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*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 39, Folder 4, National Conference on Religion and Race,  
1963.

National Conference on Religion and Race  
150 Fifth Avenue - Room 632  
New York, New York 10011  
Telephones: (212) AL 5-7575-6  
Galen R. Weaver, Executive Director

October 16, 1963

MINUTES OF JOINT MEETING  
EXECUTIVE AND PROGRAM COMMITTEE  
October 8, 1963  
Time: 1.30 to 5 00 p.m.  
815 Second Avenue, New York City

**Present:** Rabbi Blank (Acting Chairman), Miss Fairfax, Miss Sweeney, Miss Christensen, Miss Roach, Mrs. Macy, Messrs. Brickner, Dahlquist, Youngdahl (new member representing the Lutheran Church in America), Cronin, Lee, Bernards, Tangenbaum, Berman, Murray, Odum, Ahmann and Weaver. Reverend Robert Peters, United Church of Christ, Representing President Herbster.

The Reverend Mr. Youngdahl opened the meeting with prayer.

The Minutes of the joint meeting held on August 16 were approved with the addition on page three, final paragraph of the words "in San Francisco", after the statement: "A Conference is to be held on September 4-5" - (line 9).

**Executive Director's Report** The attached report prepared by the Executive Director was presented. It was agreed that the recommendations contained therein should be taken up in due course during the afternoon, as indicated by the agenda.

**Mr. Ahmann's Report and Resignation** Mr. Ahmann's report was next presented. It consisted of four documents (see attached). One marked "Confidential - Report to Leaders of National Conference on Religion and Race", the second a "Proposal for a National Home Visit Day", a third also marked "Confidential" which is a listing of the cities where we presently know that inter-religious and interracial groups have been formed to greater or lesser degree in keeping with the NCRR pattern, and finally "A Call to Racial Justice" from the Commission on Social Action of Reform Judaism" (for information).

Mr. Ahmann indicated that the pressure of demands made by the National Conference on Religion and Race for field services and by the National Catholic Conference on Interracial Justice, make it necessary for him to

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resign as Field Secretary for NCRR. He said that as a volunteer he would give full cooperation in respect to the Roman Catholic Church and community.

It was moved and carried that Mr. Ahmann's resignation be accepted with regret and with appreciation for his excellent help, the date of termination to be October 31, 1963.

It was moved and carried that the Executive Director in consultation with Rabbi Blank and advice from Mr. Ahmann be authorized to employ a successor as of November first or soon thereafter as a satisfactory person is found.

Reports  
from  
Four  
Commissions

The Program Committee membership has been assigned to four different Commissions following the subject matter of the four Forums at the Chicago Conference. It was hoped that these Commissions, with coopted consultation as might be useful, would meet and prepare resource material of a programmatic nature that would be suggestive and helpful to local religion and race conferences or committees and perhaps also to other groups. These materials, when ready, would then be processed in some agreed format and made available for distribution through the Secretariat of the National Conference on Religion and Race.

Commission I reported that it has had two meetings, but Doctor S. Garry Oniki has felt it necessary to resign as Chairman on account of his heavy responsibilities in the expanded program of the United Church of Christ. A new Chairman is being sought. Miss Peggy Roach a member of Commission I was asked to prepare a document on facilities open to all without discrimination. At this point she presented this paper on behalf of Commission I.

The paper was accepted with appreciation and referred to the Follow-Up Committee to discuss the best format and to implement its recommendations for program. A few suggestions were offered, one that the paper more clearly indicate that it is focused primarily upon the operations of local and regional religious committees and their set groups. It was also suggested that taxicabs which are periodically discriminatory, be added to the list of public accommodations to be considered.



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Rabbi Brickner agreed to furnish Miss Roach with one or more case-studies of local Jewish congregations that have taken official action in relation to restaurants, hotels, and the like. Miss Roach agreed to do some revising of the document and then to make it available to the Follow-Up Committee.

Other suggestions are being worked upon by members of Commission I but these are at present incomplete.

Commission II reported only one poorly attended meeting, but the intention to carry through with its assignment.

Commission III which centers in Chicago with Pat Crowley as Chairman, decided to focus on open housing in all white communities. Mr. Tillman of Minneapolis, a delegate at Chicago and a coopted member of Commission III, agreed to prepare a document. This is in process. The Committee has been unable to find a date for a second meeting. Commission III referred to the Secretariat for a possible assignment to some special committees or groups within the required resources to particular problems which generally fall within its area, namely, (a) of the welfare program of the denominations and their adequacy in meeting the problems of a racially changing communities, (b) the problems of inter-group relations in rural areas which are centered mainly in the South. At the Chicago Conference those areas fell under this particular Forum group and some Recommendations were made. Mr. Weaver said that he had made some preliminary investigation in regard to the former and found that Jewish, Catholic and Protestant welfare departments' staff members have been meeting together occasionally for about two years. NCRR will renew a request to consult with this group on the issue raised.

Commission IV had an early meeting in June at which time it considered the probable introduction of Civil Rights Legislation and the need for nationwide discussion, education and support. The Commission soon discovered that the persons who would be most involved in NCRR efforts were already at work on this problem; also the



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NCRR itself became involved in recruiting support for the President's Civil Rights Bill and for certain amendments thereto. This particular matter was therefore dropped. Another suggestion briefly discussed by Commission IV had to do with bringing church-related people to confront certain active Negro civil rights leaders, in order that there might be a better understanding one of the other.

Mr. Murray suggested that Commission IV consider making program suggestions as to how to deal (a) with police brutality and (b) with the white anti-civil rights movements which are springing up all over the country, including the National Association for the Advancement of White People and the numerous groups petitioning to put civil rights legislation on the referendum ballot.

Following the reports regarding the Commissions and their work there was considerable discussion as to how these recommendations might best be implemented. It was generally understood that a Commission that wished to act be encouraged to do. However, it was general understanding that the Commissions are to bring forward programs, ideas and plans and to refer their formulations to the Follow-Up Committee which will then decide upon a format and the best way to make such resource materials available to local interreligious groups.

It was moved and carried that \$2,030.00 be added to the current budget of \$67,200.00 to enable the Executive Secretary to employ additional personnel on a part-time basis in accord with the recommendations in his report.

Mr. Weaver once again stressed the great importance of organizing a Budget and Finance Committee of from six to nine persons and representatives of each of the religious communities. It was agreed that this is an important matter which has been too long delayed and the Chairman set a deadline of October 24, 1963 for the presentation of names to the Secretariat. These names will be transmitted to Rabbi Blank who will then convene such a group and get them organized. Messrs. Lee, Cronin and Rabbi Blank in particular undertook to present a list of knowledgeable and committed persons who will be willing to serve on this important committee.

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Important Committees.

Federal  
Civil  
Rights  
Legislation

During a rather prolonged discussion of NCRR's support of the amended and strengthened Civil Rights Bill, several suggestions were made. These were finally summed up in a motion which was carried as follows:

That the Executive Director select a committee of three (3) to implement interreligious support for the amended and strengthened Civil Rights Bill, first before the Judiciary Committee as promptly as possible, and secondly - before the Rules Committee or finally before the House and Senate.

This support may well include telephoning to the appropriate members of Congress, perhaps concentrating on two selective days; making a draft of a statement extracting the joint testimony but adding to it some of the specific improvements and then circularizing the local interreligious committees and conferences requesting their adherence and their authorization, if possible, for our representatives to speak in their name to the Judiciary Committee and other appropriate committees of Congress; personal visitations during the Thanksgiving recess by interreligious groups locally when Congressmen are in their own districts, and/or by an interfaith and interracial group to Congressmen in Washington itself (several names were suggested as possible members of this committee - including Harold Letts, Mrs. Hedgeman, Rabbi Brickner, Harold Murray; along with persons from the Roman Catholic community.)

National  
Home  
Visitation  
Day

The proposal of a National Home Visitation Day evoked very considerable discussion and it became evident that the members who were still present towards the end of the day were divided in their judgment. The following motion finally prevailed:

It was moved and carried that NCRR, in view of the priorities to which we are committed, feels that it cannot be a sponsor of the National Home Visitation



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Day during 1963 and 1964. However, the Secretariat is authorized to put Friendship House in touch with contact persons on Religion and Race local Conferences and committees so that the latter can cooperate if they so desire.

Miss Sweeney drew attention to the problem of creating friendship groups across religious and racial lines on a basis of true equality. She expressed the hope that NCRR would undertake or stimulate a few experimental groups of this kind. The Executive Director called attention to the fact that at the last meeting, he had proposed that we draw together in several communities in various regions of the country interreligious and interracial groups to explore and share recommendations with each other and with NCRR regarding ways and means for healing the rifts which are traditional in our segregated society and which have, perhaps, been widened by the struggle of the Negroes for equality and justice.

Respectfully submitted,

*Galen R. Weaver*

Galen R. Weaver  
Recorder

Comments

It should be noted that, due to pressure of time and the withdrawal of members who had to keep scheduled engagements or make trains or planes, the following important matters did not come up for discussion and action:

1. The proposal that a consultation be held approximately next January, probably in Chicago, for a two to three days period; each local community or state where religion and race groups have organized to be invited to send three or four delegates; the discussions to be centered on programs of education and action on race relations through the religious communities; what is being done, what should be attempted in the light of the situation in regard to legislation on civil rights at various governmental levels, in regard to state and local unresolved problems, how can a national secretariat be more helpful?

This proposal will be worked out in more detail shortly and the Program and Executive Committee circularized for comments. To carry it out well will require concentrated staff services over a period of several months and the raising of extra-budget special funds,



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perhaps from one or more foundations.

2. The special service being rendered the United Church of Christ's scholarship program by the Executive Director. For the present I am assuming that this is acceptable.
3. No date was set for the next meeting of the Program Committee or the Executive Committee, or for another joint meeting if that is desired. In the absence of advice, I am requesting the members of the Program Committee (only) to return the enclosed postal indicating their availability on November 19 (Tuesday), 11 00 to 3:30, at 815 Second Avenue, Rooms 6A and 6B.

Galen R. Weaver

10/17/63  
GRW/ss



Challenge  
to Justice  
and Love

# NATIONAL CONFERENCE ON RELIGION AND RACE

JANUARY 14-17 1963 • CHICAGO

FOR IMMEDIATE RELEASE January 11, 1963

Contact Bernard Lyons  
National Catholic Conference for Interracial Justice  
21 West Superior Street  
Chicago 10, Illinois / 312 - MO4-8222

NATIONAL CONFERENCE ON RELIGION AND RACE  
ALREADY HISTORIC -- WILL IT MAKE HISTORY?

The National Conference on Religion and Race "is already an historic event, it is yet to be determined whether it will be an event that will make history," according to Rabbi Marc Tanenbaum, program chairman.

His statement was released by the National Catholic Conference for Interracial Justice, secretariat for the Conference, just before the opening of the interreligious meeting on racial justice, January 14-17, at Chicago's Edgewater Beach Hotel.

Rabbi Tanenbaum, of New York City, is director of the Interreligious Department of the American Jewish Committee, and a member of the Steering Committee of the historic Conference. It is the first national conference on racial justice called by the major faith groups in the U S.

"Had this confrontation between Catholics, Protestants, Orthodox and Jews, Negroes and whites, North and South taken place 130 years ago, the course of our nation's history, the character

#### CONVENERS

Department of Racial and  
Cultural Relations  
National Council of Churches  
Social Action Commission  
Synagogue Council of America  
Social Action Department  
National Catholic Welfare  
Conference

#### OFFICERS OF THE MEETING

##### CHAIRMAN

The Rev. Dr. Benjamin E. Mays  
President Morehouse College  
Atlanta

##### VICE CHAIRMEN

Most Rev. Paul J. Hallinan  
Archbishop of Atlanta  
Rabbi Ferdinand M. Isserman  
Temple Israel St. Louis  
Bishop B. Julian Smith, Presiding  
Bishop First Episcopal District  
Christian Methodist Episcopal  
Church

-more-

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of our present society, could have been radically altered for the better."

Rabbi Tanenbaum said that the failure of religious leadership in the 1830's to confront in charity and realism the evils of slavery, and the breakdown of communication within and between the religious communities, were among the primary factors leading to the tragic sundering of the nation through the Civil War.

"While the union has been preserved, while the Emancipation Proclamation has become a shining part of our nation's heritage, and while more than a century of progress has been achieved in civil and human rights for the Negro and other minority groups, far too much of the legacy of bitterness, social distance and inequality is still with us. Beneath the courtesies and rhetoric of much of present-day interrelationships between Negroes and whites, there surges deep feelings of frustration, animosity and resentment.

"The violent attacks against the white man epitomized in the writings of the Negro novelist James Baldwin, and the broad acceptance of the Black Muslim movement's racist ideology on the one hand, and, on the other hand, the nativist, white supremacist demagoguery of the White Citizens' Councils, abetted by the indifference and inaction of silent, 'respectable' allies in the white community, are ingredients for a recipe that can only lead to a social explosion and national disunity -- neither of which can we long endure and still remain an effective leader of the Western democratic community."

Rabbi Tanenbaum said that the Conference on Religion and Race must view the past as a guiding post. It is the devout hope of the conveners -- the Department of Racial and Cultural Relations of the National Council of Churches, the Social Action Department of the National Catholic Welfare Conference, and the Social Action Commission of the Synagogue Council of America -- and of the program committee that the delegates to the Conference will seek out



in a profound and searching way the sources of our present interracial dilemmas.

"Unless we face up to and do something radically constructive about overcoming our conventional mis-perceptions and distortions of each other's essential nature and integrity as individual human beings, rather than as stereotypes and abstract group symbols, unless we learn out of this experience to understand, to appreciate in depth, to love unconditionally each other in our full humanity we will not have come very far from those pre-Civil War days which found religious leadership so wanting, and indeed, bankrupt.

"From my association," said Rabbi Tanenbaum, "with Catholic, Protestant, Orthodox and Jewish leadership, Negro and white alike, in the organization of this Conference since the days of its inception, I am persuaded that religious leaders today across the country mean business. They are determined to assume moral leadership in this area as never before. They are increasingly seized with that Prophetic discontent that refuses to tolerate any longer the flagrant discriminations which are the secular debasements of the sacred image of God stamped in the personality of man. If I may borrow respectfully from the language of Catholic tradition, this Conference is prepared to speak 'urbi et orbi', to the city and to the world."

Characterized by the United Press International (UPI) recently as "one of the nation's leading Rabbis," Rabbi Tanenbaum was recently named a consultant to the Pius XII Religious Education Resource Center in Monroe, Michigan, one of the major research centers for religious education materials.

AGENDA, OCTOBER 8, 1963

Joint Meeting, Executive Committee and Program Committee  
of the National Conference on Religion and Race  
815 Second Ave., New York City.

1. Prayer ,
2. Review of minutes of meeting on August 16 and adoption
3. Report by Executive Director,
4. Report by Field Secretary
5. Report of the Commissions on programmatic recommendations  
I, II, III, IV
6. Discussion and action on financial and personnel matters
7. Discussion and action on a proposal for a national consultation  
of representatives of state and city conferences and/or  
committees on religion and race
8. Reports and recommendations -
  - (a) Regarding.. interreligious action on civil rights  
legislation
  - (b) Regarding.. interreligious action by lay men and women  
in one or more pilot cities
  - (c) Regarding.. cooperative efforts in Danville, Va.
  - (d) Regarding.. Home Visitation
9. Discussion and action regarding NCRR structures
10. Advance notice of January \_\_\_, 1964 meeting of the  
Continuation Committee
11. Other business
12. Time, place and nature of the next meeting

September 4, 1963

To Members of Commission I, National Conference on Religion & Race

Dr. Garry Oniki, Chairman  
Rev. Arnold J. Dahlquist  
Mr. Donald Farrell  
Rabbi Leonard B. Gedwirtz  
Rev. Patrick Hurley  
Msgr. Archibald McLees  
Miss Elizabeth Miller  
Rev. Clemonce Sabourin  
Miss Thelma Stevens  
Rabbi Samuel Soskin  
Rabbi Marc Tanenbaum  
Miss Margaret Mealey


also to Miss Jean Fairfax  
Mr. Wally Roebuck  
Mr. Al Nellum  
Mr. Robert Jones  
Mr. Floyd Agostonelli  
Miss Marcia Cox

I will not be able to attend the second meeting of Commission I in New York September 11. I am therefore forwarding rough draft material on my assignment, suggestions regarding conventions and conferences, for the Commission members' blue pencil, suggestions and recommendations. It may be that I should start again -- please do not hesitate to tell me if I'm way out in left field.

Besides the members of the Commission, we were encouraged to seek whatever help we could. I have therefore sent the same draft material to others with whom I had talked and who consented to take a look at it. I am asking for their suggestions, recommendations, etc.

With best wishes.

Sincerely,

  
Peggy Roach



P. Roach - Commission I

Program Recommendation of the  
National Conference on Religion  
and Race

Conventions, and conferences of religious  
bodies should be held only in communities  
and facilities where no racial or religious  
discrimination is practiced at any time  
of the year.

The above recommendation came out of discussions on "The Inner Life of the Church and Synagogue." Some will say, "What connection does such a recommendation have with the inner life of the church and synagogue?"

We profess our faith in the living God. Only insofar as the faith we profess is relevant to the life we lead in the church and the synagogue, in the community, is it a living and unifying faith. The inner life of the church and the synagogue must reflect itself in the broader community.

Recently the Serra Club of Kansas City, a Catholic men's organization, switched an annual installation dinner from a private club to another location when Bishop Charles Helmsing advised Serra officers a club official had informed him Negroes would not be served. The Bishop announced he would not attend any function held at a place which practices racial discrimination.

A recent promotion letter from the Shamrock Hotel in Dallas stated the explicit non-discriminatory policy of the hotel and invited groups to consider future meetings there.

Religious groups living their faith within and without the church and the synagogue can profoundly influence the community at large and deepen the inner life of the congregation.

Implementing NCRR recommendation

Conventions and conferences of religious bodies should be held only in communities and facilities where no racial or religious discrimination is practiced at any time of the year.

Suggested procedure for implementation

1. Committee of Conference on Religion and Race be set up to survey community facilities to ascertain present policy.

Facilities should include those where conventions, conferences, banquets and other meetings are held.

2. Letter of inquiry to manager of facility sent in name of committee. (suggested draft attached)
3. Followup phone call by member of committee to manager asking for confirmation by letter to committee on policy of facility, if facility is open. If facility does not have an open policy, the committee contact may seek an interview date with the manager and an integrated team of committee members to discuss situation.
4. A letter of commendation should be sent to the manager of the facility where open policy prevails, or when an interview leads to an open policy. (suggested draft attached) In the case of an unsuccessful interview, a further letter of "persuasion" might be sent.
5. Letter from committee to all participating organizations of the Conference on Religion and Race with a listing of open facilities, their addresses, phone numbers, and the names of the managers, suggesting use of these facilities for conventions, conferences, banquets and other meetings, and also suggesting participating organizations send letters of commendation to managers.
6. The above letter (no. 5) with enclosure might be released to the local press with a statement from the Conference on Religion and Race.

Public  
Recommendations

AMERICAN JEWISH  
ARCHIVES

Letter of inquiry to manager of facility

Dear

As you may know, the Conference on Religion and Race met recently to discuss and seek solutions to the racial problems in our community. The Conference, called by our community's top religious leaders, brought together men of good will of the Protestant, Catholic and Jewish faiths, clergy and lay.

In our deliberations, as religious bodies we had to ask ourselves and to answer some soul-searching questions. How have we lived out in our actions in everyday life the faith we profess as individuals, as religious bodies, as members and organizations interested in the welfare of the entire community?

One of the resolutions we adopted at the Conference pointed up the fact that conventions, conferences, banquets and other meetings of religious bodies should be held only in facilities where no racial or religious discrimination is practiced at any time of the year.

We are therefore seeking to survey our community facilities for this information, and where we can, to persuade managers to adopt such a policy of serving all the members of our community, where they do not already do so.

Our committee will report its findings to the Conference. It is our intention to advise Conference participants of those facilities recommended, because of their open policy, for conventions, conferences, banquets and other meetings of religious groups. We would like to add your name to this list of recommended facilities.

\_\_\_\_\_, a member of our committee will call you the week of \_\_\_\_\_.

Sincerely,

*Convention 2/1/50. P. now*



letter of commendation

Dear

*Nahum C*  
The organizations and members of the Conference on Religion and Race wish to extend sincere congratulations to the manager and staff of \_\_\_\_\_ in maintaining a policy of serving in establishing

all members of our community, regardless of race, creed or national origin.

We are preparing a listing of those facilities recommended, because of their open policy, for conventions, conference, banquets and other meetings of religious groups. The name of \_\_\_\_\_ has been added to this listing, which will be distributed to all participating denominations and organizations of the Conference on Religion and Race. *Nahum*

As religious bodies committed to the principle that all men possess God-given human dignity and human rights, we commend you for your policy, and thank you for helping us live in our community the faith we preach in our churches and synagogues.

Sincerely,

PROGRAM MEMO-COMMISSION I

To Members of Commission I, Program Committee, National Conference on Religion and Race

Re Suggested Program Recommendation I - Toward Development of Inclusive Policies of Membership or Service in Local Religious Institutions.

*Personnel - Executive & unskilled*

Conference Recommendations. "All religious institutions should examine their policies and practices to assure that the facilities and services they offer are available to all on an equal and unsegregated basis " "National statements of racial policy of denominations should be implemented through observance and action at all levels of the religious organization " "Churches and synagogues should consider how inner discipline may be used, in accordance with their respective traditions, to bring about adherence to principles of justice "

Confrontation in Local Religious Institutions

One of the continuing problems faced by religious institutions is in bringing their major social statements to the attention of local religious institutions and their membership for guidance, discussion and decision. This problem can be seen clearly in the area of racial and cultural relations where interfaith, ecumenical, and denominational bodies have reached a high degree of unanimity in their declarations of faith and intention. These statements have rejected the practices of segregation and discrimination within the inner life of the church and synagogue and the life of the community. Similar courses of action have been recommended to their regional and local religious institutions.

A major problem faced by religious groups is that a large degree of responsibility is centered in the regional and local institutions to make their own decisions in response to the statements from the national level. In the area of race relations, this means that policy and practice of inclusiveness and justice, or assent to it, has to emerge at every level of religious institutional life.

Confrontation can operate as an important approach to meet this situation. Confrontation--to face or to meet a problem which demands a solution--is an approach which can be used at every level of religious institutional life. The special concern of this program memorandum is to explicate this as an approach to getting local religious institutions to face up to the Judaeo-Christian concern for inclusive policies of membership or service, in their inner lives on the basis of the guidance provided by the interfaith, ecumenical, and denominational statements.

Confrontation is a process. The first step is to be confronted with a problem which demands an answer. The second step is to get the facts and information. The third step is discussion. The fourth step is response which involves decision and action within a definite time span.



Suggested Procedures for Implementation

1. Local Committee of Conference on Religion and Race would send a letter to each local or regional religious institution, addressed to the head of that institution asking them to take one of two actions with an accompanying statement on inclusive policy of membership or service
  - a. if your institution has not made a declaration will you present this statement to your official governing body for action. Then notify the Committee of the action taken,
  - b. if you have already made such a declaration, or have decided that your institution is already being integrated, that such a declaration is unnecessary, will you please advise the Committee accordingly.
2. Because of the differences of polity among various religious groups, it may be the wiser course of action for the Committee to carry out this approach with the regional authority or coordinating body such as a diocese or local council and ask them to contact directly their constituency.
3. It would be most helpful if a time span was set within which this action would be taken. In addition, it would be good if some kind of uniform statement on inclusiveness could be worked out which would be acceptable to all faith groups which could be published in the local paper with the names of all institutions who have accepted the statement.

Commentary

If this basic idea is accepted as a useful program item, it ought to be fairly simple to work out a brochure explaining the process with a sample statement on inclusive policy for religious institutions.

What this approach would do is to provide aid to the development of an open city. It would free the religious institutions to operate more freely in attacking discrimination and segregation in other institutions because of their own examples. It is a simple first step in moving toward massive desegregation of religious institutions at the regional and local levels.

- \* \* \* \* \*

Re Suggested Program Recommendation II - Brochure "What Churches and Synagogues Can Do About Discrimination?"

The basic suggestion is to develop a small brochure with 6 or 8 panels which would fit into a business size envelope. The purpose of this brochure would be to list guidelines for churches and synagogues and their membership. It would take the basic recommendations of the conference and organize them in categories similar to the following

- |                                     |                          |
|-------------------------------------|--------------------------|
| 1. in the local church or synagogue | 4. in education          |
| 2. in employment                    | 5. in health and welfare |
| 3. in housing                       | 6. in general            |



Such a brochure if developed should be widely distributed. Its fundamental purpose is to give the religious person an idea of the kinds of activities in which he and his church or synagogue as well as groups with them ought to be about. Skillfully done, I believe this piece could tie together from the perspective of the inner life of church and synagogue the total intention of the Conference and its recommendations.

S. Garry Oniki

SGO mem  
#2245



1  
National Conference on Religion and Race  
150 Fifth Avenue, Room 632 - (Corner 20th Street)  
New York 11, New York  
Telephone: (212) AL 5-7575-6

SUMMARY REPORT ON MEETING  
OF  
COMMISSION I: INNER LIFE OF CHURCH AND SYNAGOGUE

June 14, 1963

TO: Members of Commission I

FROM: Dr. S. Garry Oniki

Present: The Rev. Patrick Hurley, S.J.; The Very Rev. Magr. Archibald McLees, Miss Peggy Roach, The Rev. Dr. Clemence Sabourin, The Rev. Dr. S. Garry Oniki.

Definition of the Task: The Commission saw as its task the identification and formulation of three or four projects which it could recommend to the Steering Committee on September 11, 1963.

Listing of Some Suggested Projects: *Action of religious institutions*

1. Home Visit Program sponsored by Friendship House;
2. Conventions and conferences of religious bodies;
  - to insure that meetings are held in places which are open to all,
  - to utilize occasions for meetings by local or national religious groups to aid in the process of opening such facilities to the public,
  - to develop a suggested approach which might be utilized by religious groups with relevant materials.
3. Need for religious institutions to focus on the relationship of faith to race relations in classes on instruction for new members as well as in educational programs for youth and adults already members.
4. A packet of materials which could be used by the clergymen in the preparation of sermons or talks. Such a packet would be sent only to appropriate national denominational officers with the thought that they might be interested to use it or parts of it in their respective faith groups. For example, such a packet might very appropriately be utilized in relationship to recommended sermon outlines as sent out by some Catholic diocesan authorities. The packet might include:
  - fact sheet, very brief of where we are in various facets of race relations along with illustrations,
  - might include a recommendation of 12 or so low-cost, easily available pamphlets,
  - suggested bibliography of pocket books, oriented primarily to develop sensitivity and understanding. For example, a book like, "Black Like Me".
  - bibliography of materials available from the N.C.R.R.

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5. Community forums. This idea was based on the successful utilization of this method in Detroit. It utilizes a panel and prepared scripts but there is considerable flexibility. can be used for a single meeting or meetings extended over a period of time.
6. Pamphlet racks in our religious institutions. How to use them? What to put on them? Can we make recommendations to religious institutions of low-cost material from the "Catalogue of Resources"?
7. Church organizations. How can we relate more effectively to them?
8. Public Declaration of Open Door Policy by religious institutions in a community. Need to identify steps involved and how this might be done.

Decisions:

1. Since Friendship House had developed a significant Home Visitation Project, the Executive Director was asked to contact the necessary persons for the development of a packet of materials which would aid local committees interested in developing such projects.
2. Miss Roach agreed to work on the suggestions regarding Conventions and Conferences directed to national and local levels.
3. Msgr. McLees and Dr. Sabourin agreed to develop a project proposal out of suggestion 4. *Rall*
4. Dr. Oniki will attempt to formulate suggestion 7 into a program proposal.
5. Working procedures. It was agreed that proposals would be formulated by individual members of the Commission who accepted responsibility for specific assignments. They would have the freedom to co-opt persons who would work with them. The proposals would be circulated in one of two ways:
  - 1) directly to members of the Commission by the individual responsible; or
  - 2) send the material to the N.C.B.R. Secretariat which in turn would circulate it to the Commission members. It was further agreed that Dr. Weaver would send to the Commission a list of the names and addresses of the membership.
6. Next meeting. The next meeting of the Commission would be on September 11, 1963, 10 A.M. - 1 P.M. at the National Office. (Note the full Steering (now Program) Committee will meet 1-5 P.M. on September 11, 1963 to consider proposals from the various commissions.) Hence the original suggestion of this Commission meeting on September 9 has been shifted for convenience to September 11.)

Dr. S. Garry Oniki

GRW/jk



MEMBERS OF COMMISSION I

Dr. S. Garry Oniki, Chairman - 289 Park Avenue, South, New York 10, N. Y., GR 5-2121

The Rev. Arnold J. Dahlquist, 108 Eastman Street, Cranford, New Jersey  
Bridge 6-2418

Mr. Donald Farrell, 1312 Massachusetts Ave., N.W., Washington, D.C., RE 7-3553

Rabbi Leonard B. Gewirtz, 6th and French Streets, Wilmington, Delaware

The Rev. Patrick Hurley, c/o Fordham University, New York, N. Y., FO 7-5400

Magr. Archibald McLees, 141 Chauncey Street, Brooklyn 33, N. Y., HY 3-4793

Miss Elizabeth Miller, American Baptist Convention, Valley Forge, Pennsylvania

Miss Peggy Roach, 1312 Massachusetts Avenue, N.W., Washington, D.C.

The Rev. Clemonce Sabourin, 421 W. 145th Street, New York 31, N. Y., AU 6-4950

Miss Thelma Stevens, 475 Riverside Drive, New York 27, N. Y., RI 9-0700

Rabbi Samuel Soskin, 83 Marlborough Road, Brooklyn 26, New York

Rabbi Marc Tanenbaum, 165 East 56th Street, New York, N. Y., PL 1-4000

Miss Margaret Mealey, 1312 Massachusetts Ave., N.W., Washington 5, D. C., RE 7-3553



National Conference on Religion and Race  
150 Fifth Avenue, Room 632  
New York, N. Y. (10011)

To Program Committee

September 10, 1963

From Galen R. Weaver

Re Home Visitations

For some time we have been conferring with Friendship House in Chicago regarding the possibility of some kind of cooperative relation in the promotion of home visitations inter-religiously and inter-racially. As you doubtless know, that organization has considerable experience in promoting such visitations, not only in Chicago but in other cities as well. The staff of Friendship House conceived the idea of a National Home Visitation Day. They launched the plan to take effect this fall. Mathew Ahmann and I have not been entirely persuaded of the value of a certain day and particularly one for which there could be such minimum time for adequate preparation.

Recognizing the undoubted values in home visitations of this sort, knowing that they will spring up spontaneously in various places more particularly those under Roman Catholic auspices through Catholic Interracial Councils and the like, but believing that they could be expanded with very useful results, we recommend that the Program Committee give some time and thought to this subject at the meeting on October 8th.

1. One possibility would be planning and preparing for a date, perhaps March 1, 8, or 15.
2. An alternative would be to stimulate interest in this type of program and provide useful program materials on a more sustained year-round basis, so that communities could elect to carry on programs at a time considered by them to be most convenient.

In the former case, it would seem necessary to find some considerable funds to assist Friendship House in enlarging its staff and its production of materials so that a worthy nationwide program could be projected and carried through. There would be certain dramatic values in concentration and focusing upon a particular day. Staff and printing costs have not been closely estimated but they might run to \$20,000 or more. It is possible that a foundation might be interested in such a project.

If the second, alternative plan is followed, there would need to be, presumably, considerably less funds and less personnel. Nevertheless, some very careful thought and planning and attractive and carefully designed and drawn materials should be developed and a genuine strong effort be made to enlist wide support, community by community, in such a program. Naturally, we would look to those communities where some form of committee or conference on religion and race has been organized. On the other hand, such a program might be the incentive for the development of an inter-religious and inter-racial committee that could move on to other forms of action.

We would appreciate some evaluation of this plan and the several possibilities inherent in it. We should in fairness to Friendship House be willing and able to enter into serious conversations looking to one or the other of the plans, unless we want to dismiss the idea altogether.



National Conference on Religion and Race  
150 Fifth Avenue - Room 632  
New York, New York 10011  
Telephones: (212) AL. 5-7575-6

MEMORANDUM

TO: The Members of Commission I

RE: Suggestion made respectively by Monsignor McLees  
and Reverend Clemonce Sabourin

FROM: Galen R. Weaver

DATE: October 7, 1963

Chairman Oniki of Commission I has suggested that the enclosed items be circulated to the members of Commission I inasmuch as the attendance was quite small at the last meeting and also the time did not permit detailed group attention to these two matters.

Following the meeting of the Program and Executive Committees on October 8th we will then have some guidelines as to the next steps in the Commission process. Very probably the Commission will be called together by its new Chairman (Dr. Oniki having found it impossible to continue to serve because of heavy pressures of additional assignments in his denomination and a new Chairman being still under consideration).

In the meantime we would appreciate your reviewing these enclosed recommendations and amplifying them. For example note that Monsignor McLees listing shows materials for Catholic sermons which suggests the need for further supplementation. Dr. Sabourin has made reference to portions of the Scriptures, the American's Creed and the Pledge to the flag.

What we are searching for is an effective way to assist Ministers with helpful written materials and background for their own sermons and teaching.

Rabbi Tanenbaum agreed at the last meeting to go through the whole list of Recommendations and to sort out those which seem to be particularly within the scope of the committed individual. This seemed to those present to be a very justifiable attempt.

Respectfully submitted,

Galen R. Weaver  
Executive Director

GRW/ss  
10/7/63  
encl.



Members of Commission I

FROM: Reverend Clemonce Sabourin

**SUGGESTIONS FOR #4, "A packet of materials, etc."**

**THE AMERICAN'S CREED** - Written by Wm Tyler Page, clerk of the U.S. House of Representatives, in 1917, and accepted by the House April 3, 1918 - "I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states, a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies."

**THE PLEDGE TO THE FLAG.** - Is This Mockery? "I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

**CHILD TRAINING** - Proverbs 22, 6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

(1) The New Orleans mother who carried her child on her hip while she tried to frighten Negro children away from school was training her child.

(2) This mother was training her child also. Her little daughter came in saying that the new girl on the block was "different; not like us," because she had brown skin. Mother went to the refrigerator took out two eggs, one brown, one white. Broke them both. "See! .. and that's the way it is with people. On the inside we are all alike."

(3) They will not depart from it. a) Will hardly depart from parent's evil examples as in case one; b) Will hardly depart from parent's good example as in case two.

**BELIEVERS SCORE FIRST** - Matthew 7, 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

1) We desire social acceptance - Accord this to Negro  
2) We desire jobs, housing, education without unjust discrimination - Accord these to Negro. 3) We must do this FIRST!

**WE MUST SETTLE OUR RACE PROBLEM BEFORE WE CAN WORSHIP** in a God-pleasing way. Matthew 5, 23-24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath sought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

**YOU'D BETTER GET INVOLVED** (in this racial crisis) Matthew 5, 9: "Blessed are the peacemakers." 1) Not the peace loving who sit in comfort under their own fig tree; 2) Not those who remain silent while Negroes are being oppressed; 3) But the peacemakers who actively participate, who seek by strenuous effort to reconcile man to man as man has been reconciled to God.

TO: Members of Commission I

FROM: Very Reverend Monsignor Archibald V. McLees

List of source materials for Catholic sermons on INTERRACIAL JUSTICE AND Charity:

1. In 1957, Rev. John La Farge published a book of sermons on this topic, titled "Sermons on Interracial Justice", compiled by the Catholic Interracial Council of New York. It is now out of print, but perhaps it could be brought out again. Contact the Catholic Interracial Council, Woolworth Building, Broadway, N.Y. (Mr. George K. Hunton).
2. Two books of considerable value for background material are:
  - a. THE CATHOLIC VIEWPOINT ON RACE RELATIONS (1956), by John La Farge, S.J., published by Hanover House, Garden City, Long Island, N.Y. (\$2.95)
  - b. A CATHOLIC CASE AGAINST SEGREGATION (1961), by various authors (mostly clergy) and edited by Joseph E. O'Neill, S.J., Foreword by Richard Cardinal Cushing. Published by the Macmillan Co., N.Y. (\$3.95)
3. Eight pamphlets, easily obtainable, listed according to date of publication:
  - a. A CATHOLIC ANSWER TO THE RACE PROBLEM (1963), by Dennis Clark, Paulist Press, 180 Varick St., New York 14 (15¢)
  - b. TO A CHRISTIAN SEGREGATIONIST (1962), by Rev. Harold Cooper, S.J., published by Queens Work Press, 3115 S. Grand Boulevard, St. Louis 18, Missouri (10¢)
  - c. IMMORALITY OF SEGREGATION (1961), by Rev. Robert Gleason, S.J., published by the Paulist Press (see a. above) (10¢)
  - d. LET'S TALK SENSE ABOUT THE NEGRO, BY Father McNaspy, S.J. (1961), published by America Press, 920 Broadway, New York 10 (10¢)
  - e. NEGROES IN MY PARISH (1958), by Rev. William Hopp, also America Press (15¢)
  - f. INTERRACIAL JUSTICE (1957), by Richard Cardinal Cushing, published by the Daughters of St. Paul, 50 St. Paul Avenue, Boston 30, Mass. (10¢)
  - g. FOR MEN OF GOOD WILL (1957), by Father Robert Guste, published by the Confraternity of Christian Doctrine, 7845 Walmsey Ave, New Orleans, La. (35¢)
  - h. THE SIN OF SEGREGATION (NO DATE), by Rev. George Dunne, S.J., published by the Catholic Interracial Council of the Bishop Feery Foundation Syracuse, at 410 Forman Ave, Syracuse 3, N.Y. (NO PRICE-perhaps free)



TO: Commission I

FROM: Very Reverend Monsignor Archibald V. McLees

4. Finally, there are the two statements by our American Bishops, DISCRIMINATION AND THE CHRISTIAN CONSCIENCE (1958) and RACIAL HARMONY (1963), which probably could be obtained through Matt Ahmann of the National Catholic Conference on Interracial Justice, Chicago, Illinois.





Summary Minutes of Meeting  
of  
Commission I Inner Life of Church and Synagogue

September 11, 1963  
NCRR Offices

Present. The Rev. Arthur Dalquist, Miss Thelma Stevens, the Rabbi  
Marc Tannebaum, Dr. Galen Weaver and Dr S. Garry Oniki

The meeting was opened with prayer.

The Chairman read the regrets from other members of the Committee. He reminded the members of the Committee of the task of the Commission. In the light of that task, he indicated that our immediate tasks were to go over the projects developed by committee members--to make suggestions and to discern whether or not they ought to be recommended to the program committee at its October 8, 1963 meeting. This procedure approved by the Committee.

One important question was raised as to who is our constituency to whom we are programming. Although in some cases it might be the national religious organizations and agencies related to them, it was agreed that our primary constituency were the local interfaith committees.

**HOME VISITATION PROGRAM**

Dr. Weaver made this presentation. He said one issue which was posed was whether this ought to be programmed as a National Visitation Day or as a continuous program item which committees and other groups could pick up as they felt the need to do so. Committee made the following decisions and suggestions

1. Home Visitation Program is to be recommended to the Program Committee.
2. The Commission felt that the idea of a National Visitation Day and that of continuous programming could be readily combined. This could be done by launching the program in one or more key cities with interfaith leadership participation in the visitation program. Groups would develop awareness of the visitation program as a possibility for use in their communities.
3. Suggestions:
  - a. Commission felt that if the home visitation could be related to an important and critical community issue--for example, education--it might meet a real need. In addition, this would permit the national program to take on a local application.
  - b. National Day needs a purpose. For example some general theme which would spell this out. Citizens Working Together for an Open Community.

- c. Budget is another factor which would need to be given consideration. Scope of program would be dependent on this. It was felt that approaches might be made to some of the religious groups such as the Emergency Commission on Religion and Race of the National Council of Churches. In addition, there was some thought given to the possibility of funds from local groups to offset administrative cost of the national organization in carrying out this program.

**PROGRAM RECOMMENDATION. CONVENTIONS AND CONFERENCES OF RELIGIOUS BODIES SHOULD BE HELD ONLY IN COMMUNITIES AND FACILITIES WHERE NO RACIAL OR RELIGIOUS DISCRIMINATION IS PRACTICED AT ANY TIME OF THE YEAR.**  
(Submitted by Miss Peggy Roach)

The Commission agreed that this recommendation should be presented to the Program Committee. It made the following suggestions which would be passed on the recommendation made by Miss Roach for incorporation in the project.

1. The target ought to be broadened beyond places for conventions and conferences. It was felt that the time had come when the focus had to cover the whole range of institutions (facilities) serving a community. The kind of institutions (facilities) which would be appropriate targets ought to be set forth. It was felt that this broadening could be done very easily within the program as presented.
2. Perhaps some consideration ought to be given to some suggestions for local committees for their consideration such as
  - a. development of a list of open facilities.
  - b. suggesting to committees to pick out initially those facilities which would be amenable to such an approach before moving on to more difficult ones,
  - c. gathering supporting material from position statements of national organizations.

**PROGRAM RECOMMENDATION. TOWARD DEVELOPMENT OF INCLUSIVE POLICIES OF MEMBERSHIP OR SERVICES IN LOCAL RELIGIOUS INSTITUTIONS.**

Commission agreed that this proposal ought to be recommended to the Program Committee. The following suggestions were made for broadening the project:

1. inclusion of inquiry concerning fair employment practices
2. inclusion of inquiry concerning interracial contact between clerical associations and churches and synagogues.
3. spelling out steps from publishing to implementing. Local committee might be helpful in aiding in process of implementing by recruiting, etc



**PROGRAM RECOMMENDATION    Packet of Material.**

The Commission decided to postpone consideration of this program recommendation as the recommendation had not been completed for presentation at the time of the meeting.

**OTHER BUSINESS**

1. Rabbi Tannenbaum agreed to look at the total suggestions made in the Conference recommendations to discern whether or not another kind of publication was needed which would develop more fully other recommendations of the Conference.
2. Rabbi Tannenbaum also agreed to make the presentation of the Commission's report to the Program Committee on October 8, 1963.
3. Dr. Weaver presented Dr. Oniki's request to be relieved as chairman of the Committee. This was accepted. Rabbi Tannenbaum agreed to serve on a temporary basis if no appropriate person could be found immediately. It was felt that the chairman ought to be one who was familiar with the nature of religious institutions and the intergroup problems faced by them.

Respectfully submitted,  
S. Garry Oniki





## THE AMERICAN JEWISH COMMITTEE

date September 24, 1963  
to A. Harold Murray  
from Philip Perlmuter  
subject National Conference on Race and Religion in Hartford

Just spoke to Rev. John Bryan, associate Secretary (and a Negro) of Connecticut Council of Churches over the phone about what is happening with a conference of Race and Religion in Hartford. He was delighted that I called, because in the past I had been of great help to him. When I told him that I was phoning as a follow-up to a memo from you, in your role as chairman of the Follow-Up Committee for the National Conference on Race and Religion, he was doubly delighted. He wants help and my call came at the right moment.

He told me that originally some 93 Protestant leaders had met to discuss the question of race and religion. However, at the meeting, because of the presence of a member of the Connecticut Commission on Civil Rights, who is Jewish, it was realized that the question of race and religion should be approached from a three-faith view.

Therefore, yesterday, a small number of Catholic, Protestant and Jewish representatives (he mentioned Ben Stark of Conn. JCRC) met to discuss what can be done. The chairman pro temp of the group is Rev. John McGuire, a theologian, who proposed that a permanent commission on race and religion be established, with a paid staff consisting of a Jew, Protestant and Catholic. The commission would be sponsored by the three bishops of Connecticut, the three branches of Judaism, and the eleven Protestant leaders of Connecticut. The budget would be about \$40,000. McGuire will submit a rewritten draft proposal in a day or two.

John Bryan reflected an uneasiness with the proposal as being too ambiguous at this stage. Furthermore, he pointed out that months ago they had written the National Conference on Race and Religion for information and guidance, but none had ever been received. From what he said directly and from his description he needs a good deal of guidance. I assured him of my assistance and that I would be in touch with him in the next few days, after I communicate with you.

Could you rush me reports on what has been done in other areas throughout the country, particularly where both the clerical and non-clerical forces were utilized. John assured me that he will call me in for the next meeting when it is set. I need information immediately, because John is being pushed rather quickly. To quote him, "Phil, I'm sending an S.O.S. to you."

You may recall that we first involved John very successfully (to both his and our benefit) in the Springfield Conference on Extremism. His receptivity to our resources and skills are enormous.

PF:s

*Phil*

CONFIDENTIAL

October 6, 1963

National Conference on Religion and Race

Report on Local Interreligious Efforts

From Mathew Ahmann

Birmingham, Alabama

Since Spring of 1963, there have been interreligious, interracial meetings on race relations. Two sets of religious leaders visited the White House following the latest bombing. A group of Negro leaders including Dr. King and Bishop Murchison, and a group of white religious leaders. The Episcopal Bishop of the area has recently assumed the chairmanship of a newly formed bi-racial committee, which is, however, civic in nature. Rt. Rev. George Murray, Suffragan Bishop of the Episcopal Diocese of the area, has recently assumed chairmanship of a newly formed bi-racial committee, which is, however, civic in nature, so far as we know. Religious personnel were active in public meetings re school desegregation this summer.

Contact Rt. Rev. George Murray  
Carpenter House  
521 20th Street, N  
Birmingham 3, Alabama

Phoenix, Arizona

NCRR has had some correspondence with several people in Phoenix re a Conference on Religion and Race. We have no definite information that anything definite has developed.

Contact Mr. Frank J. Magrath  
National Conference of Christians & Jews  
624 Luhrs Building  
Phoenix 3, Arizona

Little Rock, Arkansas

Local public meetings on religion and race grew directly out of the January NCRR, and have stimulated the beginnings of an ongoing Conference on Religion and Race program of a concrete nature.

Contact Rev. Colbert S. Cartwright, President  
Greater Little Rock Ministerial Association  
Pulaski Heights Christian Church  
Hillcrest and Spruce  
Little Rock, Arkansas



Los Angeles, California - "Pilot City"

There is no definite interreligious movement underway in Los Angeles, because of reticence on the part of the Roman Catholic diocese. However, discussions by Harold Murray of the American Jewish Committee have produced some openings, and a coordinator has been agreed on to pursue matters to a conclusion.

Contact Mr Jacob Cunningham  
National Conference of Christians and Jews  
3335 Wilshire Blvd  
Los Angeles, California

Oakland, California - "Pilot City"

Though there were several delegates at the NCRR from Oakland, and an early commitment to move ahead, things have moved very slowly. On August 30, a group of local leaders indicated they would move ahead to the formation of action or project committees in several areas, pointing to a possible Spring meeting, and an ongoing program. Leaders felt denominational seminars on race relations, with help from national agencies desirable.

Contact Rt. Rev Msgr John S Cummins, Chancellor  
Diocese of Oakland  
634 21st Street  
Oakland, California

San Diego, California

NCRR has had inquiries from San Diego, and the climate for an interreligious effort exists, but we have no report on developments, and no key contact.

Santa Barbara, California

NCRR has had an inquiry from Santa Barbara, but no information on developments is available.

Contact The Rev Clyde W Everton  
Trinity Church  
State and Micheltorena Streets  
Santa Barbara, California

San Francisco, California - "Pilot City"

A large and well organized Conference on Religion and Race was held on September 4 & 5. As with all other efforts, it has weaknesses which can use improvement. A Steering Committee meeting on September 6 resulted in commitment to sponsor an ongoing concrete CRR program, to strengthen the structure to employ professional staff to coordinate efforts. NCRR made a tentative \$2,000 commitment, and the Presbyterians made a tentative commitment for \$5,000 for a follow-up budget. Meetings to determine the future are still going on.

Contact Rev Eugene Boyle, Chaplain  
Catholic Interracial Council  
250 Oak Grove Avenue  
Menlo Park, California



Santa Clara County (San Jose) California

Public announcement in May indicated a CRR would be held here in Fall, 1963. This is part of Suburban San Francisco. Plans have not yet been brought to fruition.

