National Socialist program in Germany. It appeals to all that is evil in man: envy, ambition, and revenge. It is well financed and ably organized and uses all the devices of communication available in our technological age, including recorded "sermons" set to music. These records come under the title "A Moslem Sings". In preparation for this article we listened to a message from Muhammed's Temple No. 11 in Boston. It was entitled, "A White Man's Heaven is a Black Man's Hell", made available by Pastor Lutze. Here is history distorted and set to music: the black man was happy, living along the Nile, until the white man came and exploited him. "Black" here includes "red" and "yellow", all non-whites, as a matter of fact.

Of one thing we can be sure: If Black Muslims ever gained political power in America, no white man would be spared. Says THE SUPREME WISDOM, the "bible" of this movement, "America is falling, my people. She has to fall, because she is a habitation of devils (whites). Forsake her and fly to your own." This bible calls upon Muslims to hate the white race, to remove pictures of white people from their homes, to support racial segregation, and to kill white men who romance Negro women. "Thanks to you, O Allah," declares one passage, "for making manifest our enemy (the white race), and help us, O Allah, to die the death of a Muslim".

THE SUPREME WISDOM teaches that Allah is now on earth in the person of Master Fard Muhammad, who came out of Mecca in 1930. His counterpart is identified as "the arch devil John Hawkins" who made slaves of African Negroes and permitted them to be brought to American shores in the year 1555. Through the whole book runs one theme: The white race is doomed, America must fall, and the black race will inherit the earth. According to people who are in a position to know, many thousands of Black Muslims have already taken their oath on the inflammatory passages of this weird and frightening "bible".

Black Muslims want a separate nation for Negroes. At this point their dreams correspond to the Communist program of carving out of America a new nation for the black race; and we can be sure that Communist agents will

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(Continued from Page 1)

to the liberties of persons within the confines of individual states. What is more, the action of the police of Albany in arresting people for seeking the eradication of discrimination that weighs heavily upon their lives is condemned by the constitution of the State of Georgia which says: "The people have the right to assemble peaceably for their common good and to apply to those vested with the powers of government for redress of grievance by petition or remonstrance."

No less than 1,100 persons have been arrested by the Albany police in the past eleven months for doing exactly what the U.S. Constitution and the Constitution of the State of Georgia guarantee all citizens as their citizen rights. And so, the city authorities of Albany are using their legal power illegally to oppose the Negro citizens in their determination to gain that which federal and state law guarantee them.

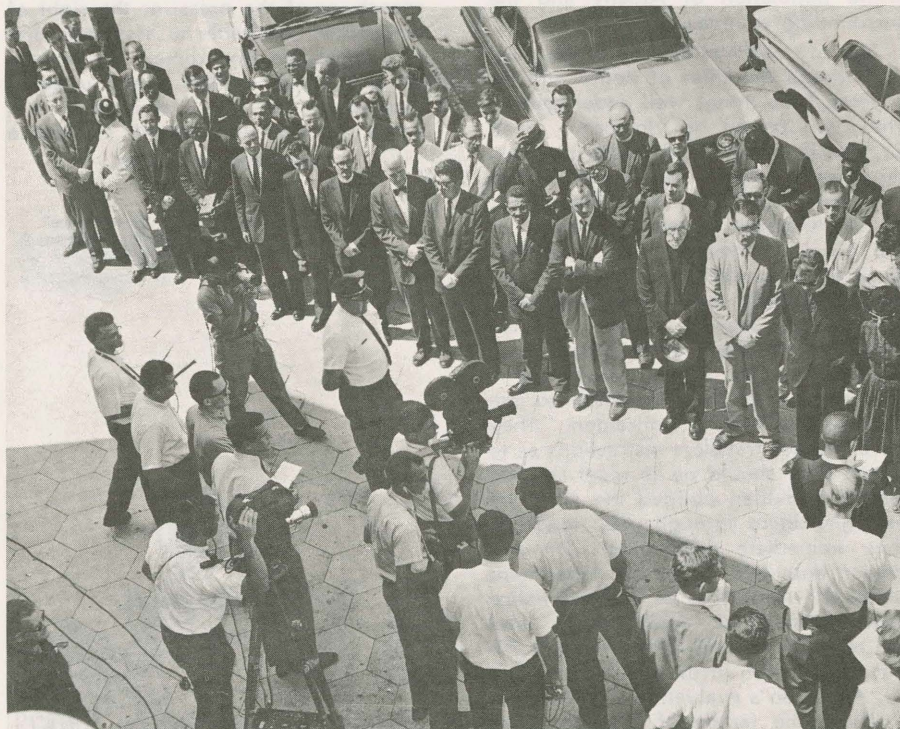
But the determination of the Albany Negroes expressed in the Albany Movement, and the city authorities' opposition to the Movement, are symbols. What is happening in Albany is not in isolation of the rest of the south nor of the nation as a whole. In a greater or lesser degree, such Negro determination is to be found in New Orleans, Little Rock, Birmingham, Nashville, Clinton, Ky., and many other places in the south. And where such determination has not been expressed — because of fear — the opposition to the eradication of Jim Crowism is even greater. — In

