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Minnesota College Students Run Children's Group Program

by Burton Everist

In October 1963, some students at Augsburg College, Minneapolis, Minnesota, decided to do something about the young children they often saw playing on the Augsburg campus. After some inquiry, they learned that many of these children—all of whom were from the immediate neighborhood of this city campus—were receiving little attention and guidance from their homes. Consequently, a few Augsburg students acquainted themselves with the children and began meeting once a week with small groups of them and the present program known as the Augsburg Children's Group was begun.

Presently almost 90 college students are meeting at least once a week with small groups totalling more than 300 children. The students have the backing of Augsburg's administration and faculty and have obtained the cooperation of nearby congregations of many denominations. The program does not identify itself with any one denomination, although Augsburg College is under the authority of

the American Lutheran Church, but offers its ministry without any religious requirements attached. Students find opportunities to share their joy in Jesus Christ when the children in their groups bring up their concerns on death and human relations.

Although involvement with these groups may sometimes lead the students to discuss family problems with the parents, they refer deep problems to neighborhood settlement houses and social workers with whom they work closely.

The younger children play in mixed groups, but as they become older the groups are separated by sex in order to accommodate the special interests of the boys and girls. While the girls do cooking and sewing projects together, the boys generally prefer athletics and some science projects.

In the course of their association with the children, the students have learned that they must accommodate themselves to some of the local customs. One leader, Dick Mork, a senior from Benson, Minnesota, observed that "The

best way to hold a meeting with the kids was just to walk into the neighborhood and letting it be known that a ball game was starting in a few minutes. Planned meetings did not work with my group because they would not show up at the appointed time—even if it was only the next day."

Miss Gracia Bergstrom, current co-ordinator of the Augsburg Children's Group, noted that there were Indians and Negroes and Caucasians involved according to the make-up of the interracial community around the college. Canvassing the community, as was done this year, has helped somewhat to bring out additional children, said Miss Bergstrom, but most steady members are developed by the groups themselves.

Future plans for the Augsburg college students' community activities include the development of a major co-ordinating organization to avoid overlapping with other groups already serving in the area. Some such communication has already been carried out, but not on a firm basis.



Girls can learn cooking in Augsburg Children's Group

HUMAN RELATIONS NEWS BRIEFS

The United States Civil Service announced an increase of 481 Negroes (there are now 2,818) who hold federal jobs paying \$10,250 — \$24,500, over the past four years. In other white-collar capacities, 2,538 more Negroes are now employed by the government than were in 1961. Highest increase was in the postal service, where 18.3 per cent of the jobs are held by Negroes. About 13 per cent of the federal work force are Negroes, who now make up about 11 per cent of the general U.S. population.

The Craven County Sheriff's Department reported that a Negro church near Vanceboro, North Carolina, was bombed with dynamite on October 31. Three other bombings this year in the state were a church and mortuary in New Bern, a migrant workers sleeping quarters near Vanceboro, and a Negro school in Johnston County. In Chicago, the home of a Negro family was the target of bricks and fire bombs when they moved into a previously white neighborhood on the city's South Side.

Methodist West Park Apartments, a 172-unit low-rental housing complex, stands today in Dallas, Texas, because a congregation there decided to build the project instead of building a new church edifice for itself. St. Paul Methodist Church, largest and oldest Negro Methodist congregation, in Dallas obtained a \$1.7 million loan to build the apartments with the cooperation of business leaders from Highland Park Methodist Church, also in Dallas.

An hour-long, black and white documentary film on the churches' response to racial tension is being planned for release next year, announced Lutheran Film Associates (who also commissioned "Martin Luther" and "Question 7"). The documentary will "focus on an average American urban community — not in the South," said Dr. Paul C. Empie, president of Lutheran Film Associates.

The Immigration Act of 1965, signed into law on October 3 by President Johnson, provides for an end to the national origins quota system. Immigrants are now to be admitted on the basis of their skills and their close relationship to people already here. The annual ceiling of 170,000 admissions from former quota countries will keep immigration at substantially the present level. Admissions from the Western Hemisphere (Canada and Latin America) will change from a non-quota basis to a separate ceiling of 120,000, beginning July, 1968.

Britain's National Council for Civil Liberties has opposed the Labor Government's plans to reduce the annual intake of Commonwealth immigrants from 20,300 to 8,500 (many of whom would be colored). Also opposed was the government's proposal to give the home secretary powers to report an illegal immigrant without trial or to require an immigrant to report to the police.

