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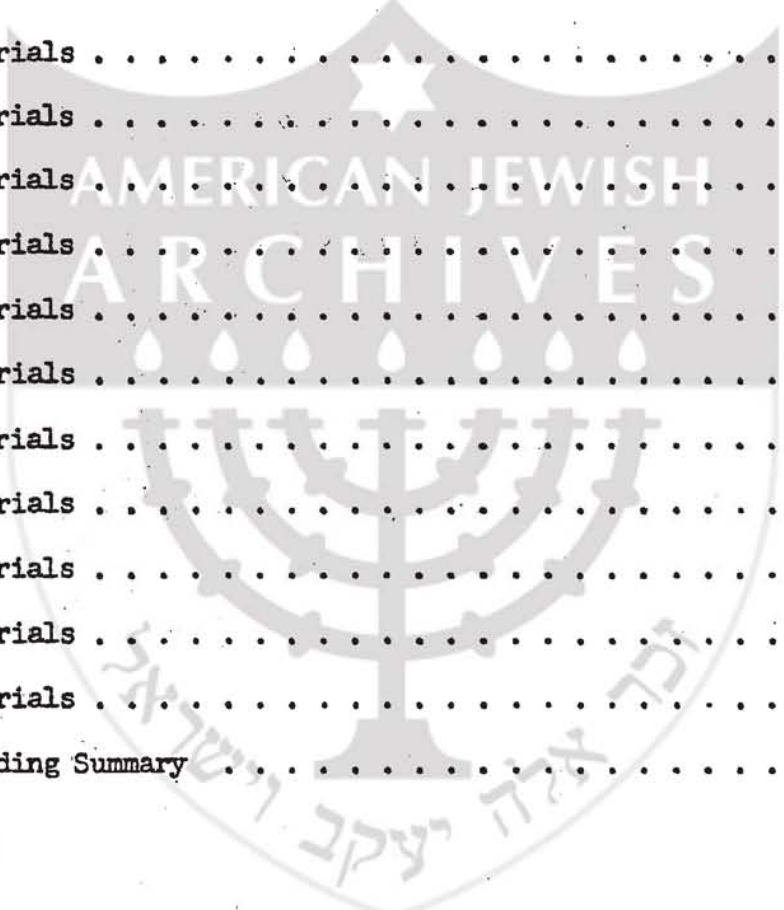
PART III  
YOUNG PEOPLE-ADULT DIVISION  
OF  
A STUDY OF PROTESTANT CHURCH SCHOOL LITERATURE  
USED 1950-51, FROM THE POINT OF VIEW OF JEWISH-PROTESTANT  
AND NEGRO-WHITE RELATIONS



INTERRELIGIOUS ACTIVITIES AREA  
THE AMERICAN JEWISH COMMITTEE  
1952

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## PURPOSE OF THE STUDY

The purpose of the study is three-fold:

First, to discover attitudes toward persons of other races and religions, particularly Negroes and Jews, which are discernible in Protestant church school literature.

Second, to discover carelessly worded statements which tend to convey an attitude which the writer, editor, or publisher of the curriculum materials may not necessarily intend. It is assumed that attitudes expressed intentionally tend to be reproduced in the mind of the uncritical reader.

Third, to discover efforts being made to create favorable attitudes between groups.

## LIMITATIONS OF THE STUDY

The study was limited to the adult materials of the church school curriculum of the following Protestant denominations or publishing companies:

Baptist Convention, Northern  
Baptist Convention, National (Negro)  
Baptist Convention, Southern (white)  
Canada, United Church of  
Congregational Christian Churches  
Cook, David C., Publishing Company  
Disciples of Christ  
Evangelical and Reformed  
Methodist  
Presbyterian, U.S.  
Presbyterian, U.S.A.

Study books, with or without teachers' guides, pupils' lesson quarterlies, teachers' lesson quarterlies, magazines for officers of the church school, devotional guides, family magazines, and story papers were read. A very few youth materials were also included.

METHODS AND ABBREVIATIONS

In general the methods employed are as found in the other areas of the study. Three classes of references have been sought: General, Jewish, Negro. A General reference mentions race or skin color. A Jewish reference uses the term Jew, Jews, Jewish, Judaism, Judaistic, Hebrew, or Hebrews. A Negro reference refers to Negroes or colored people. In some instances less specific phrases have been included.

The term "reference" as used in this study should be explained. A reference is a block of material pertinent to the study. In some instances it is a single sentence. In some instances it is several sentences or a paragraph. In some instances it may be one lesson. In some instances it may be a whole lesson unit, which means that in many cases it is a whole magazine or quarterly; A single comment might have no significance, but several comments in the same vein, occurring throughout the unit, would take on significance; in many such cases the reader considered the F statements, the U statements, and attempted to "strike a balance." In several instances an entire book was considered in the same way, and the book was considered a single reference.

It is seen, then, that because of the wide variation in the application of the term, statistics which are based on the number of references are not very dependable in getting a picture of the study.

Some abbreviations and symbols are used:

F -- Favorable in the light of bettering relations between groups considered in the study -- Jew-Gentile, Negro-white, and general.

F? -- Favorable, but could have unfavorable implications; or slightly favorable.

U -- Unfavorable.

U? -- Unfavorable, but could have favorable implications; or slightly unfavorable.

VS -- Very significant, usually used with F. This term applied to the presentation of out-of-the-ordinary events in bettering relations between groups unusual pictures, particularly clear or strong treatment of Biblical material, and sometimes merely to the number of comments making up the reference, as in a whole book with many F comments, then the book might be F VS.

In the card notations the group for which the material is intended is specified in this way:

A -- Adults

A T -- Adult Teacher

Y -- Youth

Y T -- Youth Teacher

Y A -- Young Adult

Off -- Officers of the church school

Fam -- Family

In the write-ups of the references, the word "paragraph" is frequently symbolized thus: P. Uni means Uniform Lessons.

A means an activity is suggested or reported.

K means this reference is suggested for inclusion in a set of materials.

In the preparation of this report, the materials were grouped according to denomination or publishing house, each with its own code letter. The observations made in the body of the report thus apply to the particular denomination. There is a concluding summary which includes all the materials examined.

An Arabic numeral was arbitrarily assigned to each publication (magazine, book, or pamphlet). This numeral appears with the title of the publication in the List of Materials Examined. It also appears in the body of the denominational reports. In the denominational observations the numeral is used as

a means of identification of the reference, following the word "Jew" or "Negro" as the case may be. Thus the phrase "See Jew-3-A" directs the reader to the Jewish section, publication 3, paragraph A. In the concluding summaries the phrase is preceded by the denominational code letter, as D, G, L, etc. The symbol then appears like this: "See R-Negro-10-B."



List of Materials Examined

READING PROJECT -- PROTESTANT CHURCH SCHOOL LITERATURE

YOUNG PEOPLE - ADULT AREA

October, November, December, 1950

D Publications . . . . . 789 pages

- 1 THE SECRET PLACE . . . Oct. - Dec., 1950.
- 2 PLANS AND MATERIALS . . . . . 1949-50.
- 3 TWELVE LAWS OF LIFE (undated)
- 4 THE NEW TESTAMENT (undated)
- 5 THE OLD TESTAMENT (undated)
- 6 RURAL CHRISTIANS AND NATURAL RESOURCES (undated)
- 7 CHRISTIAN TEACHINGS FOR PERSONAL LIVING (undated)
- 8 HEARTHSTONE, Oct., '50

L Publications . . . . . 306 pages

- 1 TEACHER . . . . . Oct. - Dec., 1950
- 2 HOME DEPARTMENT . Oct. - Dec., 1950
- 3 THE ADULT . . . . . Oct. - Dec., 1950
- 4 THE YOUNG ADULT . Oct. - Dec., 1950
- 5 ABDEMELECH AND DEBBORA (young people) Oct. - Dec., 1950

G Publications . . . . . 1098 pages

- 1 SUNDAY SCHOOL ADULTS . . . . . Oct. - Dec., 1950
- 2 ON THE WING WITH THE WORD . . . Oct. - Dec., 1950
- 3 SUNDAY SCHOOL YOUNG PEOPLE . . . Oct. - Dec., 1950
- 4 HOME LIFE, Oct., '50
- 5 " " Nov., '50
- 6 " " Dec., '50
- 7 THE TEACHER, Oct., '50
- 8 " " Nov., '50
- 9 " " Dec., '50
- 10 THE SUNDAY SCHOOL BUILDER, Oct., '50
- 11 " " " " Nov., '50
- 12 " " " " Dec., '50
- 13 OPEN WINDOWS, Oct. - Dec., 1950
- 14 THE QUARTERLY REVIEW, Oct. - Dec., 1950
- 15 TRAINING UNION MAGAZINE, Oct., '50
- 16 " " " " Nov., '50
- 17 " " " " Dec., '50



- 18 ADULT UNION, Oct. - Dec., 1950
- 19 YOUNG PEOPLE'S UNION, Oct. - Dec., 1950
- 20 THE BAPTIST STUDENT, Oct., '50
- 21 " " " Nov., '50

T Publications . . . . . 216 pages

- 1 THE ADULT TEACHER . . . . Oct. - Dec., 1950
- 2 THE ADULT CLASS . . . . Oct. - Dec., 1950
- 3 THE SUPERINTENDENT'S QUARTERLY Oct. - Dec., 1950
- 4 WORSHIP SERVICES . . . . Oct. - Dec., 1950

F Publications . . . . . 216 pages

- 1 AFTER THE APOSTLES (undated) . . teacher's edition
- 2 " " " pupil's (included with teacher's)
- 3 THE CHURCH GROWS (undated)

V Publications . . . . . 798 pages

- 1 SUNDAY DIGEST (weekly) . . . . Oct. - Dec., 1950
- 2 YOUNG PEOPLE'S JOURNAL . . . . Oct. - Dec., 1950
- 3 YOUNG PEOPLE'S TEACHER . . . . Oct. - Dec., 1950
- 4 ADULT BIBLE CLASS, Oct., '50
- 5 " " " Nov., '50
- 6 " " " 2, Dec., '50
- 7 NEW CENTURY LEADER Oct., '50
- 8 " " " Nov., '50
- 9 " " " Dec., '50
- 10 THE CHRISTIAN FAMILY, . . . . Oct. - Dec., 1950
- 11 COMPREHENSIVE LESSON LEAFLETS (weekly) Oct. - Dec., 1950
- 12 COMPREHENSIVE SCHOLAR, Oct., Nov., Dec. (Material duplicated in CHRISTIAN FAMILY; not read here)
- 13 COMPREHENSIVE TEACHER, Oct., Nov., Dec. (Some duplication)
- 14 THE QUIET HOUR, Oct., Nov., Dec., 1950

O Publications . . . . . 748 pages

- 1 HEARTHSTONE, Oct., '50
- 2 FRONT RANK (weekly) Oct. - Dec., 1950
- 3 BETHANY CHURCH SCHOOL GUIDE, Oct., '50
- 4 " " " " Nov., '50
- 5 " " " " Dec., '50
- 6 THE SECRET PLACE Oct. - Dec., 1950
- 7 BETHANY BIBLE TEACHER, Oct. - Dec., 1950

- 8 BETHANY BIBLE STUDENT, Oct. - Dec., 1950 (all material here included in TEACHER)
- 9 FELLOWSHIP, Oct. - Dec., 1950

H Publications . . . . . 513 pages

- 1 AFTER THE APOSTLES, Teacher's edition, (undated)
- 2 " " " Pupil's included in Teacher's
- 3 CHURCH SCHOOL WORKER, Oct., 1950
- 4 " " " Nov., 1950
- 5 " " " Dec., 1950
- 6 ADULT STUDENT'S QUARTERLY, Oct. - Dec., 1950
- 7 LESSON LEAF, Oct. - Dec., 1950
- 8 YOUTH-ADULT TEACHER'S QUARTERLY, Oct. - Dec., 1950