the area surrounding Albany within the past four weeks four Negro churches in which voter registration meetings were held were burned and completely destroyed; and several homes of voter registration advocates had shot-gun holes blown into them while people were inside.

Call for Help

There are certain areas in the north and west where Negroes are enjoying a greater degree of acceptance as citizens and as human beings. Nevertheless, there is great tension in the big cities where they have moved in great numbers in the past several decades, and in the mushrooming suburbs surrounding the cities where they want to move and where they inevitably will move in the not distant future. The type of determination versus opposition-to-such-determination found in these cities and their suburbs is now symbolized in Albany, Georgia.

If the above facts are kept in mind, the action of Dr. Martin Luther King and that of the approximately ninety northern religious leaders who responded to his call can be evaluated properly. Dr. King sent a telegram to clergymen of the New York City area in which he informed them of the stalemate that had been reached in Albany. The leaders of the Albany Movement had found that all their endeavors over a period of months to communicate meaningfully with the Albany officials had been fruitless. He indicated further that there was danger of the Negro people losing heart after their many frustrated attempts to better their condition.



In front of Albany, Georgia, city hall, minutes before the arrest. VANGUARD editor, front row, fourth from right, hat in hand. Among four other Lutherans shown on picture is, front row center, the Rev. L. W. Halvorson, Secretary, Human Relations, Division of American Missions, National Lutheran Council.

-- Wide World Photos

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(Continued from Page 2)

The persons who responded to Dr. King's call for help came from the two largest metropolitan centers of the north, New York City and Chicago. Men and women, mostly men, Negroes and whites, mostly whites, of many religious affiliations, including many Protestants — among them five Lutherans — about twelve Jews and approximately the same number of Roman Catholics participated in the Albany visit. They were not called to Albany to form a religious melting pot; neither did they go there for that purpose. But by their going to Albany they demonstrated or tried to demonstrate that there are people of religious concern in parts of the United States other than southwestern Georgia who are concerned with the struggle now going on in Albany and who, like Joshua of old, have taken sides.

Incarceration

They went to Albany to identify themselves with the Negro people of that city in their struggle to obtain justice and human equality and, if possible, to help persuade the city authorities and the white citizens of the community, including the pastors of the white churches, to reconcile their differences in favor of justice and human decency. These religious leaders did not go there to be jailed. They were, nevertheless, not so naive as to think that they might not be thrown into jail if they tried peaceably to assemble and to remonstrate because of just grievances against their fellow citizens who happen to live in Georgia and who by divine providence are what we call Negroes. In fact, they went there prepared for that as a probable eventuality. And it happened. All of them heard Chief Pritchett give the command to the police standing by, "Put them in jail." And into jail they went.