The new five-year contract between Local 10-208, AFL-CIO, Chicago Federation of Musicians, and the Chicago Symphony Orchestral Association, provides that the orchestra will not play before segregated audiences, and also that the hiring of musicians "be done without regard to race, creed, color, national origin, or sex." No Negroes are among the 105-member orchestra.

The city of Clarksdale, Mississippi, hired its first Negro policeman, Jessie Wright, in November. The hiring of Negro policemen was one of the requests in a recent petition to city officials, but the City Board denied the hiring stemmed from the petition.

The U.S. House of Representatives voted 228 to 143 to dismiss the Freedom Democratic Party's Challenge calling for unseating of Mississippi's congressmen. (The story of the Challenge appeared in the August issue of *The Vanguard*.) The FDP said it would enter candidates in Mississippi congressional and senatorial races next year.

theran pastor Joseph Ellwanger). The Alliance issued a statement, which said, in part:

"We hasten to commend the Mayor and City Council for their swift action in removing the racial clause in the city's contract with the ambulance companies. We strongly urge, however, that the

Mayor and Council enact legislation that will make it illegal for any ambulance company or its employees to refuse aid or services on account of race or color. This law would apply to all such companies and would help prevent the recurrence of the tragic incident which has caused us all grief and shame."

the Vanguard

Vol. 12, No. 7

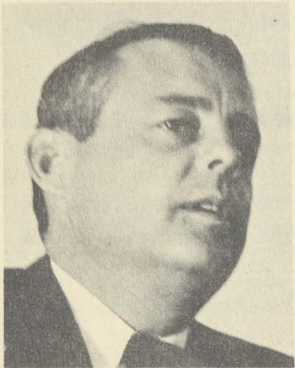
Lutheran Human Relations Association of America

October-November, 1965

Doctor Speaks To Seminar

On September 19, 1965, about 250 Lutherans from congregations all over the city of St. Louis met together at Concordia Seminary for a seminar on their responsibility as Christians in today's racial turmoil. Sponsored jointly by the St. Louis Chapter and the national office of the Lutheran Human Relations Association of America, the seminar's featured speaker was Dr. Robert E. Miller, a Charlotte, North Carolina surgeon, and a member of the Board of LHRAA.

Photo by Fred Stebbins



Robert E. Miller

"I must preface all my remarks by telling you that I come to you with a prejudice, and everything I say is clouded by it. It is a prejudice in favor of love. True, I am an orthopaedic surgeon, but even more, I am a lost man redeemed in the blood of Jesus Christ, by His love. And it is in His name and by His authority I stand before you.

"On Wednesday, August 10th, the evening air was especially warm and heavy. At 7:45 p.m. two white California highway patrolmen spotted a car weaving along the street in the Southeast Los Angeles slum district. After a six block chase, the troopers halted the car in a section called Watts, (continued on page 4)

Changes Seen In Mississippi

"The people," as one Negro told me, 'smell freedom.' And so they are more and more actively working for it on their own initiative, which is the most significant and exciting fact about the Mississippi civil rights movement in 1965," writes David Riley in *The Southern Patriot*, a publication of the Southern Conference Educational Fund.

Mr. Riley, who went to Mississippi with the 1964 Summer Project, stayed through part of the winter and returned for the summer of 1965. He describes some of the changes in the civil rights movement in Mississippi from last summer to this:

"During the Summer Project of 1964 the 800 white Northern volunteers tended, quite naturally, to dominate and direct activities. Too much so, SNCC (Student Non-violent Coordinating Committee) and CORE (Congress Of Racial Equality) felt, which is the major reason a similar program was not planned for the 1965 summer.

"In the new area of economic, as opposed to political, activity in the civil rights field, there has been more direction by Mississippi Negroes and participation by the masses.

"In the Delta town of Shaw, where the Mississippi Freedom Labor Union was started, COFO workers said they would provide a list of Northern contacts who might send aid to the strikers, but insisted that the strikers themselves write the letters. For a month no letters were written; then people began to get hungry. They wrote letters, got help, and planted union gardens.

"This kind of initiative and participation by local people has resulted in 3,000 cotton pickers now on strike in the Delta; elsewhere (continued on page 4)

Negroes Elected To New Posts

Notable in the recent elections was the number of Negroes elected to posts formerly held only by whites. The most significant contest was the race for mayor of Cleveland, in which Negro Carl B. Stokes lost to Ralph S. Locher by only 1,993 votes—87,667 to 85,674. As *Time* magazine pointed out, Stokes "polled 36 per cent of the vote, which is almost exactly Cleveland's Negro-to-white-voter ratio."

