Violinist is slated to perform sacred concert in Loma Linda

Two concert artists from California; Kenne, Texas; and land, Oregon; Mountain View, Spokane, Washington; Port cert tours which have taken screen presentation of the An

ANDREWS UNIVERSITY concert artists LeRoy F. Peterson (left), violinist, and Peter M. Mathews, pianist, will present a sacred concert in Loma Linda on Tuesday, April 14, at 7:30 p.m. This concert is scheduled in Seattle, Auburn, Andrews University will be of Andrews University.

Mr. Peterson has received his master's degree and artist's diploma from the faculty of Andrews University, Berrien Springs, Michigan, and has studied at the Geneva Conservatory in Europe. He is the recipient of several awards and prizes for distinguished performances, and has appeared as soloist with such orchestras as the National Symphony Orchestra at the age of 16, the Baltimore Symphony, Peabody Orchestra, Singapore Symphony, and the Worcester Symphony, of which he was concertmaster.

Sigma Xi lecture tonight features talk on growth of cells

A Spring Festival, sponsored by the Loma Linda campus. Also featured guest Barbara R. Mul- Continued on page 4

Handwriting expert to be featured at Spring Festival

A Spring Festival, sponsored by the Loma Linda campus. Also featured guest Barbara R. Mul- Continued on page 4

'Portrait of Hawaii' music pageant coming to University

The Aloa Aloha Singers, making their first mainland appearance, are slated to present "A Portrait of Hawaii" Sunday, April 19, in Gynmasium at 8 p.m.

Through music and costumes, the group enacts for "main-landers" the annual historical pageant held on Waikiki Beach on the island of Oahu, depicting the heritage of the Hawaiian Americans.

The singers, whose name means "love of the land," gave their first concert at Pacific Union College, Angwin, on April 11. Students joining the group from the mainland for the rest of the tour are primarily from that school.

"A Portrait of Hawaii" will be shown in three scenes. The first is an "Ancient Hawaiian Court"; the second, the "Missionaries' Arrival"; and the third is "Today Hawaii, the 50th State." Some of the songs familiar to mainlanders include "Hawaii Aloha," "Aloha Oe," and "Sweet Leilani." Continued on page 4

Oral surgeon to serve on national pain control panel

Chairman of the School of Dentistry, professor of biochemistry at Rockefeller Institute, New York, is slated to lecture in the lobby level amphitheater of Univer-

oral surgeon to serve on national pain control panel

The proposed $50 million hospital is being considered for this area because of the close proximity of the medical school. The Veterans Adminis-

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Oral surgeon to serve on national pain control panel

Chairman of the School of Dentistry, department of oral surgery Bernard C. Byrd, DDS, has been invited to join a planning committee to study the problems of pain control in dentistry.

Byrd was one of 13 dentists and pain control panel

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Do Something!

It happened. It was inevitable. Another pedestrian was killed Monday night. With that, this thing hurts. She was my next door neighbor. She rented the other half of our duplex. Mrs. Joyce, one of the spryest, liveliest little ladies in Loma Linda stepped in front of a car on March 26. Now I have a couple of more. Someone at Heritage Gardens? And I have several acquaintances who go visiting there.

Just a hearing, the verdict will not be in for awhile. That night I couldn't sleep. What was I going to do? The administration is on record as welcoming the possibility of having another hospital so close to University Hospital?

It also would mean 12,000 to 15,000 new jobs at a time when so many need jobs. And most important, it would add help to thousands of veterans of World Wars I and II and the Korean War, but they were denying freedom with another.

And why is the speed limit 55 miles per hour in such a busy stretch of streets? And why isn't that place better lighted? Why are there those traffic signs that let cars know that crosswalks are in the vicinity?

I am sick of writing about such a seemingly simple problem to solve. Who is dragging their feet? Who is going to see that the city crosswalks are in the vicinity? And what about the streets of Loma Linda? Do something!
Don't distort the truth.

Yamaha's unique new Natural Sound

Speakers refuse to boom, shriek or break up. That's because they've never traced the piston motion concept of conventional speakers. Instead, they look and work like a piano soundingboard. They produce bending motions of sound. Omnidirectional sound rather than straight up. So you could stand in the room and sound rather than distorted sound could reach you from every angle. We're not exaggerating...