Our readers may be spared further details concerning the imprisonment of the group. Suffice it to say that it was not at all like a Sunday school picnic. Not for those who spent six days there before they were released on bail, nor for the majority who spent only two or three days before their bail money was handed over to the authorities. But though the inconveniences, deprivations, and hardships suffered were substantial, these persons knew that what they suffered was but a token of the suffering inflicted on the 1,100 who had gone before them into the same jails, as well as the suffering that crushes the spirits of millions of Negroes in the south and in the north who by a cruel society overtly or otherwise are denied the right to be fully human.

Results

The comments usually made, when advocates of a change for the better in race relations initiate some new way to

approach the problem, were heard after the Albany visitors returned.

God supplied the Albany area with a severe heat spell while the northern visitors were in town. It was said that the temperatures hovered between 90° and 100° all the while they were in jail. If for no other reason than to forget about the heat and other uncomfortable circumstances, they were engaged in conversation much of the time. One of the topics often discussed was "What will be the results of our visit?"

Without claiming to have the mantle of a prophet on his shoulders, one might venture to suggest several possibilities.

The evening of Labor Day, when the last of those that had been jailed had been released, a rally was staged by the Albany Movement in one of the largest Negro churches. Ten minutes before the rally was scheduled to begin, the church was filled and many were gathered on the outside. As the northern visitors filed down the aisle to the rostrum, there was a spontaneous ovation that can best be described by the word "tremendous." And it grew louder and louder until all visitors were seated and Dr. Anderson, the leader of the Movement, called for quiet so that the rally program could begin.

Hundreds of those who had been jailed previously by the same authorities and for the same reason were in the audience — doctors, dentists, teachers, ministers of the gospel, as well as high school and college students, housewives and many who were employed as house-servants in the homes of white citizens of Albany, as well as common laborers. They had come to the rally, as they no doubt had come to many of the weekly rallies previously, conscious of the danger of losing their jobs or even suffering the destruction of their homes, or being subjected to some kind of physical violence. But they were there. They were there to welcome their friendly visitors from the north who knew their plight, sympathized with them and, if only in a small way, identified themselves with them and their cause by participating in their suffering.

As they sang their freedom songs,

e.g., "We shall overcome," waves of melody and harmony like billows of the ocean kept pouring into the ears of their northern visitors gathered before them.

The rally and the generous hospitality accorded the visitors in their homes — most of them humble — were signs that the trip to Albany, despite or perhaps because of the arrests, was not in vain. Carrying on the struggle to rid themselves of the chains of segregation, and all of us of the shame that still hovers over our nation as a dark and ominous pall, the people of the Albany Movement were encouraged, their morale was undergirded, they could continue to sing, now with increased fervor and a bit more hope, "We shall overcome — some day."

One person who had come to Albany from Chicago, who was asked not to participate in the demonstration in front of the city hall, acted as an observer. She was among the group of people that had assembled across the street, and for one reason or another was recognized as being identified with those who were demonstrating. A woman in the crowd spoke to her in a whisper, "Keep up the good work." Was that an expression of the hope of some of the Albany whites to be freed from the shackles of segregation, that they too might live in human decency with their Negro neighbors? Was the remark an indication that some southern whites, who themselves are afraid to speak, are glad that other whites had done it for them in a place where their voices could be unmistakably heard right there in their own community?

A young Negro minister, who is in the employ of the Southern Christian Leadership Conference and who is now devoting full time to the Albany Movement, said that, in a conversation with a young white man of Albany, the white man at every turn in the conversation about the Albany Movement vigorously defended the status quo with all its traditional expressions of the southern "way of life," which includes the immutable law that a white person dare never shake hands with a Negro. But somehow the young white man was impressed with the human personality of the young minister and, after de-

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PRISON

(Continued from Page 3)

fending quite seriously the southern tradition, reached out his hand and shook that of the Negro minister rather heartily. Was his vigorous defense of the traditional southern way an outward expression of an inward conflict, and, if so, did he too secretly applaud the coming to Albany of the northern leaders? Were they helping him in his struggle against his baser self and in the interest of freedom that would enable him to meet and accept people on the basis of their personal merit?