Here are the results of elections where a Negro has gained the particular office for the first time:

- Daytona Beach, Florida—James Huger elected city commissioner.
- Wayne County, Michigan—Charles S. Farmer elected Wayne County Circuit Court judge.
- Newark, New Jersey—Hutchins F. Inge elected to New Jersey State Senate.
- Dayton, Ohio—Don Crawford elected city commissioner.
- Woodmere, Ohio—Samuel S. Perry elected mayor.

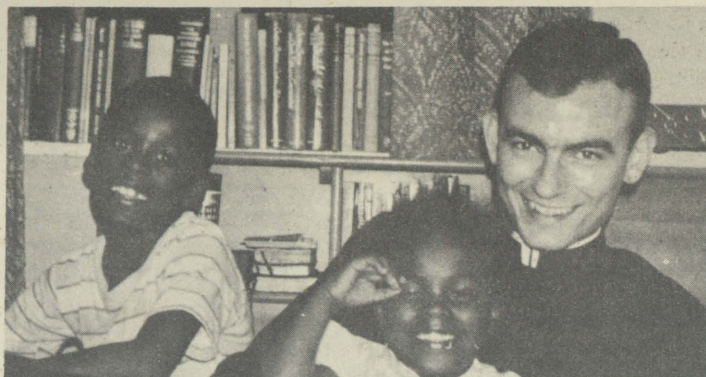
Ambulance Won't Pick Up Negro

Joe Bruce, 63, died Wednesday night, October 6, in a traffic accident in Birmingham, Alabama, as a result of having both of his legs cut off. An ambulance from AAA Ambulance, Inc., which served only white clients, refused to pick up Mr. Bruce, who was a Negro. He was dead on arrival at the hospital.

As a result of the incident, a racial clause was uncovered in the contract between Negro and white undertakers and the city of Birmingham.

Protesting the tragedy and the racial clause was the Interdenominational Ministerial Alliance (whose only white member is Lu-

AFTER HIS DEATH



Jonathan Daniels and Friends

Recently Thomas Coleman was acquitted of the August 20 shotgun slaying of Episcopal Seminarian, Jonathan M. Daniels, which also wounded the Rev. Richard Morrisroe. Coleman, accused only of manslaughter, contended that the churchmen were armed with knife and pistol. Hence this prominent Hayneville, Alabama, resident claimed he fired two shots from a 12-gauge automatic shotgun in "self-defense" that afternoon in front of a county store at Hayneville.

The Episcopal Society for Cultural and Racial Unity, the Episcopalian counterpart of LHRAA, staged a "Silent March of Protest" in Chicago to call attention to the "breakdown of justice in Hayneville" and to the need for new federal legislation to permit, or require, a change of venue in civil rights cases when the community is hostile.

A Sept. 30 statement of the Rev. John B. Morris, Executive director of ESCRU, carried these words:

"We have watched an almost-total conspiracy of the civil and religious leadership of Lowndes County to exonerate one of their own. As the Attorney General of Alabama has eloquently indicated, the entire proceedings here constitute a miscarriage of justice, irrespective of the nature of the verdict. Through its failure to call certain witnesses, and then in its failure to adequately interrogate those that did appear, the prosecution played its role in the conspiracy successfully. That the trial proceeded at all without Fr. Richard Morrisroe, both a victim and a key witness, is manifest proof of the shabby regard for due process and just procedures we have seen here. Serious charges were levelled against Fr. Morrisroe who is still living, by the grace of God, and who could have defended himself at a later time. Jonathan Daniels, who represented us in the Selma area, could not defend himself against the charges that he carried a weapon. The state made no effort to establish the fine character of this dedicated servant of Christ. Mr. Gamble was supplied a message of high tribute and praise for Jon Daniels, issued by the Dean and Faculty of Jon's seminary, but he saw fit not to introduce it in the face of this conspiracy to defame. Much talk was heard about visitors to the jail possibly smuggling weapons in, but no effort was made to secure testimony from any of these visitors — one, at least, being a priest of the Episcopal Church who was present for the trial.

"That no Justice Department officials were on hand to observe the proceedings sorely taxes one's confidence in this agency's interest or ability to serve the cause of justice anywhere. . . . The White House must recognize that the mood of many people generally patient and disposed to wait upon the gradual forces of change, cannot long endure the cumulative effect of a steady series of judicial miscarriages. We must have Federal initiative and involvement in the investigation and prosecution of murders connected with efforts to support and implement Federal laws in voting and other aspects of civil rights activity. That such Federal initiative is undertaken in pursuit of the illicit whiskey industry, but not for citizens seeking to obtain a more just and democratic society, is an irony of tremendous proportions.