<p>Contacts    Rev Eugene Boyle, Chaplain                       Catholic Interracial Council                       250 Oak Grove Avenue                       Menlo Park, California</p>	<p>Rev R Kenneth Bell, Ex. Dir                       Santa Clara County Council of Churches                       1229 Naglee                       San Jose, California</p>
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San Rafael, California

NCRR has had an inquiry from San Rafael, but no information on developments is available.

Denver, Colorado

NCRR has had an inquiry from Denver, but no information on developments is available.

Hartford, Connecticut

The Council of Churches called for a consultation on religion and race to be held September 12, 1963. Observers from the Jewish community and from the Roman Catholic community were invited. The Council of Churches executive hoped that beginning plans for an interreligious program might grow out of this consultation.

Contact    Rev Harold B Keir, General Secretary  
              Connecticut Council of Churches  
              60 Lorraine Street  
              Hartford, Connecticut

Stamford-Norwalk, Connecticut

Representatives of the major faiths signed a newspaper ad entitled "A Summons to Action for Racial Justice." This was regarded as the first step in a continuing action program, though there is little indication formal organization has yet taken place. Concentration, Housing, jobs, education.

Contact    Rev T Carter Dodd, Executive Director  
              Stamford-Darien Council of Churches  
              YMCA Building  
              369 Atlantic Street  
              Stamford, Connecticut

Delaware

A well organized Delaware Conference on Religion and Race is scheduled for October 19, under the sponsorship of the major faith groups in Wilmington, and the rest of the state. Planners have been sensitive to the downstate problem. William Liggett of the NCCJ has been extremely helpful in the planning process. There are plans for an ongoing program, though local contacts feel it might be difficult raising funds for staff for an ongoing program.

Contact    Mr Spencer Thompson, Chairman  
              Delaware Conference on Religion and Race  
              Atlas Chemical Industries, Inc                (Veep - Dir of Industrial Rels.)  
              Wilmington 99, Delaware

Washington, D C. - "Pilot City"

Religious leaders in the District, by-passed a large public meeting and formed in May and June a series of action or project committees under the auspices of the "Interreligious Committee on Race Relations, an ongoing CRR program. The group has been active in a variety of ways through the Summer, and now plans to hire professional staff full time to build a massive ongoing home visit program.

Contact Rt. Rev. Msgr John S Spence  
16th & Park Road, N W.  
Washington 10, D C

Miami, Florida - "Pilot City"

Shortly after the January CRR, Miami Religious Leaders carried on a series of discussions relative to the formation of a local CRR. These discussions culminated in the issuance of a statement pledging the leaders to a public meeting, and a series of programs in a number of concrete areas. However, a number of these leaders got actively involved in the formation and on-going business of the new Dade County Commission on Human Rights and matters lagged until September. NCRR has had staff consultations with the group in Miami, and they have agreed again to discuss the formation of a Miami CRR.

Contact Seymour Samet Rev John F Kiernan, S.S J  
American Jewish Committee Holy Redeemer Parish  
121 Congress Building 1301 N W 71st Street  
Miami, Florida Miami, Florida

Albany, Georgia

An interreligious group of leaders has begun meeting in Albany, but we are uninformed yet of the precise intentions of the group. Contact with the group has been indirect to date.

Atlanta, Georgia - "Pilot City"

A series of discussions growing out of the Conference last January, were moving toward the formation of a CRR in Atlanta, but indications are that the whole movement has bogged down in lack of representation from some of the important local religious groups.

Contact Mr. Don McEvoy  
National Conference of Christians & Jews  
1144 Bank of Georgia Building  
Atlanta 3, Georgia

Savannah, Georgia

In response to the mass demonstrations in Savannah this summer, a group of religious leaders formed. It spoke publically on the racial situation, offered its services in the negotiation and mediation processes. A number of religious leaders were very active in the negotiations resulting in the breaking of a deadlock and the beginning of some progress.

Contact Rt. Rev Msgr John D Tooney, Pastor  
St. James Catholic Church  
8415 Whitfield Avenue  
Savannah, Georgia



## Chicago, Illinois - "Pilot City"

Building on its base as the host committee to the January meeting, the Chicago Conference on Religion and Race moved directly into strengthening its base, and into program. It shortly became a by-word for a new energy on race relations in Chicago. It placed religious leaders on the streets in a major riot situation, and gained credit for quelling the disturbance. It is moving into a variety of program areas including teacher education, use of purchasing power, TV media special projects, etc. Last Spring it prepared a budget, began to raise funds and hired staff. It has been sharing the services of Rev. Gene Marshall, who served on the Secretariat staff for the January meeting, John McDermott of the Catholic Interracial Council, clerical personnel, as well as a public relations counsel.

Contact Mr. John McDermott, Executive Secretary  
Chicago Conference on Religion and Race  
21 West Superior  
Chicago 10, Illinois

## Joliet, Illinois

NCCR has had an inquiry from Joliet, and an expression of desire there to organize a Will County Conference on Religion and Race, built on the base of an existing interreligious group. We have no current report.

Contact Mr. Daniel J. Maher  
107 Hunter Avenue  
Joliet, Illinois

## Peoria, Illinois

A CRR is tentatively planned for Peoria, January 21 and 22, 1963, a good committee seems to be operating, but there are no signs of prior concerted action.

Contact Dean Taylor  
Taft Homes  
Peoria, Illinois

## Gary, Indiana

Plans are being laid for a November 12 and 13 commitment rally for the religious professionals in the Gary area, part of the Chicago metropolitan area complex. Following this rally, the religious leaders will be involving themselves and top laymen in the formation of project committees in the following areas: housing, the teaching mission of the church and synagogue, education, suburban areas, employment, public accommodations.

Contact Rabbi Carl I. Miller  
Temple Israel  
601 N. Montgomery Street  
Gary, Indiana

## Indianapolis, Indiana

A CRR is scheduled for November 16. Planners have a variety of committees underway, and indirect reports indicate follow up is planned. We also have a report on the formation of the Indianapolis Social Action Council, made up of religious and civic leaders. We do not know the relationship between these efforts.



### Marion, Indiana

An interreligious workshop on Religion and Race is scheduled for November 16. No explanation for calling it on Saturday is available. No information on possible follow-up is available.

Contact: The Rev. Robert J. Center  
Corresponding Secretary  
Gethsemane Episcopal Church  
Washington at Ninth St  
Marion, Indiana

### Richmond, Indiana

NCRR has had an inquiry relative to the formation of a CRR here, but no current report is available.

Contact: Mr. Samuel Emerick, Director  
Yokefellow Institute  
228 College Avenue  
Richmond, Indiana

### South Bend, Indiana

A CRR meeting had been planned for this Fall. No current report is available.

Contact: William R. Aho, Program Director  
National Conference of Christians and Jews  
128 Franklin Place  
South Bend 1, Indiana

### Davenport, Iowa

Davenport religious leaders scheduled a one-day consultation on religion and race for September 30, 1963. This involved primarily clergymen. It drew on Scott County, Illinois, as well as Rock Island County, Iowa. They plan an ongoing program in order to identify clergymen more prominently with racial justice in their several communities. Many leaders feel a more rounded CRR program is not necessary since there is an ongoing "Action for Civil Rights" group, also involving religious leaders and lay leaders.

Contact: Rev. Donald F. Bautz, Executive Director  
Council of Churches of Scott and Rock Island Counties  
639 38th Street  
Rock Island, Illinois

### Des Moines, Iowa

An "Iowa Conference on Religion and Race" was held in Des Moines on September 11-12. While drawing very heavily on the Des Moines area, it did have some representation from other parts of the State. The Conference involved hardly any top level religious leaders, but was undoubtedly a good social action meeting on the part of dedicated clergymen and laymen. Those present pledged themselves to the development of an ongoing program.

Contact: The Rev. John E. Donovan, Executive Secretary  
Des Moines Area Council of Churches  
222 Davidson Building  
Des Moines, Iowa

Dubuque, Iowa

A Dubuque area CRR is planned for sometime during "Brotherhood Week". An existing interfaith committee reached this decision on September 30.

Contact Rev. Dan R. Jafvert  
Kenwood Park Presbyterian Church  
Cedar Rapids, Iowa

Waterloo, Iowa

A CRR is planned for November 2. This grew out of a suggestion by regional NCJ staff. The group seems more of a civic type association, than akin to the NCRR formula, though it is open to suggestion re follow-up.

Contact Mrs. Warren Ash, Chairman  
Steering Committee  
Black Hawk County Conference on Religion and Race  
211 Mcwell Street  
Waterloo, Iowa

Kansas City, Kansas

cf Kansas City, Missouri

Lexington, Kentucky

NCRR has had some correspondence with a representative of a Committee on Religion and Human Rights, which has subcommittees working on legislation, employment, education, and housing. Insufficient data is available re sponsorship, structure, etc.

Contact Mrs. W. K. Massie, Jr.  
108 Irvine Road  
Lexington, Kentucky

New Orleans, Louisiana - "Pilot City"

Efforts to launch a concerted interreligious drive in New Orleans have been held up pending a decision on the commitment of the Roman Catholic Archdiocese. There is now an agreement to hold consultations and move ahead when Archbishop Cody returns from the second session of Vatican II. Mr. Murray secured this commitment.

Contact Mr. Henry Cabirac, Director  
Southern Field Service  
National Catholic Conference for Interracial Justice  
1046 Baronne Street  
New Orleans, Louisiana

Maryland

While there was interreligious action in the Baltimore area this past Summer - involving some national denominational personnel - we have no report on any local effort of an interreligious effort being organized. The climate for it should be good, especially in Baltimore.



Boston, Massachusetts - "Pilot City"

An interreligious committee called the Boston Conference on Race and Religion was announced in early June. A January 13, 1964 public conference is projected. When announced, the committee decided to develop projects in employment, legislation, education and other areas. There is some problem of competition with a public conference contemplated by the Harvard Theological School.

Contact Rt Rev John M Burgess  
Suffragan Bishop of Massachusetts  
1 Joy Street  
Boston, Massachusetts

Springfield, Massachusetts

Dr Weaver has met with a group forming a CRR here

Contact Rabbi Samuel H Dresner  
Congregation Beth El  
979 Dickenson Street, Box 67  
Forest Park Station  
Springfield, Massachusetts

Ann Arbor - Washtenaw, Michigan

A conference was held on May 25-26, as an outgrowth of the January event. Leadership of the conference drew heavily on the leadership of a prior Council on Open Occupancy. The meeting went into a variety of potential program areas. But we have no current report on follow-up.

Contact The Rev George Laurent  
Federated Church  
143 East Michigan  
Saline, Michigan

Detroit, Michigan - "Pilot City"

An interreligious-civic effort for open occupancy in January has now been reorganized into the Metropolitan Detroit Conference on Religion and Race, with the beginnings of an ongoing program. A broader civic effort, also involving top religious leaders has been organized by Mr. Reuther under the title of "Citizens' Committee for Equal Opportunity." At present, the CRR is concentrating its energies on housing problems.

Contacts Dr Abraham F Citron  
American Jewish Committee  
163 Madison Avenue  
Detroit 26, Michigan

Rev James Sheehan, Ex Dir  
Archbishop's Committee on Human Relations  
305 Michigan Avenue  
Detroit 26, Michigan

Minnesota

A Minnesota Committee on Religion and Race was formed during the Summer, on an interreligious basis. It is still in preliminary stages, but seems to have good ideas, and certainly has good sponsorship. The group is contemplating a public meeting, but also organized support for local demonstrations in the twin-city area, and for the March on Washington.

Contact Rev Richard J Thurner  
Basilica of St Mary  
Minneapolis 3, Minnesota



Mississippi

Beginning last Spring, semi-private discussions across religious and racial lines were held among the Jackson community religious leadership. The religious leaders involved approached the Mayor of Jackson and the Chamber of Commerce supporting demands of the Negro community, but were politely rebuffed. Several Jackson ministers have lost their pulpits over their position on the racial issue. AFSC has been thinking of putting a staff in Jackson. Some of the religious leaders are interested in quietly exploring around the state to see if a CRR might not be formed involving some white Baptist leadership.

Columbia, Missouri

A local CRR was scheduled for October 6, with workshops to follow in the evenings of the following week. This is the home of the University of Missouri. We have a report from a leader involved that they hoped to develop follow-up projects.

Contact	Rev William S. Ryan	Dr R Sims Allison
	Broadway Christian Church	St Paul AME Church
	2601 W Broadway	301 Bryant Street
	Columbia, Missouri	Columbia, Missouri

Kansas City, Missouri

A CRR was organized this Summer, and is planning an ongoing program. Kick-off was to be a clergy rally on September 23. Local NCCJ did staff work on this rally. We do not yet have a report. In August the organizations of a Council of Religion and Race for Clay and Platte Counties (including North Kansas City, was announced. It was to develop projects in housing and employment. There have been rumors of discussions being held in Kansas City, Kansas re a CRR also. We have no current information.

Contact	Rev Warren R. Ebinger, Executive Director
	Council of Churches of Greater Kansas City
	216 East Tenth Street
	Kansas City 6, Kansas

Clay and Platte Counties, Missouri

of Kansas City, Missouri

St. Louis, Missouri - "Pilot City"

A CRR was held in St. Louis May 19 and 20, as a prelude to an ongoing program. An ongoing Steering Committee has been meeting, but development of common action projects has been delayed. Things are now in a position to move forward. The CRR has received at least one grant, and has another possible commitment for funds. It plans to hire staff.

Contact	Dr Ralph C. Abele	Mr Paul Harlow
	4916 Mardel Avenue	6140 McPherson
	St. Louis, Missouri	St. Louis 12, Missouri

Omaha, Nebraska

Organization has been underway for a possible February 4 and 5, 1964 Nebraska Conference on Religion and Race, which appears to be largely Omaha. This would be a prelude to development of ongoing projects under CRR sponsorship. There has been some discussion re hiring follow-up staff.

Contact Rev James Stewart  
Archdiocesan Council of Catholic Social Action  
1817 Dodge  
Omaha 2, Nebraska

Newark, New Jersey

A one-night Greater Newark Conference on Religion and Race, centering on problems of discrimination in employment was held in Newark on August 13. We are informed that a planning committee for a state-wide CRR was to meet in September, but have no report.

Contact Rev Aloysius Welsh  
300 Broadway  
Newark 4, New Jersey

Springfield, New Jersey

We have received information that an interreligious-interracial Committee for Fair Housing was organized in August, at a meeting conducted at St. James Catholic parish. We have no further report. Possible contacts:

Pastor of St. James Catholic Parish (or) Rev Gerard Murphy, S. J.  
St. Peter's College  
Jersey City, N. J.

New York, N. Y. - "Pilot City"

An early decision on the part of some New York religious leaders resulted in an agreement on the part of the New York Committee of Religious Leaders to sponsor a Manhattan Conference on Religion and Race, perhaps this coming January. The Committee of Religious Leaders was created at Mayor Wagner's request, and is attached to the New York City Youth Board, and serviced by its staff. Catholic participation in the committee is official, but it does not involve Cardinal Spellman. After some consultation with officials of the NCRR, the parties involved agreed to broaden the perspective of the Conference, and even launch project or action committees this Summer and Fall, though no agreement to place the CRR directly under the sponsorship of the religious groups was reached. Instead it was said that the CRR would be sponsored by these parent religious bodies (including those in Queens and Brooklyn) but through the Committee of Religious Leaders. Since a meeting with the responsible parties in the Committee of Religious Leaders on June 28, we have had no report. Nor, apparently, have the additional religious personnel involved as of that date, who signed up for action committees.

Contacts Miss Carol J. Densberger  
New York City Youth Board  
79 Madison Avenue  
New York 16, N. Y.

Mr. A. Harold Murray  
American Jewish Committee  
165 E. 56th Street  
New York 22, N. Y.



Rochester, New York

A public CRR is scheduled for October 30, under good sponsorship  
Follow-up is expected to develop

Contact Rev Eugene H Tennis, Chairman  
Steering Committee  
Rochester Conference on Religion and Race  
Third Presbyterian Church  
4 Meigs  
Rochester, N Y

White Plains, New York

Stemming from activities of the American Jewish Committee, a Symposium on Religion and Race was held on March 25 We have no indication of any firm follow-up

Syracuse, New York

A Syracuse Committee on Religion and Race was formed in February, after a report luncheon on the Chicago meeting It was the intention to develop an ongoing program, but we have no further report on development of program, though we know it is still active

Contacts	Mr William M Chiles, Secretary Syracuse Committee on Religion and Race 821 South State Street Syracuse, 3, New York	Rev William McConaghy, Chairman Syracuse Comm on Religion & Race 620 W Genesee St Syracuse, New York
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North Carolina

A North Carolina Council on Religion and Race was organized in late Spring or early summer My files contain no further information, except the indication that the Council was under sponsorship of representatives of Protestant, Roman Catholic, Orthodox and Jewish faiths.

Cleveland, Ohio

An effort to organize interreligious sponsorship for a Cleveland Home Visit day, and the establishment of a full time Presbyterian office on Religion and Race, have resulted in efforts to form a CRR on an interreligious basis We have had one meeting with representatives in Cleveland, and meet there again on October 9 There are some difficulties to be overcome, but nonetheless, great interest in launching an ongoing CRR program

Contact Rev Charles Rawlings  
Presbyterian Office on Religion and Race  
2123 E 9th Street  
Cleveland, Ohio

Cincinnati, Ohio

Discussions re a potential Cincinnati CRR have gone on for some time. NCRR has served a commitment from the Catholic Archbishop for the Catholic diocese to join in sponsorship of a CRR upon his return from the present session of Vatican II.

Contact Mr Charles Posner, Executive Director  
Jewish Community Relations Committee  
Suite 500, 906 Main Street  
Cincinnati 2, Ohio

Dayton, Ohio

Dayton had a report meeting on the January Conference, February 25. Discussion at that report meeting determined that a follow-up committee would be formed to implement the findings of the Conference. William Bacon, Executive Director of the Community Welfare Council, agreed to act as convener of this committee. We have no further information.

Contacts	Dan Asher	William Bacon, Executive Director
	Jewish Community Council	Community Welfare Council
	184 Salem Avenue	268 N. Kimel
	Dayton, Ohio	Dayton, Ohio

Mansfield, Ohio

NCRR has had an inquiry from Mansfield which indicated that an Institute on Human Relations might be established under religious sponsorship. No further report.

Contact Rev Fred Gaston  
The First Methodist Church  
Park Ave East and Diamond Street  
Mansfield, Ohio

Toledo, Ohio

A Toledo Area Interfaith Conference on Religion and Race has been established under the sponsorship of the Toledo Area Council of Churches, the Jewish Welfare Federation of Toledo and the Roman Catholic diocese. It is reported to be at work stimulating community-wide discussion of racial issues, and support for civil rights legislation. It is sponsoring a "Racial Justice Now Week," October 4 - 13, has involved itself in some housing work, maintains a speakers bureau. This Conference seems quite well organized, and very imaginative. It has published some literature of its own, including a reprint of Dr. King's letter from Birmingham Jail.

Contact Rev Garnett E. Phibbs, Executive Secretary  
Toledo Area Council of Churches  
405 Board of Trade Building  
Toledo, Ohio



Warren, Ohio

An Interfaith Housing Conference was established in Spring, to "challenge the conscience of the community in regards to present housing practices" and to help in urban renewal relocation.

Contact Rev. William M Porter, Chairman  
Executive Committee - Interfaith Housing Conference  
Second Christian Church  
West Market Street at Mulberry Ave  
Warren, Ohio

Oklahoma

Following the January meeting, a series of top level discussions re follow-up in Oklahoma were held, primarily in the Oklahoma City area. Several of these resulted in statements on particular issues by the religious leaders present. In June, stimulated by the White House meeting of religious leaders, these representatives agreed to form an ongoing Conference on Religion and Race. This Conference has already held to state-wide simultaneous sermon weekends, it is mobilizing support for civil rights legislation, and it plans programs in employment, housing and other areas. While still loosely structured, this Conference seems moving well, and is full of potential. It has excellent sponsorship.

Contact Rev Earl N Kragnes, Executive Director  
Oklahoma Council of Churches  
Cameron Building, 2901 Classen Blvd  
Oklahoma City 6, Oklahoma

Portland, Oregon

We have notice from the Christian Century that an interfaith commission on race drafted a letter on racial discrimination which was read from local pulpits. No further report. Possible contact is the correspondent for the Christian Century Mark A Talney, 914 N E 108th Avenue, Portland 20, Oregon

Philadelphia, Pennsylvania

Approaches by Protestant and Jewish representatives to the Catholic hierarchy have not proved successful, though there is some possibility following the end of this session of Vatican II, commitment for co-sponsorship of a CRR might be secured.

Contacts. Murray Friedman	Charles Glanville
American Jewish Committee	Samuel S. Fels Fund
1508 Land Title Bldg	2 Penn Center Plaza
Philadelphia 10, Pa.	Philadelphia 2, Pa

Pittsburgh, Pennsylvania - "Pilot City"

From a report meeting on the January conference under the auspices of the Allegheny County Council on Civil Rights, through a series of discussions, the religious groups of Pittsburgh announced in the Summer an ongoing Pittsburgh Area Religion and Race Council. It has circulated NCRR literature to all area clergymen, intends programs in the use of religious group purchasing power.

Contact Rev. Robert L Kincheloe, Executive Director  
Council of Churches of the Pittsburgh Area  
220 Grant Street  
Pittsburgh, 19, Pennsylvania

Rhode Island

A report meeting on the January Conference was held March 12. It resulted in a decision to stage a Rhode Island Conference on Religion and Race on January 28 and 29, 1964. The Conference is to stress and be the prelude to action under CRR sponsorship.

Contact Mrs. Rozella Switzer, Executive Secretary  
Rhode Island Conference on Religion and Race  
National Conference of Christians and Jews  
90 Benevolent Street  
Providence, Rhode Island

Mr. Irving Jay Fain (UAHC)  
Apex Tire & Rubber Co  
Pawtucket, Rhode Island

Houston, Texas

A Metropolitan Houston Conference on Religion and Race was held on June 25, and has resulted in an ongoing CRR program. Details on ongoing program are not available.

Contacts Mrs. Robert Cossum, Secretary  
Steering Committee  
Conference on Religion and Race  
5147 Beechnut  
Houston, Texas

San Antonio, Texas - "Pilot City"

San Antonio delegates to the January Conference were embroiled in a controversy before they reached home over the selection of San Antonio as a "Pilot" or "Target" city. On April 23 a panel on local implementation of the CRR was held under the auspices of Temple Beth-El. A previous report meeting had been held on February 12. We were informed by regional American Jewish Committee staff that plans for follow-up were to develop, but I have no further information at present. I have heard that religious groups preferred working through the existing San Antonio Interracial Committee.

Contacts	Dr. S. H. James	Rev. Sherill Smith
	Second Baptist Church	St. Joseph's Church
	430 North Pine Street	21 East Commercial Street
	San Antonio, Texas	San Antonio, Texas

Seattle, Washington - "Pilot City"

An excellent Conference on Religion and Race was held in Seattle on June 5. While activities on an interreligious basis lapsed somewhat over the summer, the leadership planned to reorganize and launch a continuing Conference on Religion and Race with a concrete program this fall.

Contact Rev. Lemuel Peterson  
Executive Minister  
Greater Seattle Council of Churches  
2005 Fifth Avenue  
Seattle 1, Washington



Milwaukee, Wisconsin

An excellent Milwaukee Conference on Religion and Race was staged September 15 and 16. This was to be the prelude for an ongoing CRR program. Over 6,000 people took part in the opening session of the Milwaukee meeting, and attendance throughout the rest of the sessions exceeded expectations. Early in planning, the religious leaders of the community agreed that an ongoing program would need coordinating staff. Follow-up steps remain to be launched.

Contact The Rt. Rev Donald V. Hallock  
Episcopal Bishop of Milwaukee  
804 East Juneau Avenue



THE JEWISH THEOLOGICAL SEMINARY OF AMERICA  
NORTHEAST CORNER BROADWAY AND 122ND STREET  
NEW YORK 27 N Y

September 17, 1964

AMERICAN JEWISH  
ARCHIVES

Dear Colleague

I am delighted to send you the adult study course, "The History and Values of the Prayer Book," by Rabbi Aaron Kirschenbaum. It is thoughtful and thorough material and you should find it most useful. We are also enclosing sermon lectures by Rabbi Seymour J. Cohen and Rabbi Bernard Mandelbaum.

Toward the end of October, the balance of the Year of Dedication education material which includes Rabbi Raphael Posner's adult education course, "The Synagogue: Its History and Meaning," and sermon lectures by Rabbi Benjamin Kreitman and Rabbi Morris B. Margolies, will be distributed.

With best wishes for the New Year,

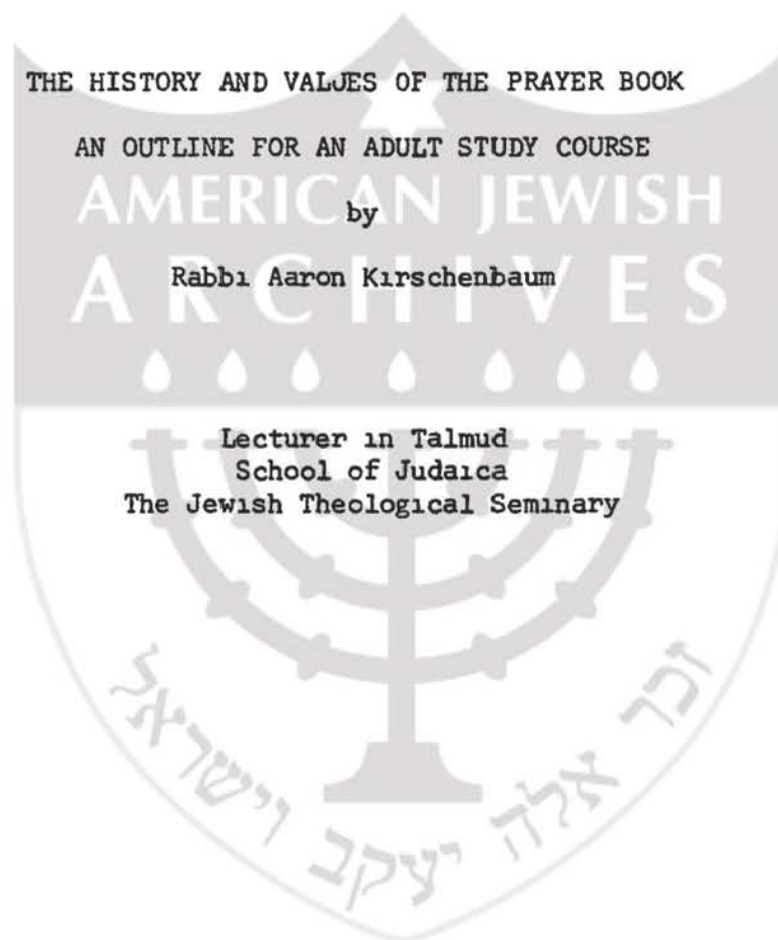
Sincerely yours,

*Louis M. Levitsky*  
Louis M. Levitsky

enc



(NOT FOR PUBLICATION)



Adult Education Course  
1964-65 Year of Dedication Series  
The Jewish Theological Seminary of America

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## INTRODUCTION

The subject matter of this course has been divided into ten units. Each unit contains within it much more material than can possibly be presented in one lecture or in one study session. This was done so that the instructor, having in mind the needs of his particular group, could choose those ideas and materials he desires to emphasize. Some instructors may elect to devote more than one session to some units. Moreover, the subject matter has been so organized that each unit can be presented on an elementary, intermediate, or advanced level (this last, advanced, level is generally to encourage the rabbi himself to further study), in addition, a course in Mishnah with "Prayer and the Prayer Book" as its theme -- has been incorporated for those who desire to take advantage of the reappearance of the Mishnah with text, translation, and commentary in English (Blackman, P. Mishnayoth)

Teaching the prayer book is a major undertaking. As the textbook of theology and the protocol of piety, it has been the focal point of the Jewish heart and mind for untold generations. The tears and devotion that have been evoked over and around the prayer book make it a challenge of the first order to the instructor desirous of imparting its intellectual and emotional impact. Indeed, all study guides and bibliographical listings must remain secondary, for the siddur represents the ultimate test of the stature of the rabbi as religious guide and teacher in his community.





## STANDARD REFERENCE WORKS

The rabbi should consult regularly one of the following

- (א) סדור אוצר התפלות (ניו יורק הוצ' ספר, חט"ו)
- (ב) סדר עבודת ישראל בעריכת ר' יצחק זליגמן בער  
(טוקן, חרצ"ז)
- (ג) סדר תפלה עם פירוש עולת ראייה מאת ה"ר אברהם יצחק הכהן קוק  
(ירושלים מוסד הרב קוק, תש"ט)
- (ד) סדר תפלה צלוחא דאברהם עם פירושי ר' מנחם מנדל לנדא  
ור' יעקב ורדיגר (תל-אביב, חטס"ז)



## ABBREVIATIONS

Arzt = Arzt, M Justice and Mercy Commentary on the Liturgy of the New Year and the Day of Atonement (New York Holt, Rinehart and Winston, 1963)

Elbogen = אלבוגן, י.מ. חולדות התפלה והעבודה בישראל (ירושלים, 1924)  
ברלין, דביר, 1924.

Garfiel = Garfiel, E The Service of the Heart, A Guide to the Jewish Prayer Book (New York T. Yoseloff, 1958)

Goldin = Goldin, H. E. The Jew and His Duties, The Essence of the Kitzur Shulhan Arukh Ethically Presented (New York Hebrew Publ Co, 1953)

Heschel, B = Rothschild, F A (ed.) Between God and Man, An Interpretation of Judaism from the Writings of Abraham J Heschel (New York Harper & Bros., 1959)

Heschel, M = Heschel, A. J Man is not Alone (New York Behrman House, 1937)

HUCA = Hebrew Union College Annual

Idelsohn = Idelsohn, A Z Jewish Liturgy and its Development (New York Henry Holt, 1932)

Jacobs = Jacobs, L We Have Reason to Believe (London Vallentine-Mitchell, 1962)

JE = Jewish Encyclopedia

JQR = Jewish Quarterly Review

Kadushin = Kadushin, M Worship and Ethics, A Study in Rabbinic Judaism (Northwestern U Press, 1964)

Kadushin E = Kadushin, M The Theology of Seder Eliahu (New York Bloch, 1932)

Kadushin R = Kadushin, M. The Rabbinic Mind. (New York JTSA, 1952)

Kaplan E = Kaplan, M. M. The Future of the American Jew. (New York MacMillan, 1948)

Kaplan M = Kaplan, M.M. The Meaning of God in Modern Jewish Religion (New York Behrman House, 1937)



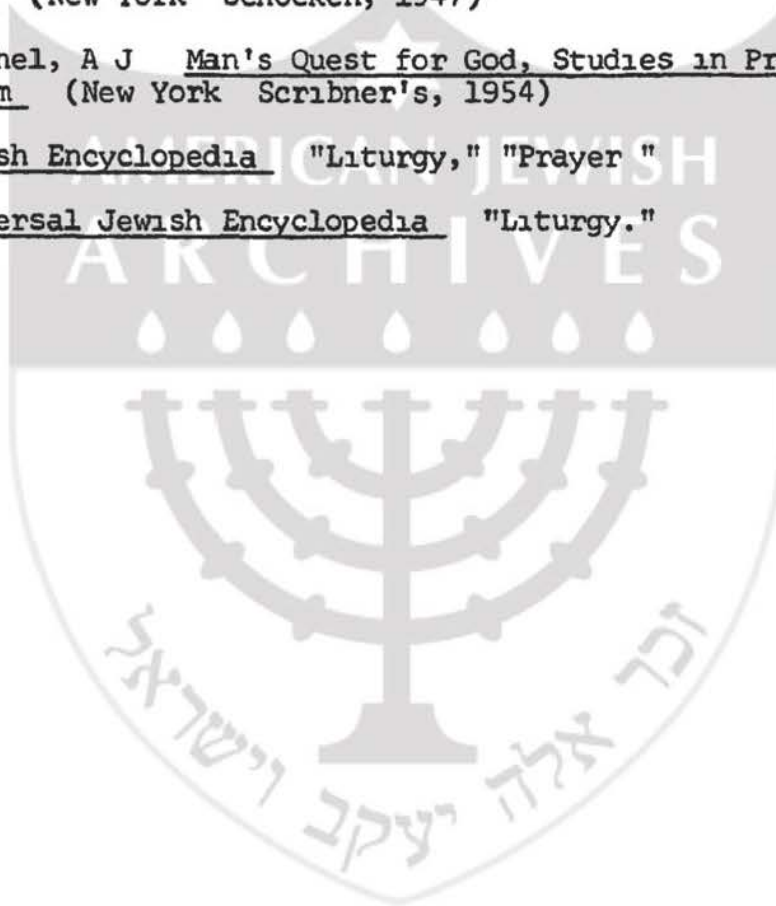
- Levy A = לוי, א. יסודות התפלה, מחקר על תולדות התפלה  
מקורותיה מנהגיה וטעמיה עד עריכתה בימי הגאונים. מהדורה סמינרית  
(חל-אביב אברהם ציוני, 1963).
- Levy B = לוי, א. תורת התפלה, חוכנה ומהותה דיניה ומצוותיה מנהגיה  
ומקורותיה. מהדורה שניה (חל-אביב אברהם ציוני, 1963).
- Moore = Moore, G F Judaism (Cambridge, 1950)
- Munk = Munk, E The World of Prayer (New York Feldheim, 1963)
- Schechter = Schechter, S. Aspects of Rabbinic Theology (New York Schocken, 1961)
- UJE = Universal Jewish Encyclopedia
- Waxman = Waxman, M History of Jewish Literature (New York T  
 Yoseloff, 1960) Second edition



# HISTORY AND VALUES OF THE PRAYER BOOK

## RECOMMENDED READING

- 1 Berkovits, E Studies in Torah Judaism Prayer (New York Yeshiva U , 1962)
- 2 Dresner, S Prayer, Humility, and Compassion (Phila JPSA, 1957)  
Pp 9-111
- 3 Glatzer, N H (ed ) The Language of Faith, Selected Jewish Prayers (New York Schocken, 1947)
- 4 Heschel, A J Man's Quest for God, Studies in Prayer and Symbolism (New York Scribner's, 1954)
- 5 Jewish Encyclopedia "Liturgy," "Prayer "
- 6 Universal Jewish Encyclopedia "Liturgy."



I The God Concept

For a clarification of the basic ideas about a personal God with the attribute of intelligence with which the traditional Jew stands in prayer

Heschel, B, pp 210-213 "Know before whom you stand"  
 Jacobs, Ch. II "What is Meant by God?", Ch. III. "The Proof of God's Existence", Ch. IV "Is Religious Faith an Illusion?"  
 Berkovits, Ch I "How Is Prayer Possible?"  
 Schechter, Ch II "God and the World"  
 Moore, Pt. IV, Ch. I "The Father in Heaven"  
 JE, "God -- In Talmudical Literature"

For the Reconstructionist belief in the soterical God-Idea and its relation to prayer, cf Kaplan, F., PP 180-185.

II The Efficacy of Prayer

Although the question of the efficacy of prayer may be rendered irrelevant by specific God-concepts or by certain interpretations of what prayer is and what it should be (cf the coming sections of this unit), the following deal with the question directly

Berkovits, Ch. VIII. "Is Prayer Answered?"  
 Moore, Pt II, Ch V "Majesty and Accessibility of God"  
 Waxman, Vol III, pp 29-40 on the principles of Hasidism and their effects on prayer and related questions

## MISHNAH

Berakhoth V, 5

III. Man Praying to God

How does man presume to stand before God? How does he dare to ask God to do his will?

Heschel B, pp 199-202 on the nature of prayer before God  
 Berkovits, Ch VII "Influencing God?"  
 Schechter, Ch III "God and Israel "  
 Kadushin E, pp 33-37, 108-117 on the personalness and lovingkindness of God

Advanced

Kadushin R, pp. 201-222. "The Experience of God"

IV. Does God Need Man's Prayer?

Heschel B, pp 132-136, 140-145 on man as a need of God.  
 Heschel, A.J The Prophets. (New York The Burning Bush Press, 1962) Ch. 12 "The Theology of Pathos "



## V Prayer and Man

What does prayer mean to man? What does prayer do to and for man?

Arzt, pp. 3-8 "The Ancient Liturgy and Contemporary Man "  
 Heschel B, pp. 198-203 on prayer as an act of spiritual ecstasy.  
 Berkovits, Ch II. "Prayer and the Needs of Man."  
 Kaplan F, pp. 256-283 on faith, hope and humility

### Advanced

Kadushin, pp. 3-17 on rabbinic worship, halakhah, and mysticism,  
 pp 163-185 on worship as normal mysticism

## VI. Prayer of Expression - Prayer of Empathy

The idea of working on prayer is foreign to the American Jew. The point should be made that fervor, inner spiritual ecstasy, and the outpouring of the soul do not come easily, but they are rather the product of persistent effort, constant struggle, and long training

Heschel B, pp 203-208 on prayer of expression and prayer of empathy  
 Berkovits, Ch IV "The Art of Praying."

## VII. Kawwanah and Qeva

The tension between spontaneous fervor and liturgical order -- a question closely related to the one raised in the previous section

### Elementary

Garfiel, pp. 21-23. "The Function of Formal Prayers."  
 Goldin, pp. 10-12 on prayer as part of spiritual living  
 Arzt, pp 8-13 on form and fervor in Jewish worship

### Intermediate

Heschel B, pp. 165-168 on kawwanah and qeva in the performance of mizwoth, pp 205-208 on kawwanah and qeva in prayer.  
 Munk, Vol I, pp 5-10 on the hours of prayer and their significance  
 Berkovits, Ch III "Spontaneous Prayer and the Service of the Heart," Ch VI "Kavanah "  
 Kadushin E, pp 137-162 on prayer and contemplation, the problem of mechanization of prescribed prayer.  
 JE, "Swaying the Body "

### Advanced

Kadushin, pp. 185-198 on kawwanah in worship a normal mysticism.  
 Scholem, G Major Trends in Jewish Mysticism (New York Schocken, 1941) pp. 273-278 on prayer, kawwanah, and kabbalah mysticism.  
 Enelow, H G "Kawwana The Struggle for Inwardness in Judaism" in Studies in Jewish Literature issued in honor of K. Kohler (Berlin, 1913) pp 82-107

## MISHNAH

Avoth II, 13. Berakhoth IV, 4 (first part), V, 1

## UNIT TWO HISTORICAL OUTLINE -- PRAYER AND PRAYER BOOKS

### I. Rabbinic Sketch of the History of Prayer

- A Patriarch - founders of prayer in Israel. Patriarchal prayer, however, was recited aloud and generally accompanied by offerings
- B Hannah - instituted silent prayer.
- C. Exile - brought about the absolute independence of prayer from the sacrificial cult.
- D Men of the Great Assembly - the fathers of the liturgy.

#### Elementary

For a brief historical survey, see Garfiel, pp 24-48 For general introductory notes, see Idelsohn, pp. XI-XIX

### II. Biblical Prayer

#### Intermediate

Idelsohn, pp. 3-20 on the forms of worship and prayer in ancient Israel and during the first and second Temples.

#### Advanced

Levy A, pp. 12-36 on the root פלל, types of confessions, song in prayer, prayer responses, prayer and offerings, psalms

Levy B, pp. 9-11 on תפלה and פלל as found in the Bible.

Elbogen, pp. 5-14, a brief survey of the history and terminology of prayer (with a list of the main sources for research)

### III. Talmudic Development

#### Intermediate

Idelsohn, pp. 20-33 on worship during the latter half of the second commonwealth and the growth of the liturgy during Talmudic times.

Moore, Pt. VI, Ch II. "Prayer, Faith "

#### Advanced

Levy A, pp 36-45 on Anshei Ma-amadoth, pp. 47-49, prayer as described by the Mishnah, pp. 127-128, a small anthology of rabbinic statements on prayer

Ginzberg, L. "Tamid The Oldest Treatise of the Mishnah" in Journal of Jewish Lore and Philosophy, Vol I (1919)

#### MISHNAH

Tamid V, 1. Ta-anith I, 4-II, 10 (either in their entirety or selections), III, 8-9 IV, 1-4.



IV Medieval Contributions

(Note Paytanuth is treated elsewhere)

Intermediate

Articles on "Prayer Books" in UJE and JE.

Kobler, F (ed) A Treasury of Jewish Letters. (London East and West Library, 1952) Vol I. pp 75-77 A short selection from Rav Amram Gaon with a brief introduction

JE, "Amram ben Sheshna," "Saadia b. Joseph -- Liturgy," "Abudraham, David."

AdvancedA Rav Amram Gaon1. Editions (In Hebrew) by N. Koronell (1865), by L. Frumkin (Jerusalem, 1912), and by J. N. Epstein (Berlin, 1928) (In English) Hedegard, David Seder R Amram Gaon, Hebrew text with critical apparatus, translation with notes, and introduction (Motala, Sweden, 1951)2 Studies Ginzberg, L Geonica. Vol II, pp 123-154  
אפסטיין, י.נ. "סדר רב עמרם, סידורו ומסדוריו" בס' ציונים לזכר י.נ. סמחוני (ברלין, תרפ"ט).B Rav Sa-adiah Gaon1 Texts and Studiesא. סדר רב סעדיה גאון בעריכת ישראל דוד-זון, סמחה אסף, יססר יואל (ירושלים מקיצי נרדמים, תס"א).2. Saadia's Siddur American Academy for Jewish Research Texts and Studies Vol. II. Saadia Anniversary Volume (New York, 1943) Pp 247-262

3. Ginzberg, L "Saadia's Siddur" in JQR (N.S.). Vol. XXX, 1942-43, pp 315-363

ד. ווערטהיימער, ס.א. פירוש רב סעדיה גאון ז"ל על מס' ברכות  
עם העתקה עברית ועם באורים והערות בסם "יד אהרן."  
(ירושלים, תרס"ח).C Sepharadא. אבודרהם הסלם (ירושלים, תשי"ט).  
ב. רמב"ם "סדר תפלות כל השנה", יד החזקה (סוף ס' אהבה)  
ג. סדר תפלה ע"פ נוסח דקדוש האריז"ל מאת סניאור זלמן מלאדי (בידסטרוב, תרע"ג).4. Pool, David de Sola. Book of Prayer According to the Custom of the Spanish and Portuguese Jews. (New York Union of Sephardic Congregations, 1936)D Ashkenaz א. סדר רס"י, כולל פסקי דינים והלכות בעריכתסלמה באבער ויעקב פריימאן (ברלין חברה מקיצי נרדמים, תרע"ב).  
ב. מחזור ויטרי לרבינו סמחה בעריכת יעקב הלוי הורוויץ (ברלין, תש"ט).3 Steiman, S Custom and Survival, A Study of the Maharil and the Ashkenazie Minhaz. (New York Bloch, 1963) Ch. VII "The Synagogue."4. Zimmels, H J. Ashkenazim and Sephardim (London Oxford U Press, 1958) Pt. II The Differences Between the Ashkenazim and Sephardim Ch 3. Liturgy Pt III A Selection of Responsa on Questions Relating to Differences Between Ashkenazim and Sephardim. Ch 5 Responsa on Liturgy.



E Miscellany

1 Abrahams, I Jewish Life in the Middle Ages (JPSA) pp 344-347 on praying in the vernacular (cf Lieberman, S Greek in Jewish Palestine, pp 29-37 on praying in Greek)

2 Idelsohn, pp 47-55 "The Influence of the Kabbala upon the Liturgy" pp 56-70 a bibliography of prayer codes and prayer literature

V Modern Prayer BooksA Reform

The Union Prayerbook Revised (Cincinnati Central Conference of American Rabbis, 1940) 2 vols

Idelsohn, pp 268-300 on the Reform liturgy

B Orthodox

Birnbaum, P (ed) Daily Prayer Book, Ha-Siddur Ha-Shalem (New York Hebrew Publishing, 1949) Introduction and notes.

Bokser, B.Z. (ed.) The Prayer Book, Weekday, Sabbath and Festival. (New York Hebrew Publishing, 1957) Introduction and notes.

Friedlander, M. (ed.) Order of Service and Customs for the Synagogue and the Home with notes and references for our Sages in Israel (London Armin Krausz, 1964)

Hertz, J H (ed) The Authorized Daily Prayer Book Revised (New York Bloch, 1954) Introduction and commentary

Pool, D de Sola (ed) The Traditional Prayer Book (New York Rabbinical Council of America, 1960) Introductions and supplements

C Reconstructionist

Kaplan, M and Kohn, E (eds) Sabbath Prayer Book (New York Jewish Reconstructionist Foundation, 1945) Introduction, Meditations before and Interpretive Versions of various prayers, various supplementary prayers and meditations taken from the works of modern authors, "Criteria of Jewish Loyalty"

D Conservative

Sabbath and Festival Prayerbook (Rabbinical Assembly and United Synagogue) Introduction

Weekday Prayer Book (New York Rabbinical Assembly, 1961)

Gordis, R "A Jewish Prayer Book for the Modern Age" in Conservative Judaism Vol II, No. 1 Oct., 1945.

Greenberg, S Jewish Ideals and Values in the Prayer Book (New York Nat'l Academy for Adult Jewish Studies, 1949)

### UNIT THREE THE "MECHANICS" OF THE JEWISH PRAYER BOOK AND SERVICES

#### I General Outline

Munk, Vol. I pp 10-13 on the inner structure of the daily prayer  
Garfiel, pp 49-51.

#### II How to Find the Place

The general patterns of the prayer services and of the prayer book.

#### III The Hazzan

##### Intermediate

JE, "Hazzan, Hazzanut," "Shelliah Zibbur," "Music, Synagoga."

##### Advanced

Ellbogen, p. 15. A note on the history of the shelliah zibbur  
Levy B, p. 18. The role of the shelliah zibbur

##### MISHNAH

Berakhoth V, 5 (first part), 3 (second half) Megillah  
IV, 3, 5, 6, 8 (first half).

#### IV. Quorum

Goldin, pp 22-24 "Rules Concerning the Minyan."

Heschel, pp. 209-210. On tefillah be-zibbur.

JE, "Minyan," "Synagogue."

Berkovits, Ch. V "The Individual and the Community in Prayer."

Kaplan F, pp. 243-264. A Reconstructionist interpretation of public worship.

Kadushin, pp. 131-141. The element of community in worship.

Levy A, pp. 105-107 A rabbinic survey of prayer with and without a minyan

Levy B, p. 17. The beginnings of tefillah be-zibbur.

##### MISHNAH

Megillah IV, 3.

#### V. Decorum

Goldin, pp 20-21 "Rules Relating to the Sanctity of the Synagogue "

Abrahams, I Jewish Life in the Middle Ages. (JPSA). Ch II.

"Life in the Synagogue," pp. 15-25

##### MISHNAH

Berakhoth V, 1 and IX, 5 (middle section)

## VI Tallith and Tefillin

### Elementary

Garfiel, pp 69-73, 89-92

Idelsohn, pp 79-80

Goldin, pp. 15-20, 42-44

Matt, H, "The Fringed Garment The Mitzvah of Tzitzit" and "The Mitzvah of Tefillin Sign Upon the Hand, Reminder Between the Eyes" (Metuchen, N.J.)

### Intermediate

Rubenstein, S The Tefillin Manual (Brooklyn, 1962)

Munk, Vol. I., pp. 57-58.

JE, "Arba Kanfot," "Fringes," "Phylacteries," "Tallit "

### Advanced

Levy A, pp. 110-114

Levy B, pp 21-22.

### MISHNAH

Megillah I, 8, IV, 8. Menahoth III, 7 (second half) and IV, 1 (first half)

## UNIT FOUR- THE SHEMA

### I Contents and Values

#### Elementary

Garfiel, pp. 85-92

Idelsohn, pp. 90-91.

#### Intermediate

Heschel B, pp 102-107 on monotheism.

Heschel M, pp.111-123 on the unity of God.

JE, "Monotheism"

Schechter, Ch V "The Kingdom of God (Invisible) "

#### Advanced

Munk, Vol I, pp 111-116, 201-212. An extensive commentary.