Sweeping before one's own door is always a rather difficult thing to do. And the words of Christ about getting rid of the beam in one's own eye before trying to remove the mote from one's neighbor's eye are a lesson that human beings never learn too thoroughly. It has its application to the lives of those who went to Albany. It can be said quite honestly that at least the great majority of the Albany visitors knew that the accusation would be hurled at them, "You have enough problems to settle in your own communities before you can justify trying to solve ours." And they knew full well that there is much work to be done in their communities before they will be places of racial justice and harmony. But it was due to the very fact that their own problems had not been solved that they understood, at least in a measure, the depths of the struggle that the people of the Albany Movement were carrying on. Their identifying themselves with the people of the Albany Movement was an expression of a fellowship with fellow warriors, all of whom, north and south, were fighting the demon of racism.

If there were any among the religious leaders who made the journey to Albany who had not been combating racism in their own communities, speaking out against it, and taking such action as opportunity presented itself to remove it, their going to Albany might well be construed as hypocritical. But group and private conversation revealed that they were speaking out and acting in their own communities. It was in fact their own personal struggle against racism back home that moved them at least in part to answer the call of their fellow warriors in Albany to come and help them.

While the persons in the delegations from the Chicago and New York areas were in jail, it came out again and again in conversation that they hoped people back home would now take more seriously what they had been saying and doing and would be moved to a greater concern to work with their leaders for the removal of racial prejudice and discrimination. — At this early date, less than two weeks after the last group of persons was released from jail, there is already ample evidence

that the concern of many has been aroused. At another place on these pages the reader will find excerpts from communications which have been received in support of the thought that a greater concern has been awakened.

People who have the well-being of society at heart know that what happens in any part of the nation affects the weal or woe of the nation as a whole. For that reason they reject the claim of those in the south who say, "You have no right to meddle in our affair; we will handle our own race problem by ourselves and in our own way." But there aren't too many people outside the south who understand the serious implications for all of us inherent in the race problem of northern or southern vintage. They must be awakened. The visit to Georgia by a number of religious leaders from two northern metropolitan areas will not in itself awaken them. But the modern news media with its representatives on the job at the time of the Albany incident could be a means of drawing the attention of the nation, not only to the Albany Movement itself, but also to the deep concern held by at least some of our religious leaders. And it seems apparent at this writing that the news coverage of the trip to Albany was effective.

Those making the trip were conscious of the fact that the Federal Government has been largely ineffective in eliminating racial segregation and all its attendant evils. It is probably true that if the entrenched demagoguery, which by race baiting controls much of the south, is to be defeated and the Federal Constitution at long last is to become in fact the law of the entire nation, the Federal Government itself will have to bring about that change.

It would be worse than presumptuous to believe that a trip to Georgia on the part of some ninety religious leaders would so affect the thinking of Federal authorities as to cause them to find some way out of the States' rights dilemma which until now has kept them from taking that type of aggressive action as the times may dictate; and having found such a way, to follow it until racism has been eliminated. But there are straws in the wind that may warrant the hope that the witness on the part of these religious leaders to justice and equality will not go altogether unheeded.

Many letter and telegrams, motivated by the Albany visit, have been sent to the President of the United States, to the Attorney General, and to others in places of high authority, urging them to intervene in the cause of racial justice. We have it on good authority that a meeting has already taken place at the request of Assistant Attorney General Marshall between him and representative of both delegations that went to Albany.

Ethics Involved

There are a number of questions that might be raised as to the ethics of the Albany visit.