"Above all else, the most depressing part of this charade was the manner by which the Church was trotted out in the person of local clergy, both on the stand and in the audience, to bless and pronounce absolution over the whole ritual of exoneration. . . . The Episcopal Bishop of Alabama had met and talked with Jon, but not once has there been any public expression of regret over his death from top Church sources. St. Paul's Episcopal Church in Selma endured his presence, at times either excluding him when in the company of Negro friends, or causing them to sit in the rear. The parade of preachers at the Hayneville Courthouse was a consistent portrayal of the role official Church spokesmen played in relationship to this now-deceased follower of Christ.

"Jonathan Daniels was in Selma primarily to work for reconciliation and communication between the terribly divided communities called White and Black. This commitment rightly took him at times into a full identification with the Civil Rights Movement. At other times he withdrew from this level of ministry and sought to help bridge the awful gulf that tears at Selma and the nation. His disposition was gentle and loving above all else. . . .

"Jonathan Daniels has not died in vain. . . . The religious folk of America who came to Selma in such impressive strength in the spring, and who remained through faithful servants such as Jonathan Daniels, will not leave this area until justice and love are more regarded and some sanity is restored to a sick and divided people."

I'd like to say a few words on behalf of a friend, recently dead. The friend is Jonathan Daniels, whose name will be known to some of you because of his murder in Alabama and because, more recently, of the acquittal of the man who had been accused of his murder. And for that purpose I have a text from I Timothy: "Those who serve well as deacons, gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus." . . .

Jon is a friend and, along with others, I had encouraged him to stay in Alabama after the march at Selma and to persevere in the witness which cost his life. I remember, in fact, writing a letter to him in response to one from him asking if he should stay there; and I wrote back and said, "Yes, stay there, though you'll probably get killed." And so I mourn him sincerely. Yet as

Christians realize, retribution is not the fulness of justice. And the failure of retribution in Jon's case is surely no surprise to any Christian. Probably some further attempts will presently be made to review in the courts the whole event of Jon's death in a civil action. Hopefully by that means human justice will be to some extent retrieved. But the reason for further proceedings is not for Jon's sake, and not for the sake of retribution as such, but is rather for the benefit of others who will, in the days immediately ahead, find themselves in circumstances similar to those that occasioned Jon's murder.

Jonathan Daniels' death is, however, most remarkable in certain other respects. Though justice was perverted radically in his trial, much more appalling has been the superficiality and hesitancy and mildness and failure of outrage within the Church to his murder. . . .

In other words we have, as Christian people, become very hard of heart. We never actually protested all those other murders. We did not even mourn them very long, if at all. We did too little to prevent more mayhem. I have in mind, when I mention the other murders, the children of Birmingham who were killed by the bomb in Sunday School. Or Medgar Evers, or Jimmy Lee Jackson, or, indeed, some 20 or 30 more who have been so murdered since

1951 in this country. . . .

And so, when mayhem struck again, and this good deacon was murdered. . . . we were, as a Church, prepared to take it pretty much in our stride. . . .

The extraordinary thing about Jon, the gift of Daniels' life, was that it was and now is, triumphantly, merely the witness of an ordinary Christian in this world. As the Book says, "Those who serve well as deacons, gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus."

Photo by Fred Stebbins



William Stringfellow

An Episcopalian lawyer, William Stringfellow has lived in Harlem, representing its residents, for more than eight years. Attorney Stringfellow is considered a lay theologian and leader in the Christian perspective on race relations. The above address was delivered to a convocation at Valparaiso University on October 29, 1965.



Photo by Jan Adler

"White man, hear me! A man is a man, a woman is a woman, a child is a child."

James Baldwin in "White Man's Guilt," August 1965 EBONY

"Look at us and know us and you will know yourselves, for we are you, looking back at you from the dark mirror of our lives."

Richard Wright, quoted in "The 'New Negro' and the Protestant Churches," by G. S. Wilmore, Jr., FREEDOM NOW, Basic Books, Inc.

"... the main difficulty of the race question does not lie so much in the actual condition of the blacks as it does in the mental attitude of the whites."