Kadushin, pp. 78-89. "The Shema-Worship, Commitment and Study "

Levy B, pp 95-101. A detailed analysis of the contents of the Shema

Marmorstein, A. "The Unity of God in Rabbinic Literature" in

Studies in Jewish Theology (London. Oxford, 1950)

### MISHNAH

Berakhoth II, 2 (second half), I, 5 Avodah Zarah IV, 7

## II. Halakhoth

### Elementary

Goldin, pp 24-27



Advanced

Levy A, pp 114-116 on the proper time for the reading of the Shema

MISHNAH

Berakhoth I, 1-3 II, 1, 2 (first half), 3, 4, 5, 8 III, 1-5 Pesahim IV, 8

III History

JE, "Shema "

Levy A, pp 65-68 on the Shema in late tannaitic and in Amoraic times, pp 138-143 in talmudic and post-talmudic times

UNIT FIVE · THE AMIDAH

The Shemoneh Esreh is referred to in the classic sources as "tefillah," i.e. prayer par excellence

I StructureIntermediate

Munk, Vol. I, pp. 120-129 A commentary on the structure

Advanced

Levy B, pp 102-103 The skeletal structure of the Amidah

MISHNAH

Rosh HaShanah IV, 5 (although dealing specifically with the Amidah of Rosh HaShanah, it is helpful for a general understanding of the Amidah-structure) Berakhoth V, 2

II Contents and ValuesElementary

Garfiel, pp. 94-106

Intermediate

(in general) UJE, "Eighteen Benedictions " Idelsohn, pp 92-110, an overall survey of the Amidah

(on אבות) Schechter, Ch XII. "The Zachuth of the Fathers," pp 170-189

(on גבורות) JE, "Resurrection "

(on קדושה) Heschel B, pp 55-58 "The whole earth is full of His glory." Kadushin, pp 142-157 on the qedushah as community worship JE, "Kedushshah "

(on חנוך הדעת) Munk, Vol. II, pp 69-71 on havdalah in the Amidah

(on חטא and סליחה) Schechter, Ch. XIV "Sin as Rebellion " Ch XV "The Evil Yezer The Source of Rebellion " Ch XVI. "Man's Victory, by the Grace of God, Over the Evil Yezer created by God " Ch XVII "Forgiveness and Reconciliation with God " Kaplan M, pp 149-177 A Reconstructionist view of sin and atonement JE, "Sin."

- (on תשובה) Moore, Pt III, Ch V 'Repentance' Ch VI 'The Efficacy of Repentance' Ch VIII 'Motives of Forgiveness' Schechter, Ch XVIII. Repentance Means of Reconciliation' Kaplan M, pp 178-187 A Reconstructionist view of repentance JE, "Repentance"
- (on צדקה ומשפט) JE, "Right and Righteousness." Heschel, A J. The Prophets. (New York Burning Bush, 1962) Ch. XI "Justice" Kaplan F, pp. 313-328 on justice
- (on מסיחיות) Schechter, Ch. VII. "The Kingdom of God (National)"
- (on מודים) Kadushin R, pp 344-346 on the meaning of Modim Kaplan F, pp 303-313 on thankfulness.
- (on עבודה) Glatzer, N Franz Rosenzweig His Life and Thought (JPSA, 1953). pp 351-353 on praying for sacrifices.

#### Advanced

- (in general) Munk, Vol I, pp 129-160 A commentary on the entire Amidah. Kadushin, pp 97-130 An overall treatment of the Amidah under the following headings A "The Conceptual Continuum in the Tefillah." B "Prayer, Berakah, and the Self" C "The Occasions for the Tefillah." D. "Worship in the Heart" Levy A, pp. 156-163 on the contents, structure, and additions to the Amidah Levy B, pp 103-136 A detailed analysis of the contents
- (on אבות) JE, "Virtue, Original"
- (on גבורות) Marmorstein, A "The Doctrine of the Resurrection of the Dead in Rabbinic Theology" in Studies in Jewish Theology (London Oxford, 1950)
- (on קדושה) Levy A, pp 164-167 Assorted information on the various types of kedushah in the prayer service Levy B, pp 174-175 The contents of the kedushah of musef
- (on חונן הדעת) Levy A, p 203 on the havdalah in the Amidah
- (on תשובה) Kadushin E, pp. 118-137. "Repentance, Atonement, and Reconciliation."
- (on מסיחיות) Klausner, J The Messianic Idea in Israel from its Beginning to the Completion of the Mishnah (New York MacMillan, 1955) Parts I and III
- (on ברכת כהנים) Munk, Vol I pp 155-156 Vol II pp 123-132 A halakhic and midrashic description

#### MISHNAH

- (in general) Berakhoth V, 3 (first part)
- (on תשובה) Yoma VIII, 9
- (on ברכה כהנים) Berakhoth V, 4

### III Halakhoth

#### Elementary

Goldin, pp 27-32

#### Advanced

Levy A, pp 108-111 on the service of the heart, prostration, standing in devotion, ablutions pp 116-118 on the rules as to the proper times for the various Amidoth p 120 on the obligation of prayer for women



## MISHNAH

Berakoth II, 4, III, 3, IV, 1, 3-7 Ta-anith I, 1-3.  
(on נְסִיאת כַּפִּיִם ) Megillah IV, 3 (first part), 5-7

IV HistoryIntermediate

JE, "Shemoneh Esreh " "Blessing, Priestly."

Advanced

Elbogen, pp. 25-59 on the history and development of the Amidah and its text, the kedushah and the birkath kohanim

Finkelstein, L. "The Development of the Amidah," in JQR, N.S. XVI, 1925-1926, pp. 1-43, 127-170

Idelsohn, pp. 301-314 "Jewish Elements in the Early Christian Liturgy "

Kohler, K "The Origin and Composition of the Eighteen Benedictions." in HUCA, I, pp. 387-425.

Levy A, pp. 147-153. The traditional views of the history of the Amidah, pp. 153-155 on בְּרַכַּת הַמִּינִיִּים , pp. 154-155 on Messianism, pp. 168-173 on the priestly blessings.

Schechter, S "The Palestinian Amidah" in JQR, N.S. Vol X, 1898 pp. 656 ff

מְרִמֹּרֶסֶיִן, א. "שְׁבִלִים, א. חֶפְלָה י"ח בְּסִפְרֵי " בֶּסֶ" וְזֹאת לַיהוּדָה  
לְכַבֹּד הָחַיִּי יְהוּדָה אֲרִיָּה בְּלוֹי (בּוֹדָאֶפֶס, חֶרֶפ"ו).

SUPPLEMENT TO UNIT FIVE SPECIAL AMIDOTHI MinhahElementary

Garfiel, pp. 117-119. Goldin, pp. 36-37 Idelsohn, p. 118.

Intermediate

JE, "Minhah Prayer " Munk, Vol. I, pp. 195-196

Advanced

Elbogen, pp. 76-77 Levy A, pp. 181-182

II Ma-arivIntermediate

JE, "Ma'arib " Munk, Vol. I, p. 197

Advanced

Levy A, pp. 182-184.



### III. The Sabbath

#### Elementary

Garfiel, pp 136-140, 157-163, 179-180, 189-190

#### Intermediate

Munk, Vol II pp 10-14 (Ma-ariv), pp. 36-40 (Shaharith), pp 53-57 (Musaf), pp 61-65 (Minhah) JE, "Musaf "

#### Advanced

Elbogen, pp 83-84 (Ma-ariv), p 87 (Shaharith), pp 87-88 (Musaf), pp. 88-89 (Minhah)

Levy A, pp 190-193 (Ma-ariv), p. 199 (Shaharith), pp. 41-42, 45-47, 199 (Musaf), pp. 199-200 (Minhah), pp. 201-202 (Sat. night)

Levy B, pp. 169-170 (Ma-ariv), pp. 168-169, 171-172 (Shaharith), pp. 172-173 (Musaf), pp 175-177 (Minhah).

### IV Shalosh Regalim

#### Intermediate

Munk, Vol II pp. 110-122

#### Advanced

Elbogen, pp. 96-99

Levy A, pp. 214-215

Levy B, pp 196-199

### V Rosh Hodesh

#### Intermediate

Munk, Vol II, pp 91-93

#### Advanced

Levy A, pp 207-208

Levy B, pp 187-189.

### VI. Rosh HaShanah

#### Intermediate

Munk, Vol. II pp. 175-183, 220-211.

#### Advanced

Elbogen, pp. 99-103.

Levy A, pp. 249-251

Levy B, pp. 200-210

### MISHNAH

Rosh HaShanah IV, 5-6

## VII Yom Kippur

### Intermediate

Munk, Vol. II, pp. 238-251, 262-266 JE, "Neilah "

### Advanced

Elbogen, pp. 103-105

Levy A, pp. 262-263.

Levy B, pp. 215-220

## UNIT SIX THE BENEDICTIONS OF THE SHEMA

### I Structure, Contents, and Values

#### Elementary

Garfiel, pp. 81-85, 92-93, 120-125, 152-154

Idelsohn, pp. 88-90, 92, 118-121

#### Intermediate

Munk, Vol. I, 90-111, 116-119, 199-207 Vol II, 32-36 Extensive  
commentary

Kadushin, pp 89-96 on the experience of worship in the berakhoth  
of the shema

#### Advanced

Levy B, pp 84-94 on the contents and structure of shaharith and  
arvith

Marmorstein, A "רעיון הגאולה באגדה התנאים"  
in Studies in Jewish Theology (London Oxford,  
1950)

### MISHNAH

Berakhoth I, 4

### II. Halakhoth

#### Advanced

Levy A, pp 59-65 (on פורס על סמך) and 144-147

### MISHNAH

Megillah IV, 306

### III. History

#### Intermediate

JE, "Ahabah Rabbah "

Advanced

Elbogen, pp. 16-24, 86 (Shaharith) and pp. 77-81 (Arvith)

Finkelstein, L "The Meaning of the Word תופרים the Expressions  
" ... פורס על סמך " JQR. N.S. XXXII, 1941-42,  
pp. 387-406

אפטוביצר, א. "סבלים, כ"ו אהבה רבה ואהבת עולם" בס' וזאת ליהודה  
לכבוד הח' יהודה אריה בלוי (בודאפסט, תרפ"ו).

UNIT SEVEN · THE TORAH READINGI. Description of the InstitutionElementary

Garfiel, pp. 108-109, 164-168, 188-189 Idelsohn, pp. 113-115, 137-139

Intermediate

Munk, Vol. II pp. 41-42 (general description), 89-90 (Rosh Hodesh),  
254-255 (Yom Kippur), 297-300 (Simhath Torah)

JE, "Accents in Hebrew," "Cantillation," "Scroll of the Law,"  
"Maftir "

Advanced

Levy B, pp. 230-232.

Rosowsky, S. The Cantillation of the Bible (New York The Reconstruc-  
tionist Press, 1957).

II. HistoryIntermediate

JE, "Law, Reading from The," "Triennial Cycle," "Targum -- Liturgical  
Use and Disuse," "Meturgemen "

UJE, "Torah, the Reading of."

Advanced

Elbogen, pp. 107-120

Levy A, pp. 42, 306-314, 325-328

וואגנר, א.ל. "סנים מקרא ואחד חרגום" בס' וזאת ליהודה  
לכבוד הח' יהודה אריה בלוי (בודאפסט, תרפ"ו).

III. HalakhothElementary

Goldin, pp. 34-36, 91-92

Advanced

Levy A, p. 120 (on women and the Torah reading), 315-318 (on the  
berakhoth).

מרגליות, א.ז. סערי אפרים (ווילנא, תרל"ג)

דובער דוד סלחן הקריאה (ווילנא, 1864).

MISHNAH

Megillah III, 4-6 IV, 1-6, 10



#### IV The Haftarah

##### Elementary

Garfiel, pp 170-172 Idelsohn, pp 139-140

##### Intermediate

Munk, Vol II, pp 42-45  
JE, "Haftarah"

##### Advanced

Elbogen, pp. 116-117  
Levy A, pp. 319-325.  
Levy B, pp 233-234.

#### UNIT EIGHT THE BOOK OF PSALMS AND JEWISH PRAYER

Approximately fifty Psalms, one-third of the Psalter, have been incorporated into the Siddur. Moreover, many prayers contain snatches of biblical verses or verses in their entirety. This indicates not only the intimate relationship between Israel and its Bible but also the humility and reverence of the Jew in prayer who would rather rely on the hallowed words of tradition than on his own ingenuity and creativity (Cf Heschel B, pp 208-209 )

##### I Pesuke de-Zimra

##### Elementary

Garfiel, pp. 74-75, 149-152. Idelsohn, pp 80-84 Goldin, pp 21-22

##### Intermediate

Munk, Vol. I, pp 59-87 and Vol. II pp 21-32 Commentary  
JE, "Nishmat "

##### Advanced

Elbogen, pp 65-69, 86  
Levy A, pp. 132-138  
Levy B, pp 47-83  
Leibreich, L J "The Pesuke de-Zimra Benedictions" in JQR. N.S.,  
XLI, pp. 255-67

זיין, ס.י. לאור ההלכה (הל-אביב אברהם ציוני), עמודים רמ"א - ר"נ  
on the halakhic questions involved in "Az Yashir "

##### II. Hallel

##### Intermediate

Munk, Vol II, 82-89 Halakhic and agadic treatment.  
JE, "Hallel "

Advanced

Levy A, pp 209-213, 267

Levy B, pp. 190-195.

Finkelstein, L "The Origin of the Hallel" in HUCA, XXIII, Part II, 1950-51, pp. 319-337

MISHNAH

Pesahim V, 5,7 Sukkah III, 9, 10, 11 (first half) Rosh HaShanah IV, 7. Megillah II, 5 (first part)

III. Qabbalath ShabbathElementary

Garfiel, pp. 126-133 Goldin, pp. 83-87. Idelsohn, pp. 128-130.

Intermediate

Munk, Vol II, pp. 1-8

JE, "Lekah Dodi"

Schechter, S. "Safed in the Sixteenth Century -- A City of Legists and Mystics" in Studies in Judaism, Second Series (JPSA, 1908)

Advanced

Elbogen, pp. 82-83

Levy A, pp 188 and 193.

Levy B, pp 156-167

UNIT NINE BERAKHOTHI. General TreatmentElementary

Garfiel, pp. 52-69 Goldin, pp 12-15, 44-66

Intermediate

JE, "Benedictions."

UJE, "Benedictions."

Heschel B, pp 48-49 on the berakhah as the quintessence of religion, i.e. of seeing the mystery in the mundane

Munk, Vol I. pp. 13-16 on the various types of berakhoth.

Kaplan F, pp. 246-250. The interpretation of the berakhah-formula as representing the call of God in contradistinction to the "call of the world."

Advanced

Kadushin, pp. 63-69 The interpretation of the berakhah as an act of worship.

Kadushin R, pp. 167-188 on the commonplace and the holy, pp. 263-272 on the relationship to God

Levy A, pp. 276-279 on the word "berakhah" and the traditional conception of this word, the formula, rabbinic statements

Levy B, pp. 14-16 on the meaning and form of "berakhah "

## II. ברכות הנהנין

### Advanced

Levy A, pp. 279-283

### MISHNAH

Berakhoth VI, 1-8

## III. ברכות המצוות

### Advanced

Levy A, pp. 283-285

Kadushin, pp. 199-237 on mizwoth, ethics, and holiness.

## IV

### ברכות הסבה

### MISHNAH

Berakhoth IX, 1-4

### A

#### ברכות הסחר

(with additional reference to the opening prayers of the morning)

### Intermediate

Idelsohn, pp. 73-78

Munk, Vol I, pp. 17-56

JE, "Adon Olam"

### Advanced

Elbogen, pp. 69-72.

Levy A, pp. 129-131

Levy B, pp. 19-46

### B

#### ברכת המזון

### Elementary

Garfiel, pp. 201-211 Goldin, pp. 47-49. Idelsohn, pp. 122-125

### Intermediate

Munk, Vol I, pp. 210-222 Commentary

Kadushin, pp. 69-78 on birkhath ha-mazon as illustrating the role of form in worship, pp. 159-162 on birkhath ha-zimmun as an element of community worship.

JE, "Grace at Meals "

### Advanced

Levy A, pp. 121, 293-300

Levy B, pp. 223-229

Finkelstein, L "The Birkhat Ha-Mazon" in JQR, N.S., XIX, 1928-29, pp. 211-262

ביכלר, א. "חולדות ברכת הסוב והמטיב סבברכת המזון" בס' מאמרים לזכרון ר' צבי פרץ חיות ז"ל (וינא, תרצ"ג).

מרמורסטיין, א. "טבלים, ב. רעינו זוננינו פרנסינו בברכת המזון" בס' וזאת ליהודה לכבוד הח' יהודה אריה בלוי (בודאפסט, תרפ"ו)

### MISHNAH

Avoth III, 3 (R. Bertinoro's first comment) Berakhoth III, 3, VII, 1-5 VIII, 7, 8 (first part)



C KiddushElementary

Garfiel, pp. 142-147 Goldin, pp. 88-91.

Intermediate

Munk, Vol. II, pp. 17-20  
JE "Kiddush "

Advanced

Levy A, pp. 193-197, 205.  
Levy B, pp. 178-180.

## MISHNAH

Berakhoth VIII, 1.

D. HavdalahElementary

Garfiel, pp. 194-198 Goldin, pp. 109-110.

Intermediate

Munk, Vol. II, 78-80 JE, "Havdalah."

Advanced

Elbogen, pp. 90-91. Levy A, pp. 202-205 Levy B, pp. 182-183.

## MISHNAH

Berakhoth VIII, 5-6

E Marriage BenedictionsElementary

Garfiel, pp. 212-222 Goldin, p. 217.

Intermediate

Kadushin, pp. 156-159 on birkath hathanim as an element of community worship

Advanced

Levy A, pp. 285-288

F Benedictions Over EvilElementary

Goldin, pp. 60-61.

Intermediate

Berkovits, "Epilogue The Prayer of the Martyrs."

Kadushin, pp. 151-156 on birkath avelim as an element of community worship

Advanced

Levy A, pp 288-293 on the birkath avelim

MISHNAH

Berakoth IX, 5 (first half), 2 (last clause).

V AmenIntermediate

JE, "Amen " Cf. also "Responses to Benedictions" and "Selah "

Advanced

Levy A, pp 25-26

MISHNAH

Berakoth VIII, 8

UNIT TEN SPECIAL PRAYERSI. PayyetanuthElementary

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Vol II, pp. 77-81, 92-97 on later sacred poetry

II. Ashrei

Munk, Vol I pp 73-76 and 177-178

Levy B, pp 72-74

III Aleinu

Munk, Vol I, pp. 187-190 JE, "Alenu "

Kadushin E, pp 58-64

Schechter, Ch VI, "The Visible Kingdom (Universal) "

Elbogen, pp 64-65

Levy A, p 251

Levy B, pp 142-145

#### IV Yiddish Folk Prayers

- Glatzer, N H (ed.) The Language of Faith, Selected Jewish Prayers  
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#### V Kaddish and Yahrzeit

##### Elementary

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Idelsohn, pp 84-88 JE, "Kaddish," "Yahrzeit " UJE, "Kaddish "

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(NOT FOR PUBLICATION)

ETHICS OF THE FATHERS  
by Alexander Kohut

RABBI ALEXANDER KOHUT'S CONTRIBUTIONS TO AMERICAN JEWISH LIFE,  
WITH PARTICULAR EMPHASIS UPON HIS INTERPRETATION OF THE  
"ETHICS OF THE FATHERS."

by

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Sermon Lecture  
1964-65 Year of Dedication Series  
The Jewish Theological Seminary of America

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Alexander Kohut, rabbi, scholar, author, preacher and educator, was born in Hungary in April, 1842. He had a difficult youth, being one of thirteen children, coming from a most impoverished home. Anxious for a secular education, he entered the Gymnasium in 1860. He was the only Jewish student there who observed the Sabbath very strictly. He was excused from writing on the Sabbath. One of his teachers hated him and was determined not to permit him to pass his final examinations. The district superintendent who was to award the diplomas and was a friend of the anti-Semitic professor, selected the Sabbath for the mathematics examination. He made certain to announce that anyone who did not write on that day would not be allowed to graduate. Somehow the examiner took sick on the Sabbath and apparently the examination had to be postponed to Sunday. The youthful Kohut took the examination on Sunday and won his degree or diploma Summa Cum Laude. After studying in Hungary, Kohut went to Breslau where he became a student at the Breslau Seminary. He received his rabbinical diploma in 1867, after a period of five years of earnest study. He was the first student graduated from the Seminary under the leadership of Zechariah Frankel who completed his courses in so short a time. The average student spent at least seven years there. When one of the Kohut's fellow students complained to Frankel that he had been there for a decade and had not yet received the diploma while Kohut had spent only half that time, Frankel answered,



You are mistaken Kohut has been here more than seven years  
You are forgetting the nights, Kohut turned his nights into days  
for the purpose of study and he must receive credit for these

It was very difficult for Kohut to go through school because  
of his poverty, especially since one of his great delights was pur-  
chasing books Hunger was his steadfast companion His daily meal  
was a glass of milk and a roll He ate meat only on the Sabbath  
When the young scholar spent his limited funds for books, one of the  
members of the society which helped students said that if Kohut was  
rich enough to buy such expensive books, he did not need a stipend  
Even the stipend which he had received from this society was withheld

He came to the United States at a period of time when Reform  
Judaism was on the march After vain attempts were made to find a  
suitable post for him in England, he came to America to serve in  
New York's Congregation Ahawath Chesed Kohut was invited because  
he was regarded as one of the profoundest Talmudic scholars in  
Europe He arrived in New York in 1885 and was heralded by positive  
elements in the American community with great rejoicing Judaism  
in America at that time was in a difficult state The scientific  
spirit of the time was manifest in all of the affairs of life The  
writings of the followers of Darwin and Spencer had worked havoc  
with the synagogue as well as with other forms of organized religion  
Ethical culture, Christian Science, Spiritualism were winning over  
adherents from the ranks of Judaism Brit Milah was denounced as  
a barbaric rite A minimum education of the Sunday School was  
advocated and the dietary laws were declared to be antiquated

Some Reform rabbis were thinking of converting to Unitarianism, and as a matter of fact, we have the record of one in Boston who did just that at a later stage of history. Against such a background Kohut came to function in the United States.

Kohut in his inaugural sermon outlined his philosophical position where he contrasted religious conditions in New York with those which he had found in the European community which he left.

Three weeks after delivering his inaugural sermon, Kohut commenced a series of sermons on The Ethics of the Fathers in which he elaborated his viewpoint. The Ethics of the Fathers is a work that has always appealed to the Jewish student. Aside from the Bible and Siddur, The Ethics of the Fathers was and is to this very day, the most popular text used by individuals and study groups. The Ethics of the Fathers represents the triumph of rabbinic thought and translates the ethical values of Judaism into a series of aphorisms, which are readily comprehended by every level of student. His basic position was "The chain of tradition continued unbroken from Moses through Joshua, the Elders, the Prophets and the men of the Great Synagogue to the latest times. Upon this tradition rests our faith, which Moses first received from God on Sinai. On this foundation rests Moasic-rabbinical Judaism today. On this foundation we stand. Whoever denies this, disclaims his connection with the community of Israel."

The sermon which Kohut delivered, of course, was seized immediately upon by Dr. Kaufmann Kohler, the leading advocate of Reform Judaism, then rabbi of the most significant congregation in New York. Kohler

took up arms against the Kohut position and this began a great debate between the two men

Kohut was more traditional than his congregation but hoped to win the congregation back to conservatism. Soon after his arrival he revived the observance of Hanukkah, Purim and Sukkot, which had been abandoned. The reading of the Torah again followed a more traditional pattern. He was, in fact, a man 'who was offering the old and the new in happily blended unions

To sum up his position, he sought neither 'the way of fire, nor the way of snow, to walk in either of which according to the parable of our ancient teachers meant death. He sought the middle way to walk in - the path which meant life '.

In his early addresses Kohut reacted to the historic Pittsburgh platform conference which enunciated the position of Reform Judaism in November, 1885. The Pittsburgh conference had a far-reaching implication for it was one of the important factors which led to the foundation of the Jewish Theological Seminary.

While Sabato Morais of Philadelphia was the actual founder of the Seminary, Alexander Kohut played a most responsible role in establishing our institution. Because of the pressure of his duties his work upon his all important project, the Aruch was delayed. His wife, the beloved companion of his youth, passed away on March 6, 1886, at the age of 33. Eight children survived the passing of the mother.

His second marriage to Rebekah, the daughter of Rabbi A. S. Bettelheim, was a most blessed event, though they lived together



for only seven years. She continued her husband's tradition and remained a tireless worker for all positive Jewish causes.

His great work, the Aruch, was brought out first in Vienna where the initial volume was published. The fifth volume was paid for by Jacob H. Schiff upon the advice of Dr. Gottheil of Temple Emanuel. Gottheil had promised that if Kohut's congregation would pay for the sixth volume, he would interest his friends in paying for the publication of the seventh and eighth.

For nearly twenty-five years Kohut worked at his desk from twelve to fourteen hours a day to complete the Aruch. We have a vivid description by a brother of Alexander Kohut - Adolph Kohut - of how his brother completed the work. The great event of his life took place on May 14, 1889, when at 1 A. M. he saw his great work completed in manuscript. Suffering physically, his eyes aglow, a look of inexpressible joy illumined his features.

Raising himself from his chair, he offered up a fervent prayer. This concluded, "Children, come up!" he cried, and they all came. They had long been expecting the call. At the dinner table he had requested them not to go to bed, for the completion of his work might at any time be announced to them. Taking the hand of each of his children, in turn, he wrote the last words, guiding their hands and addressing a few heartfelt words to each. His daughter, Valerie, wrote the last word - she who had been his good genius for so many years. "My dearest Valerie," he said, "yours must be a special regard, for you have done for me more than all your brothers and sisters. Yours shall be the concluding word. The last word was

titora - bridge " You were my bridge between life and death Had you not looked after my physical wants, my light might long ago have been extinguished He kissed his children and wept

Upon the slender foundation of the original Aruch which was published in 1477, Alexander Kohut erected a monumental literary building in eight volumes containing thousands of entries His work largely an independent one, was based upon manuscripts of the Aruch, which he had edited with explanations from cognate and other foreign languages His work was greatly hailed as a remarkable achievement We have this fine description of the Aruch in Dr Meyer Waxman's "A History of Jewish Literature," volume 3

"This great Talmudic encyclopaedic dictionary of the Middle Ages found its complete perfection in the edition of Alexander Kohut (b 1844 d 1894) in eight large folio volumes, entitled Aruk ha-Shalem (The complete Aruk) Though nominally an edition of an older work, in reality it is an original contribution of the first rank This can be seen from the fact that the Aruk which was usually published in one fair-sized quarto volume was in Kohut's edition expanded to eight large volumes The editor was fully equipped to undertake this stupendous work He was well versed in Talmudics, a master of the classical languages, and also knew the Oriental languages including Persian He utilized all his linguistic accomplishments and deep Talmudic erudition in the preparation of his work to which he devoted half of his short life

"The qualities of this work are numerous, some of which are the following First, the text was edited by collating it with seven manuscripts, each sentence was carefully scrutinized, all errors corrected, and deficiencies supplied Second, hundreds of quotations from the Talmud and other Rabbinic books which were stated erroneously in earlier editions or given briefly without references were corrected, completed, and the references supplied Third, numerous new articles and words were added by the editor Fourth, the most important of all is the philological contribution, all words are traced to their sources in Greek, Latin, Syriac, Arabic and Persian The derivation of many words from the last-named language throws much light upon hundreds of Talmudic passages which, due to Nathan's lack of knowledge, were interpreted by him incorrectly



' Finally, Kohut added notes and comments which explain both Nathan's text and the passages quoted from the extensive Talmudic literature. The edition also furnished indices of all Biblical verses, and passages from the Talmudic, Midrashic and Targumic literature. Kohut thus contributed not only to Talmudic lexicography, but also to Rabbinic exegesis, Midrashic literature, and the history and geography of that period and made of the Aruk a veritable encyclopaedia on all these subjects.'

Kohut was a very fine preacher. A man tall, well knit, of slender frame, his eyes flashed a vivid commentary upon his words. His manner was reserved. He did not submit to speaking devices and remained to the end of his days a forthright orator of great power. When he came to New York in 1885 he had possessed a limited knowledge of the English language. Now he had mastered it and used it with forceful eloquence. As a man he was ideal. 'A man through and through' as the rabbis express it. He retained his interest in our Seminary to the very end. Stricken with his last illness, he dragged himself to his classroom to give instruction to his students and when he no longer could leave his bed, he taught the students in his own room. His library was one of the finest in America.

In 1893 when physicians told him that it was necessary for him to be operated upon, he begged that the operation might be performed in the presence of his "best friends," his books. He was a man of the greatest piety and reverence.

Kohut passed away in May, 1894. When he was laid to rest the index to his monumental Aruch was placed upon his clasped hands. He was but fifty-two when he died.

Perhaps the most distinguished of his children was George Alexander Kohut, who continued the family tradition of scholarship.



and learning The dedicated family established the Alexander Kohut Memorial Publication Fund

Some quotations from Kohut's interpretation of The Ethics of the Fathers

"Moses received the Torah on Sinai and handed it down to Joshua, Joshua to the Elders, the Elders to the Prophets, and the Prophets handed it down to the Men of the Great Synagogue "

"A Reform which seeks to progress without the Mosaic-rabbinical tradition is a deformity - a skeleton without flesh and sinew, without spirit and heart It is suicide, and suicide is not reform We desire a Judaism full of life We desire to worship the living God in forms full of life and beauty, Jewish, yet breathing the modern spirit Only a Judaism true to itself and its past, yet receptive of the ideas of the present, accepting the good and the beautiful from whatever source it may come can command respect and recognition "

"But let us guard carefully against heresy hunting It is worthy of note that the first moral truth enunciated in The Ethics is this Be circumspect in judgment We believe that we represent true Judaism Let us not excommunicate the leaders and members of other congregations who maintain a different standard While we may deplore the fact that each swings his censer of separate religious views, let us realize that everyone must strive after truth in his own manner Let us learn tolerance from the Rabbis of old, so often and so unjustly decried as intolerant, who said

'Israel is to be likened unto the pomegranate, even the seemingly insignificant among him (sic?) is full of virtue and humanity as the pomegranate is full of seed '"

#### "MAKE A FENCE AROUND THE TORAH"

"He who would possess a beautiful garden makes a fence around it so that neither man nor beast can trespass therein and work destruction So, too, must the garden of the Torah, enriched with noble trees and lovely plants, be enclosed by a protecting fence Would you know the name of this protecting fence? It is called REVERENCE, that keeps us from touching and handling without respect, with clumsy, unskillful hands the flowery domain of the Divine Law Reverence alone can preserve the plants which have been entrusted to our keeping

"Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground."

"Shake off the dust which clings to your feet when you tread the holy ground of religion. Would you approach the pure glory of divine ideas with the earthly dust of your daily life? You, with your limited mental faculties, - would seek to discover the final cause of the Divine Law and would even model it after designs of your own convenience? Do you know that 'religion' by its very etymology, is 'the consciousness of being bound?'"

#### 'THE FENCE AROUND THE LAW'

"We regard the Torah as that which is commanded in the teachings of Moses, looking, however, to its spirit and its significance for the culture of mankind

'Remember the days of old ' said Moses,  
'and have regard to the changes of each  
generation ' (Deut xxxii 7 )

'The teaching of the ancients we must make our starting point, but we must not lose sight of what is needed in every generation "

"Be not like servants who serve their master for the sake of receiving a reward, but be like servants who serve their master without expectation of receiving a reward, and let the fear of heaven be upon you "

'Not because he died for his people, but because he lived for them. His courage to live was the bravest sacrifice '

"To lay down one's life for a great idea is by no means as noble a thing as to live for it, in the face of deprivation, calumny and apparent failure. The founder of Christianity, the daughter of Judaism, became great only through his death. Moses became great through his life, through his unremitting effort to develop a nation of slaves into a nation of moral men. His example, which enabled his people, despite a world of adversaries, torn from its national soil, to maintain itself by the strength of the religious idea, exercised the greatest influence on the development of humanity. And how did Moses teach the people the love of the religious idea? His final exhortation to them furnishes the answer

'And now, Israel, what doth the Lord, thy God,  
require of thee but to fear Him, to walk in all  
His ways, to love him and to serve Him with all  
thy heart and with all thy soul ' ' (Deut X 12 )

"José ben Joezer said 'Let thy house be a meeting-place for the wise, sit amidst the dust of their feet, (21) and drink their words with thirst ' "



"José ben Johanan said 'Let thy house be open wide, and let the poor be members of thy household '"

'And yet glorification of Jewish learning and association with the wise embodies only the theoretical estimation of Judaism. It is imperfect unless it is supplemented by the practical. This completion is supplied by José ben Johanan, in his saying

'Let thy house be open wide, and let the poor be the members of thy household '

'Let your intercourse be with the wise, but not at the expense of the poor. To them, as to the wise, let your house be opened wide. He who says

'My only concern is the Torah,'

but who does not act in accordance with its humane behests, who is a Jew only in theory, though his mouth be ever so full of its praise, has but little Torah in his heart. He who views his Judaism only as an abstract philosophy, has but a narrow conception of his religion. He, only, who lives his life in accordance with its teachings and the practices that spring from them, grasps it in its full meaning '

"Let us view the other side of the picture. Your business circumstances have changed for the better, prosperity has entered your house. Your Zedakah, however, remains the same, you are not one whit more liberal. This according to the witty interpretation of an old commentator, is the meaning of the verse in the Book of Psalms (Ps cxii,3)

'His wealth and riches remain in his house, while his charity continues ever the same - poor and contemptible '"

#### "THE WICKED NEIGHBOR"

"Keep thee far from a bad neighbor, associate not with the wicked, and abandon not the belief in retribution "

"These principles of inalienable human rights, in defence of which America's brave sons fought at Lexington, should be celebrated in this Temple, on the national holiday. Not only because we are Jews. The principles of the Declaration of Independence are biblical principles, that have been carried to victory in more than one century. Does not the Law of Moses teach from the very beginning that man was created in the image of God and that he must be free? (Gen 1, 27) Does not the Law of Moses teach



'One law shall ye have, for the stranger as  
for the home-born, for I am the Lord, your God '  
(Lev xxiv,22 )

As God is the Father of us all so have each of us the natural  
right to liberty and the pursuit of happiness He who trespasses  
upon this natural right, transgresses the will of God

#### "THE PRIESTLY TASKS"

"His watchword through the centuries was

"From the wilderness to the camp,"

"From the camp to the divine heritage," and

'From the divine heritage to the heights (Num xxi,18-19)

Learning, he taught, and teaching, he learned how to become a  
light to the nations " (Is xlii,6 , This is the mission of Israel  
This is the meaning of the saying of our Sages

'On the day that the Sanctuary at Jerusalem was destroyed, the  
Messiah was born' --for it was the extinction of the Jewish State  
that gave birth to the messianic vocation of Israel--the salvation  
of humanity Jewish nationality was now at an end, and the Jew  
henceforth became a citizen of the World

Now, how did Israel, thus changed, wield his mighty influence  
upon the history of mankind? It was by heeding the words of his  
prophet of consolation A bruised reed shall he not break, and the  
dimly-burning wick shall he not quench ' (Is xlii,3 ) as he strove  
after truth and worked, as a priestly people for humanity Throughout  
his eventful career, he was 'a disciple of Aaron, loving peace and  
pursuing it '

כל המצות כתיב בהן כי וכו' ברם הכא בקס שלום ורדפהו  
בקסו במקומך ורדפהו ממקום אחר.

"In the case of all other commandments, we are not directed  
to seek opportunities in order to put them into practice, we are  
enjoined to perform them when occasion arises But of peace, it is  
said 'Seek peace and pursue it, (Ps xxxiv, 15 )--seek it where  
you happen to be, and if unsuccessful, pursue it elsewhere

#### "THE PRIESTLY TASKS"

"And we, too, are consoled The ancient Zion with its sacrificial  
altar is no more, but the new Zion, with its humane institutions,  
has taken its place The old Jerusalem has fallen, but the new  
Jerusalem, that shall unite all the sons of men, shall be erected

on the old ruins Be consoled' Awake and stand erect, my people If you are true to yourselves, true to your priestly vocation, true in the freedom-breathing Present to the fundamental teachings of the Past, you will be paving the way for a glorious future that shall witness the holy cause of Religion served, not only with a broad culture, but with a warm heart as well Then will this Sabbath of Consolation mean something for the future of Israel and for mankind, for from this Zion the Law will go forth and the Word of God from this Jerusalem "

### "BE PERSISTENT IN STUDY"

"Fix a period for thy study of the Torah, say little and do much, and receive all men with a cheerful countenance

"As streams spread forth," (Num xxiv,6) say the Sages, so is it with Israel's school-houses of worship, they who enter them, covered with the dust of daily life and sin, leave them purified and strengthened "

'The Rabbis, too, should form a Union--not only for the purpose of bringing them together once a month for the interchange of views, but to promote research in Jewish learning which is now so sadly neglected Such a Union would do away with much of the petty jealousy which now exists, and check the careers of ignorant and arrogant men who, without authority, assume rabbinical honors If the vineyard of the Lord were rid of these little foxes that spoil the vineyard,' (Song of Songs, 11, 15 ) our synagogues and temples would come to their own and Judaism take on its brightest aspect "

### 'DOUBT AND SUPERSTITION"

Provide thyself a teacher, keep thyself from doubt, and accustom not thyself to give tathes by a conjectural estimate

"For she hath caused many to fall' (Prov vii,26) "this refers, say the Sages, To a man who acts as a public teacher without possessing proper qualifications

'And countless is the number of those slain by her ' (Ibid ) "This refers to those who are qualified to teach, but who, through false modesty and lack of courage, fail to check these shallow impostors '

Let us learn this lesson Intellectual power and critical acumen are only of value when we utilise them for legitimate purposes Hence we are warned not to govern ourselves by conjecture, but by the standard of the Law "Conjecture' will, sooner or later, lead' us into error-- "He who adds too much in one case will diminish in another "



## SPEECH AND SILENCE"

All my days I have grown up among the wise, and I have found nothing of better service than silence, not learning but doing is the chief thing, and he who multiplies words causes sin '.

In worldly matters, it is well enough to observe Solomon's advice "Go not forth hastily to strive (Prov xxv,8) Be not hasty in entering into controversy It is well enough, too, to say with the Talmud

אין העולם מחקיים אלא בשביל מי שבולם את עצמו בטעם  
מריבה

"The world only exists through those who in a time of strife keep silence '.

'But that same Talmud advocates uncompromising speech when Religion is in question

יכול אף לדברי תורה, ח"ל צדק הדברון

Does this apply also to religious discussions?' ask the Sages And they answer 'No ' As it is said 'Speak ye righteously '.

הלומד תורה ואינו מלמדה זה הוא דבר ה' בזה

'He who studies the Torah and does not teach it to others, of such a one it is said 'he hath despised the word of the Lord' ' (Numb xv,31 )

Speech, then, is to be commenced, when used for religious admonition If the Rabbi fails to admonish those whom it is his duty to admonish, he is guilty of a sin of omission

But there is a speech even more commendable. It is the speech of ACTION. The most perfect oratory is not to be compared with it The art of speech is often shown as much by what it conceals as by what it reveals Hence the preacher will often avoid the things that may be resented by his hearers and for which he may be called to account Discretion urges that "Silence pays better than speech" -- שחיקותיך יפה מדבוריך --that

If speech is worth a sela, silence is worth double --

מלה בסלע מסתוקה בתריין

That sermon, however, is the best which leads to action. That is what our maxim drives home to us "Not learning is the chief thing, but doing" --not theory, but practice, and he who multiplies words causes sin" --abundant professions may go hand in hand with the gravest error, but he whose good deeds speak for him, needs no other justification.

Judaism is primarily and supremely a religion of DEED. It is not a religion of phrases, however high-sounding, but of living acts



### SOME FINAL OBSERVATIONS

There are many splendid introductions to the Tractate Abot " It is interesting that so many members of our Seminary faculty have busied themselves with this small but central work on Jewish thought Beginning with Professor Solomon Schechter's Aboth De Rabbi Nathan, at the end of the 19th century, continuing with להבדיל לחיים Professor Finkelstein's Maba le-Massektat Abot ve-Abot d'Rabbi Nathan

We also must note the efforts of Dr Judah Goldin in his "The Fathers According to Rabbi Nathan" as well as his 'The Living Talmud '

May I add this brief statement on the Abot which I found in Torah U-Mussar by C Z Reines

"Most research scholars of our time postulate that the principal intent of the Abot was to give a historical or chronological list of the bearers of our lore and tradition This is an astonishing view, for, aside from the fact that the chronological order is found only in the first chapter and is not found in the remaining chapters of the tractate, it is impossible to assume that the ethical sayings were "brought in only incidentally to bolster the sequence of the names of those who received the tradition as is the opinion of these research scholars

'The part that history plays in the contents of this tractate is founded on the fact that here we have transmitted to us the ethical sayings of the Sages of the Torah of all the generations until the closing of the Mishnah, and, therefore, the chronological sequence of the Oral Law was emphasized

"The concept of Oral Law in the sense that the Pharisees understood it was certainly not that of "an embalmed or mummified law," but, on the contrary, that every Sage imprints in the Torah something of his own spirit and imprints his seal on future generations.

'It is from the recognition of this personal privilege of every scholar towards the Torah and because of the traditional view that through his interpretation of the Torah a Sage acquires his place

in history and his view remains as a memorial to his name, that the Sages of blessed memory, were most particular when stating a law to cite it in the name of the one first enunciating it, and thus they also underscored the essential bond between the citation and the 'citer'

"If in the field of legal pronouncements this was adhered to then all the more so did they show care in the matter of the ethical expressions of the Sages wherein their own personal qualities and world views are contained.

"The tractate Abot, therefore, intended to collect those sayings customarily on the lips of the Sages. It was their practice to cite these sayings constantly in the hearing of their pupils so as to guide them in the paths of good attributes."



(NOT FOR PUBLICATION)

ASPECTS OF RABBINIC THEOLOGY  
by Solomon Schechter

The Unseen Powerful Force In Life - Ideas

AMERICAN JEWISH  
ARCHIVES

by

Rabbi Bernard Mandelbaum  
Provost

The Jewish Theological Seminary of America



Sermon Lecture  
1964-65 Year of Dedication Series  
The Jewish Theological Seminary of America



## Introduction

"When civilizations fail, it is almost always man who has failed - not in his body, not in his fundamental equipment and capacities, but in his will, spirit and mental habits      Men and civilization - live by their beliefs and die when their beliefs pass over into doubt

(Phillip Lee Ralph in THE STORY OF OUR CIVILIZATION  
Dutton)

Solomon Schechter came to America in 1902 and found a Jewish community, growing in numbers, strong in body, but shrinking in religious commitment, weak in will

--- Letter to Dr Raisin in 1905

"It cannot sufficiently be urged that the Atlantic forms no break in Jewish traditions, that reverence of the Torah and devotion to religion are the characteristics of an American gentleman      They must never lose sight of the fact that the observance of the Sabbath, the keeping of the Dietary laws, and laying of Tefillin, the devotion to Hebrew Literature and the hope for Jerusalem are all things as absolutely necessary for maintaining Judaism in America as elsewhere "

For Schechter, in good Jewish tradition ( נעשה ונסמך ), the practice of מצוות - religious behavior- is the very bedrock of Jewish character      Its strength however, is ultimately determined by the contents of Jewish literature, ideas, and theology

## Proposition

Basic principles of Schechter's thought      Jewish life is shaped by learning and ideas      This powerful force of ideas is ever active, even in the lives of those who are ignorant of the ideas that really determine their behavior

Illustration of unseen power of ideas

Story of חז"ל in Poland who studied 22 hours every day - a Rabbi explains that all of Jewish life depends upon him How? his disciples ask, "Well answered the Rabbi "the חז"ל studies 22 hours a day, the Rabbi sees this and he studies 11 hours a day, the Cantor sees the Rabbi's pattern and he studies five hours a day the sexton sees the Cantor and he studies two hours a day, the president sees this and he studies one hour a day and you know the Jews in Paris, who attend synagogue only three times a year - it's only because of the חז"ל in Poland "

#### Development

Schechter's scholarly work, continuing the tradition of Judische Wissenschaft, sought to strengthen and demonstrate the relevance of authentic Jewish sources

#### (A) The Bible

"It is as already indicated of supreme importance that we re-possess ourselves of our Scriptures The Torah is as the Rabbis express it, the bride of the congregation of Jacob but to acquire a knowledge of it through the medium of Christian commentaries means to love by proxy and never to gain the spiritual nearness which made it so easy for our ancestors to die and even live for it I am not unmindful of the profit which the Biblical student may derive from the works of such men as Ewald, Dillmann, Kuenen, and many others of the same schools But it must not be forgotten that there is such a thing as a Christian bias, prevalent even in the works of the Higher Criticism, and to ignore Rashi, Ibn Ezra, and Kimchi in favor of State and Duhm, means to move from the 'Judengasse



into the Christian Ghetto With Christian commentators, whether orthodox or liberal, the Old Testament is only a preamble to the New Testament, all the prophecies and hope of salvation culminating in Jesus Post-Biblical Judaism is almost entirely neglected by them, in spite of the light it may shed on many Biblical points insisting as they do that Jewish history terminated about the year 30 of our era With the Jew the Old Testament is final, though its aspects may vary with the interpretation given to it by an ever-changing history and differing phases of thought, whilst in Israel, the servant of God, in whom all the promises and hopes of the Prophets centre It is in this spirit that a Jewish commentary should be written to the whole of the Bible (including the Apocrypha) for the great majority of the Jewish public with whom the Scriptures should again become an object both of study and of edification "

#### (B) Rabbinic Literature

"To bridge over this seemingly wide and deep gap, to restore the missing links between the Bible and tradition, to prove the continuity and development of Jewish thought through history, to show their religious depth and their moral and ennobling influence, to teach us how our own age with all its altered notions might nevertheless be a stage in the continuous development of Jewish ideals and might make these older thoughts a part of its own progress - this was the great task to which Zunz devoted his life "

In his essay on the Vilna Gaon, Schechter pointed to a missing link in the study of our literature for the light that it can throw on our history and the insight it can give us for contemporary Jewish living

"Another way which led the Gaon to the discovery of many truths was his study of the pre-Talmudic literature, and of the Jerusalem Talmud By some accident or other it came to pass that only the Babylonian Talmud was recognized as a guide in the practices of religious life As the great teachers and their pupils cared more for satisfying the religious wants of their flocks than for theoretic researches, the consequence was that a most important part of the ancient Rabbinic literature was almost entirely neglected by them for many centuries And it was certainly no



exaggeration, when R. Elijah said that even the Gaonim and Maimonides, occupied as they were with the practical part of the law, did not pay sufficient attention to the Talmud of Jerusalem and the Tosephta. The Gaon was no official head of any Jewish community, and was but little troubled by decisions of questions which concern daily life. He was thus in a position to leave for a little while the Babylonian Talmud and to become acquainted with the guides of the guide. I refer to Siphra, Siphre, Mechilta, Tosephta, the Minor Tractates, and above all the Talmud of Jerusalem, which regarded from an historical and critical point of view, is even of more importance than its Babylonian twin-brother."

C Jewish Ideas (Theology)

"Notwithstanding, however, all these excrescences which historic events contributed towards certain beliefs and the necessary mutations and changes of aspects involved in them, it should be noted that Rabbinic literature is, as far as doctrine and dogma are concerned, more distinguished by the consensus of opinion than by its dissensions."

It cannot be over-emphasized that Solomon Schechter, the distinguished scholar, did not view learning and even technical scientific scholarship as ivory-tower activity divorced from life. In this regard, he set the tone for the subsequent development of the Conservative Movement, especially in our time. Conservative Judaism is unique in seeking in the tradition and in genuine scholarship, inspiration and guidance for its central academic schools, books, camps, synagogues and its various media of education.

In his introduction to the new edition of ASPECTS OF RABBINIC THEOLOGY (Schocken Books - 1961), Professor Louis Finkelstein underscores Schechter's particular contribution in relating learning to life.