R Publications . . . . . 1231 pages

- 1 WORKERS WITH YOUTH, Oct., '50
- 2 " " " Nov., '50
- 3 " " " Dec., '50
- 4 ADULT TEACHER, Oct., '50
- 5 " " " Nov., '50
- 6 " " " Dec., '50
- 7 CHURCH SCHOOL, Oct., '50
- 8 " " " Nov., '50
- 9 " " " Dec., '50
- 10 BIBLE LESSON FOR ADULTS, TEACHER'S QUARTERLY, Oct. - Dec., 1950
- 11 BIBLE LESSON FOR ADULTS (Pupil's), Oct. - Dec., 1950
- 12 CHRISTIAN ACTION, Oct. - Dec., 1950
- 13 WORKSHOP, Oct., '50
- 14 " " " Nov., '50
- 15 " " " Dec., '50
- 16 PROGRAM QUARTERLY, Oct. - Dec., 1950
- 17 CLASSMATE (weekly) Oct. - Dec., 1950
- 18 ADULT STUDENT, Oct., '50
- 19 " " " Nov., '50
- 20 " " " Dec., '50
- 21 WESLEY QUARTERLY, Oct. - Dec., 1950
- 22 HOME QUARTERLY, Oct. - Dec., 1950
- 23 VISITOR'S LEAFLET (weekly), Oct. - Dec., 1950  
material included elsewhere

Y Publications . . . . . 368 pages

- 1 EARNEST WORKER, Oct., '50
- 2 " " " Nov., '50
- 3 " " " Dec., '50
- 4 YOUNG PEOPLE'S UNIFORM LESSONS, Oct. - Dec., 1950
- 5 ADULT UNIFORM LESSONS, Oct. - Dec., 1950

S Publications . . . . . 326 pages

- 1 WESTMINSTER ADVANCED QUARTERLY, Oct. - Dec., 1950
- 2 WESTMINSTER LESSON LEAF Oct. - Dec., 1950
- 3 WESTMINSTER HOME DEPARTMENT QUARTERLY, Oct. - Dec., 1950
- 4 WESTMINSTER TEACHER, Oct. - Dec., 1950
- 5 CROSSROADS, Oct. - Dec., 1950

Total Pages, all denominations . . . . . 6,609  
Total Publications . . . . . 105



REFERENCES MORE OR LESS SIGNIFICANT

D Publications - 789 pages.

General --

- 8 (fam) Criteria for selection of comic books include: "Show respect for religious, racial, and national groups." p. 21 F
- 2 (Y.A.) Program suggestions: "Establish an interchurch, interracial round table to develop better understanding among men and women in the churches of your community, with a view to cooperative action." p. 15. "Race relations program (Invite guests from another racial group ...), Observe Interracial Sunday." p. 17. List of resource materials for programs includes a pamphlet by Ethel Alpenfels, SENSE AND NONSENSE ABOUT RACE. p. 26. V.S. F

Jew --

- 5 (A) undated, c. 1940, prepared by J. SHERMAN WALLACE, revised by William A. Irwin. Old Testament study filled with references which build respect for Jewish thought (term Hebrew used in most cases). "... The Hebrews put a new religious spirit into all the ideas and practices which they adopted." p. 25. "The Hebrews had a genius for religion ... To the Hebrews religion was the most real thing they knew." p. 26. Similar statement, p. 42. About the Book of Esther -- because of its spirit of revenge "the spirit of the story is contrary to the true spirit of the Hebrew religion ..." p. 100. "Whenever and wherever the Hebrew sang, he sang, directly or indirectly, of God." p. 106. Others in same vein. V.S. F
- 4 (A) undated, c. 1942, prepared by J. Sherman Wallace, revised by H. E. Dana. Many references, some neither F. nor U. Some F, as: Lengthy P about great Jewish feasts, p. 14. "Women were treated with more consideration among the Jews ... The purest moral life of the first-century world was among the Palestinian Jews." p. 17. "The greatest philosopher of the day was not a Greek but a great Alexandrian Jew, Philo." p. 24. U references, concerning hostility between Jews and Christians, tend to cancel F references. "Paul was assaulted by the Jewish mob ..." p. 48 and p. 97. Paul's Roman citizenship "sometimes saved him from ... the threats of his Jewish enemies." p. 84. However Paul was not done with his conflicts with Jewish opposition." p. 88. "In Hebrews there is a danger of the readers lapsing back into Judaism or toward Judaism." p. 112. F & U  
Perhaps more U?
- 3 (A) undated, c. 1950, by John Calvin Slemph. F references: "... the ancient Hebrews had a clear, positive, unequivocal answer: 'In the beginning God' -- and God all the way through to the end." p. 18. "Except among the Jews, nowhere was serious thought given to the sacredness of human life." p. 54. "No race of antiquity more highly honored

the family than did Jesus' own people, the Jews." p. 66. Other similar ref.

U ref.: "Many Jews of Jesus' day exercised great care in observing the ritualistic forms of religion, but passed over lightly its inner meaning and content." p. 36. "'Underhand dealing' writes McNeile, 'was the besetting sin of the Hebrew. It is exemplified in the earliest days in the character of the national ancestor, Jacob.'" p. 72. Similar statement, p. 80.

F & U

Perhaps more F?

### Negro.

- 8 (fam) Problems children faced are discussed. "Or suppose you live in a southern city ... and cling to the Christian conviction that Negroes are to be looked upon as people"; child faces tensions; parents stand with him "against race discrimination," try to help child understand back ground of complex situation. Real attempt to help child and Negroes. pp. 8 & 9. F
- 3 undated, c. 1950 (A) by John Calvin Slemph. In a play Abraham Lincoln insists Negro preacher sit down--"We are just two old men talking together." p. 93. Writer says white persons' giving thousands of dollars toward building a hospital for Negroes does not solve the race problem; "The solution lies in granting to the Negro the same rights and privileges the white man now assumes for himself--the right to live as a free man in a free society." p. 95. Lengthy P on G. W. Carver, sympathetically told. p. 97. F
- 6 undated, c. 1949. (A) "Some of the best music in American churches today has come from rural churches of Southern Negroes." p. 87. About a church in an early settlement: "...it grew rapidly as settlers took up the new life. A few Indians and at least one Negro family joined the church." p. 104. F

### Observations:

Gen. 2 ref. both F. In the Young Adult material there is a suggestion to establish an inter-racial, inter-church round table to develop better understanding. Forward-looking idea.

Jew: 3 ref. 1 F (VS) 1 F?, 1 U?

The studies of the Old Testament and the New Testament (undated units) were prepared by the same man and revised by different persons. The O.T. study is very Favorable in its presentation of the Hebrew nation. While no references are made to present-day Jews, the critical reader, through his increased knowledge of the rich religious history of the Jewish people, might come to have a growing respect for the present-day Jewish people. This of course is not guaranteed! By the same token, some hostility toward present-day Jewish people might be created by the rather careless wording in the N.T. study considered.

D Publications, cont'd.

No Uniform Lessons were included in this reading, so the difficulties of interpretation which these lessons presented to other denominations were not faced by writers for this group of publications.

Negro: 3 ref., all F.

Except for the inter-church, interracial round table mentioned in the General section, no suggestions are given for improving relationships. However, illustrative paragraphs in articles and study units are attempts to help readers become aware of problems of Negroes. There is no study unit devoted to the problems.



L Publications - 306

Gen --2 (A) "Another group considered the significance of developing Christian attitudes, particularly toward other races and cultural groups. Some of the activities were...a sharing night when a family of another religion, occupation, or race is invited into the home." p. 9 F

Jew

1 (A.T.) "According to this prophecy, Jesus was the Messiah of the Jews, but the Jewish leaders had him crucified." p. 16. "Satan offered these kingdoms without the death of Jesus on the cross; without ignominy or humiliation from the Jews." p. 31. This reference may soften -- "The Jews had a monotheistic deity who was a personally everliving being ..." p. 41. Reader feels still U

5 (Y A) "Certain of the Jews...had stirred up the authorities against Paul and Silas. They had even formed a mob seeking to bodily harm the evangelists." p. 25. "The bigotry of Peter was due to the Jewish tradition which held all non-Jews to be unclean." p. 33. U

4 (Y A) Favorable reference to Paul -- "Paul was highly trained in the Jewish religion . . . But even though this served him well, ..." p. 40 --overbalanced by other references. "Jews were not to pollute themselves through association with Gentiles," p. 25. The multitudes of animal sacrifices made by the Hebrews were not accompanied by sincerity of heart." p. 28. U

Negro

Many Negro references, since this is a Negro denomination, but none that reader felt were significant for building good relations from the Negroes' point of view. Reader confesses that it is difficult to "get inside" the mind of another racial group!

Observations: This denomination seems Unfavorable to Jews. All references are to Biblical material, in Uniform Lessons.  
3 ref., all U.

Gen. 1 ref., F.

G Publications - 1098 pages

General

- 15 (off) Article, "How Does A Benevolent Church Improve Human Relations?" deals specifically with problems, see Jew and Negro. p. 6. Article "With All Races" deals specifically, includes Negro. p. 12. F
- 8 (A.T.) Uni. Lesson on Fellowship with Other Christians is handled with much emphasis on friendly relations between races, denominations, groups, and nations, pp. 36, 37, 39, 40. (However, rating for Jews is U.) F

Jew

- 19 (Y) Devotional readings imply Hebrew philosophy of history; national pride shown; prophets praised; kings blamed for poor administration. "God's people learned to hate idols and from that day to this the Jews have worshipped only Jehovah." p. 40. F
- 3 (Y) Uni. Paul "had the advantages of Hebrew heritage ... But he became a new man when Christ came into his heart and life." p. 7. "The trouble was that Peter's ministry to the Gentiles terrified those who believed that Christianity should be restricted to the Jewish community." p. 19. "Christmas means that the great hopes of the Hebrew prophets are fulfilled in Jesus." p. 34. Writer's silence at many points where other writers make U references is one indication that he is making real effort to break through prejudices. F
- 1 (A) Uni. Very few references compared with some other denominations. Silence indicates attempt to avoid hostility. F
- 8 (A.T.) for use with SUNDAY SCHOOL ADULTS. Lesson on Fellowship with Other Christians holds Jews up as bad example of prejudiced persons: "A special revelation was necessary to break through Peter's Jewish exclusiveness," p. 30. Similar statement, p. 31. "Cornelius could be saved through Christ without first having to become a Jew." p. 32. Lesson on Christian Worship says "The Hebrews of Isaiah's day committed the mistake of thinking that so long as they observed the ritual of religion their conduct and manner of life were not important." p. 42. This U reference perhaps is cancelled by a P on "salvation is of the Jews--Jesus was a Jew; groundwork laid by Jewish prophets; first missionaries were Jewish apostles." p. 45. These sentences do not build respect for Jews as persons, but as Jews-become-Christians. (Reference gets F rating in General section) U
- 9 (A.T.) "A converted Jew was talking to an unconverted Jew....."; the point of the story is not concerned with the conversants' Judaism, so reader wonders why designation as Jewish? U
- 6 (fam) "As (Paul) prepared to leave Damascus, he found out that the Jews were lying in wait for him. They watched the gates by day and night to kill him." p. 24. U



G Publications--continued

Jew-continued

- 12 (Off.) "So paul advised the Romans to present their living bodies to the Lord--as the Jews had presented their dead animals." p. 50 -- this sentence implies superiority over Jewish custom. Paul suffered "danger from Jews and Gentiles and treacherous friends." p. 54. Only 2 ref's. U
- 13 (A) Devotional booklet. Five references to Jews in captivity, all favorable, as "...spiritual heritage of the world has been entrusted to the Hebrews," Nov. 19. "These ancient Jews...recognized God and the major part he played..." Nov. 22. Nehemiah is called "This fine Jewish leader," Dec. 4. One U (cancelled by other F) "Yet these Jews, spiritually proud, disdained the grace of God in Christ. They were satisfied with themselves..." Dec. 13. F
- 15 (off) "A group of church workers provided a dinner for the Jewish people of their community...The occasion was used for both fellowship and instruction. It gave rare opportunity for the establishment of better relationships between the Jews and the Gentiles and at the same time offered opportunity for tactful presentation of the Christian attitude toward the Jews" p. 6. Reader wonders about phrase "Christian attitude toward the Jews"; could be understanding and mutual respect; could be desire for conversion. Nevertheless, very significant because of activity. V.S. F
- 17 (off) "Why did the Jews resent Jesus' healing the lame man?" p. 30. "The Jews had opportunity to choose between Christ and Barabbas. Do we ever have to make choices comparable to this?" p. 33. Only Jewish ref. in entire magazine.