YAMAHA

Ralph Pierce Music
435 East Blvd. Pomona, California

Psychology work is topic of next University forum

Toward a Psychology of Being, by Abraham H. Maslow, is the title of the book to be discussed at the next meeting of the Psychology Forum, Thursday, April 14, at 12 noon in the faculty lounge of Hall.

Harrison E. Evans, Ph.D., professor of psychiatry, will lead the discussion. Book Club is open to all faculty, students, employees, and members of the community.

April 13

UNIVERSITY CHURCH, LL

Dr. Converse, New Rochelle, New York, president-elect, southeast, California Conference of Seventh-day Adventists, speaking: 8:10 p.m.

H.E. Memorial Auditorium, LS

Andrews University concert artist, Lyle Porter. Peter Matthews, accompanist: 7:30 p.m.

Tuesday, April 14

UNIVERSITY HOSPITAL A LEVEL, AMPHITHEATRE, LL

San Bernardino Valley College, Woodrow D. Mitchell, MD, associate professor of medicine, University Hospital, a luminous sign was installed last week near the entrance. It was designed by Federal Sign and Graphic Design, Inc.

Thursday, April 16

UNIVERSITY CHURCH, LL

Harrison E. Evans, Ph.D., professor of psychiatry, will lead the discussion. Book Club is open to all faculty, students, employees, and members of the community.

April 17

H.E. Memorial Auditorium, LS

Dr. Converse, New Rochelle, New York, president-elect, southeast, California Conference of Seventh-day Adventists, speaking: 8:10 p.m.
**NEW SPINET PIANOS**

$450

Includes Bench and Delivery

**HOLLEY & JACKSON**

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The moving company with 19 years of service to convenience institutions and church members.

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**University SCOPE**

Thursday, April 9, 1970

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**GRASS VALLEY**

Established dental practice for sale in Northern California in the heart of the Mother Lode country. Three operators, two fully equipped.

All instruments, supplies, equipment and furniture. Office equipped for nitrous oxide analgesia. Drawing area of approximately 55,000 people. 300 members ADA, church and grade SDA school. Leading to associate teaching position. Don L. Beglau, DDS, Holiday Hills Shopping Center, 637 Nevada City Highway, Grass Valley, California 95634.

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**Hawaii calls**

Continued from page 1 and "Re Kail Nid Au (The Wedding Song)."

Trained by Hawaiian musi-

clan Muikai Aliu in the rhythm ars, the cast has added three

unusual instruments to their to-

tal sound, the gourd shell (a

too implement), the uli uli (a

feathered gourd), and the iulu (a

hand gourd)."

Musical director of the pro-

gram in Lillian Fonseca, prin-

cipal of an English elementary

school of children of United States Navy officers when not on tour. Musical arrangements and scripts were prepared by Kahuanu Lake, director of music at the Queen Kapuaolei Hotel and direct descendant of the legendary King Keke-

hameha.

Admission price is $1. Tickets may be purchased from the dean of students office or at the door on the night of the program.

**Dental materials are subject of next SD one-day class**

"Clinical Dental Materials" is the title of the course to be taught May 7 as part of the School of Dentistry's continuing education program.

Malcolm D. Jendresen, DDS, chairman of the dental mate-

rials science department at the University of California Medi-

cal Center in San Francisco will conduct the class which meets from 9 a.m. to 4:30 p.m. The course is open to den-

tists, and to their assistants and hygienists only when the dental-employee is also en-

rolled. Fee for the class is $35 for dentists and $15 for each auxiliary.

Application for enrollment may be mailed to: Continuing Education Office, Loma Linda University School of Dentistry, Loma Linda, California 92354.

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**U.S. Army dental consultant to teach two-day course**

A two-day continuing edu-

cation course entitled "Twenty-Five Years in Restorative Dentistry" is being offered April 16 and 17 from 9 a.m. to 4:30 p.m. at the location to be announced.

Teaching the course will be John H. Mosteller, DDS, con-

sultant for restorative dentis-

try in the Surgeon General of the United States Army.

The course is open to den-

tists and their auxiliary per-

sonnel. Tuition is $75 for dentis-

ts and wives, and $35 for each auxiliary personnel.

Application for enrollment in the class should be made to continuing education office, Loma Linda University School of Dentistry, Loma Linda, California 92354.