"Solomon Schechter's main contribution to Jewish theology is perhaps his rediscovery that to be fully understood it must be experienced emotionally, it must be felt as well as 'known '"

These two aspects of Jewish life - to be felt and to be known - are reflected in Schechter's scholarly works and the institutions he

built

#### Institutions

- (A) The Jewish Theological Seminary - so that Judaism be known
- (B) The United Synagogue of America - so that Judaism be felt

#### In Scholarship

- (A) The Genizah Discoveries - edition of אבות דרבי נתן - so that Judaism be known
- (B) Studies in Judaism  
Seminary Addresses and Other Essays  
- so that Judaism be felt

Meaningful experience usually combines both that which is known and felt. Thus, the categories and examples suggested above overlap Schechter's writings and institutions which sought to intensify Jewish "knowing" also deepened Jewish "feeling" and vice versa. The inter-relationship between both aspects of experience is effectively illustrated in Schechter's Aspects of Rabbinic Theology. As he states in his Preface

"The task I set myself was to give a presentation of Rabbinic opinion on a number of theological topics as offered in Rabbinic literature "

Despite the mutations and changes of aspects of Rabbinic ideas, Schechter insists that they found their harmony in the heart of a loyal and consecrated Israel.

Each of the eighteen chapters of Aspects of Rabbinic Theology present Rabbinic ideas - knowledge of Judaism - in a context of their relation to life - how Jews felt about them

Illustration opening paragraph of chapter on  
'The Joy of the Law'

" Law and commandments, or as the Rabbinic expression is, TORAH and MIZWOTH have a harsh sound and are suggestive to the outsider of something external forced upon men by authority from the outside, sinister and burdensome. The citations just given show that Israel did not consider them in that light. They were their very love and their very life. This will become clearer when we consider both the sentiment accompanying the performance of the Law and the motives urging them. "

" The שמחה של מצוה the joy experienced by the Rabbinic Jew in being commanded to fulfill the Law, and the enthusiasm which he felt at accomplishing that which he considered to be the will of God is a point hardly touched upon by most theological writers, and if touched upon at all, is hardly ever understood. "

### Conclusion

- (A) Challenge which faces us as a Movement to spread Jewish knowledge and create Jewish feeling
- (B) Challenge which faces each individual to seek Jewish learning and experience



*Challenge  
to Justice  
and Love*

Chicago Host Committee / NATIONAL CONFERENCE ON RELIGION AND RACE

AN 8 11 1966



# 3 Faiths To Sponsor Racial Parley Here

By Dolores McCahill

The country's principal Protestant, Roman Catholic and Jewish agencies will make common cause here next January on the national problem of racial discrimination.

A meeting without precedent in its sponsorship, the National Conference on Religion and Race will be convened by the department of racial and cultural relations of the National Council of Churches, composed of 34 Protestant and Eastern Orthodox denominations, the social action department of the National Catholic Welfare Conference, and the social action commission of the Synagog Council of America, in which the Orthodox, Conservative and Reform branches of Judaism are represented.

## President Invited

President Kennedy has been invited to address the conference. It is thought that the White House will give careful consideration to the invitation since the President's brother-in-law and Peace Corps director R. Sargent Shriver Jr. is a vice chairman and founder of one of the meetings co-ordinating bodies the National Catholic Conference for Interracial Justice.

The host committee for the conference has a stellar set of honorary co-chairmen: Albert Cardinal Meyer, archbishop of the Roman Catholic archdiocese of Chicago; Rabbi Ernst M. Lorge, president of the Chicago Board of Rabbis; and George F. Sisler, president of the Church Federation of Greater Chicago, local counterpart of the National Council of Churches.

## Parsons Executive Head

Sisler, a layman, is a retired vice president of the First National Bank of Chicago. Rabbi Lorge is spiritual leader of Temple Beth Israel, 4850 N. Bernard, a Reform Jewish congregation.

The committee's working executive chairman will be U.S. District Court Judge James B. Parsons, who last year became the first Negro appointed to a U.S. District Court judgeship in the United States. Judge Parsons, whose father was a minister, is a member and former trustee of the Congregational Church of the Good Shepherd, 5700 S. Prairie.

The trio of honorary co-chairmen—the judge and other

members of the host committee met at 4 p.m. Thursday in the Covenant Club, 10 N. Dearborn, to outline their plans and hopes for the national meeting. It will be held at the Edgewater Beach Hotel next Jan. 14 to 17, coinciding with the centennial of the Emancipation Proclamation issued by President Abraham Lincoln.

Cardinal Meyer told them he felt "happy and privileged to join with Rabbi Lorge and Mr. Sisler in support of this coming conference which is surely timely in purpose, and pray God it will be historic in achievement."

A hundred years after the Emancipation Proclamation, the nation "still is striving awkwardly to correct immoral attitudes and practices in race relations," the cardinal said, and to fulfill the American goal "of genuinely accepting all people politically, economically, in educational opportunities, and good housing without exploitation or unfriendliness."

## Hopes For Other Actions

Sisler teased the cardinal about being the state's number one citizen "as certified by his Illinois No. 1 auto license, then said 'What is keeping us from making Chicago truly the best city in America? I am sure we could do it by united

action. I hope this will be only the first of other major co-operative actions by our religious groups and their leadership."

Rabbi Lorge commented.

As much as our faiths differ when it comes to the principle of the equality of men as created in the image of God, we are united. As long as there is any type of discrimination we all are the poorer for it. Our character is not what we should wish it to be if we are involved even by omission in any discriminatory practice."

The committee's preliminary session Thursday also was historic in a local sense, being the first occasion on which Cardinal Meyer personally has participated in discussion with titular heads of the interdenominational church federation and the rabbinical organization.

## Staffs Collaborate

Staff members of agencies of the three faiths in Chicago have collaborated in the recent past on specific social problems. Probably the most memorable instance was the co-ordinated turnout of priests, ministers and rabbis last summer at Rainbow Beach in an effort to protect Negro wade-swimmers.

Nationally a letter to 600

clerical and lay religious leaders inviting their attendance at the meeting has been sent out jointly by J. Irwin Miller, president of the National Council of Churches, and a business executive in Columbus, Ind., the Most Rev. William E. Cousins, chairman of the NCWC social action department and archbishop of the Milwaukee archdiocese, and Dr. Julius Mark, president of the Synagog Council of America and rabbi of Temple Emanu-El in New York.

They said they hope the conference will "bring the joint moral force of the churches and synagogues to bear on the problem of racial segregation," by spotlighting "the distinctive role that religion and religious institutions have to play in removing racial segregation and securing acceptance for all Americans."

Secretarial work for the meeting is being done by the National Catholic Conference for Interracial Justice and the Catholic Interracial Council of Chicago both at 21 W. Superior

## Interfaith Parley on Race Planned

BY STANLEY PIERZA

Major Protestant, Roman Catholic and Jewish groups will join forces to improve racial relations at a National Conference on Religion and Race to be held in Chicago next year.

The conference, the first meeting across major religious lines, will mark the centennial of President Lincoln's signing of the Emancipation proclamation. Sessions are scheduled for Jan. 14 thru 17, 1963, at the Edgewater Beach hotel.

600 Delegates Expected

More than 600 churchmen and lay leaders are expected to represent 40 Protestant, Jewish, Roman Catholic, and Orthodox Catholic groups.

They are being invited by a joint letter from Archbishop William E. Cousins, Milwaukee Roman Catholic archdiocese; Irwin Miller, president of the National Council of Churches, and Dr. Julius Mark, president of the Synagog Council of America.

A Chicago host committee of 60 Protestant Catholic and Jewish leaders has been organized. Honorary co-chairmen are Cardinal Meyer, Roman Catholic archbishop; Rabbi Ernst Lorge, president of the Chicago Board of Rabbis; and George F. Sisler, president of the Church Federation of Greater Chicago. Judge J. B. Parsons of the federal court is chairman.

"This will be a historic meeting unique in American life," the co-chairmen say. "It will mark the first time America's major religious groups have come together to discuss how religious groups can give greater leadership to solve one of our society's most crucial problems—the issue of race."

The united religious concern shown in this meeting and its deliberations will we feel sure reach the hearts and minds of our fellow Americans and kindle a light for the rest of the world," the statement said.

## Aid to Local Problems

Parsons said "the purpose of the committee is to make Chicago aware of this unprecedented conference so our own community's race relations can benefit and also to welcome delegates who will gather here from all over the country."

The conference will be convened by the Department of Racial and Cultural Relations of the National Council of Churches, the Social Action Commission of the Synagog Council of America and the Social Action department of the National Catholic Welfare Conference.



Chicago leaders of the National Conference on Religion and Race discuss program in the Covenant Club. U.S. District Court Judge James B. Parsons (left) committee's executive chairman talks with honorary co-chairmen (l to r) Rabbi Ernst M. Lorge, Albert Cardinal Meyer and George F. Sisler. (Sun Times Photo)

CHICAGO'S AMERICAN

June 21, 1962







# Slate Historic Meeting On Race Bias

By Dolores McCahill

The Southern Christian Leadership Conference (SCLC) is sponsoring a historic religious conference in Chicago. President Martin Luther King will meet with other leaders on Jan. 14 to 17 at the Edgewater Beach Hotel to discuss how they can work together and in their separate denominational groups to improve the situation in what is regarded as the country's most moral problem—racial discrimination.

## Anti-Embarrassment

Some of them will come with heavy hearts since racial discrimination within and by religious organizations is a fault admitted sorrowfully by many religious leaders.

The most acute embarrassment is chronicled in the South where Negro efforts to kneel during services of white ministers have in different instances been followed by impositions ranging from police arrest to pastoral resignations and dismissals.

Bombing and arson attacks on Negro churches which have been planned centers for Negro religious campaigns is another blot on Southern church life promoting the National Council of Churches recently to set up a special fund raising channel for contributions to repair the damaged church buildings.

In the North the number of racially inclusive churches has been steadily increasing but

churchmen remember that only a few years ago 11 o'clock on Sunday morning was rated as the most respectable hour in the week.

Atty. Gen. Robert Kennedy and other political and civic officials have made pecking questions on the religious organization are long enough or all that they could to help guide the nation to the point where Negroes can exercise first class citizenship.

## Editors Answer

Courts of law, labor unions and other social segments often appear to be striding faster toward the achievement of racial equality in their fields religious and secular authors contend hand to the churches in their province.

Editors of religious journals commonly answer the questions they have posed by citing a breakdown in the teaching and persuasive channels of their denominational structures in that the resolutions and affirmations on racial equality issued at the top in national meetings are either resisted or ignored by lay members at the grass-roots level.

Even more critical according to some Southern churchmen is the breakdown in respect and understanding between clergy and laity which has been occurring in their region. Bitterness and hostility by clergymen who feel they have been forced out of Southern parishes by un-Christian press tactics are no novelty in the church press.

One of the weirdest anecdotes perhaps apocryphal relates that the Southern Baptist Convention's executive committee deemed it necessary to warn one of its pastors to check their telephone wires because the committee had heard that anti-Communists were tapping the phones of Southern Baptist ministers.

When the National Conference on Religion and Race convenes here—with the unprecedented joint sponsorship of the National Council of Churches, National Catholic Welfare Conference and Synagog Council of America—participants will be asking each other how they can advance racial integration in society and in their groups as well.

## Cardinal Meyer To Talk

Along with the NCC's membership of 33 Protestant and Eastern Orthodox denominations, the conference will have representatives from the Southern Baptist Convention and Lutheran organizations outside the NCC. The welcome mat has spread so far that a humanist organization, the American Ethical Union, is listed among the program's participating groups.

Speakers for plenary sessions will include Albert Cardinal Meyer, archbishop of the Roman Catholic archdiocese of Chicago, J. Irwin Miller, NCC president, Gov. Kerner, Mayor Daley, Dr. Martin Luther King, Jr., president of the Southern Christian Leadership Conference, and a platoon of theological educators.

The banquet speakers' spot has been left open in the hope President Kennedy might be able to dine in Chicago that night (Jan. 15).

Dr. Benjamin E. Mays, Negro Baptist minister and president of Morehouse College in Atlanta, will be the general chairman for the conference. The four vice chairmen serving with him will be the Rt. Rev. Germanos, Greek Orthodox bishop of Detroit, the Most

Rev. Paul J. Hallinan, Roman Catholic archbishop of Atlanta, Rabbi Ferdinand M. Isserman of Temple Israel in St. Louis, and Bishop B. Julian Smith of Chicago and Memphis head of the Tennessee Arkansas district of the Christian Methodist Episcopal Church.

Most of the 100 sessions throughout the four forums in 11 divisions.

Topics to be discussed include the employment policies of religious institutions and the feasibility of awarding their church construction business only to building contractors who observe nondiscriminatory labor hiring clauses, educational materials used in religious schools from elementary down to nursery classes, participation of religious organizations in larger civic and direct action movement methods to educate and desegregate individual congregations and racially exclusive denominations, and racial change in urban suburban Northern rural and Southern rural areas.

From four day concentration on the challenge which interracial justice presents to American religion, the conferees intend to adopt a declaration of conscience and have already designated members of a follow-up committee to bring the declaration's recommendations into actual practice.

The chairman of the follow-up committee is the Rev. Arthur E. Wilmsley, Christian citizenship secretary of the Protestant Episcopal Church.

CHICAGO SUN TIMES

December 29, 1962

## 4 Day National Conference On Religion And Race Held Here

More than 70 religious groups and agencies in the United States—Protestant, Catholic and Jewish—will be represented by 800 delegates at the four day National Conference on Religion and Race which will open on Jan. 14 at the Edgewater Beach hotel here. The conference was convened by the National Council of Churches, the Synagog Council of America and the National Catholic Welfare Conference. The conference will be a religious commemoration of the Emancipation Proclamation signed by President Lincoln 100 years ago.

Principal Jewish speakers at the Conference will include Dr. Abraham J. Heschel of the Jewish

Theological Seminary, Rabbi Julius Mark, president of the Synagog Council of America, Rabbi Morris Adler of Detroit, Albert Vorspan, director of the Commission on Social Action of the Union of American Hebrew Congregations and others.

## FELDMAN GETS POSITION WITH RACIAL GROUP

Lee Feldman, 7523 N. Damen av., has been appointed public relations counsel of the Chicago Host committee of the National Conference on Religion and Race.

The conference will be held Jan. 14 thru 17 in the Edgewater Beach hotel. It will be the first conference on the race problem called by all major American faith groups.

Federal Judge James B. Parsons is committee chairman. Honorary co-chairmen are Cardinal Meyer, Rabbi Ernst Lorge, president of the Chicago Board of Rabbis, and George F. Sisler, president of the Church Federation of Greater Chicago.

CHICAGO TRIBUNE

December 23, 1962

## Hails Race, Religion Parley As Good Influence for City

BY M. W. NEWMAN

A National Conference on Religion and Race, scheduled for Chicago Jan. 14-17, will have a tremendous influence for good here.

So says Federal Judge James B. Parsons, chairman of the Chicago host committee.

Unfortunately there has been in increasing strain in racial relations in Chicago during the last year," Judge Parsons said.

I believe I am in a position to see objectively and I

have felt substantial concern over it.

Just having this conference here is going to be fortunate for us.

THE CONFERENCE has been convened by America's three major religious groups.

Sixty national denominations and groups are sending delegates to "bring the joint moral force of religion to bear on the problems of racial injustice."

This will be the first offi-

cial national meeting across major faith lines in American history.

JUDGE Parsons, in discussing the conference, declined to amplify his comments that racial tensions were on the upswing here.

But he said there is a danger of these strains "slipping up on the public—and that this is dangerous for our national security if nothing else."

CO-SPONSORS of the conference are the National Council of Churches, the National Catholic Welfare Conference and the Synagog Council of America.

CHICAGO DAILY NEWS

December 22, 1962



JUDGE PARSONS



# JOHN JUSTIN SMITH: A Pasting for Segregation-

A good weapon in the fight against racial segregation is frank discussion. This is why segregation is going to take a pasting in Chicago in the next couple of weeks.

A heap o' words are going to be spilled on the subject in two inter faith endeavors that deserve the fullest support of all.



JOHN J. SMITH

The first event is Home Visit Day set for next Sunday. Here it is hoped that several thousand whites will take advantage of the chance to visit the homes of some Chicago Negro families.

The second is a meeting of top leaders from the three major faiths Jan. 14-17 in the Edgewater Beach Hotel. These leaders plan to discuss how religion can serve justice in the field of integration.

CAN YOU GET into the act?

Yes

While the latter program is not intended for the general public but for church and synagogue leaders, the home visiting program wants your participation.

You may visit one of several hundred Negro homes that will be opened to the public.

To find out how and where call one of the sponsors. These include Betty Plank at Friendship House (Oakland 4-7700), the Church Federation of Greater Chicago (FRanklin 2-2427) or the office of Rabbi Robert J. Marx of the Union of American Hebrew Congregations (State 2-1477).

If you think this will be a slumming party, forget it.

You will be visiting a fellow Chicagoan in his or her home to talk over a common problem.

And remember, talk can be a useful weapon.

It strikes me that this home visiting program might work well with a switch. Open white homes to Negroes.

Also, this and the Jan. 14-17 meeting—the National Conference on Religion and Race—seem to be a big step in a right direction. If people of all faiths sit down to discuss common problems, some may find they dislike the other far less than they thought they did.

## Bumper to Bumper

A Hyde Park woman had a thoroughly frightening experience in her auto the other day. She pulled out of a

parking space and headed down the street only to find she was being followed very closely by a Volkswagen.

Followed closely? The car appeared to be within inches of her rear bumper.

She looked through the rear view mirror and then gasped. There was nobody driving the VW.

About this time, she later reported to her husband, I noticed my car was steering funny, pulling to the right, I thought.

THEN CAME the truth. She had become hooked onto the Volkswagen bumper and was pulling it down the street.

She stopped and it took several strong men to unhook the two cars and tote the VW back to its place at the curb.

The good woman might have pulled the miniature auto all the way to Beverly Hills if she hadn't happened to look in the mirror.

## A Chummy But of Mail

A piece of junky mail caught my eye the other day. It was from a company that says it is in the building business, although it seems to be dealing in money too.

The letter offered to (a) build a dormer room in the attic of my house, (b) install a basement recreation room and (c) lend me \$600 cash.

My such a chummy letter. The company said it had taken the liberty of photographing my home and having one

CHICAGO DAILY NEWS, Fri., Jan. 4, 63

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## Program for Inter-Faith Racial Conference Unveiled

700 Delegates from 70 Groups  
To Attend 4-Day Sessions

BY DAVE MEADE

Daily News Religion Writer

A common platform and a common problem will be shared here Jan. 14 by prominent leaders of this country's major faiths.

Spokesmen for Jewish, Roman Catholic and Protestant groups will address the opening sessions of the four-day National Conference on Religion and Race, to be held in the Edgewater Beach Hotel.

PROF. Abraham Heschel of New York, professor of ethics and Jewish mysticism at the Jewish Theological Seminary of America, will give the first talk at 3:30 p.m. on "The Religious Basis of Equality of Opportunity."

Albert Cardinal Meyer, Roman Catholic archbishop of Chicago, J. Irwin Miller, president of the National Council of Churches, and Rabbi Julius Mark, president of the Synagogue Council of America, will speak at the evening plenary session.

They will discuss "Inter-racial Justice and Love: Challenge to a Religious America" at the 8 p.m. meeting.

The program for the conference at which an estimated 700 delegates from more than 70 national religious groups will gather was disclosed Friday by the National Catholic Conference of Interracial Justice secretariat for the national meeting.

OTHER MAJOR addresses will be given by the Rev. Dr. Martin Luther King Jr., president of the Southern Christian Leadership Conference; the Rev. Dr. Frank H. Littell, professor of church history at Chicago Theological Seminary; and the Rev. Dr. Benjamin E. Mays, president of Morehouse College in Atlanta, Ga.

In addition, four forum

papers will be presented. Delegates then will join 25 member work groups to go into details and special aspects of the papers.

The Rev. Dr. Will D. Campbell, director of the Southern office (Nashville) of the National Council of Churches, Department of Racial and Cultural Relations, will present a paper on the Inner Life of the Church and the Synagogue.

Work groups will examine racial exclusion in congregations and denominations, programs to educate members on the moral issues of race relations and the use of national and local policy and programs to desegregate congregations.

THE VERY Rev. John J. Egan, director of the Roman Catholic Archdiocesan Conservation Council here, will speak on "The Responsibility of Church and Synagogue as Institutions in the Community."

Work groups will discuss religious institutions, hiring policies, admission policies and educational practices.

Prof. Dan W. Dodson, professor of education at New York University, will give a talk on "The Role of the

Church and Synagogue in a Racially Changing Community.

Work groups from this forum will seek to apply principles to concrete action in urban neighborhoods, suburban communities and rural areas.

RABBI MORRIS Adler of Congregation Shaarey Zedek, Detroit, will present a fourth paper on "The Relation of Church and Synagogue to Other Community Forces."

Work groups will consider how religious bodies might work with each other and other civic, governmental and political groups for interracial justice.

Two other important plans for the program include the drafting and adoption of a Statement of Conscience and the formation of a Follow-Up Committee to propose practical actions to follow the national conference.



# Plan New Emancipation Proclamation

## Parley Seeks to Break Chains of Prejudice

BY DAVE MEAD  
Dnr News Religion Writer

**T**HE EMANCIPATION Proclamation signed a century ago by our highest civil authority freed people of color from material bondage. A new emancipation proclamation will be drafted here this week after next to be signed by the nation's top religious spokesmen.

If heeded it will go a long way toward breaking the chains of color discrimination in our social, economic and political life—and freeing white people from the spiritual slavery of race prejudice.

It will be the Statement of Conscience coming out of the first official inter religious meeting of all major faiths in U.S. history, the National Conference on Religion and Race.

The sessions will be held Jan. 14-17 in the Edgewater Beach Hotel.

**CONFERENCE PLANNERS** have three stated objectives of the four day program:

— To help religious leaders, institutions and lay people of this nation to take a clear and hard look at their responsibilities for advancing the goals of a segregationless, prejudice-free society.

— To enable them to resolve together to clean their own houses.

— To address a common witness to the Conscience of America.

Its central theme, according to the National Catholic Welfare Conference bureau of information, is the concept that men united through religious love can reach goals unattainable by legal and economic pressures alone.

### Official Arm of US Bishops

The NCWC, whose social action department is one of three conference conveners, is the official arm of the Roman Catholic bishops in this country.

The other two religious bodies calling the meeting are the department of racial and cultural relations of the National Council of Churches and the social action commission of the Synagog Council of America.

The Chicago host committee is headed by Judge James B. Parsons of the U.S. District Court for northern Illinois.

Honorary co-chairmen are Albert Cardinal Meyer, Roman Catholic archbishop of Chicago; Rabbi Ernest Lorge, president

of the Chicago Board of Rabbis; and George Sisler, a layman and president of the Church Federation of Greater Chicago.

**OF THE** conference's spiritual significance, Cardinal Meyer has said. Genuine involvement is a commitment to uphold and help secure the rights and dignity of others, their welfare, their eternal destiny.

In striving for this goal, we must learn more and more to join forces with all men of good will who want a better community.

We are anxious to move constructively and courageously toward a solution of America's interracial problem—not just because we are concerned for our reputation and prestige among men and nations, but fundamentally because we are concerned about our position before God.

I know that these are not days for complacency. I believe that it is vital that we act now and decisively that we must act quietly, constructively and prayerfully before it is too late.

### Religious Importance Cited

Rabbi Lorge has described the coming gathering as being of untold importance to the cause of religion.

He has said of the conference: It is not trying to do anything to allay or diminish the traditions, the dogmas, the faith that we have individually that we reserve and that we will keep, but it will tell the world that not only can religion address itself to the Kingdom of God, but it can also deal with temporal problems and can address itself to the relationship between man and man.

**SISLER**, a retired banker, has pointed out. Not only geographically is Chicago the natural place to hold this historic meeting, it was here that Abraham Lincoln was nominated for the presidency.

The Chicago area also has a special significance in that it contains one of the largest Protestant communities and the largest Roman Catholic archdiocese in the United States.

He voiced the hope that the joint hosting of the conference will pave the way for a continuing organized and irresistible movement of co-operative action of all our religious bodies in Chicago to make ours a truly beautiful city in every respect.

**JUDGE PARSONS** noted that the clergy in this country is the best source of leadership in solving racial problems and for serving as a positive moral force in achieving harmonious social change.

Race relations is the responsibility of all religious faiths, he said, even though the largest percentage of Negroes are Protestants.

This is because the problem involves relationships outside the church or synagogue, though within the direct influence of our religious institutions.

Ministers, priests and rabbis can do a job on a personal

## Religion

CHICAGO DAILY NEWS Sat Jan 5 63

basis with members of their congregations. By constantly stressing the supremacy of the law, irrespective of racial views, they then have a banner around which to rally during times of crisis when reason is shunted aside and replaced by raw irrational emotionalism.

Furthermore, the church as an institution represents a potent economic force by its building programs, employment and purchasing power. By refusing to do business with companies and individuals who discriminate against any ethnic group, the church can very readily reduce discriminatory practices in many areas.

Judge Parsons, son of a Disciples of Christ minister, is the first Negro in the United States to receive a lifetime appointment to the U.S. District Court.

### 700 Expected to Attend

Roughly 700 clerical and lay leaders representing about 60 national religious groups, with followings of some 100,000,000 Americans, are expected to attend the conference here.

Their unity of purpose, conference planners hopefully anticipate, overshadows their diversity.

Participating organizations range from the Roman Catholic and conservative Protestant churches to the Unitarian Universalist Assn. and the American Ethical Union.

They include the three major branches of Judaism—Orthodox, Conservative and Reform—and such widely differing groups as the Southern Baptist Convention, the Missouri Synod, the Lutheran Human Relations Assn. of America, the Quakers, the National Lutheran Council, the Progressive National Baptist Convention, the American Lutheran and Armenian churches.

**IN ADDITION** to the National Council of Churches, operative agency of 33 Protestant and Eastern Orthodox denominations, several of its member churches will be represented individually.

Among them are the African Methodist Episcopal, American Baptist Church of the Brethren, Christian Methodist Episcopal, Disciples of Christ, Evangelical United Brethren, Greek Orthodox, Hungarian Reformed Methodist, Polish National Catholic, Protestant Episcopal Presbyterian Church, the U.S. Reformed Church of America, Romanian Orthodox, United Church of Christ and United Presbyterian Church in the U.S.A.

Many religiously affiliated Catholic, Jewish and Protestant lay organizations also are taking part.

Coinciding with the centennial observance of the Emancipation Proclamation, which went into effect Jan. 1, 1863, religious leaders from North and South thus are joining hands for the first time in an all-out attack on the spiritual vacuum of racial prejudice.

## SLATE PARLEY FOR ATTACK ON RACE BARRIERS

### Leaders of Religious Bodies to Confer

Top clerical and lay officials of 60 Jewish and Christian religious bodies will meet here next week to formulate proposals for overcoming racial discrimination in this country. The conference of representatives of nearly all religious adherents in the United States

will be held Monday thru Jan. 17 in the Edgewater Beach hotel.

All the bodies have at one time or another voiced opposition to racial discrimination, said a conference spokesman, but never before have their leaders joined with one another to speak out against it and to plan attacks on it.

#### Sponsors Are Listed

The united front has been made possible by the social action commission of the Synagog Council of America, the department of racial and cultural relations of the National Council of Churches and the social action department of the National Catholic Welfare conference, which are sponsoring the meeting.

With the encouragement of these groups, said a meeting

planner, conference participants can work freely in designing assaults on discrimination in housing and employment, in education and in other areas where even the strongest statements expressing opposition to the practice are not sufficient to end it.

Speaking of what may be done, Mathew Ahmann, executive secretary of the conference, said many leaders seem interested in proposing that religious groups write nondiscrimination clauses into construction and purchasing contracts to which they are parties. Others he continued hope to see plans made for much wider religious participation in face-to-face displays of anti-discrimination, such as occurred two years ago when Chicago's public beaches were

opened in fact as well as by law to all citizens.

#### Opposition Is Cited

He cited sit-ins and prayer marches in southern states as other examples of face-to-face opposition.

To ease the task of the participants, the conference will not be open to the public.

Major addresses will be presented by Cardinal Albert G. Meyer, Roman Catholic archbishop of Chicago; Rabbi Julius Mark, president of the Synagog Council of America; J.

Irwin Miller, president of the National Council of Churches; and Rev. Martin Luther King Jr., president of the Southern Christian Leadership Conference, and Dr. Abraham J. Heschel, professor of ethics and mysti-

cism of Jewish Theological Seminary of America, New York City.

Among others at the meeting will be the Roman Catholic archbishop of New Orleans, John Patrick Cody.

CHICAGO TRIBUNE

January 7, 1963



## NEWS OF RELIGION

## Joint Meeting to Study Racial Injustice

Major Faiths  
Convene  
Here Jan 14

BY STANLEY PIEZA  
(CHICAGO TIMES)

Religious leaders of this country's major faiths—Protestant, Roman Catholic, Orthodox and Jewish—will assemble here Jan 14 to organize a united effort for combating racial injustice.

This is the first national meeting convened jointly by the major faiths. The more than 800 lay and religious leaders will represent more than 116 million Americans—63.6 per cent of the population.

The major religious groups will convene the National Conference on Religion and Race in the Edgewater Beach hotel where sessions will continue thru Jan 17.

## Groups Involved

The conference also commemorates the centennial of Abraham Lincoln's signing of the Emancipation proclamation.

Conveners of the conference are the department of racial and cultural relations of the National Council of Churches, the social action department of the National Catholic Welfare conference and the social action commission of the Synagogue Council of America.

The three objectives of the conference are:

1. To help religious leaders, institutions and lay people understand their responsibilities in an integrated society.

2. To enable them to resolve problems in churches, schools and other institutions.

3. To find a common vision to the conscience of America.

Rabbi Julius Mark, head of the Synagogue Council of America and one of the principal speakers at the conference, said the spirit of dedication that has characterized the efforts of Protestants, Catholics, Jews and Christian Orthodox representatives on the planning committee is a moving demonstration of the seriousness with which religious leaders are seeking to translate their shared prophetic commitment to advance interracial justice.

## Dr. King's Comment

Integration leader Dr. Martin Luther King said the fact that the conference is being held shows promise of strengthening many southern church groups.



CARDINAL MEYER

JUDGE PARSONS

DR. A. J. HESCHEL



MARTIN LUTHER KING

J. IRWIN MILLER

E. F. SISLER

## Key Leaders in racial conference

The white church, Dr. King said, particularly in the south has been woefully silent and inactive on the problems of racial injustice that strike at the heart of our Judeo-Christian tradition.

Other major speakers will be Dr. King, Cardinal Meyer, Dr. Abraham J. Heschel, professor of ethics and mysticism, Jewish Theological Seminary of America, Dr. Franklin H. Littell, professor of church history, Chicago Theological Seminary, and J. Irwin Miller, president, National Council of Churches.

## Special Committee

Among the forum speakers will be Msgr. John J. Egan, director of the Chicago Archdiocesan Conservation Council.

A special committee to implement the resolutions of the conference has been set up. The committee is headed by the Rev. Arthur E. Walmsley, executive secretary of Christian Citizenship of the Episcopal Church's national council.

The National Catholic Conference for Interracial Justice at 21 W. Superior st. is secretariat for the national meeting. The Rev. Gene Weley, shall a Methodist minister, is working with the Catholic staff on the conference plans.

Serving as honorary chairman of the Chicago host committee are George F. Sisler, president, Church Federation of Greater Chicago, Rabbi Ernst M. Lorge, president, Chicago Board of Rabbis, and Cardinal Meyer.

The Chicago committee is headed by Federal Judge James B. Parsons.

Shriver To Talk  
At Race Parley

Robert Sargent Shriver Jr., director of the Peace Corps, will speak here Jan 15 at the National Conference on Religion and Race.

Shriver will address the banquet on the second night of the four-day meeting, the first event in American religious history to have the joint sponsorship of the National Council of Churches, cooperative agency of 33 Protestant and Eastern Orthodox denominations, the National Catholic Welfare Conference and the Synagogue Council of America, in which the Orthodox, Catholic and Reform branches of Judaism are represented. It will be held at the Edgewater Beach Hotel.

Shriver is a vice chairman of the National Catholic Conference for Interracial Justice.

In his banquet address to more than 1,000 representatives of about 70 religious organizations, Shriver plans to discuss how race relations in the United States affects the work of Peace Corps members and other U.S. representatives in other nations.

Other speakers at the four-day conference will include Dr. Martin Luther King Jr., president of the Southern Christian Leadership Conference; J. Irwin Miller, president of the National Council of Churches; Albert Cardinal Meyer, Roman Catholic archbishop of Chicago; Rabbi Julius Mark, president of the Synagogue Council of America; Dr. Franklin H. Littell, professor at Chicago Theological Seminary; Dr. Dan W. Brown, New York University professor of education and the Very Rev. Msgr. John J. Egan, director of the Chicago Archdiocesan Conservation Council.

CHICAGO SUN TIMES

January 8, 1963



# End Race Problem Now, Meyer Insists

## Cardinal Urges Religious Examination of Consciences

BY DAVE MEADE

Daily News Religion Writer

Albert Cardinal Meyer said Friday that it is time we examined our consciences and did something constructive about our race problem.



CARDINAL MEYER

The Roman Catholic archbishop of Chicago said racial prejudice is not confined to certain areas of the country—it is everywhere. He said the problem is a moral one involving the spiritual character of every man his uniqueness as an image of God and his inalienable right given by the same Lord and Creator of all.

Americans are impatient with inaction, he added.

Cardinal Meyer said this is why the National Conference on Religion and Race—historic first meeting of top religious leaders of all major faiths across the country—is being held in Chicago next week.

About 700 delegates from more than 60 national religious groups will attend the session Monday through Thursday in the Edgewater Beach Hotel.

Cardinal Meyer is one of three honorary co-chairmen with Chicago host committee. The others are Rabbi Eliezer Lorge of Temple Beth Israel, president of the Chicago Board of Rabbis, and George F. Sessler, Protestant layman and president of the Church Federation of Greater Chicago.

**THE CARDINAL** commented on the race situation at a pre-conference treatment published in the New World Chicago weekly newspaper.

The purpose of this national meeting of religious leaders is to lead to more vigorous action—asking all Americans to respond to the will of God our Father.

It points to the sober truth that the race issue may well be the core of many of our problems today.

It represents a persistent sin with all those of inclination which find relief in the thought that time will heal the hurt of racial prejudice and injustice.

The implication we have as Americans is that of the fight which must be fought for the time when we can live without the stain of racial prejudice.

He noted that such im-

positions and to determine to do something constructive about it in a manner in keeping with the best American traditions.

The challenge which this evil in our midst poses is not just economic or political or social. Nor is it confined geographically for honesty compels us to admit that racial prejudice has deep roots and is spread everywhere.

Fundamentally the problem is a moral one. The moral evil of racial prejudice has affected the neighborhoods which our parishes serve and the institutions which the church maintains.

tience was voiced by St. Paul. For the love of Christ impels us (2 Cor. 13:14).

"RACIAL prejudice is an evil which we have inherited."

Our task is realistically to examine the dimensions of this evil to examine our consciences in the light of our religious con-

January 10 1963



## Action On Race Relations, Equality Of Opportunity National Conference Goal

BY SAUL CARSON

(JTA Correspondent at the United Nations)

It is conceded freely now by any modern religious leader, clerical or lay, that the synagogue and the church bear a responsibility to the general community in terms of racial and religious freedom, equality of opportunity and intergroup relations. But what are the synagogue and church actually doing in those fields? Furthermore, what can they do practically, realistically? For instance:

What can a religious institution do to assure non-discriminatory hiring policies in construction work, use of purchasing power, use of welfare and other programs to advance equality of opportunity?

What is the role of synagogue or church in a racially changing community?

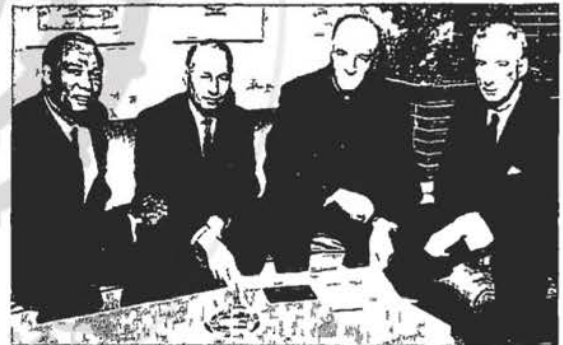
How does the synagogue or church relate to other voluntary and civic groups in its community?

These are questions that are seldom asked, still less frequently answered. Religious institutions are sacrosanct. It is rare that they are questioned, challenged in the field of action. Their good intentions are taken for granted. What of their achievements?

conscience. All this will happen at a four-day National Conference on Religion and Race to be held here at the Edgewater Beach Hotel.

The conference has been convened under the finest of American religious auspices. The Department of Racial and Cultural Relations of the National Council of Churches (Protestant), the Social Action Department of the National Catholic Welfare Council and the Social Action Commission of the Synagogue Council of America (Reform, Conservative and Orthodox).

Major addresses will be delivered by an array of personalities representing the very best in modern American religious thinking. These will include: The Rev. Dr. Martin Luther King, president of the Southern Christian Leadership Council; Dr. Abraham J. Heschel, professor of ethics and mysticism at the Jewish Theological Seminary of America; Dr. Franklin H. Littell, professor of church history at the Chicago Theological Seminary; Rabbi Julius Mark, spiritual leader of Tem-



THE CHAIRMAN of the Chicago Host Committee of the National Conference on Religion and Race, Judge Jerome B. Pritz (left), judge of the U.S. District Court of Northern Illinois, Honorary co-chairman (left to right) Rabbi Ernst Long, president of Chicago Board of Rabbis, His Eminence Albert Cardinal Meyer, Archbishop of Chicago, and George F. Sessler, president of Chicago Federation of Greater Chicago.

Next week, beginning Jan. 14, a good hard look will be taken at America's religious institutions and their accomplishments—or shortcomings—in the field of race relations and full equality of opportunity to members of all races in our multi-racial, multi-religious and multi-minority society. And this task will be performed—by religious people, clerical and lay. Some 800 of them representing more than 70 groups, synagogues and churches and agencies in the United States—Protestant, Catholic and Jewish—will gather in Chicago to ask, seek answers to envisage the future, to look at the past, examine the present—to hammer out a common platform for America's

people. Emanuel, New York, and president of the Synagogue Council of America, Albert Cardinal Meyer, Roman Catholic Archbishop of Chicago, and J. Irwin Miller, president of the National Council of Churches.

But the addresses to be given by these illustrious men will furnish only the basis for discussions. In groups of 25 the clerical and religious leaders of all of America will attempt to get down to the basic to action. There will be keen appraisals—and no agonization or wringing of hands but frank and open evaluation. The objective of all the addresses, all the discussions, is Action.

THE SENTINEL



# CARDINAL SUMS UP RACIAL MEET AIMS

LAST WEEK, at the invitation of Judge James B. Parsons of the U.S. Court for the Northern District of the State of Illinois, an important luncheon meeting was held in preparation for next week's four day session (Jan 14 to 17) of the National Conference on Religion and Race. The conference will make history in that it is the first of its kind and will take up one of the most serious—and probably the most sensitive—problems facing our nation today. It is the problem of racial discrimination as viewed on religious and moral grounds by the top religious and lay leaders of our nation. Judge Parsons is chairman of the Chicago Host Committee. Speakers at the luncheon included the three honorary co-chairmen of the coming event, His Eminence Albert Cardinal Meyer, Rabbi Ernst Lorge, president of the Chicago Board of Rabbis, and Mr. George S. Lusk, president of the Church Federation of Greater Chicago.

## From THE DESK

The luncheon was actually an informal press conference. There were in attendance many key personalities from our major publications—dailies, weeklies and magazines—and from radio and TV. The obvious and good purpose was to make a simple and honest appeal to the communications media to continue their fine work in this sensitive area, and especially to give the coming event publicity commensurate with its great importance.

DURING THE INFORMAL discussion a number of important points came forth. Most significant was the total agreement among the top-level religious leaders that race relations form one of our greatest problems and that discrimination by its very nature violates the profound moral principles which we all profess and to which we must adhere. Each of the principal speakers expressed his enthusiasm and gratitude for the response to the conference invitations—a fervid acceptance by more than 500 religious and lay leaders from 70 national religious bodies and religiously identified organizations from all over the nation. It was made clear that the conference is not a law making body. Its accomplishments will be in the form of careful and urgent recommendations—the conclusion of four days of deliberations by the participants. Naturally it is to be devoutly hoped that the recommendations of these religious leaders will be embraced by the American public.

IN HIS BRIEF REMARKS Cardinal Meyer made reference to his recent weeks in Rome during the first session of the Ecumenical Council. He pointed out the splendid atmosphere of genuine brotherhood under God that existed in

those days—among the hundreds of Council Fathers, from every continent and most of the nations of the world, men of all races and colors and ethnic and social backgrounds, and the brotherhood that shone forth among the Council Fathers and the observers from other faiths.

The National Conference on Religion and Race is, of course, of an entirely different nature but it has for its fundamental purpose to bring forth an ultimate fulfillment of God's command to love our neighbor.

NO SPECIFIC PROBLEMS were discussed at the luncheon these were referred to the conference itself. But Cardinal Meyer summed up the whole purpose very clearly—to get together study the problems, make recommendations and seek ways of implementing those recommendations in short to create among all Americans an atmosphere that will lead us to bring into fruition the divine teachings that we all profess but sometimes fall short of.

Significantly in his statement that appears on page 1 this week, Cardinal Meyer quoted the 1958 statement of the Catholic Bishops of the United States. "It is a sign of wisdom rather than weakness, to study carefully the problems we face to prepare for advances and to by pass the non-essential if it interferes with essential progress. We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore a rash impetuosity that would sacrifice the achievements of decades in ill timed and ill-considered ventures. In concrete matters we distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors who have achieved success in meeting similar problems."

The Bishops' statement said further:

"FOR THIS REASON we hope and earnestly pray that responsible and sober minded Americans of all religious faiths, in all areas of our land will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously and prayerfully before it is too late."

Note especially the conclusion of Cardinal Meyer's latest statement:

"FOR THESE AND OTHER reasons I look forward to the forthcoming National Conference on Religion and Race as a positive step forward as a positive response to the full implications of the Emancipation Proclamation. The centenary of this document this January serves as the occasion for the holding of the conference."

I commend the success of the conference to the earnest prayers of all our fellow-citizens. In particular I ask that special prayers be held in all the churches and religious institutions of the Archdiocese of Chicago for God's blessing on the Conference.

J. M. KELLY



Genuine Brotherhood

## Conference Goal: To Help Heal Split U.S. Personality on Race

By WILLIAM F. GRANEY

THE most glaring discrepancy between what we Americans say through our Constitution and bill of rights and what we do in practice is found in the area of race relations. Even if there were no other reason, this must be viewed as the nation's No. 1 domestic problem. Until that gap between what we hold and what we do is closed we stand before the world accused of hypocrisy. Particularly unescapable is the part religion must play in rectifying this wrong American Christians and Jews stand before the world especially accused, they contribute nothing to the solution of this problem in this nation. More important, their commitment to God if they are obliged to bring His teachings to bear on the life of this nation.

His teachings from the act of creation to the present all most fabled blessings which He continually has showered upon this land clearly show that He has chosen this land for all His children. If people of this nation are to be true to their commitment they must bend themselves in every way possible to thought and deed to be a part of this life of God on earth.



IT IS APPROPRIATE, then, that the joint force of Americans religious commitment be mobilized to meet the problem of race relations. Next week in Chicago for the first time Catholics, Protestants and Jews will meet for a National Conference on Religion and Race Jan 14 through Jan 17.

Some 60 religiously affiliated groups will send 700 to 800 official delegates here to listen to and learn from religious leaders of the nation to participate in forums and to adopt a joint declaration of religious conscience on the nation of race.

The hopes of those who are guiding the proceedings are many. The meeting itself will bring to the nation's attention the fact that leaders of all faiths are sincerely dedicating themselves to eliminating racial abuses from American life.

The effect upon the country may be difficult to measure but at least it will confront the conscience of America in a way it has never been challenged before. Those who think they can keep their religion and their feelings about race in two separate compartments of living will be called upon to face up to their impossible split personality.

THEY WILL SEE TOO it is to be hoped

that the whole force of religious teaching in this nation is opposed to discriminating against any individual because of the color of his skin. Those who keep their minds slightly opened will see in a more effective way that the clear goal of Americans is the acceptance of every American into the life of the nation. Those who insist upon keeping their minds closed on the subject will face the realization that they cannot make any legitimate claim to participation in the nation's religious life.

Another purpose of the conference is to rally the religious forces themselves to give to all a common point of inspiration and reassurance in the righteousness of their cause in race relations. Exchange of ideas and programs on interracial justice can be helpful in maintaining and developing morale.

One of the important by-products of this conference will be the experience of members of all religious beliefs will gain from sharing in the efforts to meet a common problem. Never before have all the nation's religious groups come together in such a way as to have this experience. A valuable outcome of such a face-braker will be the realization that this is a practical, effective way of meeting other social problems of mutual concern to all religious groups.

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# Confab To Study Church's Interracial Role

"Interracial Justice and Love Challenge to a Religious America" will be one of the key subjects at the National Conference on Religion and Race opening session next weekend on Jan. 14. The historic religious meeting convened by all the major faith groups in the U.S. will be held at the Edgewater Beach Hotel, Jan. 14-17.

The scheduled program calls for major addresses by Dr. Martin Luther King, Jr., president, Southern Christian Leadership Conference; Dr. Abraham J. Heschel, professor of ethics and mysticism, Jewish Theological Seminary of America; Dr. Franklin H. Littell, professor of Church History, Chicago Theological Seminary; Rabbi Julius Mark, president, Synagogue Council of America; Albert Cardinal Meyer, Roman Catholic archbishop of Chicago; J. Irwin Miller, president, National Council of Churches.

Following Dr. Abraham Heschel's talk, "The Religious Basis of Equality of Opportunity" in the opening plenary session, his talk will be discussed by William Stringfellow, an Episcopalian and attorney; Albert Verspan, director, Commission on Social Action Union of American Hebrew Congregations; Philip Scharper, Catholic editor of *Sheed and Ward Publishers*; Whitney M. Young, Jr., U.S. attorney, and executive director of the National Urban League. Rabbi Mark, Cardinal Meyer and Miller will talk on "Interracial Justice and Love Challenge to a Religious America" on the opening day.

In addition to these addresses, four forum papers will be presented. Following the forum papers, delegates will break into 25 person work groups to discuss details and special aspects of the papers. Rev. Will D. Campbell, director of the Southern office (Nashville) of the Department of Racial and Cultural Relations of the National Council of Churches, will present a paper on "Inner Life of the Church and the Synagogue."

## WORKGROUPS

Workgroups following his talk will be concerned with racial exclusion in congregations and denominations programs to educate members on the moral issues in race relations and the use of national and local policy and programs to desegregate congregations. The Very Rev. Msgr. John

J. Egan, director of the Chicago Archdiocesan Conservation Council, will talk on "The Responsibility of Church and Synagogue as Institutions in the Community."

Workgroups will discuss religious institutions as employers (hiring policies and non-discrimination clauses in construction contracts), church and synagogue as administrators (admission policies, use of purchasing power, use of welfare and other programs to advance equality of opportunity), educational resources of religious institutions (intergroup education in Sunday schools, youth groups, parochial schools, colleges, adult education, seminaries).

Dr. Dan W. Dodson, professor of education at New York University, will present a paper on "The Role of Church and Synagogue in a Racially Changing Community."

Workgroups from this forum will seek to apply principles to concrete action in the three areas of urban neighborhoods, suburban communities and rural areas.

Rabbi Morris Adler of Congregation Shaarey Zedek, Detroit, will give a fourth forum paper on "The Relation of Church and Synagogue to Other Community Forces."

Workgroups will consider how religious groups seeking interracial justice might best relate to other voluntary and civic groups and movements, the relationship between religious groups working for interracial justice to government and political forces.

Two other important aspects to the program include the hammering out and acceptance by the registrants of a Statement of Conscience and the work of a Follow-up Committee that will propose concrete actions and programs to follow from the National Conference on Religion and Race.

## THREE OBJECTIVES

There are three main objectives of the Conference program, according to the program committee for the National Conference on Religion and Race. These objectives are:

- 1—To help religious leaders institutions and lay people of this nation to take a clear and hard look at their responsibilities for advancing the goals of a segregationless prejudice-free society.
- 2—To enable them to resolve together to clean their own houses.
- 3—To address a common

witness to the Conscience of America."

Rabbi Julius Mark praised the cooperative efforts of the leaders of the major faiths in planning the conference.

He said that the spirit of dedication that has characterized the efforts of Protestants, Catholics, Jews and Orthodox representatives on the Planning Committee is a "moving demonstration of the seriousness with which religious leaders are seeking to translate their shared prophetic commitment to advance interracial justice."

