

October 12, 1964 Union Theological Seminary, New York, New York volume 18, number 3

HELP STAMP OUT INNER LIFE!
by James Park

"What does it profit a man if he gain all A's and loses his true self?"--II James 1:1

Mankind is in grave danger of being engulfed in the Technica ll and Trivial. Clergy and seminary students are not immune. They can be just as dehumanized in their rat-race as the pyramid climber can in his. If we, the future spiritual leaders of the nation, succumb to the demands of rote learning and mechanical research papers, how can we expect anything more of the harried businessman or the housewife? When the world seeks to squeeze us into its own mold, how can we maintain our shapes?

The church has been discovering one way of transforming bumps on a pew into persons: small groups. We are all aware that these have their own dangers of manipulation and conformity: and they can be just as worldly and superficial as any club. But somehow the deeper currents of our lives have to find a place to flow and express themselves. Otherwise they will be reduced to a trickle or completely dried up. Even the life of the spirit. There is probably nothing the seminary as such can do to foster the deeper lives of its members, but perhaps its members can themselves provide opportunities for personal encounter, for I-Thou communion.

This is my vision of the possibilities: Small groups of seminary students and their wives gather once a week to discuss concerns in which they are personally involved. These would not be academic questions or especially intended to lead to action; both of these types of issues have their proper place already. Concrete individual persons would be the center of attention rather than abstract issues. Discussion, which is characterized by silence and understanding, rather than argument, which is the war of already continued on page 3

ON BEING THE CHEST FUND IN THE WORLD
by Jack Hawley

This coming week is Chest Fund Week. It is a time we as a community set aside to reflect on and act on the responsibility and privilege we have to give to and support the work of the Church in the World.

Aha! Already I've cowered to our aversion to "stewardship" by talking about a time, not about money. The New Testament writers were not so lily-liver. Some of their most poignant, and indelicate, metaphors for the sense of the gospel were marketplace metaphors. Jesus Christ is our ransom, our bail money, our down payment ("firstfruits.") So gird your loins. This is about money.

Money, as it relates to the Chest Fund, is not our possession. In fact, "Chest Fund" is a ransomer, if there ever was one. Neither does the Chest Fund do storage duty for our possessions as a chest does, nor is it anything so deep as a proFundity. Instead, money as it relates to the Chest Fund is currency. It's in the marketplace. It's involved in the give and take of life, and in the ups and downs. It's currency, a kind of lingua franca in living.

To be sure it is also a token, a symbol. And in the light of our inability to meet the incredible size of the world need, it's a good thing that our Chest Fund money means more to the people who receive it than can be said in dollars and cents.

But let's not forget that our money is also currency, and just that. It's daily bread. It has passed through all kinds of hands, including our own. As common currency, common as daily bread, it bears more weight in the world even than common courtesy.

It's not a matter of courtesy that we make ourselves part of this year's Chest Fund effort. It is a matter of currency. Just as the currency of our lives--the commonness and the conversations and the continued on page 6

ICSH02 24a

ICSH02 24b

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The Book Service is a non-profit operation of the Seminary and offers for sale the books reflecting the needs and interests of the Seminary community. It is the source of the student's library, embracing the following collections:

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by Charles M. Sherrod

It was a cool day in August beside the ocean. Atlantic City, New Jersey was waiting for the Democratic National Convention to begin. In that Republican fortress history was about to be made. High on a billboard smiling out at the breakers was a picture of Barry Goldwater and an inscription "In your heart you know he's right." Later someone had written underneath, "Yes, extreme right." Goldwater had had his "moment," two weeks before on the other ocean. This was to be L.B.J.'s "moment," and we were to find out that this was also his convention.

The Mississippi Freedom Democratic Party had been working rather loosely all summer. Money was as scarce as prominent friends. A small band of dedicated persons forged out of the frustration and aspirations of an oppressed people a wedge; a moral wedge which brought the monstrous political machinery of the greatest power on earth to a screeching halt.

The Freedom Democratic Party was formed through precinct, county, district and state conventions. An attempt to register with the state was frustrated. But the party was opened to both black and white voters and non-voters for the State of Mississippi had denied the right to vote to thousands. Ninety-three percent of the Negroes twenty-one years of age or older in Mississippi are denied the right to vote. To show to the Convention and to the country that people want to vote in Mississippi, we held a Freedom Registration campaign. In other words, a voter registration blank from a northern state was used. Sixty-thousand persons signed up in less than three months. We presented our registration books to the Credentials Committee. Both the facts and the law were ably represented by our attorney, Joseph Rauh, Jr., who was also a member of the Credentials Committee.