James Weldon Johnson, quoted in "The White Problem," by Lerone Bennett, Jr., August 1965 EBONY

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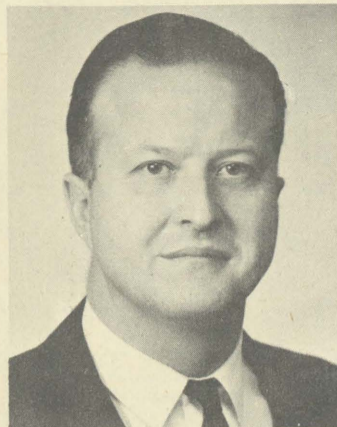
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Christian Conscience and Negro Emancipation

by Ralph Moellering
Fortress Press
\$3.75

reviewed by Burton Everist



Ralph Moellering

Whitney M. Young, Jr. has described this book well: "Ralph Moellering has written a comprehensive appraisal of the long suffering Negro. . . and of the difference an aroused Christian conscience can make in the contemporary urgency for freedom-in-action." But, whether out of courtesy or by design of the publisher, the quotation on the dust jacket fails to mention that the book's prime documentation is of the failure of the Church and of the insensitivity of the Christian conscience. If there are few examples of the "difference an aroused Christian conscience can make," it is not due to any desire on the author's part to ignore them. Unhappily, there have been so few major thrusts from the Church that there is little to report.

"Emancipation—When?"—the book's first chapter—provides a brief historical background of the Emancipation situation. But it quickly turns to the present, to demonstrate that this can be no comfortable historical study of a wound that has been healed, but that this must be a long look at the open, festering wound that is infecting our nation, the world, and the Church.

Readers accustomed to believing that "we have no problem," and those who are tired of hearing about the racial issue, would shudder at the concluding paragraphs of this section. The book details the intentions of Black Nationalists, forecasting blood in the streets, then points out that the burden of inhumanity toward the Negro has remained an unlifted burden upon the Christian conscience.

A chapter on "Church and Slavery from Ancient Times to the Settlement of the New World" surveys the questionable past position of the Church (e.g., the Venetians sold Christian slaves to the Saracens, using part of the profit to build shrines for the saints). Then the author presents a brief chapter on the institution of slavery in America, noting the inconsistency of the slave owners who signed the Declaration of Independence, which affirmed "the inalienable right of every man to liberty and equality."

In three chapters Dr. Moellering characterizes the three major positions of American churches regarding the slavery and equality controversy: the **theological defenses** of slavery and segregation, the **theological protest** against slavery, and **theological neutrality** toward the controversy. The stance of theological neutrality toward the issue best characterizes the actual position of many major denominations today.

Even those who protest officially against discrimination do little about it in practice, contends Dr. Moellering in his discussion of the "record

and reputation of the Church in race relations." Here he provides an excellent collation of materials by Kyle Hazelden (author of *The Racial Problem in Christian Perspective*) and many contemporary fiction writers who mention the Church's racial practices. These references aid the reader in understanding the growing antipathy of the civil rights' movement toward the churches.

After a discussion of the dread of intermarriage, the writer turns to the response of Christian conscience to the call to effective social action: **No sociological remedy, no psychiatric treatment can probe to the root of this problem. Every sin is ultimately a sin against God, and Christianity alone has the solution. Only a complete renovation of man's whole being can eradicate sinful prejudice. Only an encounter with the living God, only the experience of divine forgiveness in the redemptive power of the cross can cause a man to see all other men on an equal plane with himself as fellow creatures, common sinners, and co-heirs of an eternal destiny.** (p. 154)

Dr. Moellering points to the corporate tyranny of sin in our culture and the responsibility to deal with racial arrogance and economic injustice on the corporate scale. His specific suggestions for steps to deal with the issue are not new; but they have not been used much. The author calls for **action** on these issues, and his call must be heeded.

With great hesitancy this reviewer suggests one revision for future editions of this work (of which he hopes there will be many): it would help to give concrete examples of situations where the Church has met the issues, has used the steps Dr. Moellering suggests, and has been successful. Many who read this will be tempted to say, "Nice idea—but can it work?" Yes, they can—all of them.

This reviewer knows, for instance, of one case where the integration of a mission congregation was accelerated through the encouragement and support of LHRAA and the District President. Not only did the little mission congregation not flounder: it grew.

With that minor disclaimer, this reviewer unhesitatingly recommends, no, **urges**, this book for every Christian pastor, every Christian teacher, every professional church worker, and every congregational or area workshop on the issue of race relations in the United States. Other books will appear some day; but until then, this is the most succinct yet comprehensive work available, which not only surveys the situation but also offers sane, Christian suggestions for meeting the crisis that is upon us now.