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**PATHOLOGY RESIDEN-

CY: One position available for a two-year residency program for a first-year resident. All four units will be offered. First offering of a four-year program in modern 400 bed hospital with four full-time pathologists. Salary: First year—$3,400; second—$3,800 plus liberal benefits. Contact Director of Medical Education, Recruiting Medical Center, Bethesda, Ohio 45429 for informa-

tion.

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Dental specialist needed in:

Fontana, California. Pedo-

dentist, orthodontist, oral-

surgeon. Professional build-

ing for sale or lease. In good

locations for private practice or an investment. Please contact Mr. Russel Cenatti, 4481 Sierra Avenue, Fontana, California 92335 or telephone (714) 829-1442.

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**Two Key People Needed**

California native male physical therapist and Califor-

nia licensed medical techni-

cian interested in serving an outpatient laboratory in a growing and progressive hos-

pital.

Reply to: Personnel Director, Paradise Valley Hospital, 2100 East Fourth Street, National City, California 91950.
Vocal minorities + silent majorities = ?

Minority study rationale

A recently concluded eight-week series of race relations meetings were held on the Loma Linda campus sponsored by the Graduate School department of sociology and anthropology. Students and members of the community were urged to attend.

The discussions at these meetings were usually preceded by remarks by a guest moderator, usually a black, who set the theme for the audience dialogue. From the discussions came, to the surprise of many of the whites in attendance, indications of racial distrust, prejudice, and bitterness. For the first time, blacks, Mexican-Americans, Orientals, and members of other minority groups in Loma Linda found a forum from which to speak. And throughout the series, the subject of race relations was successfully carried out in a calm and constructive manner.

But the question remained after the series conclusion, "Is there really racial prejudice in Loma Linda?" The question takes on greater significance when one considers that the vast majority of residents are Seventh-day Adventists, who have been taught for years the subject of love for God and man.

As a follow-up to the race meetings, the staff of University SCOPE decided to deal with the subject of minority relations in Loma Linda and within the Seventh-day Adventist church. The following insert is the result.

It was not compiled and written to create problems that do not exist. We have found real prejudice lurking in our community, though the vocal aspects of it are isolated. Prejudice in the heart is too nebulous to measure. How widespread it really is, no one can say. Neither was this insert printed to give air to so-called troublemakers, only a harmless, who are so often accused of trumping up complaints or venting bitter feelings. Little would be accomplished were we to turn the influence of a newspaper over to those with chips on their shoulders.

We believe, through investigation, that there is a definable problem in our community. We believe that problems of this kind do not go away if shuttled underneath the rug. Instead, they must be talked about and then solved. We also believe we do not undermine the Seventh-day Adventist church nor its doctrines or objectives. We hope to enhance the drive to those goals by urging the type of love that Christ taught.

When that love is totally manifested in the lives of every man and woman of every color and nationality and religion, how can there be any hate or mistrust or feelings of superiority over another human being?

Emotional feelings die hard and slow. And prejudice is most often an emotional feelings. It sometimes takes a very honest and bold man to admit he has racial feelings, no matter how small. It is too easy to say, "I am not prejudiced, but if they would only keep up their property." Or, "They want too much too fast." We can no longer stall the issue by saying, "If they change, I can change." Someone has to start, or we continue the stalemate. Why not start in Loma Linda? Is there more logical place to start, where the love of Christ should mean so much to so many?

College president advocates active racial stand by Adventist church

The Seventh-day Adventist church should take an active stand on the racial issue and "let the chips all where they may," Frank W. Hale, Jr., PhD, president of Oakwood College, Huntsville, Alabama, said in an interview with KLIIU, the educational radio station of Loma Linda University.

"While Adventists have been militant champions of health reform, temperance reform, Sabbath reform, and dress reform, they have maintained a hands-off policy on social reform," added Dr. Hale.

Dr. Hale further stated that Adventists get "all hung up" on questions involving the Sabbath, the state of the dead, the 2,300 days prophecy, but forget their relation to God and to their brother.

"It wasn't until October, 1961, two years after the last of the major churches had taken a stand against segregation, that the Adventists adopted a formal position," said the 42-year-old educator.

The racial crisis is a moral rather than political problem, according to Dr. Hale. And the Adventist church has the opportunity to take the leading role away from the politicians, he said.