Negro

- 20 (Y) Article says "Negro-haters use hobnails to continue an all-too-long existing oppression." p. 5. F
- 19 (Y) Negro family threatened by white neighbors prove themselves as persons, are accepted as good neighbors and friends. Told as true incident. p. 24 V.S. F
- 8 (A.T.) "Negro Baptists, Northern Baptists, Swedish Baptists, and Southern Baptists sat down together as brothers and sisters in Christ" at big convention. Negro choir sang; "As an experience of fellowship and of evangelistic appeal...it was an unforgettable hour." p. 40. In Birmingham, Alabama, "when the home of some Negro ministers were bombed, white ministers received offerings in their churches to replace them." p. 40. V.S. F
- 4 (fam) Article on Improving Human Relations: "Negro Baptists in Cleveland found that certain unscrupulous landlords were making extortionary demands of poorer Negro tenants. They pooled their funds to buy an apartment house which they hoped would run as a model for the more understanding public-minded landlords." p. 3. F

G Publications, continued

Negro, continued

- Atlanta Youth Symphony: "A capacity audience has filled the city auditorium's five thousand seats at each of the afternoon concerts for white children; and more than two thousand Negro boys and girls have attended each noon concert on the same day, with exactly the same program ... A featured soloist ... is a high moment on each program for both white and Negro youth ... A girl reporter from Bruce Street High, a Negro school of near-by Lithonia gave...account." p. 9. Although this article recognizes segregation, in separate performances, it does stress equal opportunity, in exactly the same program. From "the deep South," this is progress. V.S. F
- 5 (fam) A. Discussion of using dice in games: "...But since 'craps' has ceased to be a mere back-alley Negro game..." p. 4. Vicious remark.  
B. Not at all balanced by account of "Negro worshippers in the heart of Africa...sent their offering to help English Christians whose homes were being bombed." p. 21. U
- 6 (fam) "A Negro philosopher said: 'We ain't what we oughter be; we ain't what we're goin' to be; but we ain't what we wuz!'" p.28. Language caricatures Negroes. U
- 10 (Off) "Hambone, the Negro philosopher, was right: 'The reason most folks ain't getting nowhar is that they warn't gwine nowhar when they started.'" p. 18. Another stereotyped; cartoon-like reference to Negroes. U
- 15 (Off) Full column gives considerable suggestions for helping "the Negroes of our land,"--"helping to provide for them better seminaries, better schools and colleges, better church buildings and better types of organizations." p. 7.  
Story of white family and Negro family becoming friends because Negro did white neighbor a kindness--told as true incident. V.S. F
- 16 (Off) Article on giving to church tells of "an old couple whose sole means of support was a very small grocery store in a Negro residential area." Reader questions why emphasize segregation and low economic status of Negroes, unless to do something constructive about it. U
- 14 (Pastors) Work among Negroes: Some resentment expressed against outsiders coming in with educational programs, but "The one way to beat others is to outdo them with our deep interest and best effort." As to 41 Negro churches in one county-- "Their loyalty and liberality make us ashamed. Yes, we will strive to help them in their own needy work." However, "We still have many of the old plantation southern Negroes in this section and we do not have any race trouble whatever." p. 20. This indicates willingness to help, though with a note of condescension, and an inclination to keep segregation as is. Book reviews includes joke about policeman chasing a Negro boy. F & U

G Publications, continued

L.O.

- 4 (fam) Article on Atlanta Youth Symphony tells of performances for a white audience and for a Negro audience. Two big photographs of children--both of white audience; one might have been of Negro audience, thus strengthening the emphasis on equal opportunity.

Observations:

This denomination is concerned with human relations, and approaches the problem directly through articles (see Gen--15) and a lesson (Gen--8); also incidents are told which demonstrate the progress in improvement of human relations. (See Jew-15, Negro-19, 8, 4, 15).

Jew: 10 ref., 5 F, (1 VS) 5 U. 8 Biblical, 2 Present-day.

The present-day activity which deserves note is the dinner "for Jews" given by "church workers."

In the Uniform lesson, writers are silent at several points where hostility might have been shown, and are careful in phrasing.

The things which cause difficulty in the Jewish references are using the blanket term "the Jews" (see Jew--6, 12, 17) in the New Testament stories which deal with the tensions and conflicts between groups in the history of the early church. Paul's persecutions were a trouble spot. A lesson on Fellowship with other Christians emphasized friendly relations between races, denominations, groups, and nations. However in the teacher's material "Peter's Jewish exclusiveness" was held up as a bad example. Friendly relations between Jews and Christians are not likely to occur through such wording.

Negro: 10 ref., 6 F (4 VS), 4 U.

Articles dealing specifically with human relations and Negroes' opportunities indicate a deep interest and real desire to help Negroes. Since this is a Southern publishing company, this comes as real progress; it is highly laudable.

The U references are all single-sentence remarks, perpetuating a stereotyped, cartoon-like Negro figure, adding nothing to the material being considered. They seem entirely out of harmony with the evident objectives shown in other references.

T Publications - 216 pages

General -- none

Jew

- 2 (A) Uni. This denomination, does not make many references, as contrasted with several others. "One of the current best sellers, Peace of Mind, was written by a Jewish rabbi, J. L. Liebman, who says that any of the great world faiths will offer a basis for inner peace." Writer develops this idea sympathetically. p. 3.

Lesson on Fellowship with Other Christians, which gives some writers difficulty in avoiding hostile expressions, is handled well here -- "One of the barriers to the growth of the Christian Church is the preference of Christians for their own company! Peter preferred the society of his fellow Jews to that of Gentiles, a natural preference which had received religious sanction." p. 30.

"If only there were some great good fairy who could grant us all we wished for! That is not far removed from the popular idea of the Messiah that prevailed in Jesus' day and which caused the Jews to reject the Savior when he came." p. 56.

All these references help Christians understand "humanness" of Jewish persons. F?

- 1 (A T) Teacher's manual has slightly different slant from pupils'. Here are some descriptive phrases: "His Jewish prejudices were broken down," p. 37. The Church was enabled "to outgrow its Jewish prejudices and more fully to understand her Lord." p. 38. About Paul: "'Some' . . . refers to his Judaistic opponents, who followed him everywhere." p. 59. "Yet wherever he (Paul) went he was dogged by Jewish Christians who sought to discredit him and to compel his converts to adopt the ritual practices of the Hebrew religion as a part of Christianity. This needless opposition was a trial that Paul found very hard to take." p. 66. U

Negro -- none

Observations: Some hostility toward Biblical Jews in early Church history. This is found only in Teacher's material, not in pupils'. No present day references. Jan. 2 ref., 1 F? 1 U.

F Publications - 216 pages

General

- 3 c. 1950 (fam) Double-page drawing with all races and colors marching in procession; accompanying P--"The procession...was wonderful because of the people marching in it. They were followers of Jesus who had come from every part of the world. There were black men and women from Africa, brown men and women from India, yellow men and women from China and Japan, white men and women Europe and America." (report of Amsterdam Conference) p. 23, 24, 25. V.S. F

Jew

◇ K 1 & 2

Church History

undated, c. 1950 (O.Y. & A) Teacher's edition and pupil material. Several statements call attention to Christianity's roots in Judaism: "Of course the Jewish synagogue was a forerunner of the Christian church," p. 7; (regarding baptism) "Washing with water had been a religious practice among the Jews before Jesus' day," p. 33; (regarding Jerusalem) "At the great religious festivals Jews from everywhere turned their steps toward the Holy City, singing psalms as they went." p. 71. These references F.

However, general tone of most Jewish references is that of careless wording so U effect is created: After Pentecost "some of the believers returned to their distant homes and occupations full of excitement about what they had heard and seen and done. Probably some of them in time grew lukewarm and lapsed into their old Jewish faith and practices." p. 10.

The earliest persecutions came at the hands of the Jews." p. 19. A slight attempt is made at understanding--"If you will read in Acts 7:51-53 what Stephen said to his Jewish accusers you can understand their anger against him, even if you cannot excuse their treatment of him." p. 19.

Regarding martyrdom of Polycarp--"The whole multitude both of the heathen and the Jews who dwelt at Smyrna cried out with uncontrollable fury" and demanded Polycarp's death; when burning at the stake was decided "the multitude immediately gathered together wood and fagots ...and the Jews especially, as was their custom, assisted them eagerly in it." (Quoted from A Source Book For Ancient Church History, pp. 17-18) p. 22.

Early church history is difficult to report without encountering hostility between Jews and Gentiles. However, the wording, and especially the use of the quotation noted above, shows carelessness in using "the Jews" as a blanket term. U

Negro

- 3 undated, c. 1950 (fam) Letter to Parents says, "Perhaps you can cooperate with church school teachers in arranging an 'exchange' Sunday --a Negro teacher, for instance, to come to your church school and a white teacher to go to the Negro church school." p. 6.

◇ K & A

F Publications, continued

Negro, continued

Story: Mary (white) and Barbara (Negro) become good friends at girls' camp and yearn to continue friendship at home even though in their city "Everything black children and white children did, they did separately. But at the church camp nobody paid any attention to the color of skin." Girls found a church where "Negro and white people worship together once a month," are able to continue friendship. Beautifully illustrated; excellently written. pp. 43-44 V S F

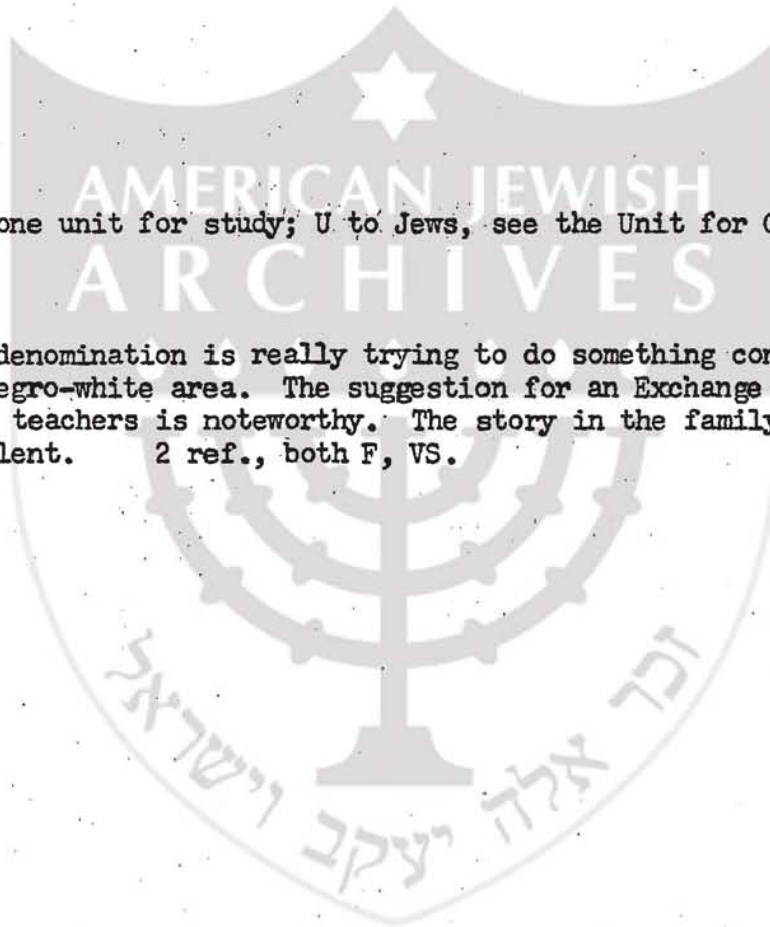
Observations:

Jew:

Only one unit for study; U to Jews, see the Unit for Observation.

Negro:

This denomination is really trying to do something constructive in the Negro-white area. The suggestion for an Exchange of Negro and white teachers is noteworthy. The story in the family book is excellent. 2 ref., both F, VS.



