

≡ CURRENTS ≡

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MORALITY DEPOSITIONS SENT TO WASHINGTON

Depositions from a majority of the SFTS seminarians who participated in the march to Montgomery have arrived in Washington to contradict anticipated charges of immorality on the march. Recent communications from courier Jim Martin report that the depositions have been strategic in negating the charges.

Last Sunday morning Dr. Gill received a call from Washington. Some Southern die-hards were running out of ammunition in their fight against the freedom movement and were planning to resort to character smears in the House of Representatives of our United States Congress.

Congressman Dickinson of Alabama (who is not related to Seminarian Dick Dickinson) was going to present "evidence" of gross immorality during the march from Selma to Montgomery. Dr. Gill was asked to do something in response since so many from his seminary had been there.

Five students met in Dr. Gill's home Sunday afternoon and at the suggestion of Tom Elke, seminary advocate, decided to take depositions from as many of our men as possible and send these to Washington in order to "hit" the headlines at the same time as the charges did.

Tom asked questions of the marchers all day Monday and both questions and answers were recorded and printed by a federal court reporter. The consensus of these reports is that there was no immorality witnessed during the march (except perhaps those gestures and comments directed at the marchers by the local white citizens.)

Monday night the depositions were signed and taken to Washington by past president of the Student Association, Jim Martin. Dick Dickinson met him Tuesday at the airport and together they presented the documents to House Minority Leader, Gerald Ford.

Nature of the Seminary Debated

Dr. John R. Little, Dr. Benjamin Reist, and the Rev. John Turpin of Livermore were the central figures in the last of this year's "Great Debates," titled "The Nature of the Seminary." Together with Joyce Manson and Bob Shukraft, they attempted to probe this seminary's relationship to its goals and ideals.

Students Manson and Shukraft opened the discussion by presenting some questions for consideration by the speakers. Joyce centered her concerns on teaching method and the academic situation while Bob attempted to ask specific questions of each area of consideration.

Dr. Reist, in answering the questions about academic life, dealt with the limiting factors to academic experimentation. Student generations are, he stated, inclined to be impatient despite the three year turnover which makes the suggestions of one class seen only by their successors. Students also should remember the fact that classes need to be accredited; some rationale has to be seen and explained to the accrediting agency. Then too, the method of teaching used here is used for pragmatic reasons; it works.

Dr. Little attempted to point out, in
(continued on page 4)

NEWLY ELECTED STUDENT OFFICERS

Student Association Officers

President -- Hank Bremer
Vice-President -- John Williams
Secretary -- Andrea Hagen
Treasurer -- John Langfitt.

Senior Class

President to be decided Mon. May 3
Vice-President -- Mike Taxer
Secretary -- Doug Wilson

Middler Class

President -- Jim Shaw
Vice-President -- Rich McGuire
Secretary -- Chuck Robertson

Camden Ala. - Four Schools Looking for a Church

In Wilcox County, Alabama, the Presbyterian Church through its Board of National Missions supports four Negro schools. The Church purchased the land, built many of the buildings, now defrays maintenance costs, and contributes heavily to the total budget of the schools. The County Board of Education pays the teachers' salaries and contributes other monies to the budget.

In the current crisis in Camden, these schools and their principals and teachers have been placed in an intolerable position. They need to know the policy of the Presbyterian Church on the student school boycott and demonstrations in order that they may better exercise their authority and responsibility. The faculties of the various schools did not participate in the first march on the Camden courthouse, but did not participate in the second.

The Board of Education demanded that they cease participation in the demonstrations and at once caused the students to return to classes. At this point, the principals and faculties were in desperate need of a policy statement from the Board of National Missions.

We tried to help them in this matter by contacting the Board. We were told initially that the Board knew all the facts down here and did not need advice from us who were only lately on the scene. The Board receives most of its information from the Negro superintendent in Selma, a man who plays something of a political game to his own advantage, and who passes along to the schools only as much of the Board's policy as he sees fit, which according to the principals is little indeed. We then called Dr. Bryant George of the Board who promised to help us all he could. We suggested that the Negro community would be encouraged greatly if someone representing the Church could come to Camden; perhaps even the Moderator, the Rev. Edler Hawkins, might come to speak at the Easter morning sunrise service. We learned that the Moderator could not come; but, the Vice - Moderator would make the trip.