Dr. Hale added that many people have tried to implement racial integration, but it appears to be a segregationist. But her statements were "merely to help the Continued on page 4

Continued on page 3

Racism is defined

by Betty R. Sterling, PhD

associate professor of sociology

What is racism? The news is full of reference to it; the word has become a common epithet. It is used as a handy political tool for explaining certain group behavior; both whites and blacks—and now other groups—are accused of fostering it. But what is it?

Through the long and turbulent history of intergroup relations, many words have been used to describe the attitudes and actions of group members toward other groups: prejudice, ethnic group, ethnocentrism, discrimination, stereotype, minority, race—and now, more frequently, racism. Sorting these terms into types, we would call prejudice and ethnocentrism, attitudes; discrimination, action or behavior; ethnic, race, minority and stereotype, classifications or descriptions of groups.

Racism is primarily an attitude—a tendency for people to group in a discriminatory way and to show hate toward another group defined as a "race"; a pathological variety

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Continued on page 3
Church leader calls for immediate change in unchristlike attitudes

by Neal C. Wilson
president, North American Division of Seventh-day Adventists

Frequently, I am asked specific and pointed questions regarding the attitude of the Seventh-day Adventist church leadership towards poverty and race relations.

Typical of these questions are the following: Are we as a church ignoring disadvantaged people around us and overlooking racial discrimination and inaction? Are we as a church taking any positive steps toward achieving the ideal as set forth in the Bible?

I believe that my concepts and views represent fairly the consensus among denominational leadership. Integration is an artificial, theoretical, legislated, forced, and often unnatural thing. My real burden is not for integration, but rather for living up to the principle of non-discrimination as set forth in the gospel and as exemplified by Christ.

That which makes prejudice so spiritually dangerous is the rashness and irrationality of all that it brings in its train—fear, suspicion, dislike, disdain, revulsion, hatred—all unfounded but real. Prejudices are not confined to any race or color. All human beings suffer with these weaknesses and through Christ they must be overcome.

We should not overlook the fact that unchristian attitudes and hateful prejudices are not confined to any race or color. All human beings suffering with these weaknesses and through Christ they must be overcome.

"When the Holy Spirit is poured out there will be a triumph of humanity over prejudice. A color line will be regarded by many very differently from the way in which it is now regarded," says Mrs. White in volume nine of Testimonies for the Church.

There is no place for a feeling of superiority or exclusion in the teachings and example of our Lord. The matter of race relations is not a social issue, it is not a matter of sentiment or feeling, not a viewpoint nor a policy—it is clearly and basically a moral issue. Unchristlike attitudes towards those of a different color, long held and deeply rooted, must through the power of the gospel be changed.

Unchristian attitudes

We should not forget the fact that unchristian attitudes and hateful prejudices are not confined to any race or color. All human beings are suffering with these weaknesses and through Christ they must be overcome.

"Those who slight a brother because of his color, are slighting Christ," writes Mrs. White in Southern Work.

She says that "sin rests upon the church" because we have not put forward great enough effort to save the souls of black people. She also says that the way this matter of race has been treated by white believers and workers is an offense to God. While much progress has been made in the last few years within the church, we cannot be overly proud of certain aspects of our record. We must honestly acknowledge our mistakes and the fact that wrongs and injustices have taken place within the church.

Many times I hear people say, "Just what do our black brethren want?"

We are both too numerous to fight each other and yet see democracy survive. It is a fact that we must hang together or hang separately. These times are too dangerous to glorify the Negro's anger or the white man's intransigence. In the name of Christ, let us reason together, and we may yet stay the rapidly approaching catastrophe.

In the white heat of passion, memory is dimmed and fact is confused with fiction. I will challenge you both with fact in the hope that the gray haze of fantasy will fade away, leaving sane heads and hearts bound with cords of love.

White man, remember

Your black brother is a slandered man. For 250 years he was made a slave. This evil system separated parents from children and from one another, forced him to work from dawn to dusk, subjected him to numerous indignities. The miracle is that the race survived. Like the children of Israel, he not only survived but multiplied.

Anything that affects the welfare of 24 million people is of primary importance to the remaining 190 million. With the murder of Martin Luther King, 23 cities were ravaged with fire, looting, and widespread disorder. Was this violent reaction directed only to Dr. King's death, or is the iceberg, well, is there more underneath than was visible? Undoubtedly the death of Dr. King contributed to the unrest, but to relate it solely to any one factor is oversimplification. The reasons most often cited in the press for the event of wrath are these:

1. Bitterness over the 250-year slave experience. Scars from this experience are yet unhealed.

2. Slanderous stories as to the origin of the black race, especially the oft-repeated tale of his blackness being the result of a curse.