V Publications. It should be noted that there is much duplication in these publications. Whole lesson units are printed in two places, for example. To avoid duplication of references, the reader reports reference only once, even though it may appear in two, or even three, different magazines. Uniform Lessons are used.

### General

- 1 Dec. 17, p. 16. (Y) "Comic" shows persons of all colors and national dress worshipping at manger. p. 16. F
- 2 1950, (Y.P.) Cartoon-type drawing shows covered wagon labelled "More Spirituality or Bust," with American Indians labelled "Obstacles" and "Trials" lurking in foreground. Accompanying reading refers to pioneers, and is good material, but drawing is poor. p. 11. U

◇ K 5

(A) Uni. Family home in Cleveland becomes Pioneer Fellowship House, neighborhood center--"Jew, Catholic, Protestant, white and colored, and Chinese working and playing together." Secret word is CIHU (Can I Help You?). Excellent article. p. 1. V.S. F

◇ K 9

(Off). Article "Information, Please," suggests quiz technique (gives possible questions and answers) based on pamphlet Sense and Nonsense About Race by Ethel Alpenfels; gives anthropologic facts. Accompanying photograph shows woman "of the Mohawk nation" at U.N. asking "for aid on complaints involving treaties. Delegate from India on the UN Commission on Human Rights listens." p. 6. V.S. F

### Jew

- 14 Devotional for all.  
"Four chaplains, Jewish, Catholic, and Protestant, gave up their life preservers...represented faith at its noblest." p.6.  
Persecution of Jews in Germany alleviated somewhat by American Friends. p.13.  
"Every Hebrew woman had one deep burning desire...that she might become the mother of the Messiah." p. 82. F
- 1 weekly, grouped together for ease in reporting.  
A. Article pleads for tolerance, has man say "'I can't stand a nose like that, especially if it covers a Jewish map'" and girl "is just as foolishly prejudiced when it comes to a religion or race different from her own"; writer seems to be trying to combat prejudice, not very skillful handling of subject. Oct. 8, 1950, p. 3. F?  
B. "Comic" pictures and reading--"Of course most Jewish children had learned God's laws in their 'church' schools. And they had special holidays to remind them of how God had cared for their forefathers even when they had only brush houses to live in. But their teachers kept on reading God's laws without telling much about God's love. But Jesus said that he had come to tell people about God's love as well as His

V Publications continued

Jew cont'd.

1 cont'd.

laws. People were eager to hear more about this, but their own teachers could not help them..."Oct. 22, 1950, p. 8. Pictures show children as attractive, wholesome. Some exaltation of Christianity, but more F than U. F?

C. Article on science talent search: "Many Protestant denominations, as well as Hebrew and Catholic faiths are represented in the religious affiliations of these outstanding young people." Nov. 19, p. 9. Photographs and captions include Jewish names. V.S. F

D. "Comic" pictures and reading--"...the Jewish religious rulers were trying to stamp out Jesus' teaching." Dec. 3, 1950, p. 16. Drawings show Roman soldiers forcing their way into a roomful of persons in typical Biblical dress--long robes, etc. U

2 (Y.P.) Uni. Many scattered Biblical references.

A. Some favorable: Judaism and Christianity have common heritage in Bible, p. 13. Peter's vision and mingling with Gentiles handled fairly well, without hostility, p. 30. "Early Hebrews recognized God's ownership and man's stewardship," p. 37. Mosaic law explained, p. 49.

B. Some bring up antagonism: "While the Jews were looking for a king most of them didn't want such as Jesus proved to be." p. 53. "God also knew that the religious leaders of Israel didn't want the kind of King Jesus was." p. 54. "Book of Ruth was written to help break down a very bigoted nationalism that was being fostered among the Jews." p. 15. "Five times the Jews scourged him." (Paul) p. 50.

C. One present-day reference helps cancel about U references: "A certain Christian numbers Jews, Catholics, Hindus, and members of many Protestant denominations among his friends." p. 31 F & U  
Perhaps more F?

3 (Y.T.) Uni. Writers are silent at many points where hostility could easily be expressed. Some exaltation of Christianity in Paul's life, but not to create ill will. p. 40. General tone of teacher's guide is F. F

4 (A.P.) Advertisement of American Board of Missions to the Jews shows Scroll--"the most sacred thing in the Jewish synagogue"...Jews are really accepting the Lord Jesus Christ." p. 37. Conversion aspect emphasized. U

6 (A.P.) Ad. regards conversion. Vague, as "a number of Jewish Christian refugee boys"... "Nobody cares about Jews." p. 35. Lesson material says, "...at one time probably Philip had possessed the common Jewish prejudice against Samaritans." p. 20. Paul received "five Jewish scourgings..." P about the scourge. p. 23. U

5 (A.P.) A. Ad. regards conversion. "Who will preach the gospel when the church is gone? . . .The Jews, of course." Conversion necessary



V Publications cont'd.

Jew -- cont'd.

5 cont'd.  
ad. says. p. 33.

B. Lesson material: Peter's mingling with Gentiles uses Jews as examples of persons who had race prejudice, thus creating prejudice instead of overcoming it. These phrases used: "...Hebrew ideas about Gentiles being unclean..." p. 20. "Until then he (Peter) had thought of Gentiles not as equals but as inferior to Jews." p. 20. Later paragraph speaks in general terms about many Gentiles today having "fixed ideas about Jews as a so-called race or about the inferiority of all races or colors except our own." p. 20. Some sentences less rigid, pp. 20 & 21. Also "God certainly was treating these people (Gentiles) as the equals of Jewish Christians." p. 20. Question for discussion, "does it seem that the Hebrews of Isaiah's day were generous or stingy with their offerings? (Obvious answer--generous) tends to soften above material. Difficult to report, since term "Jew" appears on almost every page, with varying emotional tones. F & U

Probably more U?

C. See General - 5.

- 10 (fam) Lesson material for A, Uni. Biblical material handled without hostility (some material very similar to that in ADULT BIBLE CLASS). Regarding early church, when Paul requested Gentiles to send gifts to church at Jerusalem--"Two-way fellowship in action. Jewish Christians send spiritual leaders to help Gentile believers. They in turn aid famine-stricken Jewish brethren." p. 27-A. F
- 9 (off) Article on anthropologic facts (see General, this Publisher) excellent. "Q. Is there a Jewish race? A. ....Judaism is a religion, not a race....." F
- 13 (Some pages duplicated in 10) (A.T.) "Though Christians these folk still clung to some of their Jewish customs and prejudices," is one sentence in outline of teacher's plan; remainder of lesson well handled, with fellowship and friendship as aim. p. 32. U?

Negro

- 2 (Y) "A Christian Negro who as a boy came to feel that he should take his stand against 'Jim Crow' regulations, and who frequently does so, confessed that at times he is 'too weary' to pay the price of opposition and possible punishment to carry out his ideals." Following paragraph rather critical of the weariness. p. 7. F?
- 3 A. Drawing shows Negro youth and several white youths shaking hands, arm on shoulder, in club-room atmosphere. p. 25. V.S. F
- B. "Henry Ward Beecher was deeply influenced by the prayers of a Negro servant for him." p. 38. (Must Negroes usually be servants?) U?

V PUBLICATIONS cont'd.

Negro -- cont'd.

- 4 (A.) Article on prayer tells how a young Negro girl "was cured of hatred which stemmed out of a bitter experience...because of the color of her skin." p. 12. F  
 Article on literature says James Weldon Johnson's "Marvelous" autobiography opens door "to the whole tragic problem of the relationship between races in America." Johnson is called "one of the rare spirits of this generation." p. 30. F
- 6 (A.) Story of woman community worker when asked what to do with the seven Negroes who came to a public meeting, "Shall I take them up to the balcony?" she said, "Leave them to me," and "promptly marched them down the center aisle to the second seat." p. 9. F
- Mission work -- "...a beautiful black woman...told of her work... spreading the gospel." p. 29. F
- 5 (A.) Article tells how Negro family accepted in white neighborhood because of efforts of young white couple. p. 35. Accompanying photograph shows Negro student with other, white and Oriental. p. 12 (See General) V.S. F
- (A) Lesson writer says..."church in far Southern state decided to invite a Negro preacher to exchange pulpits with their minister." Experiment successful, p. 20. "Does He (God) care about the way the Negro and white population of my town live together?" p. 24. writer -- Evelyn Luchs F
- 10 (A.) "Negro minister told how he lost his bitterness on becoming a Christian. All his life he had felt left out or barred or shunned because of his color." 26-A. F
- Story of boy in street gang whose sport was "chasing Negroes"; became close friend with Negro boy--"From his friendship with that boy, Bob's race prejudice vanished, and his ambition was fired to lift himself above his poor environment..." p. 33-A. V.S. F
- 9 (Off) Quiz technique recommended for getting facts before pupils. (Material from booklet Sense and Nonsense About Race, by Ethel J. Alpenfels.) Intermarriage, I.Q., ability of Negroes considered. pp. 6, 56, 57. V.S. F
- 13 (A.T.) Negro pastor took stranded white family into his home. "... His house was crowded. He shared his food. He risked being criticized because of the color line." p. 61. V.S. F

Observations.

Gen-- 4 references, 3 F (2 V.S.) 1 U. The report of the family home which became a neighborhood center in Cleveland; the article giving questions and answers on anthropological facts regarding race, are very significant articles.

V Publications, cont'd.

Observations, cont'd.

Jew: 13 ref.; 5 F, 3 F?, 2 U?, 3 U. It is very difficult to know what to consider a reference in this material since the word "Jew" or "Jewish" appears very frequently. In most cases the entire magazine or group of lessons was considered a single reference.

The Biblical lesson material offers opportunity for hostility; the "V" publications are freer than some other groups in the matter of using uncomplimentary phrases toward Biblical Jews. There is some careless wording -- (see Jew--13), but comparatively little, in view of the many many pages of lesson material.

Advertisements implying that present-day Jews should be converted to Christianity appear in three magazines. This is hardly in keeping with attempts to improve Jew-Christian understanding.

Brief paragraphs in articles show that present-day Jews are held in respect. (See Gen--5, Jew-1, Jew-9). Nothing outstanding so far as efforts toward cooperation with Jews.

Negro:

13 ref., 11 F (5 VS) 1 F?, 1 U?

"V" materials are outstanding in the Negro-white area. While there are no lesson units or articles devoted completely to Negro problems or persons, or even to minority groups, there are many events recorded which show an awareness on the part of the writers of the problems which Negroes face and a desire on the part of many persons to treat Negroes as friends and equals.

The writers, editors, and publishers seem to be "plugging all down the line" through a sentence here, a paragraph there, a phrase somewhere else, for improvement of relationships between Negroes and whites, and for improvement of Negroes' opportunities.

O Publications.

General

- 1 (fam) Criteria for selection of comic books include: "Show respect for religious, racial, and national groups." p. 21. F
- 2 (weekly) Nov. 5, 1950, p. 8, (YA & A) "On the campus of a Christian college...will be found young men and women of yellow, brown, and very dark skins, alongside white American youth. They are real friends, neither feeling superior to the other by reason of race." Nov. 5, p. 8. F
- 4 (off) "A better understanding of minorities, whether Jews, Negroes, Mexicans, or Indians can be gained from books." p. 54. List of books to help boys and girls understand others included. V.S. F  

Caricature of poor teacher, "He does get excited when he hears that some family of another race is rumored to buy a home in his neighborhood...His class members listen and remember—'do unto others.'" p. 72 F
- 5 (off) Good Will Conference, promoted by the Michigan Council of Churches, reported, with persons from many occupations, races, and stations in life taking part. Accompanying photograph shows Institute on Racial and Cultural Relations sponsored by the Interdenominational Committee on Cooperative Work in Race Relations in St. Louis. Very significant article, entitled "Adults Tackle Community Problems." pp. 123, 124, 125. V.S. F
- 9 (Y) Suggested discussion topic for youth group, "What happens to people of minority races?...in our community?" Lengthy paragraph asks very significant questions, p. 77. "Is the segregation of races practiced in our community? What is the attitude of church members?" p. 84. Similar question, p. 85. These references included in a study unit: Toward A Christian Community. Ruth Beck, writer. See also Jew, Negro. V.S. F

Jew

- 7 (Y & A T) Uni. In this Teacher's quarterly, which includes pupils' material, every lesson has many Jewish references because scripture reading is followed by sections entitled, Explanation of Words and Phrases, Understanding the Scriptures, and Suggestions to the Teacher, each written by different persons. Therefore, each section is regarded as a reference, since writers had different slants; that is, writer is considered the reference.