Conveners of the interreligious conference are the Department of Racial and Cultural Relations of the National Council of Churches, the Social Action Department of the National Catholic Welfare Conference and the Social Action

Commission of the Synagogue Council of America.

The convening letter (May 1962) was signed for these agencies by respectively Mr. J. Irwin Miller, president of the National Council of Churches; Most Reverend William E. Cousins, Roman Catholic archbishop of Milwaukee and chairman of the Social Action Department, National Catholic Welfare Conference; and Rabbi Julius Mark, president of the Synagogue Council of America.

The National Catholic Conference for Interracial Justice at 21 W. Superior St., Chicago, is secretariat for the National Conference on Religion and Race. Rev. Gene Wesley Marshall, of the Methodist Church, as recently assigned to the Roman Catholic agency for work on the conference.

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CHICAGO SUN-TIMES Mon., Dec. 24, 1967



KUPCINET

## KUP'S COLUMN

Yes, Virginia, there is a Santa Claus. But Christmas wasn't always the jolly time it is today. There was a time when first England, and then one of the original American colonies, frowned on Christmas celebrations as pagan and unreligious. In 1644 the Puritan-dominated English Parliament, aghast at the excesses that had developed in celebrating Christmas, made

it illegal to observe the holiday with any special ceremony or gaiety. To give point to its ban, Parliament ordered all shops and markets to remain open on Dec. 25, which was to be treated like any other day.

**THE PURITANS IN THIS COUNTRY**, located largely in the Massachusetts Bay Colony followed suit and decreed in 1659 that "whoever shall be found observing Christmas by forbearing labor, feasting or any other celebration shall pay for every such offense five shillings." This held true only in New England. The Dutch settlers in New York and the German settlers in Pennsylvania continued to celebrate Christmas in much the same festive mood they knew in the lands of their origin. The Simon Puritans eventually lost out, both in England and in the Massachusetts Bay Colony and the spirit of jolly Ol' Nick has reigned ever since. (Today there are many who feel the observance of Christmas is being over-commercialized.)

**ON THE BEAM** That was a swingin' pre-Christmas party hosted backstage at the Shubert by Anna Maria Alberghetti for the "Carnival" cast stagehands, etc. It started during the matinee performance Saturday and continued long after the last curtain after which Miss Alberghetti planned for California and a reunion with her Claudio Guzman. He'll accompany her when she returns to Chicago for Tuesday night's performance. Anna Maria and producer David Merrick (they once were tiffing) exchanged Christmas gifts—a portable TV set for her, a Royalt etching for him.

**VAUGHN MEADER, AN UNKNOWN** until "The First Family" album hit just signed for a Las Vegas engagement (at the Sahara Hotel) for a cool \$20,000 a week.

Pretty Betty Joseph and Jerry Abelles Jr. of Formfit Co. are celebrating the holiday by announcing their engagement. They plan a February Lohengrin. Her pop is advertising manager of *The Sun Times* and *The Daily News*. Birthday greetings (53) to ex-champ Barney Ross, (Barney 53? It seems like only yesterday.) Bartenders around town report a new drink is fast becoming popular. It's called Cow Bell—scotch and milk.

**THE CHRISTMAS SPIRIT** Remember Helen Urquhardt, the 14-year-old girl from Washington D.C. who captured Chicago's heart? Helen was born without arms. A few months ago she came to the Rehabilitation Institute of Chicago where she was fitted with specially designed artificial arms, which will enable her to live a more normal life. Her story gained international publicity and a benefactor sent Helen a \$1,000 check. She promptly turned it over to the institute with the hope that a fund could be started to help another handicapped child. (You may send your donation to the Helen Urquhardt Fund care of Rehabilitation Institute of Chicago, 401 E. Ohio.)

**THE REV. MARTIN LUTHER KING JR.** sends word he'll be in Chicago Jan. 14-17 to join the National Conference on Religion and Race at the Edgewater Beach Hotel. This is the first interreligious meeting called by the three major faiths (Protestant, Roman Catholic and Jewish) to establish a dialog among their leaders. "Black Nativity" first show to play New York's new Lincoln Center (and featured in last week's *Life*) will be broadcast on WIND Monday night.

**FACES AND PLACES:** Mississippi U.S. most famous student, James Meredith, visiting friends in Chicago. Johnny Myhers, star of "Sound of Music," and his wife Joan dining at the Italian Village during a stopover. They're en route to Louisville where the show opens this week. Hotelman Morris DeWoskin, in the Pump Room, revealing that a plea by Jack Benny has resulted in the building of an 18 hole golf course on Aruba an island in the Caribbean. During Benny's recent visit to DeWoskin's Aruba-Caribbean Benny told the powers-that-be that the hotel needed only a first-grade golf course to complete the scene. (Prestal)



ANNA MARIA ALBERGHETTI



# Outline Goals of Race-Religion Conference

## Dominant Theme: God's One Family Includes All

BY DAVE MEADE  
Daily News Religion Writer

**T**HE GATHERING of Christian and Jewish leaders in Chicago next week will be in a real sense the first "ecumenical council of organized religion in America

It will deal not with the religious beliefs that separate churches and synagogues but with a doctrine held by all

This doctrine—that all people are of one family under God—is a dominant theme of the National Conference on Religion and Race. Its lack of acceptance by many Americans of both North and South is a major concern of the 700 men and women coming together in the Edgewater Beach Hotel Monday through Thursday

**THE CONFERENCE** is particularly significant because it is national in scope. Archbishop Paul J. Hallinan of Atlanta said

It will bring together those most interested in the dual subject of religion and race from all over the country, he said. "This underlines the fact that race is not a local or regional problem at all. It's not a Southern problem or a Northern problem, but a national problem."

### Another 'First' Noted

Archbishop Hallinan, who desegregated the Roman Catholic schools of his archdiocese last fall and is a member of the administrative board of the National Catholic Welfare Conference, will serve as vice chairman of the Chicago meeting.

He noted another first in this clinic for religion's treatment of the cancer of social ills: racial prejudice and discrimination.

There will be on hand a great number of general practitioners as well as specialists to use a medical analogy, he said.

He referred to the "specialists" as those "who courageously have outlined the moral course to be followed" and the "general practitioners" as those churchmen in positions of responsibility "who have actually acted upon principle" in the arena of curing the sickness.

"This meeting should serve as a catalyst to bring them to



ARCHBISHOP HALLINAN



J. IRWIN MILLER



DR. JULIUS MARKS

gether, he said. "I'd like to see the blueprint laid down for a definite course of action to bring about racial justice."

**ARCHBISHOP** William E. Cousins of Milwaukee, chairman of the NCWC's Social Action Department, is one of the conveners of the conference.

The leading Protestant spokesman, J. Irwin Miller, a Columbus (Ind.) industrialist and president of the National Council of Churches, said the Chicago meeting will place before the public the basic moral issues involved in racial discrimination and segregation.

"It offers an opportunity for religious organizations to stress the religious values which will challenge the conscience of Americans in this area."

It offers the hope of a new day when all people may have full opportunity to exercise their God-given abilities for the common good of our society.

### Hopes for Parley High

Rabbi Julius Mark, New York president of the Synagog Council of America, the third sponsoring group, voiced strong hopes for the conference.

It will certainly reverberate and re-echo through every level of the American scene.

It will make itself felt in every phase of American life and mark the beginning of a serious attempt to change the existing order of race relations and effect a more just balance among all the people of the United States.

**THE REV. JOHN F. Cronin**, Washington associate director of the NCWC's Social Action Department and one of the conference planners, told The Daily News the gathering is significant for three reasons.

— It is unique in the sense of being the first time there has ever been a high level interreligious meeting anywhere comparable to this level.

— There is a growing conviction that the missing element of

## Religion

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race relations in the United States is the cohesive force that religion can bring. The law can desegregate, but only a voluntary decision can bring about real community harmony.

— Because of the different religious composition of different parts of the country, there's reason to believe that united effort can be far more effective than unco-ordinated effort by religious groups working alone.

**THUS AT THE** local level, Father Cronin pointed out, Catholics are better equipped to carry the bulk of the load in areas where they are concentrated, such as Boston or Chicago, while in Mississippi the responsibility can be better shouldered by, for example, Methodists and Baptists.

Working together, we can do a much more efficient job than working separately, he said.

### Filter Down to Grass Roots

The Rev. J. Oscar Lee, New York executive director of the NCC's Department of Racial and Cultural Relations, another of the planners, said he hopes the results of the conference will filter down to the grass roots level.

"This is where the people live," he said.

It is my hope that in highlighting this moral commitment (to work for full opportunity for all people as children of God without regard to race, color or national origin), we shall look forward in the period ahead to working together for its realization.

By virtue of the fact the conference is being held, there is a clearer realization of the urgency of the matter.

**A TOP SPOKESMAN** from the third convening organization is Rabbi Philip Hiat, New York executive vice president of the Synagog Council of America. He also told The Daily News that the most important outcome of the conference will be the grass roots followup.

"It is important for people to know that the faiths did not decide merely to sit around the table to discuss this thing," he said.

"This meeting is an outgrowth of a dialog going on among faith groups right now. We do meet regularly on a sustained basis. We do more than just hold a conference."

**"IT IS OUR** desire to integrate human beings into a whole society and we have made the statement that racism has no place in Jewish beliefs or practice."

Rabbi Hiat quoted the Biblical statement of Malachi: "Have we not all one Father? hath not one God created us?" (Malachi 2:10).



# CHICAGO DAILY NEWS

AN INDEPENDENT NEWSPAPER FOUNDED JANUARY 1 1836



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SATURDAY JANUARY 12, 1963

## A Force for Racial Justice

ONE HUNDRED YEARS ago this month Abraham Lincoln signed the Emancipation Proclamation and thus established one of the nation's most significant milestones of racial justice.

Since then this country has taken many steps toward fulfilling the doctrine of the Declaration of Independence which holds that all men are created equal.

It has been a slow and difficult process marked by hotly-debated legislative and judicial action, personal sacrifice by Negroes and whites, lingering regional animosities even bloodshed.

But progress has been made and still another milestone will be reached when an unprecedented National Conference on Religion and Race is convened in Chicago on Monday.

For the first time the main religious forces of this country—more than 70 religious groups of all faiths—will meet to unify and accelerate their effectiveness in securing interracial justice and eliminating segregation.

The Rev. Eugene Carson Blake of the United Presbyterian Church in the U.S.A. in a sense summed up the problem the conference will face when he said:

One of the most embarrassing phenomena to thoughtful leaders of religious bodies is the great gulf between the actual practices of their constituents in matters of racial relations and the traditions and principles which are professed.

Unless the religious forces in this country exert effective leadership among their own members and in society as a whole they will prove the ethical irrelevance of a great deal of American organized religion.

The task to which the religious leaders have addressed themselves is a vital and arduous one. We wish them success in their conference which could be a step toward marshaling a moral force whose potential impact is almost limitless.

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## 3 at Parley To Be Guest Preachers

Two Protestants and a Roman Catholic attending the National Conference on Religion and Race will be guest preachers in Chicago area churches Sunday.

The Rev. Will Campbell, director of the Southern Office of the Department of Racial and Cultural Relations, National Council of Churches, Nashville, Tenn., will speak at 11 a.m. at the First Baptist Church, 935 E. 50th St.

The Rev. Lawrence Halvorson, secretary of human relations of the National Lutheran Council, Chicago, will speak at North Austin English Evangelical Church, 1500 N. Mason at the 8:15, 9:30 and 11 a.m. services.

The Rev. Eugene P. McManus, S.S.J., mathematics teacher at St. Augustine's High School, New Orleans, will offer mass at 11:15 a.m. and 12:15 p.m. at St. Thomas the Apostle Roman Catholic Church, 5472 S. Kimbark.



CHICAGO HOST committee for the National Conference on Religion and Race includes [from left] Judge James B. Parsons, chairman, Rabbi Ernst Lorge, Cardinal Meyer, and George F. Sisler, honorary co-chairmen.

## Racial Problems Also in North: Cardinal

Cardinal Meyer says there is a need to improve human relations not only in the south but also in the north.

Chicago's Roman Catholic archbishop hailed the first national interreligious conference on religion and race problems opening here Monday as a positive step forward in the implementation of the moral law in solving this nation's racial problems.

Improving human relations in our communities is important everywhere, not just in the south but in the north as well. In the north in our own city the roots of interracial prejudice and discrimination remain in the hearts and minds of many people—in the ways we think about each other, in social customs and laws as well as in the atmosphere of strangeness and fear which we have inherited and which has affected all of us, the cardinal also said.

### Confer at Edgewater

Cardinal Meyer is serving as honorary co-chairman of the National Conference on Religion and Race to be held at the Edgewater Beach hotel with Rabbi Ernst Lorge, president, Chicago Board of Rabbis, and George F. Sisler, president, Church Federation of Greater Chicago, Federal Judge James B. Parsons is chairman of the Chicago host committee.

The cardinal pointed out that it is fitting that religious leaders of the United States take advantage of the centenary of the emancipation proclamation to bring the joint force of religion and religious values to the attention of a country that is still striving awkwardly to correct immoral interracial practices and attitudes.

The conference will commemorate the centennial of the pro-

clamation which was signed by President Abraham Lincoln Jan. 1, 1863.

### 1st National Meeting

It will be the first national meeting convened jointly by all major faith groups in the United States. The convening bodies are the National Council of Churches, the National Catholic Welfare conference and the Synagog Council of America.

Chairman of the conference will be the Rev. Benjamin E. Mays, president of Morehouse college, Atlanta, Ga.

R. Sargent Shriver Jr., peace corps director, will speak at the conference's dinner on the second night, Tuesday. The sessions will end Thursday.

Other speakers at the 4-day conference are Dr. Martin Luther King Jr., president of the Southern Christian Leadership conference; J. Irwin Miller, president, National Council of Churches; Rabbi Julius Mark, president, Synagog Council of America; Dr. Franklin H. Littell, professor, Chicago Theological seminary; Dr. Dan W. Dodson, New York university; and Msgr. John J. Egan, director, Chicago Archdiocesan Conservation council.

CHICAGO'S AMERICAN

January 12, 1963



# Chicago Defender

WORLD'S GREATEST WEEKLY

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CHICAGO ILLINOIS — WEEK OF JANUARY 12 18, 1963

## Historic Race-Religion Parley To Open

By LOUIS CASSELS  
United Press International

Organized religion thus far has played a relatively minor role in the struggle for racial justice in America. Religious leaders acknowledge this fact and find it humiliating.

This coming week, in Chicago they will try to make amends.

Representatives of 70 Protestant, Catholic and Jewish organizations will meet at the Edgewater Beach Hotel beginning Monday for a National Conference on Religion and Race.

This conference is significant for two reasons:

1. It is the most ambitious attempt yet to galvanize America's religious bodies into effective action on racial problems.

2. It is the first national meeting which has ever been called in the United States under the joint sponsorship of all three major faiths.

Convenors of the conference are the National Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America.

A distinguished Negro educator Dr. Benjamin E. Mays, president of Morehouse College in Atlanta, Ga., will serve as chairman.

It is anticipated that the 800 delegates will adopt a Statement of Conscience detailing the reasons why they regard the elimination of segregation as one of the supreme moral challenges facing Americans in this generation.

As a joint expression of conviction by Protestants, Catholics and Jews, such a statement may carry some weight. But the organizers of the conference realize that racial barriers cannot be battered down with moral arguments addressed to the general public.

The real business of the four day meeting will be drafting a series of recommendations for action by religious organizations including local churches and synagogues.

Mathew Ahmann, executive secretary of the conference said the recommendations will be specific and down-to-earth. They will spell out concrete things that Christians and Jews can do together or separately to combat racial discrimination in such areas as housing, employment, education and worship.

A follow up committee has been organized to insure

that the ideas generated at the national conference are widely disseminated to religious groups at the state and community level.

How much action they will stimulate remains to be seen. In the past, churches and synagogues by their own admission have been long on talk and short on performance in this controversial field.

But there is evidence of rising impatience among laymen as well as clergy with this inaction.

Across the nation churches and synagogues have social relations committees which are looking for something to do besides listen to speeches. It is just possible that the National Conference on Religion and Race may provide them with the kind of blueprint they need to roll up their sleeves and get to work.

# Religion — Race Parley Lures 800

BY STANLEY PIEZA

The National Conference on Religion and Race — the first such meeting in this country held jointly by the four major faiths — is expected to help break down barriers of racial discrimination in the north as well as the south.

This is the view of church and lay leaders of the Protestant, Roman Catholic, Christian Orthodox and Jewish faiths arriving here for the four-day conference opening tomorrow at the Edgewater Beach hotel.

More than 800 persons representing more than 60 groups will attend the historic inter religious session. They will discuss the role of religion in dealing with problems of racial justice.

The conference also will observe the centennial of the Emancipation Proclamation which was signed by Abraham Lincoln Jan. 1 1863.

## Major Speaker

Dr. Martin Luther King Jr. president of the Southern Christian Leadership Conference one of the major speakers, said the conference shows how our nation is developing sensitivity to racial injustice.

The fact the conference is being held may show promise of a strengthening of many of our church groups in the south, Dr. King said, adding "The white church in the south particularly has been woefully silent and inactive on the problem that strikes at the heart of our Judeo-Christian tradition."

The conference isn't going to be just a northern meeting—one that condemns racial discrimination in the south according to the Rev. Will D.

Campbell director of the southern office Nashville Tenn. of the department of racial and cultural relations of the National Council of Churches. He said:

"The conference will discuss the moral issue of racial justice as a national problem but I don't think the Kingdom of God will come on the coattails of these meetings. Everyone who claims any religious heritage at all will be shown the way thru the national dilemma."

## Calls on Clergy

Albert Cardinal Meyer Roman Catholic archbishop of Chicago called on the clergy and laity of the local archdiocese largest in Catholic population in the United States [over 2,170,000] to offer special prayers in the churches "for God's blessing on the conference."

The cardinal an honorary member of the Chicago host committee composed of local leaders of other faiths emphasized that since much racial prejudice and discrimination persists in this country "it is indicative of the need of constant effort to translate our religious convictions and our American principles to the practical spheres of every-day action."

Also serving on the committee are Rabbi Ernst M. Lorge president, Chicago Board of Rabbis, and George F. Sister president, Church Federation of Greater Chicago. Federal Judge James B. Parsons is chairman.

A noted Negro educator Dr. Benjamin E. Mays, president of Morehouse college Atlanta Ga. will serve as conference chairman.

# Historic Race Confab To Be Discussed On TV

The organizational aspects of the National Conference on Religion and Race the first of its kind in the U. S. major faith groups for the purpose of providing leadership to racial problems, will be discussed, Sunday Jan. 13 at 9:30 a.m. on the WNBQ TV show "In This World."

The panel will consist of Matt Ahmann, executive director Catholic Conference on Interracial Justice, the secretary to the conference Gene Marshall, assistant to Ahmann and Lee Feldman, public relations counsel to the Chicago host committee.

Purpose of this historic conference is to establish a dialogue among the religious and lay leaders of the Protestant, Catholic and Jewish faiths on how religion can promote racial justice.

Approximately 700 clerical and lay leaders, representing

over 60 Protestant, Catholic and Jewish organizations with followings of 100 million Americans will attend.

The conference is being convened to coincide with the centennial observance of the Emancipation Proclamation going into effect.

Honorary chairmen of the Chicago Host Committee are His Eminence Albert Cardinal Meyer archbishop of Chicago, Rabbi Lorge President of the Chicago Board of Rabbis and Mr. George F. Sister President of the Church Federation of Greater Chicago.

Federal Judge James Parsons is committee chairman.

The conference is being convened by the Department of Racial and Cultural Relations National Council of Churches Social Action Commission, Synagogue Council of America and the Social Action Department, National Catholic Welfare Conference.

CHICAGO DEFENDER

January 12, 1963

# Asserts All Must Hit Race Problem

BOSTON (Special)—"The race problem is too big for one denomination. We must realize that we have to stand together."

That's Bishop John M. Burgess talking telling why the historic, four faith Conference on Religion and Race, which begins in Chicago Monday can have far reaching results.

They're important words because the 53-year-old Bishop Burgess of Boston is the first Negro to serve as an Episcopal bishop of white congregations.

"ONE CHURCH can't do it," Bishop Burgess says of integration. "One parish can't do it. Churches of all faiths in one particular community have to do it."

A trained sociologist who is expected to assume a key role in the conference, Bishop Burgess has been working in slum parishes since his student days.

At the conference he will be working on committees dealing with church problems in urban areas.

THE FORTHRIGHT stocky scholarly-looking suffragan bishop was consecrated a little over a month ago. Since 1956 he had served as archdeacon of Boston and as super-

intendent of the Episcopal City Mission.

Then when his name was placed in nomination for suffragan at a special convention of the predominantly white diocese in September he was elected on the first ballot in a field of five nominees.

His principal duties are to assist the bishop the Rt. Rev. Anson Phelps Stokes Jr. in the diocese, which holds more than 145,000 Episcopalians and covers the eastern half of Massachusetts.

There are now no other Negro bishops in the Anglican Communion in the United States although Alabama once had a Negro suffragan whose ministry was confined to non-whites.

BISHOP BURGESS, a soft spoken but efficient administrator was the son of a dining car waiter from Grand Rapids Mich. The churchman was graduated from the University of Michigan in 1930 and received a master's degree in 1931.

CHICAGO'S AMERICAN

January 13, 1963

CHICAGO DAILY NEWS

January 12, 1963



# CHICAGO DAILY NEWS

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52 PAGES

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## Supremacy of God Called The Key to Racial Solution

**Leaders to Tackle Problem  
In Parley Opening Here**

BY DAVE MEADE

Daily News Religion Writer

Religion will dissolve the race problem only when people realize God—rather than man—is sovereign, a resource leader of the National Conference on Religion and Race said here.

The multi faith conference opens in the Edgewater Beach Hotel Monday afternoon.

The sin said the Rev Will D Campbell is that the whole issue of race is an effort to deny the sovereignty of God to negate the absolute supremacy of God—whether it happens in Southern USA or South Side Chicago.



REV CAMPBELL

Once a man has seen this he can no longer be a racist, nor can he wallow in self pity if he is in the minority group.

**THE REV** Mr Campbell, of Nashville, Tenn., executive director of the National Council of Churches department of racial and cultural relations pointed out that integrationists as well as segregationists often miss the point of their own theology.

"Both have often missed the real subject, the only point of reference—God." He asserted. Neither man the dispossessed nor man the dispossessor can be the real subject. Man must always be the object—whether Negro or white, builder of houses or rejected from houses, employer or deprived of employment, passer of legislation or victim of repressive legislation murderer or murdered."

**BUT WHEN** we wholeheartedly accept the God-centered Gospel he explained. As for the racist, he is now afraid to call any man unclean to discontinue against any man to stand in judgment over any group or individual to set him self above any of God's human creatures.

Whenever either the segre

He noted that racism as a doctrine and way of life in the modern world was preceded by a theological shift from the incarnation of God to the deification of man in Christian belief—the shift from God become man to man become God.

In no country was this theological development more rapid than in Protestant democratic America, he declared.

He added. One of its most serious consequences is the rejection of the doctrine of the absolute sovereignty of God.

If on the other hand the Rev Mr Campbell said the basis for human brotherhood is in our common fallibility and humility before God—Who alone is sovereign—the Christian can then see that all his stereotypes about groups even if true have no significance.

The fact of having a Negro neighbor or shop foreman or classmate or church member fades in importance when God becomes the center of thought and life and one acknowledges His absolute rule, authority and government.

**THE CONFERENCE** leader a Southern churchman and native of Mississippi pleaded:

More important than what we should say to the segregationist North or South is something we must say with him. And we must say it from our knees.

As we say it we lose our minority or majority status. And the words are not addressed to one another but to the Lord of all. Lord have mercy upon us. Christ have mercy upon us.

**THE REV** Mr Campbell had this advice for the Christian church's approach to the race problem.

"The church must not pity (the segregationist). It must love and redeem him. It must tell him that the Christian

message on race is not Constitution, law and order man's rights, human dignity democracy or anything else devised by man.

Tell the segregationist, the Rev Mr Campbell added about God in Christ breaking down the walls of hostility that separate man from man and man from God loving him accepting him for giving him even if he cannot yet love and accept his brother himself.

Tell him this and if he hears it and believes it and accepts it as his gospel he is a lot closer to an integrated church in an integrated society than if he is told that he ought to be a good boy and obey the courts.

**THE REV** Mr Campbell who will deliver one of the four major papers Tuesday morning as the conference sessions divide into simultaneous forums on broad racial issues made his preconference remarks at a Sunday service in the First Baptist Church 935 E. 50th St.

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CHICAGO SUN TIMES Mon Jan 14 1963



KUPCINET

## KUP'S COLUMN

**The Weekend Pickup** Chicagoan Mary Van Neys, one of the nation's top models and Irving Lazar, famed Hollywood Broadway agent, came Mr and Mrs over the weekend. Which will surprise many a movie doll. The 55 year old Lazar was such a confirmed bachelor that he once was quoted as saying he had drawn up a will leaving his wealth to the wives of his clients. And the wives had to celebrate with a three day gala in the Beverly Hills (Calif.) Hotel. Gen. Lauris Norstad, who just retired as NATO military chief, has been offered the presidency of the Atlantic Council, a U.S. organization supporting NATO.

**IT IS FITTING THAT CHICAGO**, home of more churches and theological schools than any other U.S. city, should be the site of the National Conference on Religion and Race starting Monday at the Edgewater Beach Hotel. The conference by bringing together representatives of the three major faiths for a free and frank discussion of mutual problems is shattering precedent. And leaders of the conference will be guests on our Ch. 7 Kups Show next Saturday starting at 10:15 p.m. Among these guests will be Albert Cardinal Meyer, Rabbi Ernest Lorge, president of the Chicago Board of Rabbis, George Sissler, president of the Church Federation of Greater Chicago, U.S. District Court Judge James E. Parsons, chairman of the host committee, and the Rev. John LaFarge, Roman Catholic editor and author.

**MAHALIA JACKSON, IN NEW YORK** for next Sunday's Firestone TV show, will interrupt rehearsals to fly here Wednesday to sing her gospel songs at the National Conference on Religion and Race luncheon.

**Sen. Ted Kennedy** (D Mass.) whose humorous quips rival his older brother's admits he often picks up the telephone to call comedian Joey Bishop for comedy material. Bishop on the success of Vaughn (The First Family) Meader. It's just my luck that I made an album on the Richard Nixon family!

**A NEAR NORTH SIDE CLUB** is singing the financial blues and may fold within a few weeks. The owner is seeking a partner with plenty of fresh

Ivan Bunny's nightmare. He got into an elevator with Jack-ee Leonard, Sebastian Cabot and Alex Dreer. (The bearded Cabot is in town to herald his CBS TV show Stump the Stars.) New coosome twosomes around town: Miriam Rumwell of The Life and attorney Don Moore and Iman Nate Perlstein and songbird Patti Carlson.

**THE TV BEAT** ABC reportedly is flirting with Hubbell Robinson, CBS TV's program chief. Steve Allen, who nightly 90 minute show makes its debut on Ch. 7 Monday, will take his cast on tour. First stop: Minneapolis later this month. He also plans to originate his show in Chicago for a later date. Robert Reed of The Defenders and I've Got a Man do the Lohengrin bit shortly. NBC snared Mary Martin for a series of specials.

**THE HEART THROB** The other day we itemized that Chicago songwriter Ray Hibbler and his Ida celebrated 50 years of wedded bliss. Then came this letter from Ray. In writing with tears and a broken heart. The day you mentioned our golden anniversary, my Ida suffered a heart attack and passed on. She was sending letters to our friends around the country with your column enclosed when she was stricken.



ALBERT CARDINAL MEYER





RABBI  
HESCHEL

RABBI  
MARK

CARDINAL  
MEYER

J. IRWIN  
MILLER

## Here's Program For Conference On Religion, Race

(All sessions in the Edgewater Beach Hotel)

### Monday

#### 3 30 p m - Opening plenary session

Speaker: Dr. Abraham J. Heschel, professor of ethics and Jewish mysticism, Jewish Theological Seminary of America, New York

Topic: "The Religious Basis of Equality of Opportunity"

#### 8 p m - Plenary session

Speakers: Rabbi Julius Mark, president of the Synagogue Council of America;

Albert Cardinal Meyer, archbishop of Chicago;

J. Irwin Miller, president of the National Council of Churches

Subject: "Interracial Justice and Love: Challenge to a Religious America"

### Tuesday

#### 9 30 a m - Plenary session

Speaker: Dr. Franklin H. Littell, professor of church history, Chicago Theological Seminary

Subject: "An Overview of the Activity of the Religious Community in Race Relations—the Social Historic Cultural Setting"

#### 10 30 a m - Four simultaneous forums

Forum I—The Inner Life of the Church and Synagogue

Paper: The Rev. Will D. Campbell, associate director of the department of racial and cultural relations, National Council of Churches, Nashville, Tenn.

Work groups: 1. Racial exclusion in congregations and denominations.

2. Programs to educate members on the moral issues in race relations (worship and spiritual information)

3. Use of national and local policy and programs to desegregate congregations

Forum II—The Responsibility of Church and Synagogue as Institutions in the Community

Paper: The Rt. Rev. Msgr. John J. Egan, director of the Archdiocesan Conservation Council, Chicago

Work groups: 4. Religious institutions as employers

(hiring policies and non-discrimination clauses in construction contracts)

5. Churches and synagogues as administrators (admission policies, use of purchasing power, use of welfare and other programs to advance equality of opportunity)

6. Educational resources of religious institutions (intergroup education in Sunday schools, youth groups, parochial schools, colleges, adult education, seminaries)

Forum III—The Role of Church and Synagogue in a Radically Changing Community

Paper: Dr. Dan W. Dodson, professor of education, New York University

Work groups: 7. Urban neighborhoods (inner city slums, racially changing neighborhoods, restricted areas)

8. Suburban neighborhoods

9. Rural areas (migrants, Southern rural areas)

Forum IV—The Relations of Church and Synagogue to Other Community Forces

Paper: Rabbi Morris Adler, Congregation Shaarey Zedek, Detroit

Work groups: 10. Relation to voluntary civic groups and movements; extremist groups; mass media; business groups; organized labor; minority groups; civil rights organizations.

11. Relationship between religious groups working for interracial justice

12. Relation to religious groups working for interracial justice to governmental and political forces

### 1 p m - Luncheon session

Speakers: Gov. Otto Kerner of Illinois; Mayor Richard J. Daley of Chicago

### 2 45 p m - Work groups meet

### 7 p m - Banquet session

Principal Speaker: R. Sargent Shriver Jr., director of Peace Corps

### Wednesday

#### 9 30 a m - 12 30 p m - Work groups meet

#### 2 30 p m - 5 30 p m - Work groups meet

6 p m - Reception sponsored by Chicago Host Committee

### Thursday

#### 9 30 a m - Plenary session

Report on consensus from work groups

#### 12 30 p m - Luncheon session

Speaker: Dr. Martin Luther King Jr., president of the Southern Christian Leadership Conference

Subject: "A Challenge to the Churches and Synagogues"

#### 2 45 p m - Closing plenary session

Adoption of "Declaration of Conscience"

CHICAGO DAILY NEWS

January 14, 1963

## OPEN NATIONAL RELIGION - RACE TALKS TONIGHT

### Cardinal Will Launch Parley in City

BY RICHARD PHILBRICK

Cardinal Albert G. Meyer, Roman Catholic archbishop of Chicago, will speak tonight at an opening session of the national conference on religion and race to be held today through Thursday in the Edgewater Beach hotel.

Other speakers at the session will be Rabbi Julius Mark, president of the Synagogue Council of America, and J. Irwin Miller, president of the National Council of Churches.

About 700 clergymen and lay men affiliated with more than 60 Jewish, Roman Catholic, Protestant, humanist and other religious bodies will attend the meeting.

#### Plan United Opposition

It is being held to provide an opportunity for persons with a variety of religious commitments to organize united opposition to all manifestations of racial discrimination.

The introductory session at 3 30 p m today will be devoted to an address by Dr. Abraham J. Heschel, professor of ethics and Jewish mysticism at Jewish Theological Seminary of America, New York City, on "The Religious Basis of Equality of Opportunity."

The role religious adherents have played in the social, historic, and cultural history of the United States will be described by Prof. Franklin H. Littell of Chicago Theological Seminary tomorrow morning.

#### Specific Program Goal

The conference, described by its organizers as the first joint national assembly to be called by agencies of all major religious groups, is designed to foster specific programs for eliminating racial discrimination.

Sponsors of the meeting are the department of racial and cultural relations of the National Council of Churches, the social action department of the National Catholic Welfare Conference, and the social action commission of the Synagogue Council of America.

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# Church Leaders Open Anti-Bias Parley

BY STANLEY PIEZA

A person who claims to believe in God is but an idol worshiper if he hates his neighbor because of his color.

This is the belief of Dr. Abraham J. Heschel of the Jewish Theological Seminary of New York. He spoke this afternoon at the first joint national meeting of the Protestant, Roman Catholic Jewish and Christian Orthodox faiths.

## Cancer of Soul

Those who practice racial prejudice are suffering from a cancer of the soul, the bearded theologian told the more than 800 clergymen and laymen at the opening session of the four-day Conference on Religion and Race. The sessions are being held in the Edgewater Beach hotel.

The conference leaders expect to adopt a blueprint for united action against racial discrimination in the United States.

## Tells Commitment

Dr. Heschel said all American churches and synagogues have a commitment to lead the fight against racial injustice.

Every person is equal in the eyes of God for God is personally involved in the life and dignity of every human being, he said.

Referring to the humiliation suffered in racial strife, Dr. Heschel said the greatest tragedy to man is to humiliate him publicly.

## Discuss Message

The message was discussed by Atty. William Stringfellow, an Episcopalian; Albert Vorpan of the Union of American Hebrew congregations; Philip Scharper, Catholic editor; and Whitney M. Young Jr., United Negro College Fund director of the National Urban League.

## Historic Event

The conference will also observe the centennial of the



RABBI ISSERMAN

ARCHBISHOP COUSINS

JUDGE PARSONS

emancipation proclamation signed by Abraham Lincoln Jan. 1, 1863.

The historic interreligious event is subsidized by grants from the Rockefeller Brothers fund, the Joseph P. Kennedy Foundation, the William J. Kerby Foundation, the Aquinas fund and the Irwin Sweeney Miller Foundation. The Chicago host committee and participating groups are also providing financial support.

Honorary co-chairmen of the Chicago committee are Albert Cardinal Meyer, Roman Catholic archbishop of Chicago; George F. Sisler, president of the Church Federation of Greater Chicago; and Rabbi Ernst M. Lorge, president of Chicago.

Board of Rabbis Federal Judge James B. Parsons is chairman. Compose Guide.

At the sessions the church leaders will compose a statement of conscience, keynoting the moral issues of racial justice which is to be implemented throughout the nation by an active follow-up committee headed by the Rev. Arthur E. Walmsley, executive secretary of the Christian Citizenship of the Episcopal Church's National Council.

Dr. Ferdinand M. Isserman, rabbi of Temple Israel St. Louis, Mo., one of the vice chairmen of the conference and a proponent of the mandate for racial justice, said.

Seeing that all men enjoy the heritage of equality is the moral responsibility and a duty of everyone who believes in God.

## Talks Stated

A distinguished Negro educator, Dr. Benjamin E. Mays, president, Morehouse College, Atlanta, Ga., serves as conference chairman.

Rabbi Julius Mark, president, Synagog Council of America; I. Irwin Miller, president, National Council of Churches; and Cardinal Meyer will give talks on Interracial Justice and Love Challenge to a Religious America at tonight's plenary session.

The Most Rev. William E. Cousins, Roman Catholic archbishop of Milwaukee and chairman of the social action department of the National Catholic Welfare Conference will be chairman.

R. Sargent Shriver Jr., director of the peace corps, will be the speaker at the conference dinner tomorrow night.

## Priest Tells Key To Ending Bias

BY M. W. NEWMAN

Racial bigotry will never be wiped out until we also wipe out intolerance of the poor, a Catholic priest warned Tuesday.

It is all too easy for the racist to rationalize his hostility toward minorities on the basis of their poverty," said the Very Rev. Msgr. John J. Egan.

It is all too easy to ask "Why don't they help themselves?"

It is all too easy to assume that the Negro, for instance, is poor and poor because lazy and because lazy not worthy of concern.

THIS VIEW of the unfit poor shows that America merely gives lip service to the religious belief in the dignity of man, Father Egan said.

He added that all immigrant and minority groups in this country have at first been poor.

American antipathies toward the poor have blended with American antipathies toward minorities and the stereotype still prevails, said Father Egan.

FATHER EGAN is director of the Archdiocesan Conservation Council of Chicago. His address was prepared for delivery to the National Conference on Race and Religion at the Edgewater Beach Hotel.

Americans he said, grudgingly admit that it is good to help the deserving poor—as opposed to those who are lazy, shiftless or lacking in competitive spirit.

But religious belief teaches that the poor possess a dignity which rises above their utility and the good order of society, Msgr. Egan continued.

"RACE relations rest on the same basis as all other human relations—the notion of man's dignity in God," he said.

"When we practice unjust wage policies we violate the same principle as when we practice discriminatory hiring policies."

When we gear our welfare institutions to serve predominantly the middle class we repudiate human dignity as much as when we restrict our welfare programs according to race.

When we approve in our educational scheme the moral status of wealth we display the same contempt for the creatures of God as when we approve the teaching of theories of racial inferiority.

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CHICAGO  
TUESDAY SUN-TIMES JAN 15 1963

## All Men Are Equal

Yesterday in a historic national conference the leaders of the National Catholic Welfare Conference, the National Conference of Churches and the Synagog Council of America began a series of meetings in Chicago.

It is historic because for the first time officially Roman Catholic, Protestant and Jewish clergymen are meeting to determine how their churches can solve the deep and bitter problems of racial discrimination.

Leading Chicago churchmen in statements printed Sunday in The Sun Times point out that racial prejudice is an inherited evil that the churches have not been too successful in accepting the responsibility of brotherhood.

Religious leaders agree that the circumstance of race color or material wealth neither elevates nor degrades any man in the sight of God. The churches can, if they wish, exemplify their own teaching by removing the barriers now existent within some areas of religion—barriers they admit exist. The evils of segregation are not confined solely to the laity.

This conference of the leaders of the three religious faiths can and should do an enormous amount of good. The purpose of the conference is to provide an opportunity for all three major faiths to officially organize a united opposition to every facet of racial discrimination. It would be difficult to find a nobler platform.



# Meyer Urges All-Faith Bias Action

By Donald M. Schwartz

Albert Cardinal Meyer, archbishop of the Roman Catholic archdiocese of Chicago, called on the three great religious denominations Monday to meet with action the pressing problems of racial discrimination.

Cardinal Meyer speaking here to the National Conference on Religion and Race said: "Our whole future as a nation and as a religious people may be determined by what we do about the race problem in the next few years."

His call for action rather than mere recitation of principles was joined by two other speakers at the Monday evening session of the conference in the Edgewater Beach Hotel.

## Urges Specific Action

Irwin Miller, president of the National Council of Churches, observed that the nation's churches are generally committed to the goals of racial democracy but are somewhat less generally committed in terms of action.

Miller said the conference which has brought together Protestant, Jewish and Catholic representatives should get the churches and synagogues to take

## An editorial All Men Are Equal Page 25

specific action for ending race discrimination.

The meeting will last four days and has been sponsored by lay and religious leaders of the major church groups in the country.

## Bemoans Initiative

Julius Mark, senior rabbi of Temple Emanu-El, New York, said the 600 conference delegates had come to the gathering to impress not only our congregants but the entire American people with the urgent necessity of translating into daily practice the noble concepts of human equality which we have many times individually proclaimed.

This note of the need for action was also voiced repeatedly by members of a Monday afternoon panel group. There was one exception: William Stringfellow, a New York attorney who has helped Negroes in court cases and written on religious issues, said the initiative on the race issue has passed from whites to Negroes and the most practical thing the delegates could do would be to go home and weep for the bias which has developed.

## Exceptions Taken

Other panelists took sharp exception to Stringfellow's comments, including Abraham J. Heschel, a professor at the Jewish Theological Seminary of America.

The greatest heresy is despair, Dr. Heschel said. It is not so that the most practical thing in the world to do is to weep. That should be done. But one must also sense our own faith in God's assistance when we try to do His will.

This society can be redeemed, God has a stake in our predicament and I cannot believe that God will be defeated.

The controversy set off by Stringfellow sent many up to the rostrum after the session to agree or disagree with him. His gadfly role was acknowledged by Dr. Benjamin E.



Part of the audience at National Conference on Religion and Race in the Edgewater Beach Hotel.

Mays, president of Morehouse College, Atlanta.

## Two Big Questions

We couldn't have held this panel without you, Mays said to Stringfellow.

Cardinal Meyer, who said it was difficult to exaggerate the critical nature of the race problem, laid heavy emphasis on grappling with economic and educational issues.

Two massive questions face us, he said. First, the future of our urban youth in the matter of employment and training for useful, honorable careers; and secondly, the vexed question of residential segregation with all its implications in the field of home life, family morals and community peace and friendship.

Cardinal Meyer noted the pattern of all Negro sections spreading throughout the city, meeting resistance and sometimes violence on the way and he asked whether religion can be used to prepare for change to help community organizations which grow not from fear but from pride and stewardship over property as well as the spirit of neighborliness and openness to all who will maintain community standards.

## Co-operation Required

He said the job of combating racial prejudice and establishing a really integrated community is a task for us all, alluding to the three major religious groups. For he observed the



The Rev. John F. Cronin (left) of the National Catholic Welfare Conference scores an animated discussion point at the racial conference here. Listening are (l. to r.) Dr. Benjamin E. Mays, president of Atlanta's Morehouse College; Dr. Abraham J. Heschel of New York's Jewish Theological Seminary; and Matthew A. Mann of Chicago of National Catholic Conference for Interracial Justice. (Sun Times Photos by Bob Kotalik)

problems that now confront us in our great cities are too manifold and too deep rooted in human passions and misunderstandings for any one of our great religious bodies to deal with them alone.

This was one of the main recurrent themes of the conference on its first day—the fact that the three religious groups had pooled their resources from the top for the first time to meet and discuss

the race issues and plan action for solving them.

Mays, the conference chairman, speaking to the press before the opening session said churches must be concerned not only with segregation of their congregations but also must study their role in the community and what they can do to eliminate segregation in housing, government and every other phase of American life.

## Religion-Racial Conference Gets Kennedy Pledge

President Kennedy sent congratulations to the National Conference on Religion and Race Monday night and pledged to do what is possible to protect and preserve our cherished democratic traditions.

The President said these traditions require that every American have his full rights regardless of race, religion or national origin and he stipulated that no hampered access to the ballot to education to a good job to recreation to adequate housing freely chosen and freedom of worship.

Mr. Kennedy called on all religious leaders including those at the conference to make the ideals of the meeting concrete in the country thereby releasing "the spirit and power of all the citizens of the United States



# Calls Racism Cancerous Cell in U.S. Faiths

## Congregations Must 'Live' Beliefs, Council Aide Says

BY EDWARD H. EULENBERG

A leading Protestant clergyman said here Tuesday that religious congregations must seek an inner life through the race problem rather than try to solve the problem through the inner life of church and synagogue.

Here is an issue that is virtually absolute, said the Rev. Will D. Campbell of Nashville, Tenn.

Unlike any other social problem religion has ever had to come to grips with here is one on which there is room for no argument which should never have been an issue.

THE REV. MR. Campbell, executive director of the Southern office of the National Council of Churches, spoke at a forum session on "The Inner Life of the Church and Synagogue," one of four into which the conference divided.

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DEPLORING the gulf between Catholic, Protestant and Jewish groups in their prayer on the one hand and their religious performance on the other he said:

"Every religion represented here today is deeply afflicted with the cancerous cells of racism."

But since conference members are at the four-day gathering as a religious people, Jews and Christians, he urged that "local religious units greatest contribution is to preach and proclaim and live their own particular and peculiar message."

MEMBERS of congregations he said must proclaim:

"This is the way we behave because we are in this household of faith. This is what it means to be a Jew to be a Christian."

Otherwise, he said, all our techniques, all our gimmicks, program kits and human engineering will fail.

THE REV. Mr. Campbell suggested nine possible areas for action among them: housing, voter education and registration and recruiting of Negro students for scholarships in previously all-white schools that now have an open policy.

Other areas he suggested:

—The Student Interracial Ministry, a movement that sends white and Negro seminarians to each other's churches as assistant pastors for a summer.



Attending the National Conference on Religion and Race at the Edgewater Beach Hotel are (from left) the Most Rev. William E. Cousins, archbishop of Milwaukee; J. Irwin Miller, president of the National Council of Churches; Albert Cardinal Meyer, archbishop of Chicago; Rabbi Julius Mark, president of the Synagogue Council of America; Dr. Fred S. Buschmeyer, secretary of the United Church of Christ; and Bishop Stephen Gill Spottswood of the African Episcopal Church.

—A movement already started by some African Christians to send missionaries to America—to be heard, not in the old patronizing manner (but) because we need the freshness of their preaching.

—Better use of mass media by congregations wanting to exert influence in their communities.

—A lay movement calling itself Brothers, whose members wear identifying pins and carry pledge cards committing them to pray for the unity of mankind.

—Encouragement by congregations for clergymen of the character of several who sought to dissuade rioting students at Oxford when James Meredith tried to enter the University of Mississippi.

—Local Peace Corps types of activity by church groups in their own communities.





Rabbi Abraham J. Heschel (left) professor at the Jewish Theological Seminary of America New York City and the Rev. Francis J. Schenk bishop of the Catholic diocese of Duluth Minn. display Rabbi Heschel's book at the conference



Dr. Benjamin F. Mays (left) president Morehouse College Atlanta Ga. conference chairman and the Rev. Andrew Schulze Lutheran Human Relations of America Valparaiso discuss book at the conference

# Urges Civic Role for Religion

## Rabbi Says Churches Must Prevent 'Idolatry' Growth

BY GEORGIE ANNE GEYER

A rabbi has warned that the churches and synagogues must make their voices heard in civic affairs or else face the development of a civic religion that amounts to modern idolatry.

In a paper presented Tuesday before the National Conference on Religion and Race, Rabbi Morris Adler said:

No type of customary and legitimate action in the sphere of political life should be denied to organized religion short of promoting the candidacy of a particular candidate, he said.

Otherwise, he warned, the churches are "abandoning society to haphazard influences of social circumstance and political contingency."

At the same time, the abdication of the churches means the growth of a civic nondenominational non-traditional religion which must inevitably culminate in a national idolatry, he said.

RABBI ADLER of Congregation Shaarey Zedek Detroit said at Tuesday's sessions at the Edgewater Beach Hotel that government today is reaching into areas in which it gives political and social expression

to values long cherished by religion.

These values include human welfare, human dignity, peace, equality and justice, he said.

Because of this, Rabbi Adler said, Government today is far more than a political instrumentality. It helps give unity and direction to the group-life of its people and indeed in many instances to their life as individuals.

He warned: "Where the ultimate is business or the state or an economic system or a political party or any phase of life which true religion views as relative, the end result must be idolatry."

IN ENTERING the public arena, he added, the churches face dangers. If religion becomes involved, it may cease to be religion and become yet

another pressure group, he said.

But, he argued, Religion by working alongside of secular agencies devoted to racial justice need not be reduced to the status of an agency or a social work program as long as it holds before it the high sights of its own purpose and nature.

On the other hand, he said, religion must never in dealing with a specific issue or problem "draw its ecclesiastical robes about it and shout Sanctuary when it is challenged or refuted."

Rabbi Adler has been chairman of the United Auto Workers union public review board which checks on the union's ethics and practices. His paper was presented in the conference session on "The Relation of Church and Synagogue to Other Community Forces."

# Tells Church's Role in Racial Shifts

## NY Speaker Cites Danger Of Adamant 'Status Groups'

BY RICHARD T. STOUT

The problem facing racially changing communities in large cities such as Chicago is organized religion's most significant domestic challenge, a New York human relations expert said here Tuesday.

The church, whether because of its own failings or those of the congregation, isn't always successfully meeting this challenge, said Dan W. Dodson, director of the Center for Human Relations and Community Studies of New York University.