No one could say that we were a renegade group. We had tried to work within the structure of the state Party. In fact, we were not only trying to be included in the state Party, but we also sought to insure that the state Party would remain loyal to the candidates of the National Democratic Party in November.

continued on page 5-

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Inner Life, continued

established attitudes, would be the means of interpersonal contact. Persons would be respected and received in their individuality with no attempt to judge or change them, but only to understand them in what depth they wish to reveal themselves. There, in the gathered Christian community, the Holy Spirit may be able to work with us as we direct our attention to the growing edge of our spiritual lives.

Can we in our busyness find time to treat one another as persons? All the world's a stage and all the people are playing roles toward one another. They make faces, and noises at one another but they seldom communicate from behind their masks. This play is efficient and enjoyable as the world judges, but all the players have lost their souls and become merely the people they were playing.

Do you ever feel the need to think thru your personal faith, to compare notes on the inner life and religious experience? Have you ever wanted to talk about love or happiness or death or selfhood? These are the things which make up our lives, but we are in danger of inner strangulation. The Technical and The Trivial will ravage our lives if we are not careful to guard them.

Does this muffled cry of anguish find its echo in the depths of any of you? If not, forget it. What comes of this will depend entirely on the initiative of you, Dear Reader. Perhaps if

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ART AROUND TOWN
by Ben Potter

Of course there's always the METROPOLITAN MUSEUM, Fifth Ave. at 82nd St., with its stupendous permanent collection--no contemporary but some good Rembrandt rooms. Selective viewing is dé rigueur and short visits are to be preferred over long tiring ones. (Weekdays, 10 to 5; Sundays, 1 to 5.)

You might walk down Riverside Dr. to 103rd St. where you will find the RIVERSIDE MUSEUM. They have a permanent collection of Tibetan and Nepalese art and series of free concerts. The current show, "West Side Artists--New York City" will baffle those without some previous favorable encounter with contemporary art. There is much that is experimental and only here and there will you find echos of anything so familiar as the work of Cezanne or Kandinsky. The show suffers by displaying only one work of each of the eighty artists represented. An individual piece cannot be sufficiently appreciated out of the context of at least some of the artists other works. The metal sculptures are quite beautiful and I was stopped by John Kock's "Studio - End of Day", and Evlins Meyer's "Breakthrough". The show runs through Nov. 8. (Daily except Mon. 1 to 5.)

If you are interested in buying or just pretending you could, walk along Madison in the seventies and low eighties. interested persons would submit their names or Persons to me in Hastings Hall 521, some mutually compatible groups could be worked out.

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THE UNION OF DUBLIN: published twice monthly by the Union Seminary Student Cabinet. Editor: William R. Nye Editorial board for this issue: Evelyn Hislason, J. T. Long, Phil Durkee. 18-3

WE ENDORSE... 1CSH02.24e

..THE CHEST FUND

An editorial endorsing the Chest Fund runs about as much risk of being controversial as would an endorsement of any of those platitudinous American causes, apple pie, motherhood or LBJ. But endorse we must. Most of us sit in the liturgist's or organist's seat when the late is passed Sunday morning. It's an appropriate time to read the bulletin or even pray while others pay. But as Mr. Lawley suggests, since money is so much part of us, giving is an act of living. Let us, therefore, be thankful for the Chest Fund which provides us with no expenses, only opportunities.

..COLUMBUS DAY

A quick check of the World Almanac reveals that twenty states, the District of Columbia, and all the Canadian provinces do not observe October 12 as Columbus Day. In fact, they observe no Columbus Day at all. But New York does. We can't get very excited at the realization that Monday is the 472nd anniversary of the Great Discovery. But Columbus Day has come to signify something quite different in American life. At first a tribute to millions of Italian-Americans, it is now becoming a kind of celebration of our ancestral diversity, our immigrant past. A lady in our home town remarked when the Bellotti's moved into Smith Street, "Why Chappaqua's just a little United Nations!" So is New York, and it has eight million delegates. Columbus Day reminds us of the great community which is ours to see and feel in all its diversity, to enjoy, to delight in.