This announcement greatly buoyed the hopes of the Negro community, especially the educators.

Their hopes were dashed when the Vice-Moderator, J. Vernon Lloyd, a layman from Chicago, delivered a sermon extolling the virtues of participating in the life of the church: "make your men's club the best" etc. It was as if he did not realize where he was. He in no way touched the problem that confronted everyone here.

We tried to salvage the day by having Mr. Lloyd meet the principals after the Easter sunrise service. But even in this small meeting, Mr. Lloyd was evasive. He said he had no power to state policy and would pass along our questions through proper channels. To one of the principals who had been threatened with assassination by a white and who was being called "Uncle Tom" by his students, this was no answer at all. Mr. Lloyd kept up a stream of anecdotes, which seemed to me to be uncommonly out of place here.

We tried also to show him the campus at Camden that he might see for himself the terrible inadequacy of those separate but unequal schools. There is only one janitor for this school, inadequate equipment, one basketball, one bat, one softball for several hundred students, almost no books; many of these conditions are a disgrace to a church-supported school. But his schedule was pressing; and, we were not able to complete the tour.

Here is a situation that cries out for response from the Church. These men in Wilcox County are not asking the unmanageable: they are asking simply for a platform on which to stand. In all the years that these gentlemen have been principals, they have never heard one statement of policy from the National Board of Missions. These may have been made; but, they did not wend their way into Wilcox County. The Church cannot straddle the fence here; it has a responsibility to the schools that must be met. Answers and assistance must be forthcoming. (Jim Daugherty)

REPORTS FROM CAMDEN

By Gary and Diane Smith.

Like all of our friends who preceded us to Alabama, we were overwhelmed by our experiences. We were assailed by a flood of profound insights, a veritable theological education compressed into two weeks. Somehow one recognizes deeper meaning in every event which takes place in this laboratory of Grace. Like all others, we sought to give, but we received 100 fold; but this is itself fundamental to Christianity--receiving is only a byproduct of giving.

I was struck by the notion of a "Called People," seeing a one to one correspondence between the events in the life of Israel and the Negro people. As Israel redeemed the world, so, too, will the Negro community redeem our country. My Bible came alive as I preached several times a week with little or no preparation. The reconciling action of suffering unfolded when I held students in my arms during a gas attack. At this moment I also discovered the superficiality of race. Our eyes burned so badly that we could not distinguish one another's color--we could only reach out and embrace whomever we encountered.

The episode of Jesus' foot washing grew meaningful also as we felt compelled to serve these people whom the white man has used so long to serve him. As a complacent white man for thirty-three years, my guilt was ever before me, but I also experienced genuine forgiveness as God loved me in each of these black fragments of Jesus Christ. I know what real freedom is. One is free when he can thrust himself forward in love, regardless of his mundane circumstances--you see, the self-conscious Negroes have overcome. The oppressed people in the South are those who are trapped in their own bitterness, hatred, fear, and impotency. I know what our worship and liturgy is trying to duplicate also, because I have now worshipped with the spontaneous gratitude of the early church.

I learned to cry about something worthy of sacramental tears. The greatest onslaught of grief came not from our aware-

(continued on page 4)

By Jim Dougherty

While in Camden, I stayed at Camden Academy, which is located in Camden, a small town of about 2,000 people, situated in rural Wilcox County, a neighbor of Dallas County in which Selma is located. The population of the county is about 80% Negro, most of whom work as sharecroppers on farms of white landowners.

When I arrived, the students at Camden and the three other schools maintained by the Presbyterian Church were boycotting their respective schools and had already twice marched on the Camden courthouse. These actions were largely in response to a beating of one of Camden's students by local police, but also served to dramatize the need for voter registration. Leadership of the marches developed in the beginning largely from among the students themselves. Only later did SNCC and SCLC come into the picture.

Dick Dickinsen, Gary Smith, and I were on the scene as representatives of the seminary community. We were faced immediately with the question of determining the course of our actions; unlike the Selma situation, guideposts here were more nebulous; there was no explicit philosophy under which to operate; and, we ourselves were almost entirely responsible for determining our direction.