DODSON delivered a paper on "The Role of the Church in the Racially Changing Community" at the National Conference on Religion and Race in the Edgewater Beach Hotel here Tuesday.

The issue is whether (religion can) hurdle the barrier of race and social class (and) bind this nation together in one spiritual community or whether these masses now congregating in our cities, rejected because of class and race, will despair and turn to other ideologies.

IN SOME changing neighborhoods, a church's potential to aid the process has been neutralized by power or status groups in the church who oppose the change, he said.

These frequently feel that their institutions belong to the congregation rather than to God," said Dodson.

Too often, significant religious leaders are reduced to the position of the pastors during the crisis in Little Rock — to call a prayer meeting and to pray that God's Will be done.

ON THE other hand, some churches are remiss in not more actively asserting the moral right of new minorities in a neighborhood to try to seek power, he said.

There is nothing more exhilarating than to see people taking the first fumbling steps toward freedom, they are reaffirming one of our greatest faiths, namely that all men cherish freedom and chafe under oppression, said Dodson.

To with groups taking power or involvement inter-

ests to take into account minority voices in communal decision making is to watch democracy working at its best, he said.

Dodson said churches must continue to try to bring society to judgment on this issue of racism. It is man's most dangerous myth.

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## UNITY MEETING PROBES RACISM

# Theologian Hits Segregated Churches

BY STANLEY PIEZA  
Religion Editor

When a church permits racial segregation it is not a church, Dr. Franklin M. Littell of Chicago Theological Seminary told 800 clergymen and laymen at the National Conference on Religion and Race in the Edgewater Beach hotel.

The Protestant theologian addressed the plenary session on the second day of the 4-day meeting, the first jointly convened by leaders of the Protestant, Roman Catholic, Christian Orthodox and Jewish faiths.

The conference is spearheading a united effort to combat racial prejudice in worship, housing, employment and education and is a religious commemoration of the centennial of the Emancipation Proclamation.

Speakers at the plenary session last night were Cardinal Meyer, Roman Catholic archbishop of Chicago; Rabbi Julius Mark, president of the Synagog Council of America; and J. Irwin Miller, president of the National Council of Churches.

### Shriver Speaks Tonight

R. Sargent Shriver Jr., director of the peace corps, will speak at the conference dinner tonight, with Raymond M. Hilliard, director of the Cook county department of public aid, serving as chairman.

Dr. Littell said American churches which practice racial discrimination do so with a bad conscience and they know that they are denying their own commitment to liberty to missions and to Christian universalism.

Speaking on the subject of Religion and Race: The Historical Perspective, Dr. Littell said that in parts of the nation the conduct of the Christians is worse than the laws and continued.

The old America of white rural and Protestant dominance is dying. But in its death throes it has spawned some of the most wicked political movements and vicious personality types which this bloody century has seen anywhere.

### Law Brings Strength

Protestantism in those areas most threatened by violence needs the attention to the law and objective justice which is one of the strengths of Catholicism, Dr. Littell emphasized. He said:

The large churches of the deep south stand in the tradition of radical Protestantism which had a powerful sense of fellowship within the congregation for the affairs of the world. The Old Testament once sufficed as a guide to righteousness and justice. However, with the abandonment of prophetic preaching the surrender of standards of church discipline, the softening of theology and confession of faith, the Old Testament too was scuttled.

The strengthening of the Protestant Catholic dialog should bring to the fore the fact that the foundation of law is abiding, altho men and nations may rise and fall. For my part, I am thankful that we have a President of the United States who believes that law is law.

### Jews Were Martyred

Referring to anti-Semitism, Dr. Littell said those millions of Jews who suffered and died in Hitler's Europe were martyred for what the Christians would have been martyred for had they stayed Christian.

It is no accident, but a dreadful portent, the Protestant educator said, that precisely at the moment when White Citizens Councils, Citizens Riders, Minutemen, John Birchers and all the denizens of political sewers are uniting to attack the Supreme Court, the President, the remaining centers of free discussion among the churches, the universities and should be bombed in our cities.

Presiding chairman of the morning session was Rabbi Irwin M. Blank, chairman, social action commission, Synagog Council of America.

Cardinal Meyer in his address last night said we have not yet completely bridged a deep cleft that two centuries of slave economy afflicted upon our society.

### Moral and Religious

The cardinal stated that the unresolved race question is in deed a pathological infection in our social and political economy and our whole future as a nation and as a religious people may be determined by what we do about the race problem in the next few years.

Cardinal Meyer, who recently returned from the Second Vatican Ecumenical Council in Vatican City, emphasized that we are dealing here with a moral and religious issue as the Catholic bishops of the United States said in their statement of 1958. The heart of the race question is moral and religious.

Two massive questions that face all who attempt to foresee the future of our large city communities, the cardinal said:

1. The future of our urban youth in the matter of employment and training for useful and honorable careers.

2. The vexed question of residential segregation with all its implications in the field of home life, family morals and community peace and friendship.

### Urges All Unite

Cardinal Meyer urged that all work together, adding:

The problems that confront us in our great cities are too manifold and too deep rooted in human passions and misunderstandings for any one of our great religious bodies to deal with alone.

Dr. Mark at last night's session speaking on Interracial Justice and Love, Challenge to a Religious America, said:



TALKING SHOP before opening session of national conference on religion and race are Sister Mary Ann Ida, president of Mundelein college (left); Sister Mary Aurella, president of Rosary college; and Rabbi Irving Rosenbaum, executive vice president of the Chicago board of rabbis. About 800 are attending. (UPI Photo)

in this battle to build a society and a world in which the dignity of every human being is jealously guarded and the equality of all men taken for granted, the forces of religion if they are true to their purpose must both by present and example be in the forefront—leading and not following courageously fulfilling their prophetic mission of being the conscience of humankind.

Dr. Miller, who also is an industrialist in Indianapolis, said at last night's session that in the effort to better racial problems in this country it is not enough to win the battle in the law courts unless we are able also to win over the hearts and minds of those who stand on the other side.

## JFK Pledge Protect All U S Rights

President Kennedy told church leaders here he will do what ever he can to preserve the rights of all Americans to vote to an education and to adequate housing.

His message was read last night to delegates attending the National Conference of Religion and Race at the Edgewater Beach hotel.

I pledge to do what is possible, the President's message said, to protect and preserve our cherished democratic traditions which must accord full rights to every American regardless of his race, religion, color or country of origin.

## Predicts 3-Year Integration Gain

The next three years will see more progress in the fight against racial segregation in the United States, predicts an integration leader.

The Rev. Wyatt Tee Walker, an official of the Southern Christian Leadership Conference, said in a television panel interview here that large strides already have been made in the south.

Two of the most effective weapons have been the sit-in and freedom rider movements, the Rev. Walker said.

The Rev. Mr. Walker, a passive resistance leader who has gone to jail for his fight against segregation, said he participated in the freedom rides to Montgomery, Ala.

He said that altho he knew he was risking his life it was a necessary risk.

Other panelists were the Rev. Ralph D. Abernathy, another official of the Southern Christian Leadership Conference.

Bradford Lytle, advisor to the Committee for Nonviolent Action, and Nan McGehee, an assistant professor of psychology, University of Illinois.

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These include unhampered access to the ballot, to education to a good job, to recreation to adequate housing, freely chosen and freedom of worship.

Kennedy called on the nation's church leaders to do that which government and political leaders cannot to exert your leadership to preach your ideals and to secure the commitment of every American conscience to the justice and love due all our people.



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8 PAGES

TUESDAY, JANUARY 15, 1963

7 CENTS

## Racism Keeps U.S. Short of Being Christian Nation, Conference Told

### Eliminate Pagan Belief To Qualify, Theologian Urges

BY DAVE MEADE

Pagan Africa has its polygamy—pagan America, its racism. Both are old customs of the new Christians of their respective continents delegates to a historic conference on race and religion were told Tuesday.

The carryover of pagan practices contrary to the faith is

a typical problem among new Christians of any age when the church expands its membership and relaxes its discipline. The Rev. Dr. Franklin H. Littell said.

And this is what has happened in our supposedly "Christian nation," he told an audience of about 1,000 in the Edgewater Beach Hotel.

The Rev. Dr. Littell is professor of church history at Chicago Theological Seminary.

"THERE IS widespread misapprehension that America has been and still is a Christian nation," he said.

"As a matter of fact the American people is but slowly being won from heathenism to faithfulness, and the process is far from completed."

He criticized the laxity of white churches (that) are today virtually incapable of maintaining the most elementary internal discipline to support fundamental theological and moral principles.

THEN he added: Most Americans in churches are first or second or at most third generation Christians.

Racism which is the foremost issue confronting the churches has precisely the same relation to our church life as polygamy in Africa or the bride price in Africa and Asia.

That is it is a typical case of the carrying over into the church of pre-baptismal prac-

tices which are contradictory to Christian norms.

FOR EXAMPLE, he explained Christianity crossed the Rhine from Gaul and hundreds of thousands of tribesmen submitted in mass baptism in the 9th and 10th centuries.

However "the 'new Christians' carried over into the church their polygamy their blood vendettas their trial by

combat their brutality toward the weak and helpless," the Rev. Dr. Littell pointed out.

It took several generations of the most determined instruction called by the sacrifices and martyrdoms of many teachers for the church to consolidate the talistical gains into something which could be called roughly Christian.

This is precisely where we are after a century and a half of mass acquisitions in American Protestantism," he asserted.

Our American society is not post-Christian it is in the pre-Christian

THE NATIONAL Conference on Religion and Race the first such meeting in U.S. history called by the major faiths opened its four-day sessions Monday afternoon.

The 500 appointed delegates representing 70 religious or organizations throughout the nation were joined by an equal number of observers from various denominations in the Chicago area to hear the Rev. Dr. Littell.

Then the delegates divided into four simultaneous forums to listen to papers on various aspects of the race problem and subsequently to go into smaller work groups.

A Roman Catholic priest, a rabbi, a Protestant clergyman, a human relations expert—all spoke to Chicago and to the world Tuesday in a meeting unprecedented in U.S. history. Reports of their analyses of one of America's most critical problems are on Pages 4 and 5.

IN OPENING addresses Monday night three of the country's leading Roman Catholic, Protestant and Jewish spokesmen agreed that solution of the moral and religious problem of racial discrimination demands combined effort by our religious bodies.

Rabbi Julius Mark, New York, president of the Synagogue Council of America, said the conference is an effort "to impress the entire American people with the urgent necessity of translating into daily practice the noble concepts of human equality" which religion proclaims.

Albert Cardinal Meyer, Roman Catholic archbishop of Chicago, described the century old Emancipation Proclamation as the nation's unfinished business. Despite all progress the process of liberation remains partially unfulfilled.

J. IRWIN Miller, Columbus (Ind.) industrialist and president of the National Council of Churches, warned.

It is very clear that this nation cannot continue to preach

to the whole world—with a certain smug self-righteousness—the brotherhood of man and equal opportunity to every citizen in a free society and at the same time continue to deny the fruits of that brotherhood and true opportunity wherever it is convenient and pleasing to the majority to do so.

PRESIDING over the evening session was the Most Rev. William E. Cousins, Roman Catholic archbishop of Milwaukee and chairman of the Social Action Department of the National Catholic Welfare Conference.

Invocation was offered by the Rev. Dr. Fred S. Büsch, New York secretary of the United Church of Christ

and the benediction by Bishop Stephen Gill Spottswood of the African Methodist Episcopal Zion Church, Washington, D.C.

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## TOWER TICKER

By Herb Lyon

THE JOTTED LYON George Maharis the ailing star of TV's Route 66 is still running a low fever and is under going more tests. He is not permitted to work. His return to action is more indefinite than ever.

The Andrea Miller listed as understudy for two roles in "Come Blow Your Horn" at the Civic theater is Mitch Miller's 23-year-old daughter (Why the Secrecy?).

Lovely Ex Playboy Bunny Joan Tyrrell will wed former Singing Star Morton Downey's son Sean Morton Downey Jr. here in April. They met at Chicago's Playboy Young Sean is an exec with Automatic Canteen in Frankfurt, Germany. P-S Joan an entrant in the Miss Photo Flash contest has decided to withdraw.

Everybody was enthralled with Lawrence of Arabia at a Cinescape

press preview Monday night and raved over its crackling acting, lush scenery etc. but get this: It started to roll at 8:05 p.m. there was a 10-minute intermission and the fade-out came at midnight. Almost four hours of sitting!

The ABV TV network featured the Inherit the Wind flicker the other night and at one point a W-G-N microphone was prominently displayed. The Chicago station made history by covering the original Scopes trial which may be the first time a local TV station (WBKB) so gloriously plugged rival C rival Star Anna Maria Alberghetti and her sister Carla visiting here are bringing their 75-year-old grandmother to this country for her first visit. She'll see Ann & perform.

WJJD S. ED MCELROY, national president of the Catholic War Veterans just back from Washington has thus run-down on the Mona Lisa display. People wait in line up to two hours for a two minute look see. Three marines and several D.C. police officers are on guard around the clock.

What with her hubby Steve Allen's TV show zinging along Jayne Meadows is devoting much of her time to her new travel agency. She'll personally conduct an air tour of South America in March the first of several Jayne will join Steve in Minneapolis Jan. 28 when he originates his show at the Winter carnival to round up customers. Magazine Distributor Chuck Levy and his Ruth cut out for Africa next month to do some big game hunting—with cameras. It's hubby's hobby!

Paul Lazzaro resigned as director of press info at WBBM and joins Don Young's publicity firm. Arlene Dahl's bus band Oilman Chris Holmes will jet in by curfew time to catch her kickoff of The Camel Bell at Drury Lane tonight. The play is Broadway bound. Most authorities agree that if there is ever to be racial understanding and the elimination of bigotry the churches of the world will be the moving force. Which is why so much attention is being paid to the first National Conference on Religion and Race currently under way at the Edgewater Beach. Straight thinking religious leaders are making telling points.



# Historic Parley On Bias Opens Here

By Dolores McCahill

The most widely representative gathering of religious leaders in American history met under one roof Monday at the Edgewater Beach Hotel.

Approximately 700 delegates from some 70 religious organizations — Protestant, Roman Catholic, Jewish, Eastern Orthodox and nontheist — assembled to make common cause against racial discrimination.

The list of individuals and organizations participating in this National Conference on Religion and Race could well be the basis for a who's who in religion in the United States.

## Southern Baptists Join

The three sponsors of the four-day program are the National Council of Churches composed of 33 Protestant and Eastern Orthodox denominations, the National Catholic Welfare Conference and the Synagog Council of America in which the Orthodox, Conservative and Reform branches of Judaism are represented.

This is the first time these three agencies have officially cosponsored an event of national scope.

After the social action units of these organizations started the ball rolling the momentum built up beyond the most ambitious hopes felt at the initiation of the project.

The Southern Baptist Convention and Lutheran groups which have remained outside the National Council of Churches signed up as participants in the conference on race.

The American Ethical Union and the Unitarian Universalist Assn. two groups which rarely are invited into the company of professedly Christian or mainstream denominations were welcomed for this week's assembly.

The National Assn. of Evangelicals in Wheaton which generally stands in theological opposition to the National Council of Churches will send two observers the Rev. W. Stanley Mooneyham, editor of its magazine United Evangelical Action and the Rev. Louis Rawls, NAE board member and pastor of Tabernacle Baptist Church at 4130 S. Indiana.

With the National Catholic Welfare Conference making its debut at the conference table with the equal role of the other



GEORGE F. SISLER ALBERT CARDINAL MEYER RABBI ERNST M. LORGE  
Hosts at conference on race and religion

and Jewish sponsors and the Protestant spectrum running from Unitarian to evangelical the meeting already has achieved historic importance.

Along with some 700 voting delegates selected by the participating organizations another 500 Chicago area residents were invited by the local host committee to attend plenary sessions and forums of the four-day program.

These observer delegates will have no voice or vote but are expected to learn much that would help the spirit of the conference remain active in Chicago's religious and racial affairs in coming years.

## Big Three Preside

The local host committee brought together as its honorary co-chairmen Albert Cardinal Meyer, Roman Catholic archbishop of Chicago; Rabbi Ernst M. Lorge, president of the Chicago Board of Rabbis; and George F. Sisler, president of the Church Federation of Greater Chicago.

This gathering of such doctrinally diverse men of God was reminded in the opening session Monday by Dr. Abraham J. Heschel that at the first conference on religion and race the main participants were Pharaoh and Moses.

Dr. Heschel, a widely recognized rabbinical scholar within U.S. Judaism, was educated in Orthodox tradition and later served on the faculties of Reform and Conservative rabbinical schools. He is professor of ethics and Jewish mysticism at the Jewish Theological Seminary of America in New York training center for the Conservative rabbinate.

It was easier for the children of Israel to cross the Red Sea than for a Negro to cross

certain university campuses. Dr. Heschel noted. He urged the conferees in the coming four days to dodge no issues, yield no inch to bigotry and to make no compromise with callousness.

In view of God's fatherhood of the whole of humanity, racism is worse than idolatry, racism is satanism, the rabbi said.

Few of us seem to realize how insidious how radical how universal and evil racism is. Few of us realize that racism is man's gravest threat to man, the maximum of hatred for a minimum of reason, the maximum of cruelty for a minimum of thinking.

## Bigotry Called Atheism

Faith in God, Dr. Heschel declared, is not simply an afterlife insurance policy. Racial or religious bigotry must be recognized for what it is—atheism.

Many Americans have a black-out in their moral sensitivity when confronted with the Negro's predicament, Dr. Heschel said, and the conference therefore should dedicate itself not only to the problem of the Negro but also to the problem of the white man, to the cure of the disease affecting the spiritual substance and condition of every one of us.

A hundred years following the Emancipation Proclamation the white man must strive for self-emancipation to set himself free of bigotry," he said.

## Inertia Denounced

Most of us," he told his audience of religious leaders, are content to delegate the problem to the courts as if justice were a matter of professional or specialist. But to do justice is what God demands of every man. It is the supreme commandment, and one that cannot be fulfilled vicariously.

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CHICAGO SUN TIMES, Wed. Jan 16 1963



KUPCINET

## KUP'S COLUMN

Quickie interview thanks to AT&T with Bob Hope whose NBC-TV special (on his Christmas junket to entertain GIs) will be seen Wednesday night.

In Korea, "Cardinal Spellman took his show on the road at the same time and he preceded us everywhere in Korea. He did that to give our show absolution."

On Lana Turner: "When I invited Lana to accompany us she replied that she couldn't sing, dance or tell jokes. I'm just an ordinary girl," she insisted. If she's an ordinary girl I must be dating marines.

On the high cost of present-day movies: All I know is that Darryl Zanuck's 'The Longest Day' cost more than World War II.

On actor's salaries: "Liz Taylor reportedly was paid more than \$1,000,000 for 'Cleopatra.' Richard Burton didn't get anything near that amount as her co-star, but look at his crazy fringe benefits!"

On TV's No. 1 rated show, the Beverly Hillbillies, which is opposite Hope Wednesday night: Oh those Beverly Hillbillies! The vast wasteland has built a shack in the back!

**MORE TROUBLE FOR LYNDON DURANT** last of the big spenders who ran afoul Uncle Sam on income tax violations. His wife of 22 years, Kathleen, is consulting divorce attorney Michael Zlatnik. Her suit will be filed any day. Producer Dore Schary's next, the late Moss Hart's "Act One" will be filmed in its entirety in New York to capture the real flavor of Hart. Schary's assistant on the film will be Joel Freeman who's leaving his dad's bakery business in Chicago to resume his moviemaking career.

**TWO NEWCOMERS** to the American screen plus the photography will win your heart in Lawrence of Arabia which opens Wednesday night at the Cinesage. The newcomers for whom milady will flip are Irish actor Peter O'Toole who portrays T. E. Lawrence, and Omar Sharif, a favorite in the Middle East who plays a sheik. Wednesday's premiere is a benefit for the Chicago Youth Centers and your reporter will be at the WCFL microphones (7:30 to 8 p.m.) to introduce the celebrities.

**LIFE MAGAZINE TELLS** how Chicago jeweler Harry Levinson was high bidder for the famed 70-carat Idol's Eye diamond. "At the New York auction the bidding quickly rose to \$300,000. Levinson, by raising his pencil, signified \$325,000. Another bidder kicked it up to \$350,000. Levinson raised his pencil again as the man, on the other side of the room nodded and the auctioneer had two bids of \$375,000. Neither man budged and the auctioneer invoked the traditional rule—a tie favors the bidder nearer the auctioneer. Thus Harry Levinson, once a jeweler's stock boy joined a Persian prince, a Turkish sultan and a Spanish grandee in the ranks of men who paid plenty for the Idol's Eye."



PETER O'TOOLE

**MEMO TO THE RELIGIOUS** leaders assembled at the Edgewater Beach Hotel to discuss racial problems. Vice President Lyndon Johnson, in the current Jet, says that racial discrimination in this country costs more than the annual budget for exploration of outer space. (Moral: We need more exploring of inner space.) NBC commentator Frank Blair broke it up at Mister Kelly's the other night. He fell out of his chair laughing over Jack-eee! Leonard, and "stopped the show."

Sight to behold Jack Eigen twisting at the Playboy Club. He's still a waltz man. A calypso show starring Mighty Panther opens at the Cloister Wednesday. WYNN and the Radio and TV Broadcast Engineers union just beat the strike deadline by agreeing on a three-year pact.



## Race Bias Perils U.S., 3 Churchmen Warn

BY RICHARD PHILBRICK  
(Picture on back page)

Leaders of three major religious communions called upon all Americans last night to make a vigorous united attempt to solve the nation's racial problems.

Cardinal Albert G. Meyer, Roman Catholic archbishop of Chicago, one of three speakers at an opening session of a conference on religion and race in the Edgewater Beach hotel warned that if racial discrimination is not soon eliminated our whole future as a nation and as a religious people may be affected.

We cannot continue as we are, said J. Irwin Miller, president of the National Council of Churches in his opening address.

### Equality in Daily Life

There is an urgent need for the American people to translate into daily practice the noble concepts of human equality which have been proclaimed by Catholics, Protestants and Jews. Rabbi Julius Mark of New York City, president of the Synagogue Council of America, said.

More than 700 clergymen and laymen affiliated with Roman Catholic, Jewish, Protestant, humanist and other religious bodies are attending the meeting which will continue through Thursday.

The race question was described by Cardinal Meyer as a pathological infection in our social and political economy and by Miller as a malignancy of spirit, a sort of national insanity.

### Curbs on Bias Sought

Both joined with Rabbi Mark in urging the conference to suggest a course of action that will curb the racial and social antagonisms that are developing in American communities.

The great work of conference participants, Cardinal Meyer asserted, is to lay the foundation for a kind of reaction to social injustice that will achieve lasting benefits.

Is there more that we can do as religious leaders to end unfair job discrimination based on race, religion, national origin? he asked. Have we done all that we could even within our own institutions to open up employment opportuni-



Rabbi Abraham J. Heschel asks help for two aspects

ties to qualified minority group personnel to go out of our way to create incentive for those who need it most and thus build up in youth a desire for learning and technical skills?

Religion as a Force  
Cardinal Meyer also questioned whether religion is being used as effectively as possible to stop deterioration of urban neighborhoods caused largely by racial unrest.

Cannot the force of religion be used better he asked to prepare neighborhoods for change to help create community organizations which grow not from fear but from pride and stewardship over property as well as from the spirit of neighborliness and openness to all who will maintain community standards?

Miller listed on the nation's credit side gains it has made in outlawing racial discrimination in employment, education, transportation, voting rights, housing and in merchandising in restaurants and stores, but stressed the need for more progress.

Agree Unity Is Required  
An important part of the purpose of this conference, he declared, is to help the churches and synagogues of America to discover and to embark upon those paths of specific program which will speed a complement of each

of these needed changes in our law and practice.

He agreed with Cardinal Meyer and Rabbi Mark that in the cardinal's words the problems that now confront us in our great cities are too manifold and too deep rooted in human passions and misunderstandings for any one of our great religious bodies to deal with them alone.

## CLERGYMEN ASK WAR ON RACIAL BIAS

Future of Nation  
Seen at Stake

At the afternoon session Rabbi Abraham J. Heschel, professor at Jewish Theological Seminary of America, New York City, said the conference should deal with the spiritual condition of white people as well as injustices suffered by Negroes.

In a message to the conference extending his best wishes, President Kennedy pledged that he would do what is possible to protect and preserve our cherished democratic traditions which must accord full rights to every American regardless of his race, religion, color or country of origin. He listed the rights as freedom to worship, to vote to gain an education, to obtain a job and to obtain housing in a free market.

The Rev. Martin Luther King, president of the Southern Christian Leadership conference and leader of the nonviolent racial integration movement in the United States, arrived in Chicago last night as a delegate to the conference.

The conference, the first in this country to bring such a variety of religiously concerned persons together to discuss the race problem, is sponsored by units of the Synagogue Council of America, the National Catholic Welfare conference and the National Council of Churches.

## ALL SHARE BIAS BLAME, RABBI SAYS

Condemns Silence  
of Average American

BY RICHARD PHILBRICK

Through negligence and silence all Americans have become accessories to racial bigotry, a Jewish scholar declared yesterday at the opening session of the national conference on race and religion at the Edgewater Beach hotel.

Rabbi Abraham J. Heschel, Jewish Theological Seminary of America professor, told more than 700 clergymen and laymen of a variety of faiths that man has not yet realized that he threatens his own existence by agreeing to or actively taking part in racial discrimination.

The religious leaders and others attending the meeting issued a summons to national repentance for indifference to the plight of Negroes in this country before the first session was held.

### Racism Is Target

The conference, the first convened by major Christian and Jewish bodies in the United States to deal with racial problems, is expected to draft proposals for new attacks on racism by religious organizations and their members.

Sponsors are the department of racial and cultural relations of the National Council of Churches, the social action commission of the Synagogue Council of America and the social action department of the National Catholic Welfare conference.

Rabbi Heschel told meeting participants that more persons are becoming aware of the Negro problem but they fail to understand that it is one they personally must help solve.

### Moral Status Clouded

They are concerned about racial strife, he said, but less interested in eliminating the causes of it. As long as this is so, said Rabbi Heschel, the low moral status of racial discrimination will not be widely understood.

Few of us seem to realize how insidious how radical how universal and evil racism is, he asserted. Few of us realize that racism is man's gravest threat to man, the maximum of hatred for a minimum of reason, the maximum of cruelty for a minimum of thinking.

### Challenge of Justice Love

The challenge of interracial justice and love to religious America was to be discussed last night by Cardinal Albert G. Meyer, Roman Catholic archbishop of Chicago, Rabbi Julius Mark, president of the Synagogue Council of America, and J. Irwin Miller, president of the National Council of Churches.

Prof. Franklin H. Littell of Chicago Theological Seminary, 557 University Ave., will be the speaker at the morning session today. The conference will continue through Thursday.



# U.S. FUTURE TIED TO RACE ISSUE, CARDINAL SAYS

## NATIONAL CONFERENCE

### ON RELIGION AND RACE



### The Subject: Religion And Race

PRINCIPALS at opening session of National Conference on Religion and Race exchange comments at Edgewater Beach Hotel. Talking with Dr. Benjamin F. Mays (second from left) president of Morehouse College and conference chairman are (left to right) Fr.

John Cionin, Matthew Ahman, executive director, Catholic Interracial Council of Chicago; Rabbi Hyatt Phillips and Oscar Lee, department of Racial and Cultural Relations, National Council of Churches, New York City. The conference will run end Thursday.

# Priest Pleads for Renewed 'Spirit of Sacrifice'

BY PATRICIA MURPHY

Our churches have lost the Judaeo-Christian spirit of sacrifice as shown by their own behavior in the area of race relations, a young Catholic priest has charged.

"Until it is recognized that this spirit of sacrifice has been lost and must be regained, conferences on religion and race workshops on the churches' responsibilities as an employer, educator or administrator can only produce meaningless superficial formulas," said the Rev. Eugene P. McManus, SSJ. He is a race relations specialist from New Orleans attending the National Conference on Religion and Race at the Edgewater Beach Hotel.

FATHER McManus, a Jesuit priest, has been active in race relations for 14 years. He is a resource leader in the conference's sessions on "The Responsibility of Church and Synagogue Institutions in the Community" that concludes Wednesday.

Father McManus charged that the Tuesday morning keynote session on the church as an institution in the community failed to hit this basic principle:

How can you properly teach the role of love in eliminating racial intolerances when the school itself will not admit Negroes?" he asked.

How can you teach equality in the eyes of God when exclusive academies draw their students just because they are exclusive — and segregated when parents are proud of their upper middle class position?

I am not degrading the need to develop sociological techniques for use in race relations but if we discuss for example techniques used to integrate a Catholic hospital or a Protestant school or Jewish community these will be without foundation unless that hospital or school or community is willing to integrate even at the cost of suffering," he said.

RELIGIOUS institutions are caught in a vicious web, Father McManus said.

They need money to survive and so many look the other way on the need to integrate.

School structures and upkeep, hospital facilities and maintenance have come to be more important than the purposes for which they were built, he said.

FOR THIS conference to produce more than just high sounding phrases, we must recognize that the problem at hand is first a moral issue.

Then will our churches and synagogues and their congregations be ready to embrace suffering when principles demand it? Then we will integrate even when it costs money, welcome integrating our parishes and congregations even though the collections go down, integrate our hospitals even though the collections may fall.

We must direct ourselves to this fundamental: Other conferences of human relations specialists can focus on technical but only religion can provide the basic motivation for removing prejudice, he said.

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REV. McMANUS

I am not degrading the need to develop sociological techniques for use in race relations but if we discuss for example techniques used to integrate a Catholic hospital or a Protestant school or Jewish community these will be without foundation unless that hospital or school or community is willing to integrate even at the cost of suffering," he said.

## RACIAL PARLEY TOLD VIOLENCE IS INEVITABLE

Conference Too Late,  
Southerner Warns

BY RICHARD PHILBRICK

World-wide interracial violence in which whites will be the victims was predicted yesterday by a southerner on the National Council of Churches staff.

The Rev. Will D. Campbell, a former chaplain at the University of Mississippi, declared at a conference on religion and race in the Edgewater Beach hotel that time has run out on Christians, Jews and others trying to avert bloody interracial strife.

"We're Here Too Late"

It is too late for us to be here, he told more than 700 clergymen and others who are attending the meeting. It is the first in this country to bring Christians, Jews and humanists together to oppose racial discrimination.

Dr. Campbell, who is associate director of the council's department of racial and cultural relations, said that Americans have not considered relations, said that Americans have not considered seriously the possibility of violence in Africa and elsewhere because they have assumed that leaders of all racial minorities have the peaceful tendencies American Negro leaders are displaying.

Yet history shows, he added, that it is sentimental and unrealistic to suppose that people who have been oppressed and exploited for centuries will reach independence and political equality filled with love and forgiveness and free of prejudice and hatred.

Littell Analyzes Situation

Dr. Campbell agreed with Prof. Franklin H. Littell of Chicago Theological Seminary and

other southerners who addressed the conference that for Jews and Christians the problem of racial discrimination was solved by God when He outlawed it early in their existence.

The fact that racialism still persists among American churchgoers, Dr. Littell said, is because "most Americans in churches are first- or second-generation at most third generation Christians."

Racialism has precisely the same relation to our church life as polygamy in Africa or the bride-price in Africa and Asia, he continued.

Old Practices Persist

That is it is a typical case of the carrying-over into the church of pre-baptismal practices which are contradictory to Christian norms. This is a typical problem among new Christians.

The huge difference in his opinion between the racial situation Americans confront and the one South Africa faces is that there has been on intellectual competent theological defense of racialism in America for generations.

Dr. Littell endorsed Dr. Campbell's suggestion that one timely action church congregations might take would be to work for a free market in housing.

Lands Kennedy Order

President Kennedy's executive order forbidding racial discrimination in several categories of federally assisted housing offers great possibilities, Dr. Campbell said.

It takes no genius he declared, "to predict that the housing order if enforced and supported, will do far more to change the racial picture in America than did the Supreme Court decision on public school education in 1954."

Msgr. John J. Egan, director of the Chicago Archdiocesan Conservation Council, told conference participants that a satisfactory solution of racial conflicts is dependent not only upon a proper attitude toward people of different races but also upon a proper respect for the poor.

He deplored religious institutions which remain aloof in neighborhoods where poverty and racial tensions are found together.

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50 PAGES

WEDNESDAY, JANUARY 16, 1963

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## Awakening of Racial Conscience Found Among Religious Leaders

BY DAVE MEADE  
Daily News Religion Writer

The specialists examined the heart of organized religion in America. They found it faint to a large extent, when it comes to race relations.

But they haven't given up hope. The pulse is quickening they found, with the awakening of a new racial conscience in our churches and synagogues.

The prognosis is more optimistic than pessimistic half way through the National Conference on Religion and Race—which in itself may be a first step to the cure.

This is the cautious estimate of the doctors of religion here this week.

MANY OF the 1,000 men and women attending the four day sessions in the Edgewater Beach hotel are starting to get impatient however. Where do we go from here? they are asking.

The 650 voting delegates are in the midst of trying to

pin down some answers in 36 work groups closed to visitors and the press.

They'll report back Thursday the last day of the meeting.

MEANWHILE, a number of concrete what-to-do and how-to-do-it proposals were made in public by R. Sargent Shriver Jr., director of the Peace Corps and the Rev. Dr. Martin Luther King, prominent spokesman for the Negro's non-violent resistance movement.

Shriver reflecting his concern as a Roman Catholic told a banquet audience:

I find it alarming when the government looks to the religious community for its share of the tasks and encounters too often a bland



SHRIVER KING

philosophy of laissez faire (letting people do what they choose).

"As a layman I wonder why I can go to church 52 times a year and not hear one sermon on the practical problems of race relations."

I wonder why a conference like this does not lead to a continuing exchange of views and ideas and to a co-ordination of efforts to solve specific problems throughout the year.

SHRIVER proposed that every church member pledge part of his time—in a new

A "first" in American history is being made in Chicago. It's the National Conference on Religion and Race in which religious leaders of all major U.S. faiths are grappling for the first time with something that plagued our country long before and ever since the Emancipation Proclamation a century ago. A team of Daily News reporters has been finding out what they're thinking. Stories on Pages 6 and 7.

form of tithing—to removing racial barriers at work, play and worship.

He also suggested that ministers, rabbis and priests map out specific programs for their white congregations over the next 12 months to

—Bring an end to segregation.

## Religion Fights Segregation

WHAT THE NATIONAL CONFERENCE on Religion and Race amounts to is a resolute effort to have religion assert its moral authority in solving the race question. The conference in progress in the Edgewater Beach hotel, brings together leaders of the Protestant, Roman Catholic, Christian Orthodox, and Jewish faiths.

Rabbi Julius Mark, president of the Synagog Council of America, declared in a demand for the building of a society in which the rights of every human being will be protected and complete equality will prevail. "The forces of religion, if they are true to their purpose must be in the forefront—leading and not following courageously fulfilling their prophetic mission of being the conscience of mankind."

And Cardinal Meyer, Roman Catholic archbishop of Chicago, quoted the statement of 1958 of the Catholic bishops of the United States that "The heart of the race question is moral and religious."

To which Dr. Franklin M. Littell of Chicago Theological Seminary added that churches which practice racial segregation "know they are denying their own commitment to liberty to missions, and to Christian universality."

Religions will need help in solving the race problem, but certainly nobody in America can speak with as clear and convincing a voice as theirs on the human and moral rights involved and on the obligation to respect those rights which rests on everybody who enjoys the freedoms of America. The nation should be grateful to the religious leaders who have gathered in Chicago to launch and lead the struggle for an end to America's ancient disunity.

## Shapiro Lauds Racial Parley

### Lincoln Setting Held Fitting

Chicago is a proper meeting place for the National Conference on Religion and Race because it is in the home state of Abraham Lincoln and thus is the centennial of the Emancipation Proclamation. Lt. Gov. Samuel Shapiro told the conference yesterday.

Speaking at a luncheon in the Edgewater Beach hotel as Gov. Kerner's representative, Shapiro noted that this is the first time in history that top leaders of the major religious beliefs have come together in a national conference to discuss how religion can give stronger leadership involving the race problem.

Cites Committee of Hosts

The list of 83 members of Judge [James B.] Parsons [of federal District court] host

committee reads like a Who's Who of religious leadership in Illinois, Shapiro continued.

The list of more than 700 clerical and lay leaders chosen as delegates reads like a Who's Who of religious leadership in America. When you return home to implement the philosophy developed in these forums and plenary sessions there will be a moral effect upon the whole American people.

"We live in a time when the various religious beliefs are striving seriously to understand each other better. The solution of the race problem is a common ground on which we can find agreement and in which religious leadership is necessary."

Racial Justice Inevitable

Equality of all men is an ideal of our government, our social structure, our economic organization. But most of all it is a moral object.

Complete racial justice will

arrive ultimately not because it is politically expedient or economically inevitable but because it is morally imperative.

Mayor Daley told the luncheon that the conference was a great thing for Chicago. He said he was convinced that it could be a great force for good in solving racial conflicts.

## RACIAL PARLEY HERE PRAISED BY REV. KING

The Rev. Martin Luther King Jr., Negro integration leader, said here last night that the Chicago conference on religion and race which ends tomorrow in the Edgewater Beach hotel "will speed up the day when an integrated society will become a reality."

The Rev. Mr. King, who will address the final luncheon session of the four-day conference, commended Roman Catholic, Protestant and Jewish leaders for seeking ways and means to break down race barriers on the basis of the moral issues involved.

He foresaw a much smoother transition if religion takes a stronger stand. He emphasized that "political and economic issues are not involved as much as moral issues in the fight for racial justice."

Chicago's AMERICAN

Always On Top Of The News

EDITORIAL PAGE

STUART LIST Publisher

Largest Evening Home Delivered  
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# Corps Sets Racial Example: Shriver

By Donald M. Schwartz

R Sargent Shriver Jr held out the example of the Peace Corps here Tuesday to argue that racial prejudice in the United States can be overcome.

Shriver the corps director said he is convinced of this by the experience of the Peace Corps both in its internal administration and its missions abroad.

He was here to address the National Conference on Religion and Race being held here by the three major U.S. religions. The conference in the Edgewater Beach Hotel has the unprecedented joint sponsorship of the National Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America.

## Comparison Made

Shriver noted that 74 percent of the higher echelon positions in the corps are filled by Negroes while the figure for other government agencies is eight tenths of 1 percent.

He said the higher proportion of Negroes in top Peace Corps jobs is because the corps had gone out looking for them convinced that they had been discouraged from seeking important government positions.

In a press interview at the conference he said this experience could be duplicated in domestic racial conditions.

If a conscious effort is made in our communities," he said many opportunities can be created for minority groups that were heretofore not open.

In a speech to a conference dinner Shriver noted that Peace Corps experience abroad has shown contrary to some expectations that Jewish corpsmen can work with Arabs. Protestants can work in Catholic countries and whites can work effectively with African Negroes.

There is only one real explanation of our success in the field of race relations. Shriver said. We made a deliberate effort to change old patterns. If I have any justification to speak to this august body it is to encourage you to make a conscious, deliberate assault on racial barriers. From our experience in the Peace Corps I know that those barriers are vulnerable.

## Challenge To Action

Shriver sharply challenged the 700 delegates to the conference to act.

I find it alarming, he said when the government looks to the religious community for its share of the task and encounters too often a bland philosophy of laissez faire.

As a layman for example I wonder how I can go to church 52 times a year and not hear one sermon on the practical problems of race relations.



R Sargent Shriver Jr. U.S. Peace Corps director speaks in the Edgewater Beach Hotel before the National Conference on Religion and Race. (Sun Times Photo)

I wonder why a conference like this does not lead to a continuing exchange of views and ideas and to a co-ordination of efforts to solve specific problems throughout the year.

I wonder furthermore why each minister, rabbi and priest does not map a specific program for his congregation—a

program which will produce concrete gains over the next 12 months.

Shriver said such program could be designed to end church segregation to double Negro church membership where it exists to establish interracial councils to get the participation by Negroes in church sponsored social and community events and to train Negro teachers and leaders to take part in church affairs.

He drew a picture of a church based antihate corps that would number in the thousands throughout the country securing the entrance of Negroes into previously all white neighborhoods and constituting a profound new force in the nation.

## Compromise Charged

Earlier the conference delegates heard several churchmen charge that religious denominations have allowed their desire for growth and popular acceptability to compromise their position on racial equality.

First to make the charge was Dr. Franklin H. Littell who taught at Southern Metho-

dis to a far greater potential for good than ever seen before, he said.

The Protestant professor of church history said he believes one of the chief practical arguments for the Protestant-Catholic dialog is that contact with the universal nature of the Catholic Church can help Protestants to avoid sinking back into racial and tribal religion.

Protestants mainly are "with out law and with no understanding that right is right though the heavens fall." Dr. Littell asserted. As they gain knowledge of the Catholic concept of natural law the Protestant-Catholic dialog should bring to the fore the fact that the foundation of law is abiding although men and nations may rise and fall.

For my part the professor added I am thankful we have a President of the United States who believes that law is law.

He described the election of a Roman Catholic to the Presidency as being in its own way as symbolic as the U.S. Supreme Court decisions on school desegregation and legislative re-

apportionment that rural white Protestant dominance is waning.

## The South Won

The Rev. Will D. Campbell of Nashville, Tenn., associate director of racial and cultural relations for the National Council of Churches and descendant of a Mississippi Confederate soldier insisted to his listeners that the South won the Civil War.

"The Civil War was fought over the issue of race," the Rev. Mr. Campbell said. After all has been said about the economics and politics of it all it was really a war of the abolitionist and the nonabolitionist. And it has been the racial theory of the nonabolitionist which has endured, and is to be found in every area of American life.

The Southern Baptist minister who also is a vestryman of an Episcopal church in Nashville said he thinks the new presidential order on housing may well dramatize the degree of hostility on racial integration in non-Southern regions and thus demonstrate that the



Dr. Franklin H. Littell, professor of church history at the Chicago Theological Seminary addresses conference. (Sun Times Photo)

Turn to Page 11



Attentive listeners at the National Conference on Religion and Race here are (l to r) the Most Rev. William E. Cousins, Roman Catholic archbishop of Milwaukee; J. Irwin Miller, president of the National Council of Churches; and Albert Cardinal Meyer, archbishop of the Roman Catholic archdiocese of Chicago. (Sun Times Photo)

## Discipline Abandoned

Around 1900 he said one of the church after another formalized the abandonment of its discipline.

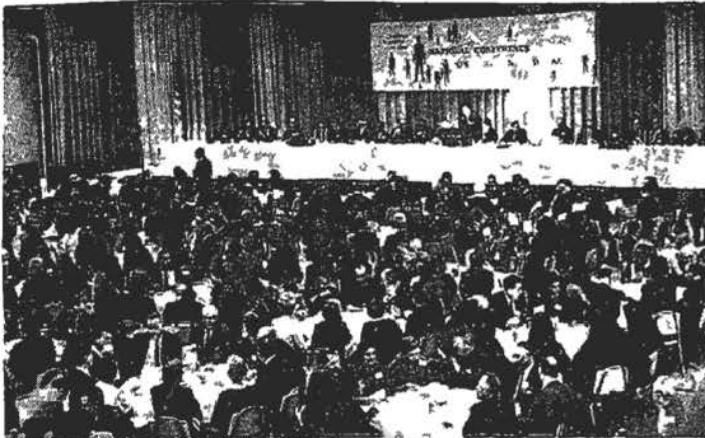
One result is that they now are virtually incapable of maintaining the most elementary internal discipline to support fundamental theological and moral principles, he said.

Where racism today exists in the American Protestant churches it is a product of internal discipline and the general failure of the churches to maintain a standard, Dr. Littell declared.

## Sees Greater Potential

A re-establishment of discipline and standards for acquiring and retaining church membership would bring Protestant





General view of luncheon of the National Conference on Religion and Race at the Edgewater Beach Hotel.

# Suburbanites Evade Issue, Integration Worker Reports

BY RICHARD STAUT

Suburbanites for one reason or another offer a variety of subterfuges because they don't want to get involved should their community be faced with integration

Rabbi Irwin M. Blank of Englewood, N.J., who helps Negro families who are moving to the suburbs or are trying to find their rights once they are

there has heard these and others

— I feel strongly about this and would like to help but I have a sensitive job and well I've got to earn a living

— We don't have all the facts. It ought to be talked out more

— I came up the hard way without any help. Why can't the next fellow?

— I think we have to find a legal basis to mount this fight. I don't see any

— Yes, I have thought of selling to a Negro family. Personally, I have nothing against it. I'm a liberal guy. But I have to think of the neighbors I'm leaving behind

THOUGH perhaps in many instances true and sincerely spoken, all are evasions of two facts: Rabbi Blank and most others here are for the National Conference on Religion and Race. They feel it shouldn't be evaded any longer

That a holy white community is contrary to the way God intended things, that a person professing belief in God will live by His word even if it means going out of the way especially when human justice is involved

Three workshops, one led by Rabbi Blank, chairman of the Social Action Commission of the Synagogue Council of America, discussed Wednesday the role of religion in integrating suburbs

The chairman of the other groups were John Kearney, executive director of Friendship House, Chicago, a Catholic organization for bettering racial relations, and the Rev. John H. Wagner, executive director of the Department of Urban Church Division of Home Missions National Council of Churches, New York

RABBI Blank said one reason integration of suburbs is particularly difficult is because their residents are much more protective of their status symbols

The Rev. Mr. Wagner said that some suburbs try to isolate themselves from the problems of the city and they can't

Kearney said churches often aren't as dynamic as they

should be in getting their congregations to face this problem

RABBI Blank and Kearney said that Negroes aren't breaking down the doors to get into white suburbs

"There are not enough who want to be pioneers," said Rabbi Blank. "Many would rather live in Negro communities."

A great many Negroes have legitimate fears of things their families might be subjected to in moving to all white suburbs," said Kearney

THE THREE listed these ways that suburban churches and synagogues can play a larger role in integration

— Form social action committees to take such positive steps as campaigning for open occupancy legislation

— Seek to get members to go on the record publicly at church meetings that they would be willing to sell their home to Negroes if they moved or that they would not move because a Negro moved into their block

— Make available to other churches of the same denomination including those in Negro areas addresses of members who plan to move

## SHRIVER URGES CHURCH HELP FOR RACE WOES

### 'Increase Negroes in Congregations'

BY RICHARD PHILBRICK  
R. Sargent Shriver, director of the peace corps, offered a plan last night thru which he said church members could promote gains in race relations during the next 12 months

Shriver speaking before 700 Protestant, Catholic and Jewish leaders attending a conference in the Edgewater Beach hotel suggested that church members pledge part of their time to work toward the removal of racial barriers

Such a program could do many things, Shriver said. It could bring an end to segregation in those churches and church schools where it exists

Double Negro Members  
It could also include a pledge to double the number of Negro families in the congregations, introduce Negroes to every social and community event which the church sponsors or participates in, and train lay Negro teachers and leaders to participate fully in congregational affairs

In calling on the church members for an end to what he termed "religious laissez-faire" in racial problems, Shriver noted

"I wonder why I can go to church 52 times a year and not hear one sermon on the practical problems of race relations? I wonder why a conference like this does not lead to a continuing exchange of views and ideas and to a coordination of efforts to solve specific problems

Earlier world-wide interracial violence in which whites will be the victims was pre-



(TRIBUNE Staff Photo)

Shriver at news conference before speaking at dinner

dicted by a southerner on the National Council of Churches staff

The Rev. Will D. Campbell, a former chaplain at the University of Mississippi, declared that time has run out on Christians, Jews and others trying to avert bloody interracial strife

"We're Here Too Late. It is too late for us to be here," he said.