A. Explanations, by Warner Muir, p.2, 17, 25, 33, 57, 58, 65 & 66, 73, 81, 90, 105. Neither F nor U for most part; some antagonism, however. "Opponents. The forces of evil; specifically Jews and pagans who are against the Christian movement." p.2. "Scattered. By the persecution which the Jews directed at the Christians at Jerusalem." p. 81. These U perhaps softened by this: "Jesus declared that redemption has been

O Publications, cont'd.

Jew, cont'd.

7(A), cont'd.

channeled through Jewish history; perhaps he is not saying that God has been revealed in no other way, but that all other revelations of him have been inadequate." p. 58. F & U, but much more U. U

B. Understanding the Scriptures, by Dwight E. Stevenson. p 19, 35, 51 59, 75, 83, 90, 100. Persecutions mentioned--"Jewish persecutions of Christians," p. 75; "The martyrdom of Stephen set off an intense Jewish attack upon the church." p. 83; Paul "had been beaten five times with scourges at the hands of Jewish synagogue authorities...only a convicted criminal could be beaten more times. Not one of these beatings by the Jewish authorities is mentioned in the Book of Acts. This is significant evidence, if such is needed, to prove that Acts does not pretend to be a complete history of the apostolic era." p. 91. Some attempt to soften: the gift from Corinthians to Jerusalem "was to demonstrate the cultural unity of the church which had brought together the formerly hostile divisions of humanity--Jewish and Gentile." p. 75.

Both F and U, more U. Very significant because of number. U VS

C. In developing the lesson Maurice W. Fogle says Christian and Jewish worship both praise God, but "It (Christianity) was more sincere worship." p. 61 U

D. Suggestions to the Teacher, by W. A. Welsh: Bible has been indispensable "from the days of the first century Christians, who found information and inspiration in the Jewish scriptures." p. 23. About the practice of prayer "among the Jews in Jesus' day. While there was a general atmosphere of prayer and a general interest in praying, the set forms and prescribed manners of prayer failed to satisfy many." p. 31. F?

1 (fam) Study of Paul: "...he went to Jerusalem to study with the brilliant Hebrew rabbi, Gamaliel." "Like all well-reared Jewish boys, he had been taught a trade." p. 36.

2 (YA & A) weekly, grouped together for ease in reporting.

A. "Rotary Club's most important contribution to my life has been the enlargement of my friendships. There I ate and visited with Jews, Catholics, and members of the various Protestant communions. I counted these men as my friends. . . .I have greatly appreciated the citation of the Conference of Christians and Jews which I recently received." Nov. 5, p. 9. (Writer, A. W. Fortune) F VS

K B. Article on "Around the World on the Seventh Day" includes Jewish Sabbath. Well written, informative; should make for respect for Jewish religion. Nov. 19, P. 7, 13, 14. F VS

K C. Negro children at 'Bible School,' "built a Palestinian city...They made a synagogue, for no Jewish community was complete without one." Oct. 29, p. 11. F

3 (off) Teaching Helps--teacher advised to think of youth personally: "Is John prejudiced against Jews?...He (teacher) may assign John a report on the debt we owe our Jewish heritage." p. 22. F

O Publications, cont'd.

Jew, cont'd.

4 (off) Feast of Tabernacles mentioned with American Thanksgiving, p. 73. Book list (to help boys and girls understand minority groups) includes Children of the Promise. p. 81 F

(A) 5 (off) Conference (see General) resulted in "new friendships...new attitudes created...and all horizons widened." "Mrs. Cramton was saying, 'Mr. Goldstein, when could you come and make a speech to our Women's Circle at the church and tell them about some of the things your Jewish group are doing?' p. 123-4. V.S. F

Worship service has questions by and to youth: "What about the time last week when you refused to double date with a Jewish boy and his girl?" p. 140. F

(A) 9 (Y) A. "Does our church offer the use of the building to small groups of Jews in our community who have no synagogues?" is a question for discussion in unit on community (see General) p. 85. F

B. Worship suggestions include description of Chanukah, followed by Christmas story, with comparisons of two festivals. Might possibly be interpreted U, but writer intends F, it seems obvious. "On Decemner 25, Christians celebrate another event more miraculous than the burning of a cruse of oil for eight days." p. 109 F?

Negro

1 (fam) Problems which children face are discussed. "Or suppose you live in a southern city (as we do) and cling to the Christian conviction that Negroes are to be looked upon as people." ...Child faces tensions; parents stand with him "against racial discrimination," try to help child understand background of complex situations. Real attempt to help child and Negroes. pp. 8 and 9. F

2 (YA & A) Oct. 22. Double-page spread with photographs of Negro students in Southern Christian Institute, pp. 8 & 9. V.S. F

Oct. 29. Full page with two photographs of Negro Missouri State Convention; well-dressed, attractive folk. p. 11. F

Nov. 5, "Christian friendship crosses the boundary line of race. Because Peter, the Jew, was a Christian, he became the friend of Cornelius, the Roman--as difficult a step as to bring a white man of the Deep South into real friendship with a Negro." p. 8. F

3 (Off) Book review: The Story of The American Negro by Ina Corinne Brown, Friendship Press. "The person who would have a concise, fair history of the American Negro will find this book satisfactory. Church libraries should include it as a reference book for use by teachers and other leaders." p. 10. F

Suggestion for K

O Publications, cont'd.

Negro, Cont'd.

4 (Off) Four books mentioned to aid understanding, p. 81.

Suggestion  
for K

Tobe, by S. G. Sharpe

Two Is A Team, by L. & J. Beim

Bright April, by Marguerite D'Angeli

Indigo Hill, by Eleanor Frances Lattimore F

5 (Off) A. Conference (see General) mentions Negro housing. Photograph shows Negro speaking to group of Negroes and whites sitting together in typical church school class room or small parlor. p. 123.VS. F

B. Worship service (see Jew) "What about the Negro boy and the Japanese boy who can't join our club, although they can meet the requirements?" p. 140. F

9 (Y) Home missions projects include descriptions of two Negro schools. pp. 91 & 92. F

Observations:

General:

6 ref., all F (3 VS).

Jew: 14 ref., 9 F (3 VS), 2 F?, 3 U.

Biblical: 3 F or F?; 3U  
Present-day 8 F.

The three Biblical U references all appear in the teacher's guide for Uniform Lessons, representing three different writers. The Biblical references tell of tensions between groups in the early church period. The blanket term "the Jews" is used rather carelessly.

All other references are favorable and very obviously concerned with building good will and friendliness. There are no units of study devoted to either Jews or Negroes. However, there is an article entitled "Adults Tackle Community Problems," which suggests inter-racial inter-church conferences; books for better understanding of minority groups are suggested to church school officers; teachers are given hints on helping children overcome anti-Jewish prejudices.

Negro:

9 ref., all F (2 VS). 5 are in teachers' materials; 4 in family or story magazines; none are in pupil lesson materials.

Throughout the Negro references there is an obvious consistent attempt to make white persons aware of Negroes' problems.

In the youth materials there is a very fine unit entitled "Toward a Christian Community"; the study materials included very pointed questions regarding segregation of races, attitudes of church members, and attitudes of youth themselves.

H Publications -- 513 pages

Gen:

4 Off. Program material includes film-strip "Races of Mankind." p. 42. F

A

5 Off. "Brotherhood and race relations will take on real meaning for your youth fellowship only to the extent that your young people have fellowship through association in many youth activities with youth of other racial and cultural groups. Let it be a year-round phase of your youth fellowship activities," p. 45. F

Jew:

1 & 2

undated, (YA & A) Teacher's edition includes pupil material. Nevin Harner, Writer. Pupil's material makes several statements which call attention to Christianity's roots in Judaism: "Of course the Jewish synagogue was the forerunner of the Christian Church," p. 7; (regarding baptism) "Washing with water had been a religious practice among the Jews before Jesus' day" p. 33; (regarding Jerusalem) "At the great religious festivals Jews from everywhere turned their steps toward the Holy City, singing Psalms as they went." p. 71. These statements F.

However, the general tone of most references is that of careless wording so that U effect is created: (after Pentecost) "some of the believers returned to their distant homes and occupations full of excitement about what they had seen and heard and done. Probably some of them in time grew lukewarm and lapsed into their old Jewish faith and practices." p. 10. "The earliest persecutions came at the hand of the Jews." p. 19. One slight attempt is made at understanding--"If you will read in Acts 7:51-53 what Stephen said to his Jewish accusers you can understand their anger against him, even if you cannot excuse their treatment of him." p. 19. (Regarding the martyrdom of Polycarp) --"the whole multitude both of the heathen and the Jews who dwelt at Smyrna cried out with uncontrollable fury..." and demanded Polycarp's death; when burning at the stake was decided "the multitude immediately gathered together wood and fagots...and the Jews especially, as was their custom, assisted them eagerly in it." (Quoted from A Source Book For Ancient Church History, pp. 17-18) p. 22. U

6 (A) Many statements. (Uniform lessons) Paul was "a devout Hebrew in his religion," p. 20. Peter's mingling with Gentiles emphasizes love of God, not prejudice, as some other denominations. p. 30. Paragraphs on Isaiah show richness of Hebrew heritage, p. 34. F

8 Lessons Oct.-Dec., 1950 (Y & AT) Many many statements; a few mention Christianity's roots in Judaism--"paul himself was a Jew!" p. 32. Jesus is called "This Jewish teacher" p. 52. "Everything the Samaritans had received that was of worth had come through the medium of Judaism." p. 53. These could be interpreted as F. Overbalanced by antagonism: "Peter, reared as a Jew who considered all other races 'unclean' . . ." p. 45. "What makes this story so drastic



H Publications cont'd

Jew (cont'd.)

8 (cont'd)

is not merely the fact that a strong racial prejudice existed in the minds of the Jews but that they believed they had religious justification for their contempt." pp. 45 & 49. (Here the writer uses "the Jews" as an example of racial prejudice, when he is trying to make the lesson combat prejudice!) "Peter was a Jew. He also believed in God and prayed. But false pride in his Jewish blood filled him with prejudice..." p. 51. "The Jews resented the fact that Christianity did not sanction their place-bound ritual." p. 53. Reader detects notes of superiority--"Since the first Christians were chiefly Jews they undoubtedly continued the practice of tithing. . . Though early Christians may have accepted the principle of the tithe, they often went far beyond it in making special offerings for particular needs." p. 60. "Even the ancient Jews were expected to do that much." p. 64. About Christmas-- "...it marks the event when God sent His Son to save mankind! There will never be any complaint from the Jewish population about the celebration of Christmas in the public school until this note comes into it." p. 89. U

3 Off. Drawings show "The Tree of the Christian Church" having three roots--"Jewish religion," "Jesus," "Greek ways of thinking." p. 24. Reader questions accuracy, recognizes attempt to show relation of Christianity and Judaism. F?

Negro

6 (A) Uni. About the Ethiopian eunuch: "This man must have been a Negro and a person of considerable ability. (I wonder what life would be like if I were a black man . . ." p. 13. F

8 (A & YT) "In the past many people in our country have tried to justify ill-treatment of the Negro by referring to Noah's curse against Ham..." Lengthy paragraph deplors this and argues convincingly against idea. p. 19. F

Lesson writer seems to be trying to combat racial prejudice by these statements: "What are we doing about Negroes and Chinese in our own community?" p. 49. "You can be friendly without thinking about intermarriage." p. 50. Southern leader became sick when he first found a Negro at his table; finally "after repeated eating together with Negroes he could do it 'as a matter of Christian course.'" p. 51. F

5 (Off) Scholarships for Negro Students mentioned as project of youth fellowship. p. 45. F

Observations

Jew: 4 ref., 1 F, 1 F?, 2 U. The 1 F is the Adult Uni.; 1 U is the teacher's material to accompany. 1 U is the undated unit. Nearly all statements

H Publications (cont'd.)