..SMALL GROUPS

Elsewhere in this issue, Mr. Park revives an old issue: the shallowness of interpersonal life at Union. Whether real or imagined to the majority, this shallowness always seems to be a haunting reality.

snare their anxiety, though perhaps we should. Union for us has not been devoid of meaningful relationships, and if we desired more of such, we doubt we could structure them. We do like small groups. In a future editorial, we will put forward a proposal of our own for them. In the meantime, we hope that some discussion might develop in these pages - clear and concise discussion, as is Mr. Park's - on the condition of group life at Union.

UNION WINS OVER GENERAL by Phil Durkee

Saturdays are football days, not only in colleges and universities, but also in seminaries, and Union joined collegiate teams in opening its gridiron season last Saturday, Oct. 3. The outcome was a sound defeat of General Theological Seminary, 14-6, in that "Shea Stadium of the West Side" - Riverside Park. Both teams appeared ragged in their play through lack of practice, but Union was somewhat more consistent and talented in its playmaking.

First blood was drawn by Union on a 30 yard pass-run from Bill Troy to Ashley Wiltshire. The extra point was made on a flat pass from Troy to Doug Barry. General was not easily to be put aside though and retaliated with a touchdown in the third quarter. However, the U.T.S. red and white quickly responded with another pass-run of 25 yards, this time from Troy to Tim Christoffersen. The extra point was made with a deceptive pass pattern from Troy to center Bill Amundson. Fine defensive live performances by Rich Bakke, Bill Amundson, and Carl Kline, and half-back Larry Mamiya aided significantly in the U.T.S. victory.

Games are scheduled for Saturday mornings at 10:00 in Riverside Park. Students will generally not have difficulty in gaining entrance for the stands are spacious. However, for the Union-Yale Divinity School pigskin classic on Oct. 17, officials advise students to come slightly early.

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Mississippi, continued.

We attended precinct meetings in several parts of Mississippi.

In eight precincts in six different counties, we went to polling stations before the time legally designated for the precinct meeting, 10:00 A.M., but were unable to find any evidence of a meeting. Some officials denied knowledge of any meeting; others claimed the meeting had already taken place. In these precincts we proceeded to hold our own meetings and elected our own delegates to the county conventions.

In six different counties where we found the white precinct meetings, we were excluded from the meetings. In Hattiesburg we were told that we could not participate without poll tax receipts,

despite the recent constitutional amendment, outlawing such provisions.

In ten precincts in five different counties, we were allowed to attend meetings but were restricted from exercising full rights; some were not allowed to vote; some were not allowed to nominate delegates from the floor; others were not allowed to choose who tallied the votes. No one could say that we had not tried. We had no alternative but to form a State Party that would include everyone.

So sixty-eight delegates came from Mississippi --black, white maids, ministers, carpenters, farmers, painters, mechanics, schoolteachers, the young, the old --they were ordinary people but each had an extraordinary story to tell. And they

(continued on page 6)

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Mississippi, continued.

could tell the story! The Saturday before the convention began, they presented their case to the Credentials Committee, and through television, to the nation and to the world. No human being confronted with the truth of our testimony could remain indifferent to it. Many tears fell. Our position was valid and our cause was just.

But the word had been given. The Freedom Party was to be seated without voting rights as honored guests of the Convention. The Party caucused and rejected the proposed "compromise." The slow and now frantic machinery of the administration was grinding against itself. President Johnson had given Senator Humphrey the specific task of dealing with us. They were desperately seeking ways to seat the regular Mississippi delegation without any show of disunity. The administration needed time!

Sunday evening, there was a somewhat secret meeting held at the Deauville Hotel, for all Negro delegates. The M.F.D.P. was not invited but was there. In a small, crowded, dark room with a long table and a blackboard, some of the most prominent Negro politicians in the country gave the "word", one by one. Then an old man seated in a soft chair struggled slowly to his feet. It was the black dean of politics, Congressman Charles Dawson of Chicago.

Unsteady in his voice, he said exactly what the other "leaders" had said: (1) We must nominate and elect Lyndon B. Johnson for President in November; (2) we must register thousands of

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Chest Fund, continued.