Dr. Campbell, who is associate director of the council's department of racial and cultural relations, said that Americans have not considered seriously the possibility of violence in Africa and elsewhere because they have assumed that leaders of all racial minorities have the peaceful tendencies American Negro leaders are displaying

Yet history shows he added that it is sentimental and unrealistic to suppose that people who have been oppressed and exploited for centuries will reach independence and political equality filled with love and forgiveness and free of prejudice and hatred

Littell Analyzes Situation

Dr. Campbell agreed with Prof. Franklin H. Littell of Chicago Theological Seminary, another southerner who addressed the conference that for Jews and Christians the problem of racial discrimination was solved by God when He outlawed it early in their existence

The fact that racialism still persists among American churchgoers, Dr. Littell said, is because most Americans in churches are first- or second- or at most third generation Christians

Racialism has precisely the same relation to our church life as polygamy in Africa or the bride-price in Africa and Asia, he continued

That is it is a typical case of the carrying-over into the church of pre-baptismal practices which are contradictory to Christian norms. This is a typical problem among new Christians

The big difference in his opinion between the racial situation Americans confront and

the one South Africa faces is that there has been no intellectually competent theological defense of racialism in America for generations

Dr. Littell endorsed Dr. Campbell's suggestion that one timely action church congregations might take would be to work for a free market in housing

Lands Kennedy Order  
President Kennedy's executive order forbidding racial discrimination in several categories of federally assisted housing offers great possibilities, Dr. Campbell said

It takes no genius, he declared, to predict that the housing order if enforced and supported will do far more to change the racial picture in America than did the Supreme court decision on public school education in 1954

Msgr. John J. Egan, director

of the Chicago Archdiocesan Conservation Council, told conference participants that a satisfactory solution of racial conflicts is dependent not only upon a proper attitude toward people of different races but also upon a proper respect for the poor

He deplored religious institutions which remain aloof in neighborhoods where poverty and racial tensions are found together



# Rabbi Urges Church Lobbying in Politics

## Proposal Favorably Received At Religion Race Conference

BY GEORGIE ANNE GEYER

A proposal to form a politically-oriented pressure group of the major religious faiths—like the AMA or the Chamber of Commerce—received a good reception at one session of the National Conference on Religion and Race.

"We have the right to exert political pressure," said Rabbi Morris Adler of Detroit, in proposing the lobbying group. "The churches should get involved—not in candidacies but in issues."



RABBI ADLER

"You cannot accomplish anything without political pressure. I would not like to see a Catholic pressure group or a Jewish political party or a Protestant one."

"But a pressure group of all three faiths is necessary for translating our ideas into action."

Asked whether he was actually proposing a group that would lobby in Washington for issues, he said: "Yes I am. Nothing else would work. It should be like the American Medical Assn or the Chamber of Commerce. I don't mean sending postcards."

**REACTION** To the unorthodox proposal was largely favorable on the part of delegates to Tuesday's session on The Relations of Church and Synagogue to Other Community Forces.

Comments ranged from "Why we Presbyterians have been doing this in Pittsburgh in supporting open occupancy to I don't see why we couldn't do that—if we all did it together."

In the session Rabbi Israel Dressner of Springfield, N.J., posed the question: "Can't the church get itself lost in terms of becoming just another political grouping?"

There is no question of the real danger, answered Rabbi Adler. "And we ought to be mindful of it. But if the only way the church can keep it, soul is by losing its organization it ought to do it."

**ANOTHER** participant asked whether such lobbying would

not endanger the churches' historic tax exemption.

It might be we would have to give it up, Rabbi Adler said. "I for one would be willing to surrender it. He smiled. Even though we can't balance the budget now."

**DURING** the discussion Dr. Arthur A. Ludwig of the Lake County Council of Churches asked what churches could do to better the school curricula.

Something very interesting happens in the schools in the South, Rabbi Adler observed.

"The only child who has the national and international point of view is the Negro child. He looks to the federal government and the UN while the white child looks to the

local sheriff, mayor and police chief.

Here you have the two mentalities—the tribal and the international attitudes. The Negro is getting a far better education by being deprived of an education than the white child is by getting an education.

**THESE** expressions are a sample of the forums and work groups being held and the ideas being exchanged at the historic conference which takes place through Thursday at the Edgewater Beach Hotel.

The areas of concern are shown clearly in one workgroup this one directed by the Rev. Raymond Gibbons, director of the Council for Christian Social Action of the United Church of Christ.

The group decided to explore further these questions: What is each of the religious groups actually doing in the field of race relations? How can we improve genuine communication between religious groups? What can be done in cities to enable groups to work together better with regard to race?

# Southern Baptists' Racial Views Changing Rapidly

## Official Reports Integration In 10 Million-Member Group

BY GEORGIE ANNE GEYER

The racial attitudes of one of the largest and most conservative white denominations in the South are changing rapidly, a young churchman said.

The group is the 10,000-member Southern Baptist Convention and the churchman is the Rev. Ross Coggins, one of the clergymen working to change racial attitudes.



GOGGINS

In an interview at the National Conference on Religion and Race, the Rev. Mr. Coggins characterized the convention, historically ultra-conservative about race as determined to find ways to solve the South's racial dilemma.

We're not out of the woods by any means, he said, but we have an active commission and we're finding increasingly open doors.

**IN HIS JOB** as associate executive secretary of the convention's Nashville-based Christian Life Commission which deals in ethics and applied Christianity, the Rev. Mr. Coggins prepares Sunday school materials and literature for congregations.

Much of it deals with race. In one of his booklets for instance, he wrote: "Race prejudice perverts our gospel, challenges our sincerity, dissipates our witness."

He said this attitude typifies the changed climate among Southern Baptists.

**THE TALL** forthright minister, who spent six years in Indonesia as a missionary (he came back with a great sense

of burden about race") said most people do not realize that many Southern Baptist churches most of them near Baptist colleges now have Negro members.

"This is becoming less and less shocking to Baptists," he said.

The Baptist University of Corpus Christi in Texas was integrated recently, he said, when a Negro mother said to her white Baptist employer: "My son can't go to Corpus Christi. It's a Christian school."

This sentence so moved people that the boy became the first Negro student there, he said. "This shows the willingness today to come to grips with the implications of Christian doctrine."

**INTERVIEWED AT** the Edgewater Beach Hotel where churchmen from all over the country are discussing the race problem, the Rev. Coggins said that many Southern Baptists do not participate in public protests about racial injustice because

They feel they would keep as their sphere of influence the bringing of steady pressure in stead of taking part in what many feel is an extremist action.

He is of the opinion that the South will solve the racial problem before the North because "somehow there is more of a basis for friendship there. The Negro's home is the South. We're all wrapped up in this thing together."

He thinks legislation against discrimination will be enacted fully before many years. Then he said will come the real responsibility of the church to bring spiritual forces to bear.

Then he said we will have to go beyond law to love.

# Churches Must Lead Fight On Racism, Layman Says

BY EDWARD H. EULENBERG

Churches must lead the way as institutions to improve race relations, a New Orleans Catholic lay leader said here.

Henry Cabirac told a work group of the National Conference on Religion and Race in the Edgewater Beach Hotel Tuesday.

"The masses can't make progress if the churches don't show the way."

"The situation is like that in which the pagans said of the early Christians, 'See how they love each other.'"

Many people think desegregation is fine. Many are eager to help. But they don't know how. Here the church must point the way.

**CABIRAC**, who is director of the Southern Field Service National Conference for Interracial Justice, was resource man for a work group on the Inner Life of the Church at the Synagogue.

Cabirac also told the group which considered racial exclu-

sion in congregations and denominations that there are many clergymen who would like to welcome Negroes to their churches but cannot act independently.

After all the minister is only an employee of his congregation, Cabirac said. Suppose he acts on his own against the congregation's wishes—then what?

**JOHN R. YOST** of Princeton, N.J., a chemical engineer who is active in his city in helping integration, said that members of many congregations just don't know how to go about approaching a Negro to invite him to their church.

"We don't know how to talk to a Negro as a person."

There are two ways to approach the problem. The pastor must lead the way by showing us how to act and we must act

pragmatically by getting to know Negroes as persons.

**MRS. SARAH** Patton Boyle of Charlottesville, Va., agreed that most white people in the South don't really know Negroes.

So many white liberals think they have Negro friends, she said. But they really don't have them; not as friends to whom they would tell their troubles, to whom they would open their hearts.

Of the conference itself, she said it represented a sort of congregation—of ideas and action.

She said the conference would have no meaning if the delegates simply talked and exchanged ideas, then "go home to talk to each other" about their discussions as so often happens in meetings of this sort.

I hope this will be the exception," said Mrs. Boyle, who came as representative of the presiding bishop of the Protestant Episcopal Church.

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## CALL FOR DISCIPLINE

Church Compromise  
On Racism Assailed

By Dolores McCahill

Religious denominations have allowed their desire for growth and popular acceptability to compromise their position on racial equality several church men said Tuesday in the National Conference on Religion and Race.

The conference has the unprecedented joint sponsorship of the National Council of Churches, National Catholic Welfare Conference and Synagogue Council of America. The 700 religion leaders attending heard first from Dr. Franklin H. Littell in a plenary session of their meeting in the Edgewater Beach Hotel.

Dr. Littell, who taught at Southern Methodist University in Dallas before he recently joined the faculty of the Congregational related Chicago Theological Seminary at 5757 S. University, contended that major Protestant denominations at the beginning of the 20th Century achieved "tremendous statistical successes by watering down the membership standards."

**Discipline Abandoned**  
Around 1900 "he said "one large church after another formalized the abandonment of church discipline."

One result is that they now are "virtually incapable of maintaining the most elementary internal discipline to support fundamental theological and moral principles," he said.

"Where racism today exists in the American Protestant churches it is a product of internal discipline and the general failure of the churches to maintain a standard," Dr. Littell declared.

"We do not need, in short, any more general resolutions in the field of religion and race. What we need is disciplined witness. The church is not a cave of all the winds of doctrine; neither is it an association of moral anarchists."

**Sees Greater Potential**  
A re-establishment of discipline and standards for acquiring and retaining church membership would bring Protestantism to a far greater potential for good than ever seen before, he said.

The Protestant professor of church history said he believes "one of the chief practical arguments for the Protestant-Catholic dialog" is that contact with the universal nature of the Catholic Church "can help Protestants to avoid sinking back into racial and tribal religion."

Protestants mainly are without law and with no understanding that right is right though the heavens fall," Dr. Littell asserted. As they gain knowledge of the Catholic concept of natural law the Protestant-Catholic dialog should bring to the fore the fact that the foundation of law is abiding, although men and nations may rise and fall.

**Election 'Symbolic'**  
For my part, the professor added, I am thankful we have a President of the United States who believes that law is law. He described the election of a Roman Catholic to the Presidency as being in its own way as symbolic as the U.S. Supreme Court decisions on school desegregation and legislative reapportionment that rural white Protestant dominance is waning.

A confession of organized religion's failures in race relations also characterized the forums in which the delegates examined specific areas of racial discrimination.

**The South Won**  
The Rev. Will D. Campbell of Nashville, Tenn., associate director of racial and cultural relations for the National Council of Churches and descendant of a Mississippi Confederate soldier insisted to his listeners that "the South won the Civil War."

"The Civil War was fought over the issue of race," the Rev. Mr. Campbell said. "After all has been said about the economics and politics of it all it was really a war of the abolitionist and the nonabolitionist. And it has been the racial theory of the nonabolitionist which has endured and is to be found in every area of American life."

The Southern Baptist minister who also is a vestryman of an Episcopal church in Nashville, said he thinks the new presidential order on housing may well dramatize the degree of hostility on racial integration in non-Southern regions, and thus demonstrate that "the issue over which the Civil War was fought was not resolved."

**Urges Repentance**  
The first thing we can do is repent, the Rev. Mr. Campbell said, and then suggested that church members campaign for open occupancy in housing, voter education and registration of minority groups, scholarships for Negro students at church-related colleges, and pastoral exchanges between white and Negro clergymen.

"Once a congregation has discovered its real nature," he said, it no longer fears criticism or persecution and no longer needs to protect its institutional growth. It is then willing to be used in the service of God and mankind."

A separate forum was advised by Dr. Dan W. Dodson, director of New York University's center for human relations and community studies that "it is unrealistic to expect large bodies such as church congregations to make significant moves through consensus."

**Cites Housing Factor**  
The majority of communities have not been integrated by great petitions and consensus of large bodies, but rather by a small action group," Dr. Dodson said.

One does not need the consensus of a large group to desegregate a community. All he needs is to find someone who wishes to sell his house, and as willing to sell it to a Negro family someone else who is Negro who wishes to buy and the money with which to finance the deal.

Acquiescence of one's fellow church members being unlikely the most which the dedicated in



Dr. Franklin H. Littell, professor of church history at the Chicago Theological Seminary, addressed the conference. (Sun Times Photo)



Attentive listeners at the National Conference on Religion and Race here are (l to r) the Most Rev. William E. Cousins, Roman Catholic archbishop of Milwaukee; J. Irwin Miller, president of the National Council of Churches; and Albert Cardinal Meyer, archbishop of the Roman Catholic archdiocese of Chicago. (Sun Times Photo)

More pictures, Page 24.

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tegration is an anticipation of autonomy enough within the fellowship to act without ostracism from the fellowship.

**'Facing Judgment'**

There is little value in having nice study groups about race in middle-class suburban ghettos which are 100% white, Dr. Dodson said.

Churches have the choice of either bringing their members to judgment on issues of race "or being brought to judgment themselves by a world anxious for definitive action," he said. "Changing communities offer concrete testing grounds for such action."

The Very Rev. Msgr. John J. Egan, another forum speaker and director of the Chicago Catholic Archdiocesan Conservation Council, said "the question of wealth and poverty has been intertwined with all minority relations in the minds of Americans, who tend to think people are poor because lazy and because lazy not worthy of concern."

**Deplores Fitness Test**  
On the one hand, we argue for racial tolerance on the ground that all men are creatures of God and thus possessors of their unique dignity," Msgr. Egan said yet apply a test of fitness to the poor.

Religious institutions, as well as the public, must ask themselves whether they have abandoned the poor, he said, and are becoming a middle-class ghetto of the middle class.

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# Rev. King Urges Boycott by Churches to Fight Bias

See Editorial Page 10  
BY STANLEY PIEZA  
Review Editor

A nationally known leader of a nonviolent movement for racial justice favors economic boycott by churches and synagogues to eliminate racial prejudice in employment.

The hour has come for moral pressure, said the Rev. Martin Luther King Jr. the Negro who began his Gandhian movement in the Montgomery Ala. bus boycott several years ago.

## Speaker at Conference

He will speak tomorrow at the final luncheon of the four-day National Conference on Religion and Race at the Edgewater Beach hotel where 800 leaders of the four major faiths are planning a united effort to break thru racial barriers in this country.

R. Sargent Shriver Jr. director of the peace corps spoke at the conference dinner last night. Raymond M. Hilliard, director of the Cook county department of public aid was chairman.

The Rev. Mr. King, who heads the Southern Christian Leadership conference, told reporters the issues involved are moral and if the church and synagogues do not act it will be difficult to get out of the racial dilemma.

## Black Muslims Symptom

The extremist Black Muslims of this country who preach Negro supremacy cannot solve this nation's problems, he said.

But remember the Black Muslims do not come out of thin air. The movement is indicative of the unrest and frustration of many Negroes in this country. That we condemn the Muslim philosophy of Negro supremacy we must be concerned with the conditions that brought about the Muslims. However, we are making strides and there are possibilities that such movements may die out.

He described the National Conference on Religion and Race—the first national meeting called jointly by Protestant, Roman Catholic, Christian Orthodox and Jewish faiths—as the most significant and historic ever held in this country for attacking racial injustice.

## Hits Apathy to Bias

This conference, he said, can awaken Americans from their laxity and apathy toward racial problems.

King suggested the following measures by churches and synagogues to ease racial tension in the community:

1. Pointing out the fallacies of prejudice and helping people see the truth.
2. Bringing action pro-



MARTIN LUTHER KING  
The hour has come

grams by desegregating their own congregations.

3. Teaching that property values do not necessarily decline when Negroes move into a neighborhood and urging legislation for integrated housing.

## Hits Real Estate Firms

Real estate firms are responsible for changing property values in a neighborhood into which a Negro moves, King said.

Those some churches could fight racial injustices denominationally, he said, such groups as the Southern Baptists could not because their churches are autonomous. But denominations like the Episcopal could.

He said James Meredith, the only Negro student at the University of Mississippi, has suffered more harassment and anguish than any other Negro seeking an education.

## Tells Gandhi Influences

King said he was influenced by Mahatma Gandhi of India in conceiving his nonviolent movement for racial justice.

I still believe passive resistance is the best way to achieve racial justice and it has achieved integration at bus terminals and restaurants, he said.

Shriver said last night racial hatred is the central moral problem of our republic and suggested that each member of Jewish and Christian congregations pledge a tithe of his time to removing racial barriers at work, play and worship.

## Asks Plan By Clergy

He also suggested that each minister, rabbi and priest map a specific program to combat racial hatred in his congregation. This program

would produce concrete gains over the next 12 months.

Such a program could end segregation in churches and parochial schools and introduce Negroes to every social and community event the church sponsors or participates in.

Shriver said there is too often a bland philosophy of laissez-faire in the religious community regarding social problems.

## No Sermons on Race

I wonder why I can go to church 52 times a year and not hear one sermon on the practical problems of race relations, he said.

If we recognize that laws alone are inadequate that legislatures cannot impose moral convictions, then we must look to those institutions whose task it is to teach moral values, restate eternal principles in terms of today's conflicts and guide the daily conduct of men to the values of justice, love and compassion. Preeminent among these institutions is religion and the church.

## Followup Group Meets

Today there were meetings of the followup committee which plans to implement resolutions of the conference on community levels. It is headed by the Rev. Arthur E. Walmsley, executive secretary of the Episcopal church.

A meeting also was held by the drafting committee for the conference's declaration of conscience, a document calling for repentance and commitment regarding racial injustice. Its chairman is Msgr. Daniel M. Cantwell, chaplain of the Catholic Interracial council of Chicago.



RABBI SEYMOUR J. COHEN  
Anshe Emet Synagogue Chicago



REV. JOVIAN WEIGEL  
Third Order of St. Francis Cincinnati



Sarat College, Lake Forest, is represented at the meeting by Mother Margaret Maxey (left) and Mother Dorothy Clark, instructors.

## THE TASK END DISCRIMINATION

The problems of racial discrimination are under scrutiny by religious and lay leaders of the Protestant, Jewish and Roman Catholic faiths. At the end of the four-day National Conference on Religion and Race, being held in the Edgewater Beach Hotel, the sponsors hope to have produced a declaration of conscience on racial discrimination and to name committees to carry out recommendations made during the meeting. (See Times Photos by Ralph Walte and Bob Kotalik.)



Rabbi Irving J. Rosenbaum (left), executive vice president Chicago Board of Rabbis, and Edgar H. S. Chandler, executive vice president Church Federation of Greater Chicago, are attentive listeners.

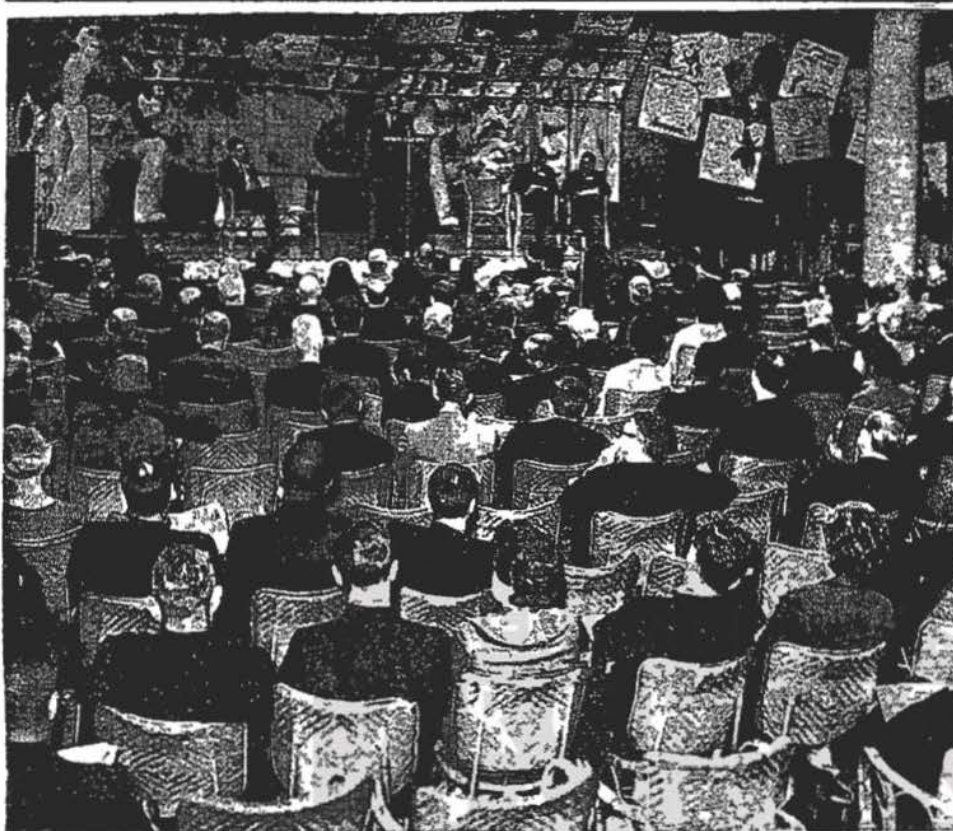
CHICAGO'S AMERICAN

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January 16, 1963





(TRIBUNE Staff Photo)

The Rev Will D. Campbell of the National Council of Churches at microphone as he spoke before the National Conference on Religion and Race yesterday in the Edgewater Beach hotel. Conference session took place in Polynesian room, where stage decorations gave a night club atmosphere.

CHICAGO TRIBUNE JANUARY 1963



In an informal meeting before a conference session Dr Abraham J Heschel (center) professor of Jewish mysticism Jewish Theological Seminary of America talks with other panelists They include (l to r) Albert Vorspan director Commission on Social Action Philip Scharper editor with Sheed and Ward publishers William Stringfellow New York attorney and Whitney M Young Jr executive director National Urban League

## Follow Up On Racial Conference

**Catholic Family  
Group Acts on  
Recommendations**

BY DAVE MEADE

Daily News Religion Writer

The ripple made in Chicago last week by the National Conference on Religion and Race has already produced some wave-like effects.



MSGR. HILLENBRAND

The Christian Family Movement, a Roman Catholic "lay apostolate" with headquarters at 1655 W Jackson Blvd will include recommendations of the race conference in its program for parish-centered groups throughout the country.

A CFM spokesman disclosed the organization's plans for follow up action to spread the work started at the interreligious conference of leaders from major US Roman Catholic, Protestant, Jewish and Eastern Orthodox groups.

THE CFM which sent six couples as delegates to the four day conference held its own co-ordinating committee meeting here afterwards.

Msgr. Reynold Hillenbrand, national moderator of the CFM and pastor of Sacred Heart parish in Hubbard Woods, called the race problem "our national sin" in his keynote address.

Representing some 40,000 married couples at the co-ordinating committee meeting were 75 couples and 30 chaplains from 60 dioceses across the nation.

Mr and Mrs Joseph Bonfigliore of Chicago who chaired the program committee meeting said emphasis on parish co-operation with civic and other religious groups will play an important part in meeting racial problems.

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January 22, 1963

CHICAGO SUN TIMES

January 16, 1963



# Race-Religion Delegates Work On Action

By Dolores McCahill

Officials who exercise policy making roles in some 70 Protestant, Roman Catholic Eastern Orthodox and Jewish organizations pooled their knowledge Wednesday in closed workshops of the National Conference on Religion and Race.

The workshops are designed to give the delegates opportunity to develop specific and concrete recommendations for action by their own denominational groups and in interdenominational efforts to achieve racial equality in American society.

Four of the workshop chairmen emerged from sanctuary to inform reporters on what ever progress was under way in their private sessions.

The Rev. Edward J. Duff, professor at a Jesuit seminary in Weston, Mass., and head of the Vatican's delegation of observers to the New Delhi assembly of the World Council of Churches in 1961, joshed with reporters that the days of real news lay in the fact that 24 Roman Catholic bishops were sitting in the workshops.

Rabbi Balfour Brickner as associate director of the social action commission of the Union of American Hebrew Congregations nationwide Reform Jewish organizations said the most frequently voiced question in his workshop was why the religious denominations didn't invoke the sanctions, rules and regulations each denominational group has at its disposal on matters of race as has been done on other public issues.

Many agreed that the church has sacrificed discipline for the siren song of large numbers of members he said continuing.

"The thought bubbled that there should be a return to required discipline for church and synagogue members. Can a man be a legitimate member of a church or synagogue and yet build a housing development of 50 homes none of which he will sell to Negroes?"

## Criteria For Leadership

I don't think a person can do this and still consider himself to be a decent religionist. I think the time has come for increased and tightened discipline in the churches and synagogues.

At least on a minimal basis



DR. MARTIN LUTHER KING JR.  
Asks for a stronger stand

a criteria for leadership in the church and synagogue congregation should be a man's behavior on the matter of race. We sell ourselves terribly short by making a person a leader in the congregation because he is an affluent person. Many get afluence by exploiting people.

"The denominations already have ample statements and criteria to say to a man who practices segregation. There's just no room any more for a man of this kind of behavior in this church. There should be an attempt to effect a change in his conduct, but an adamant refusal to measure up to the standards of the church and synagogue ought to be grounds for expulsion from the church and synagogue."

Thelma Stevens, Christian social relations secretary of the women's division of the Methodist Church, said her workshop reached a consensus that

"To achieve the goal of building congregations that are racially inclusive we need an organized plan and there is need for some use of authority to effect it."

## Admission Policies

The Rev. Ross Coggins, associate general secretary of the Christian life commission of the Southern Baptist Convention, said it has been his experience that church-related colleges, hospitals, camps, recreational and child care centers and homes for the aged which are racially restrictive openly or covertly in their admission policies will disregard denom-

national requests for change but "tend to follow legislative and judicial initiative."

The way to desegregate church-related institutions might therefore be for the top level of denominational bodies to work for government legislation affecting educational and welfare institutions generally and thus reach the recalcitrant church-related institutions he said.

Father Duff said it was "ironic" for him to discover "that despite unanimous acceptance of the all-inclusiveness of the Christian faith in fact and premise the Negro denominations are not particularly interested in disappearing."

Some Negroes feel the all Negro church preserves "special cultural values," he said.

## Break Racial Barriers

Catholics in the conference are concerned, he said, that the geographic parish structure should not be used as an impediment to building personal relationships with members of other races.

"The parishioner no matter what his street address should work across parish lines in territorial councils or other organizations larger than a parish society," he said.

The first draft of a declaration of conscience whose adoption will culminate this unprecedented meeting Thursday has been subjected to one open hearing here in the Edgewater Beach Hotel and to a poll by mail of the participating organizations.

## Formal Action

Direct quotation from the document has been prohibited pending formal action in the conference's session Thursday but the open hearing showed some sentiment to strengthen the language.

Nobody thought it was too strong, said the Rt. Rev. Msgr. Daniel Cantwell, drafting committee chairman and chaplain of the Catholic Interracial Council of Chicago. It's partly a literary problem and partly an idea



RABBI BALFOUR  
BRICKNER



REV. EDWARD J.  
DUFF



THELMA  
STEVENS



REV. ROSS  
COGGINS

problem to neither exaggerate the difficulties we will have nor the ease with which integration will be achieved."

Some delegates he said have suggested that the conference drop the idea of issuing any overall declaration, on grounds that no single statement can satisfactorily embody the wide range of theological viewpoints represented here — Catholic, Jewish and all wings of Protestantism from Unitarian to Southern Baptist and Lutheran Church-Missouri Synod. The four-day program has been jointly sponsored by the National Council of Churches, National Catholic Welfare Conference, and Synagogue Council of America.

## Theological 'Whys'

Everybody will agree we are against racism, Msgr. Cantwell said. The why gets into theology. The 'whys' the reasons we're against racism would be expressed differently by many of the different groups here.

One difficulty faced by the drafting committee which was assembling its third draft Wednesday of the potential declaration of conscience and of the National Conference on Religion and Race is that encountered in any interdenominational meeting — nothing declared is binding on the delegates who adopt it or the organizations from which they come.

Dr. Martin Luther King Jr., head of the Southern Christian Leadership Conference at Atlanta and originator of the

nonviolent technique for desegregation also commented on this weakness or "laxity" of the church bodies during a press conference here.

## A Great Laxity

I have always felt the transition from a segregated to an integrated society would be much smoother if the religious bodies would take a stronger stand, Dr. King said. "There has been a great laxity on the part of religious institutions. We come to this conference with concern and strong moral sensitivity to rectify these past moments of apathy and laxity."

Dr. King added that if the church and synagogue will not take a forthright stand on this issue we are certainly in the midst of an even greater dilemma than has been admitted heretofore.

I feel there is a great deal pastors can do if they really believe in integration without losing a congregation, the Negro Baptist clergyman stated. Too many of them use as an excuse for inactivity the argument of getting put out of a congregation and therefore they do nothing.

"You have a problem depending on what church it is," Dr. King continued. "The Southern Baptist Convention is the largest denomination in the South and each congregation is autonomous. The denomination can't say what a congregation must do. The Episcopal church has a structure where that is possible. In this case there's

more the denomination itself must do.

The denominations have been all too slow in taking a stand and setting forth disciplinary principles a congregation must follow. Many things can be done short of pushing a church out and in instances where a church absolutely refuses to comply with ecclesiastical laws and theological principles on the dignity of man it may be necessary to disassociate a church determined not to comply."

Since "the church in the last analysis is a voluntary association," he cited moral persuasion as the level at which the church will use its influence for integration.

Dr. King said he feels President Kennedy's recent executive order to eliminate segregative real estate practices in federally financed housing is not strong enough. It should cover fiscal institutions such as the savings and loan associations and be retroactive. Dr. King said He recommended that church groups press for a vigorous executive order by President Kennedy in the housing field.

Of a benign quota to bring about controlled integration of a community as was attempted in Deerfield, he said. It's far from the ideal situation but does present a pilot project to serve as an example that you can live together without tensions."



# Rev. King: Take Stand Against Prejudice

## Negro Leader Airs Views on Racism

by DICK HOFFMANN

*"If a pastor desires to integrate his congregation and his members do not then he must search his soul as to whether he will bend to their will or follow the prophetic path on his own. This has always been the role of the prophet"*

The man who spoke these words is something of a prophet in his own time. The Rev. Dr. Martin Luther King Jr. was describing what he thought should be one of the functions of the church and synagogue in race relations.

The integration leader, last speaker at the National Conference on Religion and Race which convened in Chicago Monday and concludes today (Thursday), was airing his views at a press conference held earlier in the week.

Dr. King saw the conference as an expression of concern that would rectify past moments of apathy on the part of the three major faiths. The realization of an integrated society, he predicted, would be achieved in a much smoother fashion if churches and synagogues take a moral stand against discrimination.

AT HIS press conference King ranged over these other topics:

— The Black Muslim movement did not come out of thin air. It is indicative of the unrest and frustration of many Negroes across the country.

While we condemn the philosophy of black supremacy it is important to remove the conditions which brought it into being. It is an indictment of Christianity and democracy that this movement would begin 100 years after the issuance of the Emancipation Proclamation. The movement has grown out of an atmosphere of despair.

— He endorsed the efficacy of the non-violent direct action approach he helped to found, noting that this technique was successful in integrating the lunch counters of 150 communities in the South and has opened the bus terminals in most Southern states to Negroes. It has not been Dr. King observed with reserved optimism just a long walk down a dark corridor. We are now beginning to see the exit signs.

— He admitted that Gandhi's philosophy of passive resistance was a conscious influence in his life. "When I was studying in

theological seminary I read books by and about Gandhi. The love ethic influenced me. I gained the spirit from Jesus and the operational technique from Gandhi.

— The growing number of whites joining the racial struggle, King said, takes the issue out of the realm of Negro against white. It becomes one between justice and injustice — struggle between the forces of light and darkness.

DR. KING said he favored economic sanctions applied against firms supporting segregation, calling such boycotts a selective buying approach. He added: "It's a question of if you respect my dollar you must respect my person."

Asked about the comparative prejudices of North and South, the president of the Southern Christian Leadership Conference commented that in the South segregation is legal and overt while it is more tacit and covert in the North. The problem in the South is both desegregation and integration. In the North it is integration.

Dr. King urged persons interested in breaking down the barriers of prejudice to support local community action organizations. "You can do more collectively than individually," he noted.

King said a quota system of permitting a certain number of Negroes to enter a community was a pilot project type of experiment which brings people together and serves to remind them that they can live together.

The National Conference on Religion and Race, the first of its kind, was sponsored by the Protestant, Catholic and Jewish



Rev. Martin Luther King: A struggle between the forces of light and darkness. STAFF PHOTO BY LARRY CAMPTON

THURS. JAN 17 1963

faiths and drew religious and lay leaders from all over the United States to the four-day gathering at the Edgewater Beach Hotel.

A special report in-depth on the historic conference and its implications to suburbanites will be published in next week's editions of Paddock Publications.

PADDOCK PUBLICATIONS

January 17 1963



# 4 Major Faiths Act to Solve Race Problem

BY STANLEY PIEZA  
(Racial Justice Editor)

A document hailed as potentially the greatest contribution to solving the race problem in this nation is to be acted upon today by the top leaders of the major faiths at the National Conference on Religion and Race.

It will be a declaration of conscience, calling on the American people for repentance and acknowledgment of the wrongs of racial injustice.

It will be a declaration of conscience calling on the American people for repentance and acknowledgment of the wrongs of racial injustice.

## First Meeting Held

It will be the single voice of Protestants, Roman Catholics, Christian Orthodox and Jews attending the historic conference in the Edgewater Beach hotel the first such meeting held jointly by the four major faiths.

For months a committee has been hammering out the text of the declaration and the delegates at the 4-day conference which ends today have been making suggestions, additions and deletions.

The sessions were climaxed with a luncheon at which the speaker was Dr. Martin Luther King, Jr., integration leader and president of the Southern Christian Leadership conference.

## Domestic Evil

In the draft of the declaration racism is called this nation's most serious domestic evil.

It points out that Americans of all religious groups have taken part in perpetuating racial discrimination and segregation in civil, political, industrial, social, private life and even in worship in the churches.

It also calls for equal voting rights, public and private facilities without racial barriers.

equal education, hiring and promotion in industry, the professions and government and the purchase and rental of housing, medical and hospital care without racial prejudice.

## Interreligious Fraternity

It also proposes an interreligious fraternity in the cities and rural areas throughout the United States.

Mrs. Daniel M. Cantwell, chaplain of the Catholic Interracial council of Chicago, serves as chairman of the declaration's drafting committee.

Chicagoans serving on the committee include Rabbi Seymour J. Cohen, vice president of the Synagogue Council of America; the Rev. Joseph H. Evans, moderator, Congregational Christian Conference of Illinois; Dr. Kyle Haselden, managing editor, Christian Century; the Rev. John Hondras, pastor of St. Andrew's Greek Orthodox church.

The Rev. William J. Kenaley, professor of law, Loyola University; Dr. Franklin H. Littell, professor of church history, Chicago Theological Seminary; and Rabbi Jacob J. Weinstein, Temple K. A. M.

## Extending Impact

The delegates are also acting in empowering a followup committee for the purpose of extending the impact of the discussions at the conference into

local communities and local congregations.

Heading the committee is the Rev. Arthur E. Walmsley, executive secretary of Christian citizenship of the department of Christian Social Relations, National Council of the Episcopal church.

Among the members of the committee are Rabbi Irwin M. Blank, chairman, Social Action Commission, Synagogue Council of America; the Rev. Will D. Campbell, department of racial and cultural relations of the National Council of Churches; Dr. Malcolm P. Calhoun, board of Christian education, Presbyterian Church in the United States; and Martin Work, executive director, National Council of Catholic Men.

## Leaders Mean Business

Rabbi Marc Tanenbaum, program chairman of the conference, said he was persuaded that the religious leaders today across the country mean business and added:

From my association with Catholic, Protestant, Orthodox and Jewish leaders, Negro and white alike, I feel that they are determined to assume moral responsibility in the area of racial justice. They are increasingly seized with the prophetic discontent that refuses to tolerate any longer the flagrant discriminations which are the secular debasements of the sacred image of God stamped on the personality of man.

In one of the many workshops of the conference there was a note of criticism and concern regarding the race problem in the rural areas.

## City Problems Traceable

It was suggested that the problems of the city are at least in great part traceable to rural dislocations and that the racial problem is also a rural problem.

The churches, it was pointed out, have failed to arouse congregations to an awareness of responsibility in rural areas and to inculcate an appreciation of one's fellow man above and beyond economic consideration.

The speakers stressed that the rural power structure on all levels tends to exclude many rural dwellers or migrant workers from a voice in modern America. The churches must help the poor find this voice, they said.

The churches might well encourage a domestic service program to help the poor.

# Racial Justice in Action at Loretto Academy

Racial justice is in action at the Loretto academy, 1447 E. 66th st. at one of the first Chicago high schools to be integrated.



M. Denise

Race in the Edgewater Beach hotel said:

We are actually and successfully putting into practice in our high school what is being discussed so well at the conference by so many leaders of the major faiths of this country.

## All White School

Loretto academy was at first an all white school. With the change in the neighborhood it became integrated. Mother Denise explained saying we chose to stay and not move away from the community.

The policy on integration is also being carried out by the nuns in the elementary schools of St. Bernard's, 6547 S. Stewart av. and St. Cyril's, 65th street and Dante avenue.

## Founded in 1869

Mother Denise is assistant to the mother general of the order, the oldest teaching order in the Roman Catholic church. It was founded in 1869. The sisters of the order are commonly known as Ladies of Loretto after the shrine of Our Lady of Loretto.

The order has about 9,000 nuns throughout the world including 225 in the United States.

Their mother house is in Toronto, Can. and their novitiate is in Wheaton where construction of the Mary Ward house is being completed at a cost of \$1,500,000.

NORMAN RUSS

# Let's Start Melting Iceberg of Prejudice

Do you feel that your daughter married beneath her?

Have you ever recommended to your employer that he hire a person you consider better than yourself?

Have you angled for membership in a club and then been the most vigorous wielder of the blackball against others who try to join?

As a man have you ever irked (not always with success) to exclude women from a traditionally masculine preserve?

As a woman haven't you sometimes taken a more delicious pleasure in deciding whom not to invite to a party than whom to invite?

Most of us fit into at least one of these categories. Though these sins seem trivial, J. Irwin Miller, president of the National Council of Churches in Christ, cites them as examples of the little things which make up the invisible bulk of the great iceberg that is prejudice.

RACIAL prejudice is the most shameful part of this iceberg and even a single word or a seemingly harmless joke can add to its weight. For as a most eloquent rabbi, Abraham J. Heschel, says: The greatest tragedy to man is to humiliate him publicly. Even a word uttered in derision or contempt can do so.

Listening to the succession of often repetitive speeches at this week's National Conference on Religion and Race, one sometimes felt that earnest men were trooping to the rostrum to utter truisms that shouldn't even have to be said 100 years after the Emancipation Proclamation.

We must indeed still be living in a pre-Christian and not a post-Christian era if at this date we wonder how long a stand should be taken against the burning, bombing of churches, telephone wires of integration ministers and social status in parish life even for those Negroes accepted into white churches?

WHAT CAN be done to tear away the iceberg of prejudice?

Some speakers felt that it is already too late to try. In Africa anti-white violence is bound to increase and at home initiative has passed to the Negro because white men have procrastinated too long.

But the majority were not so pessimistic and from their deliberations have come a number of provocative suggestions to help us not only desegregate which we can do by rules and laws but to integrate which we can do only in our hearts.

Why not form a lay movement "Brothers" whose members will wear pins pledging their determination to work for racial unity?

Individual churches can refuse to award contracts to builders who discriminate against non-white workers.

Though most of the traffic flows from the white end of the prejudice is a two-way street, Negroes must root out their bias against Mexican and Puerto Ricans who compete against them economically.

No ministers and teachers must abjure the security to their leadership provided by segregation.

CHECK TO SEE if just how much tolerance is taught in your Sunday School.

If you know of a white college which now accepts Negroes on scholarship make the fact known to potential applicants.

Set up a multi-faith interracial miniature Peace Corps in your community to tackle poverty, the handmaiden of prejudice.

Stop talking and make a start. Stop preaching and practice.

As one speaker said: This little blue in having a study right about the middle of this urban ghetto which is hit.

From this conference in the catholics catalysts will return to their communities to act and act quickly. For the Negro is impatient and our enemies jeer.

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# 'Moment of Truth' for Religious Leaders

## Reports at Race Parley Close Show They Mean Business

BY DAVE MEADE  
Daily News Religion Writer

Great moments of history sometimes slip by unobtrusively. One of them may have occurred on Thursday Jan. 17 in a hotel overlooking Lake Michigan on Chicago's North Side.

It was a moment of truth for the nation's religious leaders gathered for the first time to do something in a united way about one of our most critical social problems.

One thing is clear: those attending the Edgewater Beach

Hotel meeting mean business in tackling the race issue.

THIS WAS emphasized by Rabbi Balfour Brickner, associate director of Reform Judaism's Social Action Commission of the



RABBI BRICKNER FR REICHER

Union of American Hebrew Congregations and a work group leader at the national conference on religion and race.

The historic four-day meeting called by official agencies of Roman Catholic, Protestant, Eastern Orthodox and Jewish faiths of this country moved into its closing day Thursday.

Final reports were being given from work group sessions and an action report me

from the conference follow up committee and a Declaration of Conscience was drafted by spokesmen of many denominations in this centennial year of the Emancipation Proclamation.

IN ONE of the preliminary work group reports the Rev. Robert Reicher, assistant chaplain of the Catholic Conference on Working Life in Chicago noted this criticism:

Planners of the conference fail to appreciate the significance of change in the rural areas of the United States.

HIS UNOFFICIAL report said:

It was suggested that the problems of the city are at least in great part traceable to rural dislocation and that the racial problem is also a rural problem.

The churches have failed to

arouse congregations to an awareness of responsibility in rural areas and to inculcate an appreciation of one's fellow man above and beyond an economic consideration.

"The rural power structure on all levels tends to exclude many rural dwellers or migrant workers from a voice in modern America. The churches must help the poor find this voice."

Father Reicher's summary went on to recommend the churches might well encourage a domestic service corps patterned after the Peace Corps but developed for rural America.

They must do all possible to reduce the social distance between the poor and the rest of American society.

RABBI Brickner said his

group believed the time has arrived for our churches to discipline their members to require moral behavior in race relations.

On a minimum basis he said leadership within congregations should require behavior patterns on matters of race in line with the goals of this conference.

## Rabbi Promotes Negro-Jewish Ties

### Urges His Faith to Act First to Help Bridge Gap

BY EDWARD H. EULENBERG

The Negro and the Jew in America must build bridges of understanding in the view of Dr. Seymour I. Cohen, rabbi of Anshe Emet Congregation.

But Jews must take the first step, he said.

In establishing any real bond of communication the religious elements of the American Jewish community must begin to function, he says in an essay on "The Negro-Jewish Dialogue."



RABBI COHEN

We ought to build bridges of understanding between Negro and Jew. In these days of general Christian-Jewish dialogue we ought to make certain that Negroes are incorporated in the discussion as well as in specifically Jewish Negro conversations.

COPIES of the essay are being distributed among delegates and visitors to the National Conference on Religion and Race at the Edgewater Beach Hotel. It is one of scores of religious and sociological essays, pamphlets and booklets offered without cost.

Dr. Cohen reports a mild anti-semitism among Negroes, partly because of the confrontation of the Jews and Negroes as minority groups in Northern cities partly because the Jew is

has been "part of Christian American culture to be so."

He reports finding tensions in Negro areas where Jewish businessmen operate stores in some professional circles and in areas where Jews of low economic status live beside Negroes or are moving out just ahead of Negro migration.

OUR concern is a religious one, Dr. Cohen writes. This is a fundamental principle of our creed. They and we are created in the image of God.

Dr. Cohen suggests that the Jewish community use its experience and basic knowledge in the field of family life to help the Negro family and its material resources to aid them.

But he adds that the Negro community must not only be helped but must learn to help itself.

DR COHEN urges that the Synagog Council of America of which he is vice president and which is one of the agencies sponsoring the conference should take the lead in working with Negro religious leaders.

The Synagog Council coordinates the six national Jewish rabbinic congregational organizations.

Parts of the essay have appeared in the Jewish Spectator and in Coshet, a Hebrew quarterly.

## Parley Can Help, Says Dr. King

### Clergymen Hear Negro Leader

BY RICHARD PHILBRICK

If Americans seriously consider what is being said at the conference on race and religion now being held here there can be a perceptible speedup in progress toward a racially integrated society, the Rev. Dr. Martin Luther King told the conferees yesterday in the Edgewater Beach hotel.

His appraisal was made after two days of addresses by Christian humanists and Jewish leaders on the evils of racial discrimination and discussions of race problems in which about 700 clergymen and others participated.

#### First Major Parley

The conference on racial injustice is the first in this country sponsored by agencies of major Jewish, Roman Catholic and Protestant organizations.

Dr. King is regarded generally as the preeminent spokesman for the Negro movement favoring nonviolent resistance to racial segregation. He is president of the Southern Christian Leadership conference which encourages and aids Negroes in southern states to register as voters.

Another conference participant Mrs. Anna Arnold Hedgeman of New York City complained in her appraisal of the meeting that it was weakened by the absence of Negro speakers.

#### Talked About, Not Heard

Negroes have been talked to and about but they have not been heard, she said. I believe that unintentionally this conference has followed the tendency to use us Negroes as pawns.

Mrs. Hedgeman is a former consultant to the division of higher education of the United Church of Christ.

Bishop B. Julian Smith of the Christian Methodist Episcopal church, a Chicago resident with offices in Memphis, said Negroes at the conference are somewhat upset because they have not had a stronger voice on the planning and steering committees of the meeting.

The Negroes have voiced their disappointment, Bishop Smith explained, so that the weakness can be eliminated in any future conferences.

#### Housing Order Criticized

Possibly foretelling what the discussions which are closed to newsmen will develop as conference policy statements, Dr. King said that President Kennedy's executive order barring discrimination in certain categories of federally assisted housing is not strong enough.

It should be made retroactive, Dr. King said, and it should be expanded to bring pressure to bear on banks and savings and loan associations to forbid discrimination in housing their finance.

Meanwhile churches might attack the problem, he suggested by buying houses in ill

white neighborhoods and selling them to Negroes.

Dr. King strongly favors what he terms selective buying as a means of combating discrimination.

#### Must Command Respect

When Negroes encounter stores or industrial enterprises that practice discrimination, Dr. King explained, they should say: "If you respect my dollar, you must respect my person."

Unlike many Negro leaders, Dr. King is not entirely opposed to the benign quota system for introducing Negro home owners into all white neighborhoods.

Artificial limitation of the number of Negroes living in an area might be acceptable in his opinion as an experimental, transitional condition—a pilot project—recognized as a far from ideal solution of the problem.

#### Most Negroes for Peace

Asked about the possibility of violence in this country and abroad as racial tensions become more severe, Dr. King replied that the vast majority of American Negroes still is convinced that violence not only would be immoral but also impractical.

The conference's morning session today will be devoted to group discussions. Dr. King will speak at a luncheon and the meeting will end with the adoption of a declaration of conscience by conference participants.



# Parley Cut Church Bias? Clergymen Give 2 Views

By Donald M. Schwartz

Two clergymen summarizing the views of others expressed both optimism and a wait and see attitude Wednesday on whether a conference here on religion and race will liberalize racial barriers in church congregations.

Rabbi Seymour Cohen of Anshe Emet Synagogue at 3760 N. Pine Grove expressed the optimism at a press conference of the National Conference on Religion and Race. The four-day gathering sponsored by the National Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America is meeting in the Edgewater Beach Hotel.

Rabbi Cohen said representation of the three major faiths at the conference showed they are serious in confronting the discrimination problem and he said he expected the meeting to have a good impact on local communities.

## Respond To Question

Rabbi Cohen and the Rev. John B. Morris, an Episcopal clergyman from Atlanta who said he would have to wait any reports responded to a question on whether the conference would reduce church segregation.

"I am waiting to see," said the Rev. Mr. Morris who summarized the discussion of a conference group on church relations with civic groups. He and Rabbi Cohen were reporting on the consensus they found in conference work groups.

The question is are we going to continue to make feeble representations of concern on the Supreme Court decision on the international image and so on the Rev. Mr. Morris said.

## Deeper Reasons Cited

We have been overlooking the deeper reasons on this problem. Unless we are going to have some different teaching in the churches not much will happen from this conference.

However the Atlanta clergyman who as director of the Episcopal Society for Cultural and Racial Unity has a special

interest in desegregation added: "There is a lot of ferment among Christians."