Observations (cont'd.)

which make these U have to do with early Christian Church. These materials probably do more to create prejudice toward Jews than to build goodwill. Careless wording is partly responsible, but some real hostility seems to be present.

Negro: 4 ref., all F. Nothing outstanding, but writer seems to be attempting to build good will, by brief questions.

"H" materials much more favorable to Negroes than to Jews, it seems.



R Publications -- 1231 pages

General:

- 19 (A) Learning for Life Unit deals with United Nations, refers to Charter (human rights without respect to race...or religion, are exalted) p. 26. Picture of Indian boy (dark skin) being helped by Norwegian (white) nurse, p. 33. F  
Uniform lesson, question for discussion: "What contributions to our fellowship have other classes and races made?" F
- 20 (A) Learning for Life Unit, "Our Father and My Brother," by Howard Thurman is aimed at fostering brotherhood; very well done; show real attempt to understand problems (see also Negroes) Many references to race, skin color. Unit, pp. 9-23. V.S. F
- 22 (A) Uni. Lesson: "Do people from various races meet comfortably together in our churches," paragraph discussing. Race loyalty brought into question, p. 56. "In the love of God there are no differences of race or nation," p. 61. F
- 6 (A.T.) Learning for Life. Like the student material (see Adult Student) The teacher's material has strong references. "The tensest area of human affairs today is the area of race relationships," p. 27. "What color is God?" p. 29. (See also Negro) V.S. F  
What Would You Do? column inside back cover deals with "those foreigners" --displaced persons. F
- 1 (Y.T.) Editorial says we need to create opportunities for intermediates "to become friends with people of other races and colors." p. 9 F
- 10 Oct.-Dec., 1950, (A.T.) Uni. Small School. Lesson on Christian Fellowship has drawing of barriers to "real Christian Fellowship," p. 23. Pupils urged to study needs of various groups--"racial, social, economic," p. 49. F
- 7 (Off) A teacher says, "I want to help them (pupils) see why we should study about interracial fellowship and interdenominational cooperation ...lead to proper attitudes....change attitudes so they may grow more Christlike." p. 10. F

Jew:

- 18 (A) Adult Bible Course: Lesson on Peter mentions avoidance of Gentiles by Jews, p. 64; does not make for hostility. Early tensions well handled. Quimby is writer. F
- 19 (A) Adult Bible Course: by Quimby, is a study of four early Christians. Many references. "Of course all went to the Great Temple, for all were Jews, all kept the law, all longed for the Messiah." p. 49. Gentiles were "quite lacking in a knowledge of the Jewish scriptures, moral standards, and ritual standards." p. 54. Lesson on James at the Council of Jerusalem is particularly good. Reader senses the tension, without

R Publications (cont'd.)

Jew (cont'd.)

19 (cont'd.)

needing to feel hostile now. Lesson on Paul includes excellent treatment of Pharisaism. Strictness is brought out, without reader feeling modern narrowness. Best treatment of Pharisaism this reader has seen. Entire unit, pp. 49-64. V.S. F

- 20 (A) Adult Bible Course constitutes study of Pioneers of the Early Church (See ADULT STUDENT, Nov.). Paul's conversion is made much of, but with understanding and always with idea he could never have been the powerful Christian he was without having been a very fine Jew. His setting aside rules and laws is mentioned and his Christian life is compared to his former Jewish life. p. 43. Picture shows Jewish dress, scrolls, etc. p. 51. Unit pp. 41-60. V.S. F

Uniform Lessons: Small explanation-- "...Paul's critics were fellow Jews." p. 31. "The Jewish law permitted 41 lashes in the beating of a prisoner." p. 31. "...a symbolic gesture showing Paul's disapproval of of the Jews." p. 29. These statements may be softened by the following: "The early Christians were all Jews." Phrases lack hostility shown by some writers. U?

- 4 (A.T.) Uni. Lessons mention Christianity's roots in Judaism regarding prayer and use of Bible. pp. 15, 17. F

Adult Bible Course deals with early Christian church; references to Judaism show similarities between two religions. 25. F

Present-day rabbi wants son to study N.T. as part of cultural education (illustration in A. BIBLE COURSE)

- 5 (A.T.) Adult Bible Course, Biblical Interpretations (W.A. Smart) unfavorable slanted. "The Jewish authorities...had crucified Jesus as a false Messiah." p. 6. "...the Jewish authorities were bitterly hostile to this new Christian movement," p. 11. Some Jewish families "surrendered the strict exclusiveness of their Jewish faith and practice"...while others "were even more fanatically Jewish." p. 12. U

Uni Lessons, illustration, "...a youth who was tired of asking permission from a Jewish citizen to take a short cut through his property to school" killed several persons. Reader wonders why designation as Jewish? U?

- 6 (A.T.) Adult Bible Course. One paragraph lengthily contrasts Paul the Jew and Paul the Christian, p. 6. Some glorification of Christianity over Judaism—"in Paul's thought the whole purpose of the law was simply to turn men to Christ." U?

- 21 (A) Uni. Several small scattered references might help understanding as: "Prayer was an important element in the Jewish life." p. 12. Including Gentiles in the early fellowship is handled without hostility; excellently done, pp. 23 & 24. "Like all Jews" Jesus attended Sabbath worship, p. 26. F

R Publications (cont'd.)

Jew (cont'd.)

- 22 (A) Book review--Personalities in Social Reform, by G. Bromley Oxnam,-- says about Lilienthal, "He is a Jew by birth, and his faith in God is reverent and honest..." and more. p. 18. F

Aids to Devotion: Jesus "knew the law and the prophets"; paragraph pays tribute to Jesus' Jewish heritage, p. 25. F

Uni Lessons: comments on Biblical references. This magazine handles Peter's vision and Paul's welcoming the Gentiles very well, p. 49 F

- 1 (Y.T) Worship service uses scroll, Palestinian lamp, Hebrew melody, p. 10; discusses "growth and development of Hebrew people and constant search for God." p. 11. F

K Teaching Helps for Intermediates show Jesus' use of Jewish scriptures, pp. 16, 17. "Isn't it thrilling that the two great commandments given by Jesus are found in the Jewish law? p. 17. Questions, "Why doesn't the Jewish Bible today contain the New Testament?" and "Why do Christians believe that Jesus is the Christ?" very well handled; should make for mutual understanding between Jews and Christians. p. 18. F VS

Teaching Helps for Seniors make effort toward understanding. Hebrew philosophy of history discussed, p. 35. "Ancient Hebrews were groping for an understanding of God." p. 34. "Why was Jesus rejected by the Jewish people? Largely because Jesus brought completely new ideas concerning God and religion." p. 28. -- Not so skilfully handled as Intermediates, nevertheless F & VS because of effort made to understand, not just to blame! F VS

- 2 (Y T) Worship service: Bible contains hymnal used by ancient and modern Jews, p. 18. F

United Nations program mentions mediation of Palestine conflict, creating home for many Jewish refugees, p. 27. F

Teaching Helps for Seniors, continuation of Reference 1, above. Good job of appreciation of Jews. "Keen religious insight of Hebrews" p. 31; "A lesson can be useful in developing a greater appreciation for the Jew as a people." p. 38. F VS

- 3 (Y T) Teaching Helps (Intermediate) refer to Jewish longings for a Messiah, pp. 14-21. F

Teaching Helps (Senior) contrast Judaism and Christianity. Several questionable phrases appear: Paul "turned to his Roman citizenship for protection against Jewish persecution." p. 35. "The epistles help us see the emergence of Christianity from the bonds of Judaism..." p. 34. "Jesus rejected the old Jewish messianic concept of a monarch sitting upon a throne." p. 36. Not really vicious, but careless wording gives U concepts. This is somewhat surprising, since other parts of the unit (Publications 1 and 2, above) get F rating. U?

R Publications (cont'd.)

Jew (cont'd.)

- 11 (A) Small School Uni. Small, scattered references, some derogatory-- "Jews were upset" and "set upon Paul and Silas." p. 16. "...devout, orthodox, overconservative Jews," p. 16. These cancelled by--"They went into the synagogue of the Jews and were received in a friendly manner by people who wanted to know the truth about the Christian gospel." p. 16. Question for discussion: "Is a Jew welcome in a Protestant service in a staid old 'starchy' church?" could make for better understanding; might be conversion attempts. F?
- 10 (A T) Small School Uni. Material (early church history) demands Bible explanations and some comments.  
A. Some are F: "...ancient Jews placed great emphasis upon first-hand knowledge of the law." p. 9; similar statement, p. 10. Disciples had "Training in the Hebrew religion--every Jew was required" to pray a great deal, p. 12. "Among Jews public worship...was of greatest significance." p. 26. Jesus "put new emphasis upon old rules the Jewish people were either ignoring or misinterpreting." p. 13-a. Hebrew festivals mentioned, p. 16-a.  
B. Some are U: Lesson on Enriching the Christian Fellowship makes its point in pointing out the Jewish reluctance to accept Gentiles; the idea is, we should not be likewise, pp. 24-26. "Jesus made it clear that his followers should go beyond the Jew in everything that pertained to the living of the godly life." p. 32. (Reader questions accuracy as well as motive.) "...Several Jews...stirred up the people against them" (Paul and Barnabas) p. 40. "Our ways are as childish, as cruel, and as ineffective as they were when the Jews hated the Romans." p. 22-a.  
F & U, probably more U
- 13 (Y) Worship suggestions: "Jews were sure of the truth...the Bible reveals God." p. 11. The Shema explained and used, p. 13. "Jews were earnest in desire to become versed in laws." p. 14. "Hebrew leaders...voiced faith that God is active in human affairs." p. 15. F
- 8 (Off) Worship meditation refers to Hebrew festivals--Thanksgiving, Feast of Weeks, pp. 29, 30. F

Negro

- 18 (A) Spirituals suggested as parallels to Psalms, p. 34. F
- 19 (A) Ralph Bunche referred to as "distinguished American Negro." p. 24. F

- ◇ K 20 (A) Learning for Life Series, written by a Negro, with two Negro photographs, one of the writer and another as an illustration--a Negro girl student. Many references, all attempts to build respect and understanding between Negro and white. No resentment evident. Examples include "Three white women gave some of their skin to save the life of a Negro child." "A Negro family found refuge (from flood) in the home of the president of the college. A whole regiment of girls from the dormitories rolled up their sleeves...No one thought to question the social status of the homes they went to help." p. 22. Unit pp. 9-23. F VS

R Publications (cont'd.)

Negro (cont'd)

- Uni Lesson: Picture (covers half-page) and paragraph of G. W. Carver. F VS
- 6 (A T) Learning for Life Course (photographs from United Nations), children of several races and colors playing happily together as equals, p. 25. Whole unit is brotherhood, with special emphasis on Negro-white relations. Cuts deep and straight. Writer paraphrases "Good Samaritan" to "a certain mulatto" p. 26. "The Kingdom advances as members of the First Baptist Church (white) of Macon, Georgia, share their sanctuary with members of the First Baptist Church (colored) of Macon, and Negro minister shares the pulpit with white, in a tentative and unheralded, but gloriously significant, step toward brotherhood." p. 30. F VS
- 2 (Y T) Teaching Helps refers to "The Negro Problem"; writer encourages youth to think through their ideas regarding Negro-white relationships. p. 48. F
- 12 (Y) Unit on Our Methodist Church includes division of church over slavery, pp. 29-32. Writer seems to be fair. Formation of Negro churches shows attempt to understand and interpret, pp. 43-45. F
- 8 (Off) Article concerning music accompanied by photograph of choir, including very attractive Negro girl among whites. p. 6. F VS

Observations

General: 9 ref, all F (2 of the 9 are F VS).

Jew: 26 ref. 19 F (5 of these 19 are F VS); 1 F?; 4 U?; 2 U.

Biblical: 16 F or F?; 5 U or U?.

Present-day: 4 F or F?; 1 U or U?.