3. Food shortage is the number one problem, with substandard housing number two. The stories of mothers fighting rats are no idle tales. Nor are those of falling plaster and collapsing floors.

4. Failure to emphasize the black man's contributions to the building of America in the history books of the nation. Volumes are now available that fill this knowledge gap.

5. His morals have been slandered, with statistics to prove it. Illegitimacy figures are adduced in proof. But statistics on abortions show that 83 percent are performed on non-Negro mothers.

6. Another source of anger is the crime statistics which show the frequency of crime in the largely Negro areas. What the statistics did not show was the custom of detaining but not booking many whites so as not to give them a record.

7. Another source of irritation is the reflection on his intelligence. Scholastic records are cited in proof which show, with few exceptions, that Negroes' grades are lower. Forgotten is the fact that for 250 years it was against the law for a Negro to receive any education. For another 100 years he has been treated with unequal education.

In the last 10 years, the Negro has been "integrated" and blamed for his poor showing.

8. He is pictured as shiftless when Heaven only knows how many doors have been slammed in his face or how often he has heard, "You just don't qualify." How many times does this happen to a man before he dies inside?

9. His respect for law is questioned when he knows that many of the laws passed were specifically designed to degrade him as a man. Must he respect what does not respect him? He often asks. The answer is difficult.

10. He is chided for his "slow" progress when those who chide him know little of the social, economic, and political roadblocks that beset his path.

These are the "grapes of wrath" stored in the angry bosoms of the disadvantaged. No solutions are possible that do not deal with these 10 propositions. Yet 99 percent of America's largest minority would respond to any one of these 10 propositions. More than 99 percent of America's largest minority would respond to any one of these 10 propositions. More than 99 percent of America's largest minority would respond to any one of these 10 propositions.

Black man, remember

There are dangerous lapses of memory in the black community which feed developing tension. We would do well to remind ourselves.
Theologian discusses need to face resolution of minority tensions

by Jack W. Provonsha, MD, PhD

professor of Christian ethics and philosophy of religion

Groups manifest many of the characteristics of individuals precisely because they are composed of individuals. “Group” is an abstract term. The group is but a collection of individuals drawn together by common identity, interests, attitudes, and experience.

In close contact such individuals tend to emotionally reinforce each other. Therefore, the characteristics of the group are likely to appear in relatively bolder relief—sometimes to the point of caricature—but still reflecting the qualities of the individuals involved.

Minority groups, whether ethnic, political, religious, or whatever, tend to behave like “minority” individuals who for one reason or another do not esteem their “smallness.”

Reactions to such feelings of inferiority may take the form of withdrawal from the self-threatening “superiors,” as in child and adolescent “generation-isolation,” into geographic or social ghettos where surrounded by one’s peers the threat posed by the dominant group is less evident. They may also exhibit paranoid qualities like perception of insult where none is intended or overcompensatory delusions of importance.

Compensating mechanisms of one sort or another—some of them destructive—are nearly always present. These must be understood as attempts to trade in feelings of self-disesteme for feelings of worth. The goodness or badness, appropriateness or inappropriateness, of these mechanisms can only be judged by their relative success in producing short and long term feelings of genuine self-acceptance.

No attempt to resolve the present tensions between minority groups and the larger, dominant society will prove successful without taking into account these deeper roots of the problem. All such efforts must include actions directed toward enhancing the self-image of the minority member such as providing opportunities for productive, and thus valuable, work and other activities.

Attempts must also be made to minimize the negative impact of whatever badges of disesteem he wears either by discarding them altogether or by transforming their significance so that they may come to strengthen identity rather than degrade it.

It is a Biblical truth that no man can truly love his neighbor until he accepts himself. Neither can he give himself to another until he has a self to give. This is true for individuals. It is also true for individuals when they act in concert. We would do well to face some of the social tensions of our time with this ancient truth in mind.