Can a Christian justify his participation in an activity of this type in which Protestants, Unitarians, Roman Catholics, and Jews participate? Is it within the domain of a Lutheran clergyman to identify himself in that type of social action as was involved in the Albany visit? Should he not confine himself to "preaching the gospel" and "saving souls"? Is it right for a Christian, especially an ordained minister, to engage in some activity that could be interpreted as a violation of the law, even a law which in itself is unconstitutional?

Perhaps each of these questions, and others too that might be suggested by the Albany visit, should be answered explicitly and in sufficient detail. Perhaps it will become advisable, even necessary, for **The VANGUARD** to do so in the near future. It is to be anticipated that there may be more such Albany visits and that the discussion of the nature, the ethics, and the effect of the visit will continue for some time to come.

A temporary and what may be hoped to be a satisfying answer, however, can be given at this time.

It would be hypocritical for a Christian — and by the same token for a Christian clergyman — to see his fellowman in some kind of physical, social, or psychological need and to ignore that need by trying merely to "save his neighbor's soul" through "preaching the gospel" to him. As body and soul are united in one person, and the person often feels the need of the body more than that of the soul, to ignore the one need under the pretext of wanting to meet the other cannot be justified on any grounds. Our responsibility is toward the total man and is misunderstood or even distorted if it is interpreted in any other way. By virtue of creation the body and its needs are the God-given concern of the children of God. The redemption through our Lord Jesus Christ was intended to restore creation to the original purpose of the Creator. To work for the redemption of man while denying his creature needs is in fact a denial of redemption.

There may be a time to ask questions and to find answers in the realm of theology, philosophy, ethics, law, and governmental authority. But the new commandment given to us by our Lord Jesus Christ, which has its motivation in His suffering, death, and resurrection, is "love one another." The time therefore to love one's neighbor by identifying oneself with him in his need is when he is in need and when time and circumstance make it possible.

(SEE PRISON, Page 6)

A CLOSE LOOK AT THE ALBANY VISIT

Albany is in the southern part of Georgia. About 24,000 of its citizens — not quite half of its total — are Negro. One hundred years after the Emancipation Proclamation and eight years after the Supreme Court's desegregation decision, Albany Negroes find themselves still without the many citizen rights promised them by both the Constitution and the laws of their country.

Albany's public facilities remain segregated. Attempts to discuss and negotiate are declined and thwarted by the white citizenry. When appeals for dialog and discussion have been made by means of quiet demonstration (as when a few gather on the city hall steps to kneel and pray), participants have consistently been carried off to jail. All this in spite of words appearing in Georgia's constitution:

The people have the right to assemble peaceably for their common good and to apply to those vested with the powers of government for redress of grievance by petition or remonstrance.

More than one thousand Negroes have been arrested in such instances in less than a year.

This past month an attempt was made to give Negro citizens an opportunity to learn how to register to vote and thus assume a larger citizenship responsibility. The next week the church where this meeting was held (not far from Albany) was burned. One week later the home of a participant in the voter registration program was riddled with bullets while more than a dozen were sleeping within.

Albany Negroes have organized the **Albany Movement** in an attempt to realize their American dream of full citizenship. But they have been consistently frustrated. Alternatives that seemed to remain for the Albany Negro were to return to his segregated corner with crushed spirit or to respond violently in revolution and rebellion. He did neither. Instead, the **Albany Movement** reached out to find support from friends elsewhere. They issued a call to the north to "Come and help!"

Not all heard the request. Some were not in a position to respond on short notice. But there were some who heard and were deeply moved. In haste they laid down duties of the moment to respond. Most of them were clergymen. They would not "walk by on the other side."

One group came from the New York-New Jersey area; another from Chicago. They were not going to Albany, Georgia, to tell people there how to handle their problems in racial tension, or how to desegregate. They came to show their concern.