It is very evident that this publisher makes a real attempt to build friendliness between Jews and Christians. Most of the Biblical references are lacking in hostility so frequently found in other publications. Teachers' helps in the youth division are outstanding in their attempts to build understanding and respect--not just avoid hostility.

A study unit on Pioneers of the Early Church (not Uni lessons) is outstanding in its treatment of Biblical Judaism. Tensions are felt, but there is no carry-over into a resentment against modern Jews.

Negro: 8 ref, all F (4 VS). The 14-page unit written by a Negro and using many Negro illustrations, including photographs, and the teacher's helps for this unit are outstanding. These "R" materials show a real effort not only for tolerance, but for real friendship between Negroes and whites.

Y Publications -- 368 pages

General:

- 2 (T and Off) Uni. Marguerite de Angeli (story writer) says in article on children's stories she tries to help forewarn children against prejudice and racial and religious barriers (See Negro) p. 6. F

Jew:

- 5 (A) Uni. Peter's mingling with Gentiles carefully phrased (several other denominations have used this lesson as an opportunity for hostile expressions). "A Gentile had become a Spirit-filled Christian by a direct preaching of the Gospel and not by way of Judaism and first becoming a Jew." p. 61. "Peter...breaks through the deep-seated divisions between Jew and Gentile." p. 62. "The impulse to disregard the distinction between Jew and Gentile came hard with Peter. He was happy in his exclusive circle of Jewish Christians." p. 66. Regarding the Jew-Samaritan disputes-- "The worship of the Jews is based on a true knowledge of the character of God and His will for man." p. 73. Paul "knew that the church was in danger of splitting into Gentile and Jewish wings," p. 91, and more in similar tone. Reader feels these phrases and sentences present the situation without arousing hostility. Mention of "the 39 lashes... a formally inflicted punishment in Jewish law" administered to Paul, p. 106, does not overbalance above statements. F
- 4 (Y) Uni. Many phrases regarding Jews; some neither F nor U. Careful phrasing avoids hostility. "There was not much reading done back in Bible times. Among the Jews it was traditional that children should learn the book of the law in the village school. In the great wide world outside of the Jewish tradition, reading was an art that only the privileged few could learn." p. 23. Peter's mingling with Gentiles used as springboard for breaking through racial, creed, and class lines-- "...here is a liberal attitude, so liberal that it almost cost his membership in the early Christian community.....There was a strict tradition among the Jews that they should have fellowship only with Jews and not with Gentiles." p. 32. F
- 1 (T and off) Uni. Unitarian Church is used by Jewish synagogue, and rabbi frequently speaks at interchurch meetings. Writer reports woman member says "doctrines, labels, beliefs have no importance at all--" Implication is "this modernist rabbi" has influenced her to this opinion. Cooperation between groups is good. F?

Illustration: "A young Jewess who has embraced" Christianity wants to read church history to find when Christians became so different from Christianity. p. 25. Rather peculiar statement! U?

- 2 (T and off) Uni. From a book review (Christianity and History, by Herbert Butterfield)--"The ancient Hebrews and Negro spirituals are cited to illustrate human nature under pressure reaching its greatest creative moments." p. 26

Illustration in lesson material--Protestant minister who was retiring from long service in city parish was given a big dinner with speeches "almost all of them by Jewish people"; much love shown him. p. 43. F



Y Publications (cont'd.)

Jew (cont'd.)

2 (cont'd.)

Biblical lesson material: Peter's preaching to Gentiles handled with respect to Jews. "There was a wide gulf between Jew and Gentile that must be overcome if there was ever to be a universal church." Cornelius' "Gentile prejudices forbade him seeking light in the synagogue or from any Jew." "Peter himself was full of anti-Gentile prejudice. . . (the vision) told Peter that God was breaking through Jewish prejudices toward the Gentile." "Peter and Cornelius do not meet as Jew and Gentile, but as man with man." p. 42. Reader feels that these statements do not make for hostility, but rather for understanding.

"Isaiah is not condemning the ritual law of the Hebrew, but is taking a strong stand against its abuse. The Hebrew sacrificial system...was designed to meet a real need..." p. 54. F

\* "It will be interesting to ask your class if any one of them remembers distinctly an experience of going into the home of a Negro, a Jew, a Roman Catholic, or an avowed unbeliever for the first time. . .What were the prejudices that needed to be overcome in order to be comfortable in that home?" pp. 48 & 49. F

3 (T & Off) Uni. "As the offerings on Jewish altars were to be without spot or blemish, so our bodies as living sacrifices are to be made 'holy and acceptable to God.'" p. 15. F?

Cancelled by this: "Jewish prejudice would have kept Philip away." p. 37. Lengthy P about Paul's Hebrew heritage ("he had shown his zeal for the Hebrew religion by persecuting the church...") "If being a true and loyal Hebrew was a sufficient ground for salvation, Paul had all the requirements. All this had to yield to Christ." p. 42. "When the opposition of the Jews became so strong he turned his ministry toward the Gentiles." p. 28. Both F & U, probably more U? U?

Negro:

2 (T & Off) Uni. See Y-Gen-2. Author writes story "around a little Negro girl, Bright April. April is a Brownie scout and...has much the same kind of life any little girl might have, except that she learns something of the difficulties all minority groups face at one time or another." p. 6. (Story is not printed, only review.) F

\* See Y-Jew-2, above, for Negro reference.

3 (T & Off) Uni. Illustrative story about "an old Negro woman" who seems like a lovely person; writer feels she has close relationship with Jesus. However, she is addressed, "Auntie," and she answers, "massa," which tends to accent pattern of superior white. p. 78 U

Y Publications (cont'd.)

Observations:

General: 1 ref, F.

Jew: 9 ref., 6 F, 1 F?, 2 U?; none U.

Biblical: 5 F or F? 1 U or U?  
Present-day 2 F or F? 1 U or U?

The Biblical material presented in the Uniform Lessons gives less difficulty in this group than in several others. Careful wording helps avoid antagonism toward Jews in most cases. There is no outstanding effort being made to build good will that reader could see.

One present-day reference regarded the high esteem in which Jews held a particular Protestant minister; the other was a Protestant Church used by a Jewish synagogue. These instances were illustrations, with no suggestions as to application to the pupils' own situations.

Negro: 3 ref., 2 F, 1 U.

The U reference is an example of the perpetuation of an "Aunt-Jemima-type" person, which all too frequently is the predominant concept some white persons have of Negroes.

The 2 F references show attempts to overcome prejudices and to understand minority groups.

S Publications — 326 pages

General:

- 1 (Y) Uni. Lesson on stewardship refers to missionaries "risking their lives to help people who were not of their color of skin, or culture, or race." p. 45.  
Lesson on Fellowship refers strongly to "oneness among races, nations, classes, cultures, and faiths..." and "non-segregated church in a non-segregated society." p. 63.  
Lesson on Fellowship with other Christians says, "If I am a white Christian do I remember that Christ died for black, brown and yellow people?" p. 31. F
  - 2 (A) Uni. Advertisement of White Witch Doctor, a novel. Medical missionary has "love of people which could not be limited by the color of skin," back cover. F
  - 3 (A) Uni. Lesson on Fellowship with Other Christians emphasizes welcoming into the Church people of every race, color, nationality—"Equal sonship of all Christians." (Could be interpreted as exclusive.) F?
  - 4 (Y T & A T) Uni., Adult Curriculum, and Books for Study. Several references as illustrations--In the Christian Church there "can be no division of race and clan..." p. 33. Similar statement, p. 60. Purpose of lesson on The Church Turns to the Gentiles (Adult Curriculum) is listed as two-fold: "1. to explain how church membership ceased to be restricted to the Jewish people and was open to all. 2. to apply the example of the early church to the problem of racial discrimination in our day." p. 75. Lesson tries to do this. (See also S-Jew-4-F) Questions for discussion: How can church take lead in...improving relationships between classes and races? p. 75. Similar question, p. 84. F
- ◇ A Report on World Service Council in local church relates Interracial Fellowship Night. p. 94. F

Jew:

- 3 (A) Uni.
  - A. Editorial on significance of Bible for today contains phrase "the racial cross-hatreds of pure Jews for the Samaritans." p. 2. U
  - B. Story-article--fictionalized account of Philippians shows bravery of early Christians; also shows tensions between Jews and Christians. "Jews are angry with us." p. 4. Paul had incurred "such bitter hatred from the Jews." p. 3. U
  - C. Uni.; Lesson on Fellowship with Other Christians has these phrases: "Peter could not get away from his old feeling that Jews were different and Gentiles were outsiders." There was to be no distinction between Jews and Gentiles in the Church." pp. 25, 26.  
Lesson on Christian worship says: "The Jews worshipped God with their sacrifices, but Christians believe that through Christ they can come face to face with God." p. 27. There are many opportunities for hostile expressions in these lessons. The careful phrasing and silence at many points softens this. Still U? U?

S Publications (cont'd.)

Jew (cont'd.)

5 (A) Uni Lessons, Adult Curriculum, and Books for Christian Study.

A. Article on Christ, the Cornerstone speaks of foundation of divine community as Jewish, with Christianity as superstructure. Writer speaks of "Jewish error of exclusiveness" in one sentence and in next says there should be "no race or class divisions." Seems to help create prejudice while attempting to combat it. U?

B. Adult Curriculum. Unit 1 strongly reminds that Jesus was a Jew and gives other favorable references to heritage (Messianic dream, p. 14; Jewish feast of Pentecost, p. 16, circumcision, p. 24). Lesson on Church Turns to Gentiles digs deep into human nature, discusses "element of national exclusiveness" and goes on—"persons have been barred from Christian congregations on no other ground than race and color." p. 42. Unit: pp. 13-24, 42.

C. Unit II: One present-day ref.: "A celebrated Jewish scholar" praises Jesus' new concept of moral redemption (seeking out the sinner) p. 31. F? This cancelled out by following Biblical comments: "...in the rejection of the Son of God the Jews actually sinned against God Himself." p. 36. "The Jewish rulers finally decided to seek his life." p. 41. Unit pp. 25-42 U

D. Uni. Paul represented as "a respected rabbi"—creates F Impression, though reader questions accuracy of this statement; he had "support and friendship of the most influential people among the Jews." p. 73. This background given to Paul's conversion. Then, after his conversion—"It was a battle from beginning to end: first with the Jewish compatriots, who bitterly resented his desertion of their cause..." p. 73. About Christmas: "by these standards" (parties, friendliness, etc.) "Jews, pagans, and avowed Christians may all observe Christmas in the same way." p. 75. About Jesus' miracles: "to make them the basis for our faith about him is to be like the superstitious Jews who were constantly plaguing him for a sign." F & U, probably more U? U?

E. Silence of writer at lesson on Peter's mingling with Gentiles is most noteworthy. No holding up Jews as examples of prejudiced persons here. Lesson pp. 60-62 F

1 (Y) Uni. Conflicts between Jews and Christians in apostolic era noted here. Paul is referred to as "a converted Jew" p. 8; "He was misunderstood by his own countrymen, the Jews, who dogged his steps and made trouble for him in every place he went." p. 51.

Peter's mingling with Gentiles: "To those reared as strict Jews this seemed horrible" perhaps softened by rest of story—"These Jewish Christians realized...that the Church...was to be a fellowship that would take in men and women of all backgrounds." U

2 (A) Uni. Unit gives reader a general impression of writer's trying to exalt Christianity, not infrequently at expense of Judaism. Paul "had been reared and trained in the strictest sect of Judaism. He thought he hated everything that Christ stood for." p. 84. Peter "was born a Jew and from early youth was taught to believe that Gentiles were not so good as Jews" and more, p. 94.

S Publications (cont'd.)

Jew (cont'd.)