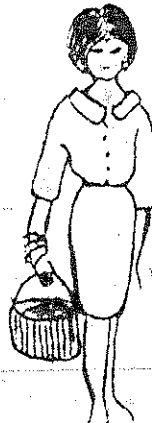
give and take--make sense in the Christian community, so does the currency of our world. And it may even be that the act of giving our currency to the work of the Church is a powerful way to affirm to ourselves and each other--perhaps teach ourselves and each other--how very much the currency of our lives has in fact been taken into God's hands.

In spite of all the Old English lettering on offering envelopes, money is likely to be pretty dirty. And so is the whole world. So are we. Therefore, let's shout and sing. God has given Himself for us while we were yet sinners, and He has gone up with a shout. The shout is ours. We give gratefully.

Negroes to vote; and (3) we must follow leadership --adding, "we must respect womanhood"--and sat down.

With that a little woman, dark and strong, Mrs. Annie Devine from Canton, Mississippi, standing near the front, asked to be heard. The Congressman did not deny her. She began to speak.

"We have been treated like beasts in Mississippi. They shot us down like animals." She began to rock back and forth and her voice quivered. "We risk our lives coming up here...politics must be (continued on page 7)



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Mississippi, continued

corrupt if it don't care none about
people down there ... these politicians
sit in positions and forget the people
put them there." She went on, crying
between each sentence, but right after
her witness, the meeting was adjourned.

What a nightmare were they having?
Here we were in a life-death grip,
wrestling with the best political stra-
tegists in the country. We needed only
eleven votes for a minority report from
the Credentials Committee. They post-
poned their report three times; a
sub-committee was working around the
clock. If there had been a vote in the
Credentials Committee on Saturday, we
would have probably had four times as many
votes as we needed; Sunday, two times as
many; and as late as Tuesday, we still
had ten delegates committed to call for
the minority report. We had ten states'
delegations on record as supporting us.
We had at least six persons on the
Credentials Committee itself who atten-
ded our caucus to help determine the
best strategy. We had over half of the
press at our disposal. We were the
issue, the only issue at that conven-
tion! But the black leadership at the
convention went the way of the "black"
dean's maxim: "Follow leadership."
The word had been given.

WIVES' CLUB NEWS

The Union Seminary Wives' Club has
scheduled a number of programs for the
fall semester, and all Union wives are
invited and urged to participate.

Dr. Macquarrie's class for the wives,
"Gospel and Myth," began last week.
There will be five more sessions, Oct.
14 and 28th, and Nov. 4, 10 and 18th, in
room 214 from 8:00 to 9:30 p.m. If you
missed the first class but would still
like to attend, please do so! Contact
Linda Wilbanks, 8D Van Dusen, to regis-
ter and get the reading assignments.

Two interest groups will have their
first meetings soon. A group interested
in reading and discussing 20th century
novels and plays will meet on Tuesday,
Oct. 13th at 8:00 p.m. in 8G Van Dusen.
For further information about this group
contact Judy Schneebeck in Hastings Hall

There will also be an opportunity for
anyone interested in learning to make
hats! The Millinery Interest Group will
meet with Mrs. Louise Wilhelm and Mrs.
D. D. Williams on Thursday, Oct. 15th,
7:45 p.m., at Mrs. Wilhelm's apartment,
549 W. 123rd Street. For details, con-
tact Ginny Johnson, 8G Van Dusen.

The Freedom Party had made its posi-
tion clear, too. They had come to the
Convention to be seated in the place
continued on page 8

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HARTSHORNE TO SPEAK
by Frank Peters

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Mississippi, continued.

of the all-white Party from Mississippi but they were willing to compromise. A compromise was suggested by Congressman Edith Green (D.- Ore.), a member of the Credentials Committee. It was acceptable to the Freedom Party and could have been the minority report: (1) Everyone would be subjected to a loyalty oath, both the Freedom Party and the Mississippi regular party; (2) Each delegate who took the oath would be seated and the votes would be divided proportionally. It was minimal; the Freedom Party would accept no less.

The administration countered with another compromise. It had five points: (1) The all-white Party would take the oath and be seated; (2) The Freedom Democratic Party would be welcomed as honored guests of the Convention; (3) Dr. Aaron Henry and Rev. Edwin King, Chairman and National Committeeman of the Freedom Democratic Party respectively, would be given delegate status in a special category of "delegates at large;" (4) The Democratic National Committee would obligate states by 1968 to select and certify delegates through a process without regard to race, creed, color or national origin; and (5) The Chairman of the National Democratic Committee would establish a special committee to aid the states in meeting standards set for the 1968 Convention and that a report would be made to the National Democratic Committee and be available for the next Convention and its committees.