This was highlighted in the Cohen Morris session with the press and elsewhere in the conference in which a prominent theme has been that the churches cannot very well lecture communities against racial discrimination unless their own skirts are clean in this matter.

## Negro Reserves Comment

On the question of whether the conference will promote such a reform a Negro clergyman preferred not to comment. He is the Rev. B. Julian Smith, bishop of the Tennessee-Arkansas district of the Christian Methodist Episcopal Church.

Bishop Smith who took part in the press meeting, did comment however on a related issue which has been the subject of corridor talk at the conference.

He said Negroes have not been adequately represented on the conference planning committee or on the speaker list. Up to Wednesday there had been no Negro speaker at the meeting although Dr. Martin Luther King Jr. is scheduled to make a major address Thursday.

Bishop Smith said Negroes have the feeling that they are being "talked to" rather than with but he added that he didn't feel this was deliberate.

The Rev. Mr. Morris who said follow up groups of the conference should have more Negro leaders observed that the paucity of Negro planners and speakers for the conference could be traced to the individual religious groups that were asked to send representatives.

The Rev. Mr. Morris, in a summary on church-civic group relations, said civic organizations are often led by people without church affiliation people who have become a little discouraged with churches and do their good works in voluntary organizations.

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## KUP'S COLUMN



KUPCINET

One of the most succinct remarks made at the National Conference on Religion and Race: "It is wrong to pray with one group on Sunday and then pray on other groups the remaining six days!" Our Ch. 7 KUP's Show, which starts at a special time, 10:15 p.m. this Saturday, will delve into the problems of race and religion by bringing leaders of the national conference to television. Among these will be His Eminence Albert Cardinal Meyer, Rabbi Ernst Loewy, president of the Chicago Board of Rabbis, George Siler, president of the Church Federation of Greater Chicago, U.S. District Court Judge James R. Parsons, the Rev. John LaFarge, noted author and editor, Miss Daniel Cammell of the Catholic Interracial Council, Rabbi Abraham J. Heschel of the Jewish Theological Seminary of America, and the Rt. Rev. Donald Seymour Arden, Anglican lord bishop of Nyassaland (Africa). Other guests will be Sen. Paul Douglas (D-Ill.), State Sen. Leroy Johnson, first Negro elected to the Georgia state Senate in 92 years, and Mrs. Sarah Patton Boyle, sister of the late Gen. George Patton and author of "The Desegregated Heart."

CHAMP SONNY LISTON IS RETURNING to his former home town Philadelphia—but this time to be honored. The Philly sports writers will pay tribute to their onetime fellow citizen on Jan. 28. Uncle Sam, any hour now will release the \$207,000 Liston still has coming from the Floyd Patterson fight. The highpoint, socially of the National Conference on Religion and Race was Wednesday night's reception at the Edgewater Beach Hotel for which the Rev. Arch Carey is still getting backpats. He was chairman of the funfest. Mahalia Jackson flew in from New York to entertain.

ABC TV'S HOWARD K. SMITH IS STEPPING into the focal point of criticism of his Richard M. Nixon-Alger Hiss telecast by coming to Chicago to address the Publicity Club on April 19 at the Sheraton-Blackstone Hotel. Jackie Gleason is keeping CBS on pins and needles while he makes up his mind about continuing his TV show next season. Sponsor conflicts will prevent Bob Hope and Danny Kaye from appearing on the Oscar telecast this year. Robert Stack hopes to segue from Elliot Ness in The Untouchables to colorful reporter Floyd Gibbons. He has purchased the movie rights to Gibbons' life story.

THE ARREST OF 99 PERSONS in a gambling raid at the Sherman House is an example of "good cause wrong means" (They were raising funds for the widow of car salesman Bernard Kovin, who left his family penniless). Unfortunately the means did not justify the end—when there are so many other methods of raising funds. Ernie Banks of the Cubs is learning the hard way that it's just as difficult to break into politics as it is big league baseball.

CHICAGOAN ED GUDEMAN'S resignation as undersecretary of Commerce is topic "A" among his friends. Washington also is puzzled. Prime Minister Amintore Fanfani of Italy will be reunited with an old friend during his Chicago visit Friday. When the Italian dignitary last visited Chicago in 1956, his guide was Lou Farina, now city parking superintendent. Farina has been designated as one of the prime minister's hosts.

Dave Meltzer of Evans is now known as the "flying furrier." He pilots his own single-engine Cessna to maintain contact with the firm's operations in 11 cities.

TONY DE SANTIS HOSTED a champagne party on opening night for the cast of "The Camel Bell" at Drury Lane (Arlene Dahl, Don Porter, Brenda Forbes, Grant Sullivan, David Hull, Bette Lieb, Patti Wilkins and Jack Goring). And photo-studio chief Jack Lieb brought along a huge cheering section for daughter Bette Lew Fonseca, the "Cecil B. de Mille" of baseball and his wife were among the first nighters in Lieb's party. Colleague Tony Weltzel will keynote the 10th anniversary meeting of the Hyde Park Co-operative Federal Credit Union Sunday.



HOWARD K. SMITH

CHICAGO SUN-TIMES

January 17, 1963



# CHICAGO DAILY NEWS

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60 PAGES

THURSDAY, JANUARY 17, 1963

7 CENTS

## An Appeal To Our Conscience Religion-Race Committee Urges End to Bias

**A**N APPEAL for an end to racial bias in all aspects of American life was presented here Thursday at the closing session of the historic National Conference on Religion and Race.

It called for open occupancy in housing, equal opportunities in education and jobs, equal protection under the law, equal voting rights and an end to all forms of discrimination and segregation.

The appeal to the conscience of the American people was made at the unprecedented conference where official spokesmen of the Protestant, Jewish and Roman Catholic religions from over the nation have met for four days.

The Rt. Rev. Msgr. Daniel M. Cantwell, chaplain of the Catholic Interracial Council of Chicago, formally presented the appeal for approval by the conference's 650 delegates at the final session in the Edgewater Beach Hotel. Msgr. Cantwell is chairman of the committee that drafted the statement.

Here is the full text of the appeal:

### The Appeal

We have met as members of the great Jewish and Christian faiths held by the majority of the American people to counsel together concerning the tragic fact of racial prejudice, discrimination and segregation in our society.

Coming as we do out of various religious backgrounds, each of us has more to say than can be said here.

But this statement is what we as religious people are moved to say together:

1. Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the consciences of the American people.

This evil has deep roots; it will not be easily eradicated. While the Declaration of Independence did declare that all men are created equal and are endowed by their Creator with certain unalienable rights, slavery was permitted for almost a century.

Even after the Emancipation Proclamation, compulsory racial segregation and its degrading badge of racial inequality received judicial sanction until our own time.

### Greater Wisdom and Courage

We rejoice in such recent evidences of greater wisdom and courage in our national life as the Supreme Court decisions against segregation and the heroic, non-violent protests of thousands of Americans.

However, we mourn the fact that patterns of segregation remain entrenched everywhere — north and south, east and west.

"The spirit and the letter of our laws are mocked and violated."

Our primary concern is for the laws of God. We Americans of all religious faiths have been slow to recognize that racial discrimination and segregation are an insult to God, the Giver of human dignity and human rights.

**EVEN WORSE**, we all have participated in perpetuating racial discrimination and segregation in civil, political, indus-

trial, social and private life. And worse still in our houses of worship, our religious schools, hospitals, welfare institutions and fraternal organizations we have often failed our own religious commitments.

With few exceptions, we have added the mandates and rejected the promises of the faiths we represent.

We repent our failures and ask the forgiveness of God. We ask the forgiveness of our brothers whose rights we ignored and whose dignity we have offended.

We call for a renewed religious conscience on this historically moral evil.

II. Our appeal to the American people is this:

Seek a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed; public facilities and private ones serving a public purpose will be accessible to all; equal education and cultural opportunities; hiring and promotion; medical and hospital care; open occupancy in housing will be available to all.

Seek a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brother—his rights, your rights; his pain, your pain; his prison, your prison.

Seek a reign of courage in which the people of God will make their faith their binding commitment in which men willingly suffer for justice and love in which churches and synagogues lead not follow.

Seek a reign of prayer in which God is praised and worshiped as the Lord of the universe, before whom all racial idols fall, who makes us one family and to whom we are all responsible.

In making this appeal, we affirm our common religious commitment to the essential dignity and equality of all men under God. We dedicate ourselves to work together to make this commitment a vital factor in our total life.

We call upon all the American people to work, to pray and to act courageously in the cause of human equality and dignity. While there is still time to eliminate racism permanently and decisively to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family to do this for the glory of God.



# Back Inter-religion Fight On Racism

By Dolores McCahill

Plans for major religious groups to join hands in a national campaign against racial discrimination were approved Thursday at the close of a historic meeting here.

The 650 delegates to the National Conference on Religion and Race gave unanimous endorsement to plans to develop an interreligious structure to work on problems of race relations in their home communities.

## 10 Target Cities

Ten "target cities," including Chicago were designated as sites for early co-operative action.

The conference the most widely representative religious meeting in American history agreed to continue its existence through an interim executive committee.

A report authorizing continuance of the conference's structure for at least four months to publish proceedings and initiate follow up committees in the 10 target cities was approved as presented by the Rev John F. Cronin for the follow up group.

Father Cronin is assistant director of the social action department of the National Catholic Welfare Conference one of the conveners of the unprecedented four-day meeting which ended Thursday at the Edgewater Beach Hotel.

The other convening agencies were the National Council of Churches composed of 33 Protestant and Eastern Orthodox denominations and the Synagogal Council of America, which has representation of the Orthodox, Conservative and Reform branches of Judaism.

## Limited Authority

"While it is recognized that delegates to this conference understandably do not have authority to commit their respective religious bodies on matters of future policy," Father Cronin

said, "they nevertheless do pledge to urge within their respective bodies a vigorous program of interracial justice and harmony."

The national bodies which convened this meeting will continue a "policy of consultation and co-operation" on racial issues through their staff representatives, he said and promote co-operation at city and regional levels on interreligious interracial programs which "by their nature are best handled by joint action rather than separate or even co-ordinated action of religious groups."

The conference delegates, in accepting this report, further pledged themselves to work within their respective denominations to advance the possibility of holding a National Conference on Religion and Race "at suitable intervals such as every five years."

## Atlanta, New Orleans

The 10 target cities where follow up local committees have been formed are Chicago (an extension of the committee which prepared for this national conference) Atlanta Detroit, New Orleans, Pittsburgh St. Louis San Antonio Tex. Seattle San Francisco and Oakland Calif.

A. Harold Murray another member of the follow up committee who is field service director of the American Jewish Committee, said one problem which confronted the follow up planners concerned the amount of co-operation they might expect from Roman Catholics in various localities.

"This conference is neither a success nor a failure—it's a beginning," Murray said.

"Delegates are bewildered whether the higher religious authorities in a local setting will support this effort on a local level. Catholics cannot in some instances meet with Protestants or Jews. How do you change traditions custom and attitude

quickly?"

A messenger identified as chancellor of the Roman Catholic Diocese of Oakland promised him Catholics would be vigorously active in the Oakland follow up program.

The Rev. Arthur E. Walmsley follow up chairman and Christian citizenship secretary of the Protestant Episcopal Church, capped the report's delivery by remarking:

"There has never been such an extensive religious gathering in the history of our nation. We are grateful for the commitment of Roman Catholics to this conference. A new spirit is moving in that great communion of Christian people and we are thankful for the spirit of Pope John XXIII. We are thankful the Southern Baptist Convention is represented here and the Jewish rabbinical associations as well as the Jewish lay agencies."

Initiative for racial justice today comes from the nonwhite groups themselves government, economic sanctions and the press of world events and international relations. If we look at our religious institutions with honesty we know in this area that if we are not rejected we are ignored. This is true not only of the white religionists in their tragic charade on brotherhood but it is increasingly true of the Negro churches, whether Negro congregations or denominations.

Christianity is a white man's religion in most of the world. Will we in the United States

have two kinds of churches—one white and one Negro for ever moving apart? We end this meeting in wishfulness, and the joy of interreligious discovery."

The Rev. Mr. Walmsley's reference to the future of the all Negro denomination was keyed to a prior dramatic moment in the session—a summary of work group reports and recommendations.

A Negro woman requested the NCRR steering committee to include in its published proceedings an essay by Dr. Benjamin Mays of Atlanta, conference chairman and Morehouse College president, on "The Negro Church, Its Origin Present Status and the Prophetic Potential of It for the Future."

"The Negro church grew out of the balconies of our great denominations," she exclaimed. "It has prophetic potential, things to say to all of us, and challenges to make to all of us."

## Appeal To Conscience

In contrast to the lively session in which the delegates planned their follow up they were quiet and appeared somewhat awed at the closing session which issued an appeal to the American people.

The Rt. Rev. Msgr. Daniel

Cantwell, drafting committee chairman and chaplain of the Catholic Interracial Council of Chicago, told the conference:

"Any document this meeting adopts will become meaningful only as we look back upon it, great if we can discover it was in truth at that moment the beginning of a significant era in American life religiously and interracially."

"We abhor racism not for any reasons of expediency but simply because it offends the God we all love."

## Justice, Love, Courage

As an appeal, the document asks the American people to seek a reign of justice love, courage and prayer that would bring about the elimination of racial barriers and heal the wounds of past injustices.

The religious leaders attending the conference for their own part, repented that their religious organizations have been slow to recognize that racial discrimination and segregation are an insult to God the giver of human dignity and human rights.

Racism is our most serious domestic evil the appeal stated. "We must eradicate it with all diligence and speed."

## CHICAGO NAMED AS TARGET CITY IN RACE STUDY

### Group Plans Attack on Discrimination

By RICHARD PHILBRICK

Chicago is one of 10 cities designated yesterday by participants in a religion and race conference in the Edgewater Beach hotel for intensive efforts to eliminate racial discrimination.

The other cities are Atlanta Detroit New Orleans Oakland Cal. San Francisco Pittsburgh St. Louis Seattle and San Antonio Tex.

Plans to integrate the cities and their suburbs racially were outlined at the closing session of the conference which about 700 Roman Catholic Jewish and Protestant clergymen and others attended.

## Attacks Moral Dilemma

At a luncheon yesterday the Rev. Martin Luther King integration leader called for speed in banishing racial discrimination.

The problem of race and color prejudice remains America's chief moral dilemma the Rev. Mr. King said.

The program that the conference has designed for the 10 cities was described by A. Harold Murray of Great Neck N. Y. director of community affairs of the American Jewish committee.

The major concern of committees to be established in each of the cities he said will be the achievement of non-discriminatory housing practices. Specifically he continued the groups will attempt to break down racial barriers in suburbs.

Murray was asked why New York City was not included. He replied that it is a jungle far too difficult and complex to be included in the first phase of the united religious front campaign.

We are going to tackle New York City later he added.

## Explains Group's Selection

The target cities Murray explained were chosen largely because fairly favorable conditions exist in them for demonstrations of how racial integration can be accomplished.

He said the 10 cities selected include persons of a wide variety of religious convictions who can work together. Other considerations he said, were the geographical locations sizes and the minorities among their residents.

The conference has recommended that local groups begin their activities with an examination of the employment and business policies of religious organizations in their cities in relation to discrimination.

A listing of the most pressing discrimination problems in the cities might follow the conference suggested. Groups should try to determine what civic organizations can do to eliminate objectionable racial practices it added.

Plan Meeting in Washington  
Conference participants agreed Murray reported that the next conference should be held in Washington.

The conference adopted what was termed An Appeal to the Conscience of the American People. The 650-word statement set forth four goals:

1 A reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed.

2 A reign of love in which the wounds of past injustices will not be used as excuses for new ones.

3 A reign of courage in which the people of God will make their faith their binding commitment.

4 A reign of prayer in which God is praised and worshiped as the Lord of the universe [and] before Whom all racial idols fall.



Members of follow up committee of the National Conference on Religion and Race make a report at end of Edgewater Beach Hotel conference. They are (l to r) the Rev. John F. Cronin, A. Harold Murray and the Rev. Arthur E. Walmsley. (Sun Times Photo)

CHICAGO TRIBUNE

January 18, 1963



# United Fight on Bias Pledged by 4 Faiths

## Residential Segregation A Key Issue, Leaders Agree

BY DAVE MEADE  
Daily News Religion Writer

Spokesmen for Roman Catholic, Protestant, Eastern Orthodox and Jewish religious groups in the United States left no doubt that they will continue a united front against racial discrimination and segregation.

And they agreed that, from the standpoint of first things first, residential segregation is one of the key issues.

The spokesmen interviewed at the close of the four-day National Conference on Religion and Race are the Rev. J. Oscar Lee, of the National Council of Churches department of racial and cultural relations; the Rev. John Cronin, of the National Catholic Welfare Conference's social action department; and Rabbi Seymour J. Cohen of the American Jewish Committee and vice president of the Synagogue Council of America.

**ELIMINATION** of residential segregation—in Chicago and nine other "target" cities—will be one of the primary goals as united Christianity and Judaism mount a full scale assault on this cancer of U.S. social problems.

The three men stressed the importance of opening up white neighborhoods and suburbs to



FATHER CRONIN RABBI COHEN  
Negroes and members of other races.

**THE REV.** Dr. Lee added his concern that the problem of what to do about out-of-school youth may be equally important.

Rabbi Cohen said "housing is the key problem. Any improvement in the race picture depends on the proper setting for family living."

Father Cronin said more visiting back and forth between the races—such as that conducted in Chicago and suburbs two weeks ago—would help to psychologically condition people for integration.

A 28 MEMBER executive committee in charge of perpetuating the conference work was convened by Dr. Lee Thursday night to start setting up machinery for selecting a steering committee for an indefinite period.

Conference leaders announced plans for establishing a secretariat for at least four months as the organization materializes.

Rabbi Marc H. Tanenbaum of New York, director of inter religious affairs for the American Jewish Committee and program chairman for the Chicago conference said the meeting may be regarded in the history books as a major turning point in the struggle to eliminate segregation from American life.

**THE FINAL** act of the 650 delegates to the conference Thursday was to unanimously adopt an Appeal to the Conscience of the American People.

The appeal calls for open occupancy in housing, equal opportunity in education and jobs, and equal protection of legal and voting rights.

The appeal was presented in the Edgewater Beach Hotel meeting by Msgr. Daniel M. Cantwell, chaplain of the Catholic Interracial Council of Chicago and chairman of the drafting committee.

# Leaders of Major Faiths Draft Anti-Racism Plea

BY STANLEY PIEZA  
(R. I. Editor)

Calling racial injustice an insult to God, the top leaders of the major faiths urged Americans to stamp out racial hatred in churches, factories, housing, hospitals and other institutions.

The appeal is a part of a declaration of conscience drafted by Protestants

Roman Catholics, Eastern Orthodox and Jews at the unprecedented National Conference on Religion and Race which ended at the Edgewater Beach hotel.

It is being sent forth to reach the hearts and minds of people of all faiths and races and of all walks of life. It stated:

Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the conscience of the American people.

### Calls for Repentance

It also called for repentance for the wrongs of racial injustice that were permitted in this nation adding:

We repent our failures and ask the forgiveness of God. We ask also the forgiveness of our brothers whose rights we have ignored and whose dignity we have offended. We call for a renewed religious conscience on this basically moral evil.

### Reign of Love

The churchmen's appeal to the people is this:

Seek a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed; public facilities and private ones serving a public purpose will be accessible to all; equal education and cultural opportunities hiring

promotion, medical and hospital care, open occupancy in housing will be available to all.

Seek a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; no man will be received as brother—his rights, your rights, his pain, your pain, and his prison, your prison.

Seek a reign of courage in which the people of God will make their faith their binding commitment in which men willingly suffer for justice and love in which churches and synagogues lead not follow.

Seek a reign of prayer in which God is praised and worshiped as the Lord of the universe before Whom all racial idols fall. Who makes us one family and to Whom we are responsible.

### Historic Opportunity

The appeal concluded: We call upon all the American people to work to pray and to act courageously in the cause of human equality and dignity while there is still time to eliminate racism permanently and decisively to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family to do this for the glory of God.

The imperatives of the document will be implemented in towns, cities and rural areas through steering interfaith com-

mittees that will be set up in key cities from coast to coast. It was decided by the churchmen.

The ideals of the declaration will be preached in the churches; it was further planned.

All of the interfaith cells for the promotion of racial justice will be patterned after the objectives of the Chicago host committee for the conference.

Its honorary co-chairmen were Cardinal Meyer, Roman Catholic archbishop of Chicago; George F. Sisler, president of the Church Federation of Greater Chicago representing both Protestant and Eastern Orthodox faiths; and Rabbi Ernst M. Lorge, president of the Chicago Board of Rabbis. Federal Judge James B. Parsons was the chairman.

### Problems Deep-Rooted

Cardinal Meyer pointed out in his address before the conference that all must unite stating:

The problems that confront us in our great cities are too manifold and too deep-rooted in human passions and misunderstandings for any one of our great religious bodies to deal with alone.

For months a committee of theologians and churchmen working closely with social problems were hammering out the draft of the declaration of conscience.

It was headed by the Very Rev. Msgr. Daniel M. Cantwell, chaplain of the Catholic Interracial Council of Chicago.

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CHICAGO DAILY NEWS

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THE CITY

# A Race Issue Plea—and an Ugly Explosion

BY MAURICE FISCHER  
City Editor

**RELIGION** and race held the center of the Chicago news scene this week. And somehow politics poked in its ugly mug.

An appeal for an end to racial bias in all aspects of American life was presented here at the closing session of the historic National Conference on Religion and Race.

It called for open occupancy in housing; equal opportunities in education and jobs; equal protection under the law; equal voting rights; and an end to all forms of discrimination and segregation.

**THE** appeal to the conscience of the American people was made at the unprecedented conference in which

## Aggressive Despres Puts Negro Aldermen on Spot

official Protestant, Catholic and Jewish spokesmen from every part of the nation met for four days. It was formally approved by the conference's 650 delegates in their final session at the Edgewater Beach Hotel.

The conference marked the first time that such representatives of the nation's three major religious faiths had met jointly on a social issue—the racial problem.

There was an additional proposal for a pilot project to work against religious and racial intolerance in 10 cities including Chicago. The others are Detroit, St. Louis, Seattle, San Francisco, Oakland (Calif.), San Antonio (Tex.), New Orleans, Atlanta and Pittsburgh.

The Rt. Rev. Msgr. Daniel



MILLER DESPRES

M. Cantwell, chaplain of the Catholic Interracial Council of Chicago, presented the appeal to conscience. He was chairman of the committee that drafted it.

The Rev. Arthur E. Walmsley of New York City, executive secretary of the Christian Citizenship for the Protestant Episcopal Church, outlined the proposal for the pilot anti-bias project. A Harold Murray of New York com-

munity affairs director of field service for the American Jewish Committee said these cities were chosen because they have crucial race problems.

**AND** if there had been any doubt about Chicago, all the conference delegates needed to do at the same time they were adopting their appeal was to tune in on the deliberations of the City Council downtown.

Mayor Richard J. Daley introduced a resolution commending sponsors and participants in the conference for choosing Chicago as their site.

With that as the detonator, a good part of the council session exploded into oratorical clashes between Ald. Leon M. Despres (5th) and the council's five Negro aldermen.

Back of the speeches, large countercharges were

resolutions, motions and what not was the vying between Despres and the five aldermen for honors as the strongest foe of racial segregation and discrimination.

When Despres praised a routine amendment to make the city's urban renewal code conform with President Kennedy's recent antidiscrimination order in federal support, ed housing it evoked similar speeches of approval from Aldermen Kenneth E. Campbell (20th), Claude W. B. Holman (4th), Ralph F. Metcalfe (3d), Robert Miller (6th) and Benjamin F. Lewis (24th).

**AS THE** council session continued Despres continued to press for other action relating to racial equality—for example, new antidiscrimination provisions in the real estate code.



# 0-City Attack on Race Bias Urged in Conference Report

**Chicago Would Be Included In Proposed Pilot Project**

BY DAVE MEADE

Daily News Religion Writer

An appeal for an end to all racial bias in the United States and a proposal for a pilot project to work against bias in 10 cities including Chicago were made Thursday at the National Conference on Religion and Race.

The appeal to the conscience of the American people calls for open occupancy in housing equal opportunities in education and jobs and equal protection of legal and voting rights.

The appeal came at the closing session of the historic four-day conference in the Edgewater Beach Hotel. It was drafted by a conference committee and presented for action by the conference as a whole.

The conference marks the first time that official spokesmen of the nation's three major religious organizations have met on a social issue—the racial problem.

**THE APPEAL** drawn up by the committee labels racism as the most serious domestic evil in the United States and calls for eliminating it with all diligence and speed.

It recognizes that bias will

not be easily eradicated and adds:

We call upon all American people to work to pray and to act courageously in the cause of human equality and dignity while there is still time to eliminate racism permanently and decisively to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family to do this for the glory of God.

**THE REV** Msgr Daniel M. Cantwell, chaplain of the Catholic Interracial Council of Chicago formally presented the appeal. He is chairman of the committee that drafted it.

It must be approved by the conference's 650 delegates before it becomes the final statement of the conference.

**THE REV** Arthur E. Walmesley, chairman of the conference's follow-up committee outlined the proposal for the pilot anti-bias project in 10 cities.

The delegates also will be asked to approve the plan of his committee for forming committees of local religious leaders in these cities to work against all forms of segregation and discrimination.

The 10 cities proposed are Chicago, Detroit, St. Louis, Seattle, San Francisco, Oak

land (Calif.), San Antonio (Tex.), New Orleans, Atlanta and Pittsburgh.

A Harold Murray of New York City, community affairs director of field services for the American Jewish Committee, said these cities were chosen because they have crucial race problems.

New York City was not included, he said, because it has special complex race problems that would not suit it for a pilot project.

We're going to tackle New York anyway, he added, but not as a part of this pilot program.

**MURRAY** said the conference hopes that religious leaders in the 10 cities will call a local conference on race to the national conference.

The first step in these communities, he said, will be to organize the religious leaders and to get their sanction.

Without their sanction, nothing can be done," he added.

Then they must engage in self-examination of areas of race problem such as unemployment, housing and even their churches' congregational practice.

Negro leaders must be included in any program to make them work, he said.

**THE CONFERENCE** just ending, he added, will make available to these communities reports and recommendations of the national conference to serve as a blueprint for action.

Murray said it was too early to say whether a second national conference will be called. But it is, he said, it probably would be in about three years in Washington to have full political impact on the national level.

**THE REV** Walmesley of New York City, executive secretary of Christian Citizenship for the Protestant Episcopal Church, called on the churches to use whatever moral authority they have to combat bias in their communities.

In his report on work of the follow-up committee, he called for the churches to see their full economic strength to work against discrimination in housing, business, churches, hospitals, and in education and their race.



The Very Rev Msgr Daniel M. Cantwell who presented appeal for an end to all racial bias in the United States



The Rev Arthur E. Walmesley who outlined plan for forming of anti-bias committee in 10 cities

Religions are big business, he said. Imagine the impact on our own life—forget the community for a moment—if the Archdiocese of Chicago, the Synagogue Council of the Pre by tery of Chicago, the Methodist Conference and so on across the board were to adopt a policy of working only with equal opportunity employment in the building trades and further that these same groups went after the union which discriminates.

Or a nother example it the in cement find it there in titution are put into plan to make mortgage loan I able to Negroe ho wished to move into urban community and the congregation of these communities are list a agents—nomine have I I mile in t n

## SPECIAL... TONIGHT 10:15

CHANNEL 7

This is one of the most important telecasts you'll ever see. That's why KUP's Show has been moved to 10:15 tonight only. The subject: Religion and Race. A topic of such vital interest to every American that four and a half hours of television time have been allotted to permit a thorough study. The participants: Outstanding religious and lay leaders who are in Chicago to attend the National Conference on Religion and Race. The purpose: To look at the racial problem through the eyes of religion. Contributing to tonight's challenging discussion are:

His Eminence Albert Cardinal Meyer, Roman Catholic Archbishop of Chicago

Rabbi Ernst Lorge, president Chicago Board of Rabbis

Honorable James B. Parsons, Judge United States District Court

George Sizer, president Church Federation of Greater Chicago

Reverend John LaFarge, S.J., Roman Catholic author and editor

Mrs. Sarah Patton Boyle, Virginia Integration leader and author of "The Desegregated Heart"

Rabbi Ralph Simon, Congregation Rodef Zedek

State Senator Leroy R. Johnson, first Negro elected to the Georgia State Senate in 92 years

The Very Reverend Monsignor Daniel Cantwell, chaplain Catholic Interracial Council

Senator Paul H. Douglas, Democratic Senator, State of Illinois

The Rt. Rev. Donald Seymour Arden, Anglican Lord Bishop of Nyasaland

## KUP'S SHOW TONIGHT 10:15

CHANNEL 7

CHICAGO TRIBUNE

January 19, 1963

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IT'S THE MOLLOY

## Commercials Too Much To Cope With

By Paul Molloy

I watched an hour long drama the other night and I'd like to tell you a little something about it. But I can't.

The hero was tall with dark wavy hair. No that doesn't sound right. I think he was more of medium height with straight blond hair.

Golly, I don't know now. I seem to recall him as being stocky with a crew-cut and graying a little at the temples. It's hard to remember because most of the time he was wearing a Homburg and I couldn't see much of his hair.

Oh, fudge! I think I'm mixed up. As I look back now the action was off a beach near Miami and the guy was in the water most of the time. He couldn't have been wearing a Homburg.

That's as close as I can get to the hero. I can't do as well with the heroine. Come to think of it, I watched an awful lot of TV this week and my recollection of it is something on the dismal side.

Here, There, On The Air

DAVE CARROWAY'S new series "Exploring the Universe" makes its debut on Ch 11 at 8:30 p.m. Jan. 30. It'll run 11 weeks. Ch 5 will preempt it as "Man's World" at 6:30 p.m. Monday for an hour long special on the just completed "NUTCRACKER" series.



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EXAMINING ONE PHOTO DISPLAY at the National Conference on Religion and Race are (from left) Mother M. Aileen superior of Loretto Academy Mother M. Irene principal of Loretto Academy of 1447 E 65th st. and the Rev Thomas J Griffin pastor of the

University Christian church of Houston Tex Protestant Catholic and Jewish church leaders from throughout the country attended the conference at the Edgewater Beach Hotel to try to find solutions to racial problems.

## Church Parley Issues Appeal To U. S. Conscience

We have met as members of the great Jewish and Christian faiths held by the majority of the American people to counsel together concerning the tragic fact of racial prejudice discrimination and segregation in our society. Coming as we do out of various religious backgrounds each of us has more to say than can be said here. But this statement is what we as religious people are moved to say together.

Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the consciences of the American people.

This evil has deep roots. It will not be easily eradicated. While the Declaration of Independence did declare that all men are created equal and are endowed by their Creator with certain unalienable rights, slavery was permitted for almost a century. Even after the Emancipation Proclamation compulsory racial segregation and its degrading badge of racial inequality received judicial sanction until our own time.

We rejoice in such recent evidences of greater wisdom and courage in our national life as the Supreme Court decisions against segregation and the heroic non violent protests of thousands of Americans. However we mourn the fact that patterns of segregation remain entrenched everywhere — North and South East and West. The spirit and the letter of our laws are mocked and violated.

Our primary concern is for the laws of God. We Americans

At the conclusion of the historic National Conference on Religion And Race here in Chicago the parley issued An Appeal to the Conscience of the American People. The full text of this appeal is published herewith.

Of all religious faiths have been slow to recognize that racial discrimination and segregation are an insult to God the Giver of human dignity and human rights. Even worse we all have participated in perpetuating racial discrimination and segregation in civil political industrial social and private life. And worse still in our houses of worship our religious schools, hospitals welfare institutions and fraternal organizations we have often failed our own religious commitments. With few exceptions we have evaded the mandates and rejected the promises of the faith we represent.

We repent our failures and ask the forgiveness of God. We ask also the forgiveness of our brothers whose rights we have ignored and whose dignity we have offended. We call for a renewed religious conscience on this basically moral evil.

Our appeal to the American people is this:

SEEK a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed, public facilities and private ones serving a public purpose will be accessible

to all, equal education and cultural opportunities, hiring and promotion, medical and hospital care, open occupancy in housing will be available to all.

SEEK a reign of love in which the wounds of past injustices will not be used as excuses for new ones, racial barriers will be eliminated, the stranger will be sought and welcomed, every man will be received as brother—his rights your rights, his pain your pain, his prison your prison.

SEEK a reign of courage in which the people of God will make their faith their binding commitment, in which men willingly suffer for justice and love, in which churches and synagogues lead not follow.

SEEK a reign of prayer in which God is praised and worshiped as the Lord of the universe before Whom all racial idols fall. Who makes us one family and to Whom we are all responsible.

In making this appeal we affirm our common religious commitment to the essential dignity and equality of all men under God. We dedicate ourselves to work together to make this commitment a vital factor in our total life.

We call upon all the American people to work to pray and to act courageously in the cause of human equality and dignity while there is still time to eliminate racism permanently and decisively to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family to do this for the glory of God.



# STATE Religion Leaders Study Bias

A CONFERENCE WHICH may mean giant future strides in race relations honored Chicago by its presence.

Some 650 delegates — Roman Catholic, Protestant and Jewish—gathered at the National Conference on Religion and Race. It was the most widely representative religious meeting in American history.

The delegates concluded that the major religious groups should join hands in a national campaign against racial discrimination. Ten target cities including Chicago were selected for early interreligious co-operative action.

This pioneering conference will keep its structure for at least four months partly to instate follow up committee action in the 10 cities. And if their respective parents groups concur similar conferences will be held possibly at intervals of five years.

PERHAPS GROUNDWORK laid by the conference will help to answer the question propounded by the Rev. Arthur E. Walmsley, Christian citizenship secretary of the Protestant Episcopal Church.

Will we in the United States have two

kinds of churches: one white and one Negro forever moving apart? We end this meeting in wistfulness and the joy of interreligious discovery.

Meanwhile at the University of Chicago an international conference of scientists and theologians sought other answers. One dealt with whether some ethical limits should be imposed on scientific research. This idea was clearly rejected.

The city also entertained a distinguished guest—Italy's Prime Minister Amintore Fanfani. Speaking to a group of businessmen during his 23-hour visit, spoke out in favor of Britain's admittance to the European Common Market. Fanfani was given an official reception at City Hall and made an honorary citizen of Chicago.

THE CHICAGO BAR ASSN demanded that proper accountings be made of spending from contingency funds of all government agencies. The action was an aftermath of The Sun Times disclosure of how Benjamin S. Adamowski said he spent some of his contingency fund while he was state's attorney.

Orville L. Hodge, 58-year-old former state auditor who misappropriated huge sums, will

be paroled Jan. 31 after having served nearly 6½ years of a 12-to-15 year sentence.

The North Shore Line was scheduled to go out of business Monday after 68 years. However officials were studying a last minute improved offer by a commuter backed corporation to keep the electric railway running.

Democratic politicians heading into deliberations on a site for their 1964 national convention said Chicago was virtually assured of getting it. They believe that the Republicans also are likely to be lured here by the city's magnificent facilities and convention know-how.

FIRES FLAGGED THE CITY. Thirteen persons have died in them since Jan. 1 including two children and two adults who perished when smoke rolled through a South West Side apartment building. A \$250,000 blaze forced evacuation of more than 600 persons from the Museum of Science and Industry. Some 40 firemen were temporarily overcome by smoke. Contributing to the rash of fires was the unseasonably cold weather which dived to an official Chicago low of—11 before turning upward.

CHICAGO SUN-TIMES

January 20, 1963

## RACIAL PARLEY A SIGNPOST OF ACTION, UNITY

### Leaders Take a Hard Look at Segregation

BY RICHARD PHILBRICK

Impatience with the progress the United States is making toward racial integration was displayed by leaders of 70 religious groups at last week's interfaith conference here.

Speakers reminded more than 650 clergymen and others who took part in the meeting that for at least a decade America's churches and synagog organizations have been issuing denunciations of racial injustices.

Yet said one of the speakers, the Rev. Martin Luther King Jr., in spite of the jet-like pace of our scientific and technological development we still creep at horse and buggy speed in human relations.

The underlying question of the four-day conference was whether by merging the good intentions of a wide variety of religious groups—Jewish, Christian, humanist—a more effective attack could be made on racial bias.

#### We Evade Mandates

In the plans the meeting made for a followup of its activities and in an appeal it issued to the conscience of the American people, conference participants seemed to express confidence that a united front will be a satisfactory answer.

With few exceptions we have evaded the mandates and rejected the promises of the faiths we represent, the appeal acknowledged.

Then it asked Americans to work to pray and to act courageously in the cause of human equality and dignity for the glory of God.

The words were akin to those in a similar declaration issued by the United Lutheran church in America in 1852—God calls men to serve Him by serving each other—but the Chicago meeting had the

added force of having been composed by the first interfaith conference on racial injustice in this country.

#### Catholic Layman Speaks

The impatience that Dr. King voiced was repeated in an address by Philip Scharper, Roman Catholic layman and editor of Sheed & Ward New York publishers.

I should like just once before I die to see Catholic students shepherded by their religious teachers picketing a slum district bearing placards which read, We, Catholic students of this city publicly protest that here Christ in His brothers is condemned to live like swine, said Scharper.

Dr. Franklin H. Littell, Chicago Theological seminary professor displayed the prevalent impatience and embarrassment the denominations which a

century ago led the fight to abolish slavery when he urged religious bodies to exclude or dismiss from membership persons who cannot be won to an anti-discriminatory stand.

#### Need "Disciplined Witness"

What we need is a disciplined witness to our opposition

to racial bias, said Dr. Littell, facing Congregationalists, Quakers, Unitarians and Baptists whose religious forebears were part of the backbone of the abolitionist movement.

Mindful of their groups emphasis on voluntary adherence to religious doctrines, few of

them responded. But Dr. King, a Baptist, declared that Christians must exert more moral persuasion.

In the first phase of a follow up in Chicago and nine other cities, local committees will push for nondiscriminatory housing practices and construction and purchasing contracts.

CHICAGO TRIBUNE

January 19, 1963

## JUDGE PARSONS ASSAILS BLACK MUSLIM GROUP

The Black Muslim movement was condemned as a hate preaching sect last night by Judge James Parsons of federal District court.

Judge Parsons said Muslims must be repudiated by Negroes because the group teaches that Negroes are superior to whites. At the same time he added all Americans must work to remove the ready soil in which such hate can be planted.

#### Traces Muslim Background

The judge, who was chairman of the host committee of the four-day National Conference on Religion and Race held last week in the Edgewater Beach hotel, made his comments in a panel discussion on racial discrimination on television station WBBK. Religious leaders of the major faiths were the other panelists.

In tracing the history of the Muslims, the judge said they began as a money-making group. To attract Negroes they presented a falsified version of Negro history in which they taught that God was a Negro.

#### Members Are Enslaved

I consider those few Negroes in the movement as being enslaved, he said. The vast majority of my people laugh about the movement but they don't condemn it. If they truly understood it, they would repudiate it.

Cardinal Albert G. Meyer, head of the Chicago Roman Catholic archdiocese, urged Catholics to join organizations

such as the Catholic Interracial council to help combat racial intolerance.

He agreed with Rabbi Ernest Lorge, president of the Chicago Board of Rabbis, and George F. Sisler, president of the Church Federation of Greater Chicago, that Americans of all faiths must work to eliminate racial prejudice through education, particularly in such fields as housing.

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January 20, 1963



# CHICAGO SUN-TIMES

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FRIDAY, JANUARY 18 1963

## Religion Groups Endorse 10-City Race-Bias Fight

By Dolores McCahill

Plans for major religious groups to join hands in a national campaign against racial discrimination were approved Thursday at the close of a historic meeting here.

The 650 delegates to the National Conference on Religion and Race gave unanimous endorsement to plans to develop an interreligious structure to work on problems of race relations in their home communities.

### 10 Target Cities

Ten target cities including Chicago were designated as sites for early co-operative action.

The conference, the most widely representative religious meeting in American history, agreed to continue its existence through an interim executive committee.

A report authorizing continuation of the conference's structure for at least four months to publish proceedings and initiate follow-up committees in the 10 target cities was approved as presented by the Rev. John F. Cronin for the follow-up group.

Father Cronin is assistant director of the social action department of the National Catholic Welfare Conference, one

of the conveners of the unprecedented four-day meeting which ended Thursday at the Edgewater Beach Hotel.

The other convening agencies were the National Council of Churches composed of 33 Protestant and Eastern Orthodox denominations and the Synagog Council of America, which has representation of the Orthodox, Conservative and Reform branches of Judaism.

### Limited Authority

While it is recognized that delegates to this conference understandably do not have authority to commit their respective religious bodies on matters of future policy, Father Cronin and they nevertheless do pledge to urge within their respective bodies a vigorous program of interracial justice and harmony.

The nation's leading religious leaders will

continue a policy of consultation and co-operation on racial issues through their respective representatives, he said, and promote co-operation at city and regional levels on interreligious interracial programs which by their nature are best handled by joint action rather than separate or even co-ordinated action of religious groups.

The conference delegates accepted this report with the pledge to live in work within their respective denominations to advance the possibility of holding a National Conference on Religion and Race at suitable intervals such as every five years.

### Atlanta New Orleans

The 10 target cities where follow-up local committees have been formed are Chicago (in addition to the committee which prepared for this national conference), Atlanta, Detroit, New Orleans, Pittsburgh, St. Louis, San Antonio, Texas, Seattle, San Francisco and Oakland, Calif.

A Harold Murray, another member of the follow-up committee who is field service director of the American Jewish Committee, said one problem which confronted the follow-up planners concerned the amount of co-operation they might expect from Roman Catholic in various localities.

This conference is a success or a failure—it is a beginning, Murray said.

Delegates are bewildered whether the higher religious authorities in local settings will support this effort on a local level. Catholics cannot in some instances meet with Protestants or Jews. How do you change traditions, customs, and attitudes quickly? How do you move quickly to try to do so quickly?

A non-racialist

chancellor of the Roman Catholic Diocese of Oakland promised that Catholics would be vigorously active in the Oakland follow-up program.

The Rev. Arthur E. W. Miley, follow-up chairman and Christian citizenship secretary of the Protestant Episcopal Church, capped the report's delivery by remarking:

Three has never been such an extensive religious gathering in the history of our nation. We are grateful for the commitment of Roman Catholics

to this conference. A new spirit is moving in that great communion of Christian people and we are thankful for the spirit of Pope John XXIII. We are thankful the Southern Baptist Convention is represented here and the Jewish rabbinical associations as well as the Jewish lay agencies.

Initiative for racial justice today comes from the nonwhite groups themselves, government economic sanctions and the press of world events and international relations. If we look

at our religious institutions with honesty, we know in this area that if we are not rejected, we are ignored. This is true not only of the white religionists in their tragic charade on brotherhood but it is increasingly true of the Negro churches, whether Negro congregations or denominations.

### Fore or Moving Apart

Christianity is a white man's religion, most of the world will be in the United States

have two kinds of churches—one white and one Negro. For or moving apart? We end the meeting in wistfulness and the joy of interreligious discovery.

The Rev. Mr. Walmsley, in reference to the future of the Negro denomination, keyed to a prior dramatic moment in the session's summary work group reports and recommendations.

A Negro woman requested the NCRR steering committee to include in its published proceedings an essay by Dr. Benjamin Mays of Atlanta, conference chairman, at Morehouse College, president of the Negro Church in Atlanta, on the present status and the potential of it for the future.

The Negro church is of the balconies of our nation's denominations. It has prophetic words to say to the nation to make it

# CHICAGO DAILY NEWS

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MONDAY JANUARY 21 1963

## Good Start on Race Problem

TOO MANY CONFERENCES on racial problems consist of platitudes interspersed with banquets and followed, after adjournment, by dead silence on the part of all concerned. Full texts of the proceedings are generally available later for people troubled by insomnia.

We do not believe anyone will be able to make such an appraisal of the National Conference on Religion and Race just concluded here. Even the casual follower must have sensed that a crackling sense of urgency seemed to motivate its participants.

It was the first time that official spokesmen of the nation's three major religious groups have met to grapple with the nation's most important social issue.

No one expected miracles to occur in the meeting rooms and none did. Most of what was said has been said before in one setting or another.

It was as one delegate put it, neither a success nor a failure (but) a beginning.

The important thing was that men of every religious persuasion came together and among other things conceded that

they will have to solve some of their own problems before they can begin solving those of other people.

Some churches for example are themselves segregated and thus guilty of the very hypocrisy condemned from the pulpit. In some areas of the country representatives of one faith are not allowed to align themselves in any way with representatives of another. Elimination of such barriers is essential if progress is to be made.

Another important achievement of the conference was the organization of an anti-bias pilot project in 10 cities including Chicago. There is no intention of allowing the momentum generated in Chicago to fade.

The foundation for this new crusade is and must be a spiritual one. But as another delegate to the meeting noted, religion is also big business. It has the money, administrative brains and organizational know-how to implement its undertakings at the secular as well as the spiritual level. It has not yet made full use of these powers.

The religious leaders have made a good beginning. We wish them success.



# SPECIAL...TONIGHT

## 10:15 CHANNEL 7

This is one of the most important telecasts you'll ever see. That's why Kups Show has been moved to 10:15 tonight only. The subject, Religion and Race, a topic of such vital interest to every American, that four and a half hours of television time have been allotted to permit a thorough study. The participants, outstanding religious and lay leaders who are in Chicago to attend the National Conference on Religion and Race. The purpose: To look at the racial problem through the eyes of religion. Contributing to tonight's challenging discussion are:

His Eminence Albert Cardinal Meyer, Roman Catholic Archbishop of Chicago

Rabbi Ernst Lorge, president, Chicago Board of Rabbis

Honorable James B. Parsons, Judge, United States District Court

George Sisler, president, Church Federation of Greater Chicago

Reverend John LaFarge, S.J., Roman Catholic author and editor

Mrs. Sarah Patton Boyle, Virginia integration leader and author of 'The Desegregated Heart'

Rabbi Ralph Simon, Congregation Rodfei Zedek

State Senator Leroy R. Johnson, first Negro ever elected to the Georgia State Senate in 92 years

The Very Reverend Monsignor Daniel Cantwell, chaplain, Catholic Interracial Council

Senator Paul H. Douglas, Democratic Senator, State of Illinois

The Rt. Rev. Donald Seymour Arden, Anglican Lord Bishop of Nyasaland

### KUP'S SHOW

### TONIGHT 10:15

CHANNEL



CHICAGO SUN TIMES

January 19 1963



## KUP'S COLUMN

**The Weekend Pickup** Albert Cardinal Meyer suggested it on our Ch 7 Kups Show. Now that the clergy of the three major faiths have met at the National Conference on Religion and Race to attack the nation's worst evil, racial discrimination, other professions should hold similar seminars. He particularly cited the legal and medical professions, both of which can help implement the recommendations adopted at the conference. U.S. District Court Judge James B. Parsons' ringing denunciation on our show of the Black Muslims' long will be remembered by all who heard him. He delivered a Sonny Liston type KO punch at the organization.

**DINAH SHORE'S ROMANCE** with Maurice Smith, her Palm Springs (Calif.) tennis partner, has cooled. Walter O'Malk of the Los Angeles Dodgers soon will be slapped with a \$750,000 suit by the man who built Chavez Ravine, the baseball palace. That's the amount the contractor charges is still unpaid.

Kirk Douglas and his wife Anne, will be Chicago guests of attorney Sid Korshak this week. They're on an art buying junket. The Oscar telecast April 8 really will swing with Eddie Fisher just added to the cast of performers. Ethel Merman previously announced as was Frank Sinatra as emcee.

## THE APPEAL TO CONSCIENCE

Racism is our most serious domestic evil. We must eradicate it with all diligence and speed.

## THE NATIONAL CONFERENCE ON RELIGION AND RACE

a timely, moving and first-hand report on this significant, precedent setting conference will be presented on WNBQ tonight by these Chicago religious leaders:

### ALBERT CARDINAL MEYER

Roman Catholic Archbishop of Chicago

### DR. EDGAR H. S. CHANDLER

Church Federation of Greater Chicago

### RABBI IRVING ROSENBAUM

Chicago Board of Rabbis

### JAMES B. PARSONS

Judge, U.S. District Court, moderator and with other religious leaders from all across the nation

**Tonight On Channel 5**  
**6:30 to 7:30 p.m.**

CHICAGO DAILY NEWS

January 21, 1963