Black Fullback

by Manfred A. Carter

(Reprinted from The Christian Century)

They cheer me in each alien stadium
Like a horse that runs well,
But there is no affection in that mob yell.
The players show some teamwork,
And slap my hands for touchdowns,
But in the stadium I am one of the clowns.
I glow in the running, and the money,
But I am still a thing to sell
Like my forefathers
With the plantation bell.
When they ask me home to dinner
Like any other sinner,
They may break the spell.

Editorial essay

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But the majority of the minority students and families encountered by the University SCOPE did not seem so upset by overt acts of discrimination as by the subtle racism, the unkindliness in the larger society. They frequently made such comments as, “It is so lonely here, it’s depressing. There is a very uncomfortable atmosphere here. If people would only smile when they pass you on the street. They don’t even have to say hello.”

A few white residents of our community see the black movement as very threatening to the status quo, the peace and quiet, the orderly process of events.

“They have been here for 300 years,” complains one white woman, “and now, all of a sudden, they want the whole world. And when they don’t get it handed to them, they burn down a city. Well, these things take time, and they’ll just have to accept that little fact of life.”

“I admit we’re a little slow in getting organized,” says one black student. “But now that we are, what is there that takes so much time? All we want is freedom, the right to be men and not sub-men. We want acceptance as human beings. Must we grovel for that? I was born as human as you. Take me for what I am. Quit telling me to wait awhile. Does humaneness grow slowly on a black man and come at birth on a white? I’m tired of waiting.

Violence solves little

“Sure, violence solves little,” he continued, “though it does make everyone sit up and listen. But that’s not the answer. Violence is never justified. But I’ll tell you one thing, it sure is understandable sometimes.

“Put yourself in my place. If you decided to take your wife and kids out to a black restaurant for some ‘soul food’ or something, and when you got there, they told you they wouldn’t serve you because you were white, you’d sure be tempted to pop him one, right? Or at least you’d walk out of that place with your neck on fire saying, ‘That uppity so and so! Talk about prejudice’

“See what I mean? It does tend to bring out the violent emotions in you. And yet that same kind of incident has happened to me more times than I can remember in white restaurants, especially in the South. In the North, they do the same thing, only they’re sneaker. At least in Atlanta they don’t beat around the bush.”

Several blacks and Chicanos complained about hiring practices at Loma Linda University. They claim when whites and blacks are up for the same job, the whites invariably land the position. Maurice E. Mathisen, PhD, director of personnel relations, denies this.

“We are an equal opportunity employing organization. As such, we make every effort to avoid discrimination in all hiring policies. Any applicant for employment is given the opportunity of an interview with one of the personnel administrators. . . .

“The University is frequently audited by the federal officers to determine the degree of compliance with the equal opportunity program. We have been commended for our degree of compliance with the plan. In areas where suggestions have been made, we have endeavored to comply with these suggestions. We have a significant number of minority group employees on the University payroll.”

Deliberate discrimination?

Is discrimination deliberately perpetrated on minority groups in this community? How about unwittingly? Do minorities have legitimate gripes? Do whites rightfully feel there is too much pressure for change? What is the ultimate, equitable solution to perhaps the toughest problem of our time, our country, our culture must face?

It solves nothing to bandy about charges coated in generalities. Fortunately, the majority of whites in Loma Linda do not appear to be die-hard segregationists or bigots. Many of them have never seen an act of discrimination. They are unaware there is even a problem. They live their life from day to day, most conscious of their own problems and lives. That is the way people of all colors live. It is a very normal procedure.

Man is a man

In these people lie the hope of progress in accepting a man as a man and not as anything less. In these people who would like to love and accept each other, the answer, the change, the chance, would say, “Welcome to my town, you of any race or nationality. I am sorry I have not taken time to welcome you before. I was too wrapped up in my own problems. So if I am four or two or one year late in saying hello, I say it now, sincerely.”

Race differences do not have to be complicated or touchy. There is an easier way. Racial acceptance cannot be forced or legislated by the President of the United States or Congress or the police or city council. Integration, yes; acceptance, no. Because the answer to the problem cannot be found with love. And love cannot be found in a voted measure of the legislature or a decision by the Supreme Court. More people in Loma Linda should know where love comes from, and how it should work. So with our knowledge, is there a better town in the country to begin to put it to work?
Social attitudes
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What will satisfy them, anyway?" The answer can be easily ascertained if we will turn the question around and ask ourselves, "what do I want and what will bring satisfaction to me as a member and worker in the church?" When you have answered this question you have answered the first.