The "word" had come down for the last time. We had begun to lose support in the Credentials Committee. This came mainly as a result of a squeeze play by the administration.

It was Tuesday morning when the Freedom Democratic Party delegation was hustled to its meeting place, the Union Temple Baptist Church. You
(continued on page 9)

On October 20th, 21st and 22nd Union students will have the opportunity to hear Professor Charles Hartshorne deliver The Morse Lectures on "Natural Theology in our Time." Professor Hartshorne, the son of a clergyman of the American Episcopal Church, has been a member of the philosophical faculties of Harvard, Chicago, Emory and Texas universities. At Chicago where he taught from 1928 - 1955 he established himself as one of the foremost representatives of the so-called Chicago school of realist metaphysics.

Addressing himself to the problem of the activity of the eternal God in the spatiotemporal world, he outlined a position standing under the general term pantheism and mediating between the extreme immanence of pantheism and the ex-transcendence of supernaturalism. In his more recent books Professor Hartshorne has carried forward his critique of classical existentialism by using the notions of "time," "process" and "becoming" to elaborate a Christian theism which takes seriously God's relationship to the on-going human community.

While his thought shows important affinities with that of C. S. Pierce and A. N. Whitehead, it is infused with Professor Hartshorne's own distinctive language and logical power. This is particularly apparent in his most recent book, The Logic of Perfection, which is a collection of essays headed by the most exacting treatment of the Ontological Argument in terms of formal logic ever given. Of greater significance, however, is his development of a concept of God that is compatible with all that we know about the world, internally consistent and religiously compelling.

Those who reject the facile assumption that the God of the philosophers is at best an idea and at worst an idol will find Professor Hartshorne instructive, lucid and provocative.

R. W. Carlson

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MORNINGSIDE NOTES
by Jim Griffes

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The Riverside Museum is sponsoring a series of seven concerts to be held the first Sunday of each month through May (except January) at 3 p.m. at 310 Riverside Drive. Composers to be represented in the series will include Bach, Brahms, Beethoven and contemporary composers.

For the folk enthusiast, on Wednesday, Oct. 14, there's a folk-singing demonstration by Pete Seeger, first in a series, "Folk Music Around the World," to be held in the Horace Mann Auditorium, Teachers College at 8:30 p.m. Admission \$1 (which, if desired, includes attendance at 7:30 lecture "Aspects of American Folk Music," by Dr. Haywood).

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justment. We must consider the masters of political power at this point and acknowledge that the blacks are not trusted with this kind of power for this is real power. This is how our meat-making and money-making and dress-making and love-making is regulated. A readjustment must be made. One hundred counties where blacks outnumber whites in the South need an example for the future. The real question is whether America is willing to pay its dues. We are not only demanding meat and bread and a job but we are also demanding power, a share in power! Will we share power in this country together in reconciliation or, out of frustration, take a share of power and show it, or the need for it, (continued on page 10)

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so apparent. People were touchy and on edge. It had been a long fight; being up day and night, running after delegations, following leads, speaking, answering politely, always aggressive, always moving. Now, one of the most important decisions of the convention had to be made.

At one o'clock, it was reported that a group from the M.F.D.P. had gone to talk with representatives of the administration and a report was given; it was the five-point compromise. This was also the majority report from the Credentials Committee. There were now seven hours left for sixty-eight people to examine the compromise, think about it, accept or reject it, propose the appropriate action, and do what was necessary to implement it. The hot day dragged on; there were speeches and speeches and talk and talk - Dr. Martin Luther King, Bayard Rustin, Senator Wayne Morse, Congressman Edith Green, Jack Pratt, James Farmer, James Forman, Ella Baker, Bob Moses. Some wanted to accept the compromise and others did not. A few remained neutral and all voiced total support whatever the ultimate decision. But time had made the decision. The day was fast spent when discussion was opened to the delegation.

The administration had succeeded in baiting us into extended discussion and this was the end. We had no time to sift through over five thousand delegates and alternates, through ninety-eight Credentials Committee members who could have been anywhere in the ocean for all we knew.

The proposal was rejected by the Freedom Democratic Delegation; we had come through another crisis with our minds depressed and our hearts and hands unstained. Again we had not bowed to the "massa." We were asserting a moral declaration to this country that the political mind must be concerned with much more than the expedient; that there are real issues in this country's politics and "race" is one.