- 2 (cont'd.) Perhaps softened by statement that "Jewish 'circumcision party'...resolved their own prejudices, gave glory to God, and admitted that the Gentiles had a right to the same blessings that were promised to them." p. 94. Criticism of "the sacrificial system of the Jews" p. 96, softened by this—"We...cannot pass judgment on the ancient Jews until we have examined our own ways of worship and ways of living." p. 96. Some F, mostly U. U
- 4 (Y T & A T) Uni, Adult Curriculum, and Books for Christian Study. This teacher's magazine has material organized into teaching units, so references are considered that way.
- A. Uni. Unit II. About the Ethiopian eunuch: He "was interested in the religion of the Jews," and had attended Passover; "must have been greatly impressed by the songs, sacrifices, and devotion of the pilgrims who had come from great distances to observe the feast." p. 17. F. Overbalanced by this—"Although Jews used the word "Father" in their prayers, "no orthodox Jew can know God's fatherhood as we know it." p. 19. U. U
- B. Uni. Unit III. Several F ref.: Jewish basis for Christian practice is given: Preaching from a Biblical text comes from reading in the synagogue, psalms are both Jewish and Christian. pp. 37, 38. Gifts given by Macedonian churches for Jerusalem church "was a material way in which the Gentiles could express their gratitude to the Jews for sharing with them the spiritual riches of the gospel." p. 42.
- C. Above overbalanced by U ref.: "Now Peter was a man who had been steeped in the ceremonial laws of the Jewish tradition. But God showed him that this loyalty was a narrowness that had to be broken down..." p. 33. An outline of Peter's sermon includes this statement—Christ "was put to death by the Jews." p. 33. "If the critics of Peter had had their way there would have been no Christian Church. It would have been a hyphenated church that compelled all believers in Christ to become Jews before they could be Christians." p. 36. U
- D. Present-day reference (given as suggested illustration for teaching): Jewish-Italian man "lost all his faith and became the rankest kind of atheist. . .A certain gentleman" tried to convert him to Christianity. Results not given. p. 52. U
- E. Unit IV. About the shepherds in the Christmas story: "Like all faithful Jews, they thought and spoke often of the coming of the Messiah." p. 60. Sholem Asch is called "a great Jewish writer." p. 60. These F statements not overbalanced by this U: Paul says that "although he and Peter are Jews they are sinners and find forgiveness by believing in Christ and not by keeping the law." p. 64. F & U, perhaps more F?
- F. Adult Curriculum: Unit I. About Peter's sermon at Pentecost: He was speaking as a Jew," p. 72. Teaching helps mention "Jewish origin of the Church," "Divided opinion as to whether to receive Gentiles unless they became Jews." Problem of national pride is considered, "The atti-

S Publications (cont'd.)

Jew (cont'd.)

4 (cont'd.)

tude of the Jews is seen to be only an extreme case of something shared to a degree by us all." p. 76.

G. Same lesson--"Review the situation of minority groups--Negroes or Jews...in your own community. To what extent and in what way are they denied equality?" p. 76. Lesson attempts to help pupils understand tensions of early church and to relate to present day. F

Negro:

A

1 (Y) Uni. Small photograph shows white teen-ager working with Negro children in playground, "Summer service is one of the many expressions of intergroup fellowship to be found in the Westminster Fellowship program." p. 64 F VS

5 (A) Uni, Adult Curriculum, and Books for Christian Study.

A. Uni. Negro references are used as illustrations. The fellowship of early church was a reality; segregation of white and black "reproaches the situation in the church of our own day." p. 21. "What happens to a South African Negro is as much a burden on the heart of a Kansas Presbyterian as if it had happened in his own back yard," p. 49. "How those who try (to live as peacemaker, etc.) are condemned, called 'nigger-lovers,' ..." p. 49. "No white man would avoid a black man in this Christian fellowship..." p. 62. Similar statement, p. 66. Does more than avoid hostility--seems to be trying to build, by creating understanding. F VS

B. Books for Christian Study. CRY, THE BELOVED COUNTRY, semi-fact novel of South Africa, is considered. Racial divisions, economic conditions, character studies. Many pointed questions, as "Consider the white man's attitude toward Negroes. . .Do people in the United States hold similar attitudes?" Photograph from musical play shows white and Negro. pp. 81-83. F VS

4 (A T & Y T) Uni, Adult Curriculum, and Books for Christian Study.

A. Cover photograph "part of a class in adult leadership...sponsored by Board of Christian Education" shows young Negro woman with five white persons. F VS

B. Uni: "Some denominations include both white and Negro congregations." Question for discussion regards attitudes of competition, quarrelling, p. 36. F

C. Adult Curriculum. Racial discrimination today is discussed in light of early church. Very thought-provoking. p. 76. F

D. Books for Christian Study. CRY, THE BELOVED COUNTRY--teacher's helps along same line as pupil's material. Excellent. F VS

L. O.

4 (A T & Y T) Uni. Adults discuss Fellowship with Other Christians with no mention of Negro-white fellowship. Youth lesson material does mention this. p. 35.

S Publications (cont'd.)

Observations:

General: 5 ref., all F.

In general this denomination seems to be trying to improve relationships between classes and races. Statements occurring in lesson materials mention problems of discrimination.

Jew: 16 ref., 3 F, 2 F?, 3 U?, 8 U.

A resentment against Jews could very easily be created or strengthened by the wording of the comments on Biblical passages.

There are some attempts to show the rich Jewish heritage of Jesus and early church leaders. See Jew-t-A, Jew-5-B, Jew-4-F.

There are also instances of blaming "the Jews" for Jesus' death, (see Jew-5-C, Jew-4-C,) of using emotion-laden terms in connection with Paul's persecutions (see Jew-3-B, Jew-1), of a sense of superiority of Christian practices and concepts over Jewish practices and concepts, (see Jew-3-C, Jew-2, Jew-4-A).

This is not consistent throughout the materials, because in some cases writers were silent where they could very easily have been hostile.

Nevertheless, in the Jewish area the more significant references seem to be Unfavorable, for the most part.

The only suggestion for constructive present-day relations is in a look at the situation of minority groups in the local community, to determine to what extent and in what way they are denied equality. (See Jew-4-G.)

Negro: 7 ref., all F (4 VS).

There are two outstanding references: (1) the cover photograph (Negro-4) showing a young Negro woman with five white persons; (2) the study unit (Negro-5, Negro-4) based on a current book, which includes excellent references to Negroes in America; critical readers and alert teachers should find this extremely thought-provoking.

Other references are noteworthy in their efforts to sensitize white persons regarding problems which Negroes face. Two suggestions for activities: (1) report of Interracial Fellowship Night, which did not specify Negroes, but was a General reference; (2) service project for intergroup relations included photograph of white girl with Negro children, this last reference in the youth material.

"S" materials are mostly Unfavorable to Jews, but outstandingly Favorable to Negroes.

### CONCLUDING SUMMARY

All denominations except one ("T") had general references showing concern for other racial, religious, national, or class groups. These took the form of statements of opinion by writers, reports of round-table conferences, family sharing nights, program discussions, reading lists, and lessons aimed at better understanding among groups.

In the Jew-Christian area the large majority of the references stem from the Biblical passages studied. Many ordinary references were quite drastically disregarded, as they had little bearing on attitudes toward present-day Jews.

In the more or less significant references these practices are noted:

Noteworthy attempts at increasing the appreciation of the Jewish background of Christianity. See D-Jew-5, R-Jew-20, R-Jew-19, R-Jew-1, R-Jew-2, S-Jew-5-B.

Many many paragraphs and sentences of Biblical comment which might create favorable attitudes. This tendency is predominant in the D and R materials.

Scattered paragraphs regarding personal friendships between present-day Jews and Christians. V-Gen-5, V-Jew-2-C, O-Jew-2-A.

Pleas against discrimination and for justice to minority groups, and attempts to help pupils understand problems of minority groups. O-Jew-5, S-Jew-4-G.

Complimentary allusions to modern-day Jews: Sholem Asch, S-Jew-4-E; Joshua Liebmann, T-Jew-2; Jewish chaplain who gave his life preserver, V-Jew-14; David Lilienthal, R-Jew-22.

Respectful comments on present-day Jewish concepts and practices: O-Jew-2-B; O-Jew-4; O-Jew-9-B; R-Jew-13.

Instances of intergroup cooperation: G-Jew-15; O-Jew-5; O-Jew-9-A; D-Jew-15; Y-Jew-1; V-Gen-5.



There was no unit of study or lesson on present-day Judaism. There was one study unit in youth materials entitled "Toward A Christian Community" (O-Gen-9) which referred in part to Jews and to dealing with segregation and discrimination.

For the most part the present-day Jewish references appear as illustrations of the general concern mentioned earlier. While it must be admitted that they seem to appear in haphazard, hit-or-miss fashion, it is significant that they do appear; and in adult education a favorable paragraph here, another favorable paragraph there, a tribute paid to a good piece of work—all these things can create Favorable attitudes.

These tendencies toward understanding and cooperation between groups were weakened in many cases by the presence of Unfavorable references, both Biblical and present-day. Most of these were the result of careless wording, as applying the blanket term "the Jews" or "Jewish" in several settings. This type of reference occurred frequently in the lessons on Peter's preaching to the Gentiles: G-Jew-8; H-Jew-8; S-Jew-4-C; in the instances of the persecutions of Paul and other apostles, where emotion-laden terms were found: D-Jew-4; G-Jew-6; T-Jew-1; F-Jew-1 & 2; O-Jew-7-A & B; H-Jew-1 & 2; in some blame for Christ's crucifixion: L-Jew-1; S-Jew-5-C; S-Jew-4-C.

There was some sense of superiority of Christian practices over Jewish, in offerings: G-Jew-12; L-Jew-4; H-Jew-8; S-Jew-3-C; S-Jew-5-D; and in prayer: S-Jew-4-A.

A few references implied that conversion to Christianity was the desired outcome: G-Jew-9; V-Jew-4 & 5 & 6.

While some hostility may have been present in the references noted above, in most instances the disparagement of Jews could have been avoided by more careful phrasing.

There were fewer Negro references than Jewish, and they tended to be more favorable. There were almost no significant Biblical references. One lesson on the Uniform series referred to the Ethiopian Eunuch, but there was little emphasis upon race.

There was one study unit on the theme of Brotherhood, R-Negro-20, with teacher's helps for the unit, R-Negro-6; both of these used Negroes as the chief examples. Written by a Negro, this was the most noteworthy item in the whole quarter's reading, and deserves high praise.

Another study unit, in youth materials, entitled "Toward A Christian Community" used Negro illustrations and dealt with discrimination and segregation. O-Gen-9.

One study unit on a current book dealt with economic, social, and personal problems in Negro-white relations. The teacher's helps were also noteworthy. S-Negro-5-B; S-Negro-4-D.

There were attempts to sensitize the reader regarding Negro problems: D-Negro-8; D-Negro-3; V-Negro-2; V-Negro-4; V-Negro-10; O-Negro-1; H-Negro-6; H-Negro-8; Y-Negro-2; S-Negro-5-A; S-Negro-4-C.

There were complimentary allusions to Negro persons: Ralph Bunche, R-Negro-19; G. W. Carver, D-Negro-3 and R-Negro-20; James Weldon Johnson, V-Negro-4.

There were some photographs of Negro persons: V-Negro-5; O-Negro-2; R-Negro-6; R-Negro-8; R-Negro-20; S-Negro-4-A (cover photograph).

There was one fictional story of friendship between Negro and white persons: F-Negro-3. Other literary works were suggested in reading lists or reviewed: O-Negro-4; Y-Negro-2.

There were incidents of friendship and cooperation between individuals and groups: G-Negro-19; G-Negro-8; G-Negro-4; G-Negro-15; V-Negro-6; V-Negro-5; V-Negro-13; O-Negro-5-B; R-Negro-6.

There were incidents of increased opportunities for Negroes: G-Negro-4; H-Negro-5.

Information of factual nature regarding race and history of Negroes was given: V-Negro-9; R-Negro-12.

Suggestions for improvement of relations through activities included:-

conferences or round-table discussions: D-Gen-2; O-Gen-5-A;

provision of schools and churches for Negroes: G-Negro-15;

exchange Sundays in the church school: F-Negro-3;

summer service to Negro children -- a youth project: S-Negro-1.

The only Unfavorable references in the reading were the treatment of Negroes as menials or inferiors, or the use of dialect, which implied a buffoon: G-Negro-5; G-Negro-6; G-Negro-10; G-Negro-14; G-Negro-3-B; Y-Negro-3. These were all single sentence remarks.