It should be stated that sincere, honest efforts are being made by the church leadership to establish right attitudes, to lead our people into a full understanding of the basic principles, and to make policy changes so that we can press together as one family and prepare for the coming of our Lord. Many workshops are being held and study commissions are in operation.

In the inner city and in other disadvantaged areas, intensive effort is being put forth to help our people discover the joy of working for and loving minority group children. In our schools, we are initiating black studies and also Negro history weeks. The tragedy is that we have not advanced as far nor as fast as the gospel outlines.

Mrs. White makes it very clear that while we cannot use force, we must be willing to give positive leadership. We are admonished that no matter what the gain or loss, we must act nobly and courageously in the sight of men and of God. We must not be cowards in the face of the world and in the face of heavenly intelligences.

University should set pace
Loma Linda University, a center of Christian training, should help to set the pace in eliminating prejudice and in establishing the principles of God's love. This will include work among the poor. God has placed the poor, the disadvantaged, the wretched, and the sick in our midst as a legacy to the church. Not only for what we can do for them, but more important what it will mean to our own souls when, unselfishly, our life touches another life in love and blessing.

God has indicated that the church needs the poor because by sending us among them to minister, the cross can be taken away from our characters and the gold purified.

In the final showdown there will be only one real minority, those that keep the commandments of God and have the faith and testimony of Jesus Christ. As we approach the time of trouble and the final events in the great drama and controversy between Christ and Satan, a brother or sister in the household of faith, regardless of color or race, will provide wonderful encouragement, strength, comfort and fellowship. No wonder the Saviour prayed that we all might be one.

College president
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progress of the work in the reconstruction South." He further states that Mrs. White wrote that a person who refuses to sit by a Negro in church is "unfit for heaven."

"The black man wants no more than a chance of the freedom guaranteed every white man at birth," said Dr. Hale in a chapel address on the La Sierra campus. As conditions are now, according to Dr. Hale, the Negro makes one-half as much money as white, he lives in housing deserted by whites as too shabby, and is two to four years behind the white students in school. By the time a Negro reaches high school, he is "an academic cripple" and is stereotyped as "racially inferior."

"The Negro can accept nothing short of total equality," said Dr. Hale. The Negro, tired of waiting in the last century for equal opportunities of advancing, is now ready to fight for his freedom in the same way that the United States as a nation fought England for freedom, according to Dr. Hale.

Black culture overlooked
He said that the contributions of the black in American culture have been overlooked and, to offset this lack, black studies programs are useful, but they should not be made a "political football" or allowed to sabotage the professional atmosphere of a college.

He said that America cannot condone violence and anarchy but "must focus on the cause" of the problem before "magnifying the effect" through repressive actions.

Dr. Hale pointed out that Oakwood College is not segregated, that one-fourth of its faculty is non-black, and that the college has approximately 12 white students. He said the college would like to have more white students.

Violence condemned
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1. That not all white men are prejudiced.
2. That a white man signed the Emancipation Proclamation.
3. A white man engineered the passage of the 15th and 14th amendments to the Constitution.
4. Thousands of white men died in the Civil War for the black man's freedom from slavery.
5. The early Abolitionists were white men, and many risked all to help remove the curse of racial hatred from this land. They commanded the conscience of the nation at a time when the black man had no voice. Ellen G. White was in the vanguard of these human instruments of emancipation.
6. White men took seriously the commission of Christ and brought the message of Christ to the Negro. This is his most significant contribution to the black man's welfare.
7. It is certainly high time to remind ourselves that black men and white men now have a common destiny, and black hate can only further divide the house against itself. Thus divided, it cannot stand!
8. That the teaching of black superiority is as sinful as white superiority. Belief in one's equal worth need not lead to self-exaltation.
9. That militance is contrary to the spirit of Christ and that he who would have friends must show himself friendly.
10. That awkward treatment sometimes springs from lack of experience, not hatred. Some need further exposure.

In these tension-filled times, God alone can stem the rising tide of racial hatred. Neither the cruelties of the status quo nor the flaming reaction of the disadvantaged can claim for themselves the favor of God. The time has indeed come when black men and white must "lay down their sword and shield, down by the riverside, and study war no more."

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"Some grown-ups ought to start acting like kids!"

—Courtesy of The Greyhound Corporation