One can logically move from this point to others. First of all, the problem of "race" in this country cannot be solved without political ad-

in rioting and blood?

The manipulation of power in our homeland is in white hands. The white majority controls the decision-making process here. At President Johnson's "coronation" in Atlantic City there were no blacks with power to challenge the position of the administration. Moreover, there was no opposition by blacks to any attempt to wield power against the administrative position. There was no black group supporting us; they had no power; they could show no power. But they had positions of power. One would suspect that it is part of the system to give positions meaningless labels and withhold the real power. This is the story of the bond between our country and its black children.

In the South and North, the black man is losing confidence in the intentions of the Federal Government. The case of Byron de la Beckwith is an example of what frustrates our people in this connection. The Klansmen Creed in Georgia are another. Both can be explained but the emotions which they aroused in the Negro in this country cannot be explained away. The beating of the Mississippi Freedom Democratic Party would have gone a long way toward restoring the faith in the intentions of our government for many who believe that the Federal Government is a white man. Many Negroes believe that the government has no intention of sharing power with blacks. We can see through the "token." We have had a name for a white man's Negro ever since any white man named one. We want much more than "token" positions or even representations. We want power for our people. We want it out of the country's respect for the ideals of America and love for its own people. We need to be trusted, each for his own worth; this is why we are not chanting everlasting praises for the civil rights bill. We remember all the bills before. In fact, we remember the reconstruction period. This time, we will be our own watchdogs on progress. We will not trade one slavery for another.

Secondly we refuse to accept total responsibility for the conditions of race relations in this country. At the

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convention we were repeatedly told to be "responsible;" that Goldwater would benefit from our actions. We were told that riots in Harlem and Rochester and Jersey City and Philadelphia must stop. "Responsible" leaders have gotten up and called moratoriums in response to directives to be "responsible." The country is being hurt by the riots, we are told admonishingly.

Who can make jobs for people in our society? Who runs our society? Who plans the cities? Who regulates the tariff? Who makes the laws? Who interprets the law? Who holds the power? Let them be responsible. They are at fault who have not alleviated the causes which make men express their feelings of utter despair and hopelessness. Our society is famous for its
(continued on page 11)

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John DeGregorio,
Resident Manager

National Headquarters: Philadelphia

rite-washing, buck-passing tactics. That is one reason the Mississippi Freedom Democratic Party could not accept the administration's compromise. It was made to look like something and it was nothing. It was made to pacify the blacks in this country. It did not work. We refused to adopt a "victory." We would have accepted the compromise, called it a victory and gone back to Mississippi, carried on the shoulders of millions of Negroes across the country as their champions. But we love the ideals of our country; they mean more than a moment of victory. We are what we are - hungry, beaten, victorious, jobless, homeless, but thankful to have the strength to fight. This is honesty, and we refuse to compromise here. It would have been a lie to accept that particular compromise. It would have said to blacks across the nation and the world that we share the power, and that is a lie! The "liberals" would have felt great relief for a job well done. The Democrats would have laughed again at the segregationist Republicans and said that their own "Negroes" were satisfied. That is a lie! We are a country of racists with a racist heritage, a racist economy, a racist language, a racist religion, a racist philosophy of living, and we need a naked confrontation with ourselves. All the lies of television and radio and the press cannot save us from what we really are ... black or white.

It is only now that a voice is being heard in our land. It is the voice of the poor; it is the tongue of the underprivileged; it is from the lips of the desperate. This is a voice of utter frankness: the white man knows that he has deceived himself for his own purposes, yet he continues to organize his own humiliation and ours.

We have no political panaceas. We will not claim that responsibility either. But we do search for a way of truth.

LECTURE

ICSH02.24;

The United Church Women of the Morning-side area are presenting a lecture by Mr. James Allen, vice-chairman of the New York Council on Narcotics Addiction, and director of the Ministry of Mercy of the Manhattan Christian Reformed Church, at the Riverside Church (10th floor), 7:30 p.m., Tuesday, October 13th. His topic will be "Narcotics Addiction in Our Communities."

WELCOME BACK, DOT

Hearty congratulations to Arlene Anderson and Keith Johnson (BD II's) on their engagement.

Likewise to Chuck McAnall on his election as representative of the Seventh Floor of Hastings Hall.

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