IN THIS LATE HOUR. . .

AN EDITORIAL BY KARL LUTZE

EXECUTIVE DIRECTOR, LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

When William Stringfellow spoke at Valparaiso University a few weeks ago, he lamented the pathetic condition of race relations in the large cities of our nation. An especially agonizing aspect of "the situation in the larger metropolises of the North is that all is chaotic. The leadership is dispersed and diffused."

Indeed this seems to be true in city after city. It is easy to ask, "Who—or what group—leads the attempt here to eliminate interracial difficulties and to end Negro deprivations, injustices and indignities?" But the answers are hard to give. Many will answer haltingly—if at all. And those who have ready answers will in most cases not be in agreement with each other.

Maybe Chicago will be different. If so, she is months—and perhaps years—ahead of most other cities. In the closing hours of October, 1965, civil rights groups convened about 250 of Chicago's concerned people for the purpose of confronting together in unornamented terms the brokenness of their city.

Chicago's Sickness

They heard Loyola University's sociologist Dr. Paul Mundy pinpoint Chicago's sickness. He told them that Chicago dare not live with or in its past, "for that is not ours; the past was the moment of the uninformed, of the unwise, or of the inexperienced." The past he would have Chicago shed is the day when the white man insisted that one by one each Negro must prove himself. Mundy declared that such a concept was a verbalized expression of good will which simply never became a reality. He referred to a statement made by the renowned scientist Percy Julian, who at a testimonial dinner given in his honor said sadly, "This is a generation that honors men for what they do, but it has not honored them for what they are." He pleadingly added, "Where is there dignity for men?"

Mundy described a prevalent duality, in which one set of standards obtains for the Negro and another for the white. He stated that this duality in economics, in housing, in employment and in education is increasingly intolerable in his city. Chicago has communities where in excess of 100,000 Negroes are packed into an area less than one square mile in size (and he mentioned three such places in his city). The smile, he said, will no longer be tolerated as substitute for the act. The duality in the com-

munity must be destroyed—and quickly—or disaster is inevitable.

Those who are quick to recite the great gains of the Negro in recent years must understand that though these have been many, the gap between Negro and white in every area of life and activity has widened even more greatly.

Beyond Equal Opportunity

The Loyola sociologist insisted that new imperatives must replace the concepts of "equal opportunity" or "merit employment." The emergency nature of our day calls for special remedial and compensatory action, massive efforts in both public and private areas.

He then soberly observed that we have arrived at a day when there is no longer need to appeal to the majority group on the basis of charity and kindness, of fair-play and justice. "People have proved themselves deaf" to such overtures, he stated. We must now appeal to self-interest and survival, because, sadly, the situation is explosive. And maybe to this appeal people will respond.

True enough, few people seem to have been particularly moved to meet and remedy the conditions abroad in our country that can ignite riot. And in recalling last summer's tragedy in Watts many do not realize that Watts had been a relatively "good" community. Stringfellow observed that since the Watts event, there has been a 280% increase in arms and weapons sales in the Los Angeles area. Without trying to determine which group is buying more, it is readily observable that the awful happenings there did not help effect greater mutual understanding, respect, cooperation or harmony. Then Stringfellow continued, "and Watts is not nearly so bad as many Negro ghettos." He noted that while the average income in Watts is \$3,800 per year, it is twice that of the family in New York's Harlem. He observed that while Watts covers 40 square miles, Harlem covers only four, and yet contains five times as many people.

It is true that many a southern Negro has taken heart since the Civil Rights Bill was passed. That legislation has forced upon the South a day that only a few years ago seemed to be remote, if indeed possible at all. But now the restaurants and schools and hotels and rest rooms and voting booths and libraries and parks and a hundred other doors are open to most Southern Negroes.

The Negro in the North, however,

has not observed any discernable benefits from the Civil Rights Bill of 1964. He sees the problems facing him to be the same as—or worse than—those of the Northern Negro of one, two, or even more generations ago. Stringfellow insists that the "ghettoization of northern society is getting worse." Some people, he stated, are of the opinion that great attention should be given to cleaning up the ghetto, improving living conditions there, providing better jobs for its residents and better education for its children. "This is a white moral commitment. And this is WRONG! The proper moral commitment is 'the ghetto must be abolished!'"

To say what Stringfellow says is one thing. To accomplish it is something else. The picture is dismal. At this late date all efforts may prove futile at worst and stop-gap at best.