Many a southern churchman has said that it is an easy thing for a northern preacher to decry racial segregation from the safety of his northern pulpit. These men were responding as if to say, "We know it's more difficult to say it from the spot where tensions are hottest. But we think it must be said." And they knew the danger. They remembered the Freedom Ride incident when a bus was burned by attackers before it even reached its destination. They had heard how "northern integrationists" had been beaten by angry mobs with brass knuckles and bicycle chains. But they felt a need to respond to a people who looked for support and help in their condition of oppression and frustration — a condition often assuming the proportions of fear and terror, violence and death. And they went.

When they gathered quietly, courteously, and orderly in front of the city hall in Albany, the police chief asked them to move on. When they remained, it appeared that they had no respect for law.

But they were here to tell in silence that seventy-five churchmen on a sidewalk do not constitute lawlessness, but that persistence in maintaining racial discrimination with the support of law is immoral and a blight on America's record of pursuing justice for all — a blight that shames all of us in the eyes of the rest of the world's people.

Albany's police chief asked these men why they didn't return home and preach to their own churches in the north. These men were by their very presence in this city speaking more eloquently to their people back home — and to Albany — and the world — than they had ever spoken before. It was their sincere purpose to encourage others to contend bravely for the cause of justice and harmony and unity among men. And for this they were arrested. One of the charges, pathetically ludicrous, was "disorderly conduct."

And so they went to jail. Not the cleanest. Some stayed for six days. They do not care to be pitied that they lived with roaches and stench, unbathed, ridiculed and degraded by jailers and cellmates, spending long nights with drunks who bawled out their cursings and obscenities into the morning hours.

But these men hope that everywhere people will focus their attention on the situation they entered. They have identified themselves with the victims of racial prejudice. They have stood up to be counted with those who are concerned about indifference to the Negro's plight, about the complacency of those who embrace the status quo — in Albany, elsewhere in the south, and wherever such conditions prevail.

(SEE CLOSE LOOK, Page 6)



Mrs. O. H. Theiss receiving Award from Dr. Thomas Coates.

In Memoriam

At the annual meeting of LHRAA on July 28, in connection with the Thirteenth Annual Valparaíso University Institute on Human Relations, the presentation of the second annual Mind of Christ Award was made by Dr. Thomas Coates, vice president of the association, with the following prolog and citation.

"In Philippians chapter 2, St. Paul speaks of the Christian ideal in terms of 'having the mind of Christ.' In keeping with this concept, the Lutheran Human Relations Association each year offers a special award, in the form of a plaque, to the person who in a signal manner has exemplified the mind of Christ by his witness and service in the the cause of human relations within the Church.

"This year, by resolution of the Board of Directors, the annual Mind of Christ Award will be given posthumously to one who spent his life in the service of God and of his fellowmen of all races, colors, and cultures — the sainted Dr. Otto H. Theiss, the founder and president of our seminary in Tokyo, Japan, whom the Lord summoned home just ten months ago today.

"We are grateful and honored to have in our midst tonight Mrs. Theiss, who will receive the award in the name of her husband."

Citation

"To the Memory of Dr. Otto H. Theiss, gifted and consecrated servant of the Word, theologian, educator, and scholar, bridge-builder in human relations, between Negro and Caucasian, between Japanese and American, architect of the program for training a national Lutheran ministry in Japan, friend and leader of the Church's youth in the International Walther League, bearer of the Christian witness at home and abroad, courageous defender of the Gospel in the face of error, opposition and prejudice, unfailing exemplar of the supreme virtue of Christian love, helper and counsellor of the weak and the erring, the lonely and the unloved, staunch upholder of the freedom and worth of all men as creatures of God

(SEE IN MEMORIAM, Page 6)

COMMENTS ON ALBANY VISIT

The editor of **The VANGUARD** was among the persons who went to Albany, Georgia. He received letters and telegrams, both while he was in jail and since his return home. Some of the shorter messages are given in full, along with excerpts from others.