The general situation helped to determine our course of action. We decided not to press for demonstrations but rather to attempt to create lines of communication with the white community. This was a problem, of course; for, no one wanted to sit down with "trash from the north." Since we knew that the Superintendent of the Board of Education was deeply concerned we decided to approach him.

He agreed to meet us in his office; so, Dick, Gary and Diane Smith, and I talked with him, and convinced him that we were reasonable people attempting to minister as we could in this situation. He was a very kindly man of moderate views, and sincerely dedicated to educating all the pupils in his county. He agreed to help us to meet other influential white citizens of Camden, and in this capacity, he served as a tireless catalyst. Through

(continued on page 4)

("Smith" continued from page 3)
 ness of the brutality, disgrace or oppression of segregation, but from the total dehumanizing effect of this culture upon the Negro people who have not been touched by any hope for tomorrow. Man can endure any inhuman treatment, even a vicious death, and emerge victorious. The real brutality of segregation in Wilcox County and the rest of the "Black Belt" is enacted upon the thousands of complacent rural Negroes who suffer from generations of brain washing-- Negroes who genuinely believe themselves to be inferior beings. This dehumanization was the continuous target of our every sermon and conversation. Paul Tillich would probably express the Gospel to a sharecropper by saying: "You are accepted." We just grasped his hand and said: "You are Somebody." (Gary and Diane Smith)

("Nature of Seminary" continued from page 1)
 This reaction to the church revolution, which attempts to deny our changing ministry in a changing world, must be met with concern, understanding love.

Rev. Turpin discussed the relationship his church has had with San Anselmo students, which involved a positive reaction on the part of students and members. The church, with their help, was able to conduct experiments suggested by seminary education, and to see how these work in the local situation.

Student questions centered around the teaching situation and the problems students see concerning their interactions with institutional problems and questions.

Those attending felt the discussion was of great value, but was limited by being only a beginning. They hoped that such considerations of seminary problems can be continued on more than a private level over a long period of time. Only in such a way can the problems involved be fully dealt with.

METHODIST CHURCH SPONSORS ART EXHIBIT

An art exhibit is currently on display at the Glide Memorial Methodist Church, 330 Ellis Street, San Francisco. It consists of approximately 75 paintings and 20 pieces of sculpture and according to Mr. Maquire of "Intersection," it is well worth seeing.

("Dougherty" continued from page 3)
 him we were able to be taken to see the local white school, which was certainly separate but predictably more than equal. This meeting with the Superintendent was to set the tone for the next week of activity; that is, we were to be taken up with a less aggressive kind of action, one, in which we largely listened to those whom we met, injecting at judicious points our own feelings and suggestions. This kind of activity is at best tiringly unglamorous. Yet this is an aspect of ministry and witness that is necessary if only occasionally fruitful.

As a result of one of our meetings, we were able to get whites and Negroes into the voter registration office at the same time, an occasion documented by NBC news (so much for self-glorification). We were so often seen talking to these people that we gained a certain amount of acceptance in Camden. The sheriff would wave at us and smile, which for him was no mean feat. In fact, Dick was able to cash a personal check at a local bank, which may be a first for outside agitators. At this point, we began to fear that our Negro friends would think that we had gone over to the other side.

All our time was not spent, however, with the white citizens of Camden. We met several representatives of President Johnson's Community Relations Service; and, they were very much interested in the kind of work we were doing since it was similar to their own. We also made trips out into the country to talk with Negroes from whom we received detailed and vivid accounts of their life in the county.

In the beginning, some of the SNCC people and many of the students could see no value in the kind of quiet, unexciting work we were doing; but eventually, they admitted that such functions had a place in the struggle for human rights.

We developed many friends among the academic community in which we lived: They showed us an affection that made us feel at home. Worshipping touched us to the heart here: hymns and prayers became really "known"; our minds and hearts became opened to some of the fullness of Scripture, to some of the depths of people and their aspirations. As all who have gone South, my life has been touched and changed. I shall never again be the same. (Jim Daugherty)