Much We Have Not Done

But this is certain: there is much that we have not done and have not even tried to do. It is important for all men who would avert disaster that they in this hour share their insights, their talents, their skills and their concern; and that they

join in meeting the problems with vision, courage and self-sacrifice—with the same sort of dedication and thoroughness with which we approach any other kind of impending danger. And if there be those who cannot or will not participate out of love for the oppressed, then let them do so to protect their own (remembering that even at this most elemental level of responsibility Scripture declares: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.")

We hope Christians would operate at a higher level. They know that in Christ there is forgiveness for having inflicted or ignored the pains of other men. They know too that in Christ they participate in His concern and love for troubled people. And they know that in Christ they have strength to be courageous in loving men with His love and in speaking His Word which can bring men into God's family again.

The place to start is in our own community. On many occasions Lutherans have joined together to lend aid after tragedy has struck. Were all Lutherans to assume a

united responsibility to their respective communities in advance of possible tragedy, much good might be done and much agony might be averted. And—were their concern not exhausted in mere words—they might conceivably express in programmed activity their genuineness of purpose to stamp out conditions that perpetuate dualism that neglects and degrades the Negro.

LHRAA's Responsibility

LHRAA Chapters ought to be offering leadership in such a thrust. Chapters ought to proliferate in suburban areas of our large metropolitan centers. They ought to be formed in those cities where none exist. And they ought to be revived where they have been allowed to slumber. To fail to work in this present hour and to say, "We'll play it by ear if and when another 'hot summer' arrives," spells irresponsibility.

We have an alternative: to open our eyes, to learn, to become involved; so that as people loved by God in Jesus Christ we may carry that love to others, courageously, selflessly, and with a sense of urgency.

*Mama keep saying,
boy you stay in school
and finish. . .
later on you be
mighty sorry
you didn't. . .but
my big brother
know a lotsa
dudes been in
school all they
lives. . .and they
ain't made it
either.*

—from
**WITH GRIEF
ACQUAINTED**
by S.W. Williamson
Follett, \$6.95
reviewed in
**September 1965
VANGUARD**



One of the chief ministries of LHRAA is to provide the Church with Scripture-oriented literature:

COMMUNISM, CHRISTIANITY, AND RACE RELATIONS	\$1.00
ROOTS (theologians and Southerners expose the roots of interracial tension)	\$1.00
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DOCTOR SPEAKS. . .

(continued from page 1)

and arrested its Negro driver, Marquette Frye, age 21. Out of a nearby home came his mother and scolded her son for being drunk. Frye started to struggle with policemen. The crowd of Negroes, 25 at first, began to grow. The patrolman radioed for help and it arrived. Finally the officers hustled Frye, a brother, and their mother, off to the station. Frye later pleaded guilty to drunken driving, his brother pleaded guilty to battery and interfering with an officer, but their mother pleaded not guilty to the charge of interfering with an officer. A routine arrest, in a large city, on an unroutine night.

"Back at the arrest scene the crowd had gone wild. . . .

"A few days later the accounting was in: 36 killed, 895 injured, 4,000 arrested, 787 buildings burned with 200 completely demolished, property loss at least 50 million dollars.

"Last Spring, U.S. Community Relations Service singled out eleven danger spots in cities in northern sections of the country where ra-

cial trouble might arise. Watts was one of them. What is this Watts that most of us never heard of before? Could St. Louis have its Watts? Could Los Angeles happen here? The ingredients were not peculiar to Los Angeles.

"1. Two-thirds of its people have less than High School education.

"2. One-eighth of them are technically illiterate.

"3. Only 13 percent of the homes have been built since 1939; the rest are dilapidated and decaying.

"4. 30 per cent of the children are from broken homes.

"5. Their drop-out rate is 2.2 times the city's average.

"6. Prison parolees, prostitutes, narcotics addicts, live among them

CHANGES SEEN. . .

(continued from page 1)

some maids are on strike and a few factory workers are interested.

"Other economic activity in the state includes self-help cooperatives of okra growers, farmers' co-ops for buying fertilizer, and groups doing quilting, leather-work, woodwork, and sewing. The newly-formed Poor People's Corporation plans to help find aid for these cooperatives and find markets for their products.

"All this activity is new; there were no unions and no cooperatives last summer, and there was much less direction of the FDP by local people. . . ."