"May the peace of Christ dwell within you and the fire of the Holy Spirit strengthen you in what you do for the glory of Him who is Father of us all in Christ Jesus our Lord. A great light shines from Albany and courage is poured over the land." - Chicago

"The prayers of our congregation will be with you and all the others there with you, and for the conversion of your jailers and adversaries, come Sunday, when we assemble for public worship." - New York

"May I take this opportunity to congratulate you for your courageous action in joining the protest in Albany, Georgia. I am sure there are many of us who feel the same way you do but are afraid to do what you did because of family, etc." - Indianapolis

"It is most surprising to me to see

. . . that you were among the arrested clergymen at Albany, Georgia. What possible cause can such conduct serve? Can't your private prayers do as much good as this asinine exhibition? It's a shame individuals use these means to further our drive for integration. This, to me, only pushes the cause further into the ground. I hope you will use more discretion in your future efforts — you who are called upon many times to lecture and demonstrate for this problem in the United States. Your conduct should reflect the Christian attitude!" - Fort Wayne

". . . to one who has braved the mid-summer madness and heat of a Georgia jail. You martyrs will be the seed of the Church yet. My ungrudging admiration and appreciation for your distinctive Christian witness."

"It was with both pleasure and concern that I read of Pastor Schulze's participation in the Albany demonstration. Pleasure that his faith has moved him to set an example for all of us, and concern for his health and wellbeing. My prayers accompany him. No doubt some in our Synod will object to his

actions. I was reading recently in 1 Peter in the RSV and I believe 4:14 is applicable: 'If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you.'" - Chicago

"I was disappointed to read that our church is taking part in those 'scenes' in Georgia. There is not one place in the Bible where God says we should integrate. I don't know how informed you are on Communism but I say forced integration is nothing but another means of taking away individual liberty. This is what meant so much to Jesus — the individual. If you as an individual believe in integration, that's O.K., but don't go as a representative of our church. Stay at school and do the job you are hired to do and don't belittle our church." Houston, Texas

"I'm grateful that we are identified with this effort and thank God for your faith, courage, and determination. God will know how to use this suffering also to His glory. We joined in prayer for the effort yesterday."

- Kansas City, Kansas

IN MEMORIAM

(Continued from Page 5)

and bearers of His image, great in humility, sacrificial in service, cheerful in affliction, patient under trials, companion of the saints, beholder of the Light, and wearer of the eternal crown, this second annual Mind of Christ Award of the Lutheran Human Relations Association of America is gratefully dedicated."

LOOK AROUND

(Continued from Page 2)

use the Muslim movement to the fullest extent possible in order to harass and divide our country. The words in the General Prayer for Sundays that ask for righteousness and peace assume special importance in the face of a terror such as this.

CLOSE LOOK

(Continued from Page 5)

They have showed to people whose hopes have grown dim that there still are to be found those who plead their cause before God and men. They have given the verdict "lie" to the Black Muslims who scorn the white man for his selfishness and for his disdain for the man of dark skin. And they have given encouragement to other men who have hesitated to speak and act forthrightly for the cause of right.

- Karl E. Lutze

PRISON

(Continued from Page 4)

Such time and circumstance confronted certain Christian leaders as the call came to them, "Come down to Albany and help us."

"QUOTES"

"Alan Paton says in **The Christian Approach to Racial Problems in the Modern World**, 'It is sometimes said that Islam and Communism are the great enemy of Christianity in Africa. That is not true; the great enemy of Christianity in Africa is the pseudo-Christianity that can find a dozen reasons, some of them theological, why the colour bar should be maintained, the pseudo-Christianity that is so contemptuous of idealism, that calls love sentimentality, that calls Christ Lord, Lord, and is so cold to His humbler disciples . . . There is no place for a colour bar in the Christian Church.'" — Daisuke Kitagawa, in **Interracial News Service**, November-December, 1961.

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