The Rev. Karl Lutze presented these twelve theses for study and discussion to the Fall Pastoral Conference of the Northern Illinois District. The subject of "Civil Disobedience" is so important because it is apparently an obstacle to sympathetic support of many civil rights causes by some church members. The issue received attention most recently when Milwaukee Roman Catholic priests were forbidden from offering the use of church facilities for a "freedom school" during a school boycott in October.

Pastor Lutze told the pastors that their "responsibility is to inform and equip people so they will make God-pleasing choices and decisions." These theses and the Bible passages on which they are based are intended as a guide for making a "God-pleasing decision" in the matter of civil disobedience.

CIVIL DISOBEDIENCE

1. The government is God's minister to us for good: defending the innocent, rewarding the good, but curbing the unjust and punishing the evil.
2. When government does not perform its ministry faithfully, the Christian need not — indeed ought not — follow it and support it in such unfaithfulness. By such a stand the Christian speaks out for and encourages the pursuit of right.
3. Such refusal to accept this ministry finds its parallel in the Christian's response to unfaithful performance by a minister of the Gospel.
4. This refusal only rejects that particular malfunction of the ministry, and not its faithful functioning.
5. The goal of the Christian must be one of pursuing the good of the oppressed.
6. The concern of the Christian must also be for both governing and governed, to help them shun those patterns of conduct which perpetrate or perpetuate oppression.
7. The Christian who lives as God's "free man" is free to honor even the unchristian emperor; but that freedom becomes a cloak of evil when it demands that he be either unloving to the brotherhood or dishonoring any man.
8. The Christian who offends the laws of the emperor as he honors all men and loves the brothers, when arrested will not resist the emperor's punitive treatment of him but will submit to arrest and whatever other retribution is imposed.
9. Rendering to Caesar — giving service to whom service is due — demands that rather than overthrow the government, the Christian renders Caesar service in confronting him with government's failure to do its work justly, offering government assistance in mending its errors.
10. Not to apprise government (elected and electors) of its failure to perform its ministry in justice and faithfulness is to render that government disservice.
11. Not to confront people of the nation with a sin in which they are participating diverts the role and frustrates the potential of the Gospel message.
12. Not to become involved in actions of love to relieve the oppressed gives preaching to the oppressed a ring of cymbals and brass.

LUTHERAN HUMAN RELATIONS ASSOCIATION OF AMERICA

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ROMANS 13:1-10 (Basis of theses 1-6, 9-11)

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. The commandments, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet," and any other commandment, are summed up in this sentence, "you shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

New Morality And Civil Disobedience

"Before they revolt, they find themselves revolted—by the countless manifestations of phoniness in their parents and in authority figures." In these words, the Rev. Karl Lutze, Executive Secretary of the Lutheran Human Relations Association of America, described the disenchantment of this generation with the "old morality" of their elders.

In addressing the Northern Illinois District Pastoral Conference (Lutheran Church—Missouri Synod) this Fall, Pastor Lutze urged the clergymen to give a serious and kind hearing to today's student, who indeed may be a rebel, but who is "more than a sweatshirt and long, uncurled hair or beard and jeans."

Today's youth regard the old morality as a "sort of puritanical code, which addresses itself to personal and individual concern far more than to social and community concerns," said Lutze. "The code also seems more concerned with public acceptance and approval than with personal principles and ideals."

In addition, explained Lutze, youth become disenchanting because they do not see the fruit of the old morality. They do not see a clear and faithful witness or gen-

uine love. They are deeply disturbed by the disregard, apathy, aloofness of church people in regard to poverty, race, world peace and other concerns for human need.

Therefore youth have been prompted to search for a "new morality"—something which will produce the fruits so sorely lacking in the distressed world they are discovering.

Citing a case in point, Pastor Lutze told the pastors that race relations studies reveal subtle and deep pains experienced by Negroes, North and South.

Youth asks, Can we be with them in their suffering? Adults answer with caution and criticism—for the new morality often leads to demonstrations and sit-ins and other forms of so-called "civil disobedience."

In concluding, Lutze reminded the conference that "man's relationship to the world around him and his actions in that world will not be determined by a new or old morality, by Caesar's law nor even by God's law—as much as by God's Gospel, which sets man free to love and to care about people. In the new law of Christ, the order of things is Christ in us and through us, that the fruits of the Spirit may truly spring forth in the world."

I PETER 2:16-17, 20 (Basis of theses 7-8)

Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor. . . .

For what credit is it, if when you do wrong and are beaten for it you take it patiently? But if when you do right and suffer for it you take it patiently, you have God's approval.

I CORINTHIANS 13:1 (Basis of thesis 12)

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.