

AIMS TO HARMONIZE NATIONAL GROUPS

Conference Outlines a Wide Campaign of Good-Will Among All Classes

PLANS EDUCATIONAL DRIVE

Fosters Communal Movements and Spirit of Understanding Among the Young

"The intergroup problem of the nation" emerges from "a constellation of perplexities" and "rises like a specter in the path democracy and dares her to come on."

Thus, in its statement of aims and achievements, the reason for the National Conference of Jews and Christians for the Advancement of Justice, Amity and Peace is summed up in these words, too, the scope of the organization is indicated.

For the national conference is not merely a sentimental organization formed to preach brotherly love between Jews and Christians. It admits a special interest "in the hoary inquiry of how those who are Jews and those who are not Jews are solving their end of the problem," but the problem itself is not a question of Jew and non-Jew only." It is Jewish, Protestant, Catholic, Park Avenue, Long Island City, whites, Negroes, Italians, Irish, Russian, Chinese." The conference recognizes "a vast need of color harmonizing in our national life."

It also realizes that this color harmonizing will not be brought about by "shallow or sentimental activity." What is required is "a long, educational pull," and this is the thing to which the conference has "bent its strength." In its comprehension of the problem, therefore, and in calculating approach to it, the conference becomes significant. It gains further significance from the fact that it is an organization of Jews and Christians working together for a common end. Separately, both Jews and Christians have attacked the problem or, at least deplored it. Now, within the conference, they are "accepting each other as allies." The Advisory Council and the Executive Board include Christians from a score of denominations and Jews of orthodox, conservative, and reform affiliations. A Jew and a Christian, Roger W. Straus and John W. Herring, head the Executive Board as co-chairmen.

Furthermore, the conference has made a definite start on a program of educational work. The objects of this work, and the actual accomplishments to date, are summed up in a statement issued by the conference, as follows:

"To publish the fact continually before the American people that the country's best leadership is on the side of understanding and good-will between people of divergent kinds and creeds.

"To aid communal movements of education that unite the community in the search for democracy's finest

social and cultural values. Thus far the New York Good-Will Council, the St. Louis Council for Intergroup Understanding, the Chicago Forum Council, the Detroit Adult Education Council, and the Cleveland Adult Education Association have been organized. Through forums, institutes, conferences, classes, and speakers service, they have aided over four hundred and fifty groups. These community councils operate on local revenue amounting to \$60,000 annually. The next responsibility of the conference is to press forward with similar programs in a score of American communities that cannot be immediately organized on a basis of self-support.

"To instill the spirit of understanding and appreciation in American youth with particular attention to the college campus. Thus far the conference has actively related itself to thirty-five campuses, including Eastern universities, Kansas University, University of Chicago, Indiana University, Western Reserve University and others.

"To place the appeal to understand and the news and educational material that aid understanding before the country through the daily press, the magazines and through religious education textbooks. The motion picture and the radio are powerful agencies with which the conference seeks close cooperation."

"To enlist the cooperation of clergy men and theological students in the work of developing understanding."

"To unite the advocates of good-will in this country with those in European countries in an international effort to increase understanding."

"To dramatize the American democratic ideal in striking meetings and pronouncements such as the dramatic meeting of 9,000 addressed by Dr. Cadman in Indianapolis and the historic mass meeting at the Cathedral of St. John the Divine."

"To aid in the solution of the problem of vocational adjustment which is especially acute in cities such as New York, Philadelphia and Chicago, where religious and racial group lines are sharply defined."

Dr. Cadman's Message.

What has been described as the "message" of the conference was voiced last Thursday night by the Rev. Dr. S. Parkes Cadman at a dinner given by E. F. Albee at the National Vaudeville Artists' Club on the West Forty-sixth Street. At

the conclusion of his address Dr. Cadman said:

"Home of the things which are labeled today as being learned to the point of erudition are, as a matter of fact, when closely analyzed, gross superstition. We hear much of the Nordic race. Books have been written, lectures made, but I venture to say that there is no Nordic race and never has been. Every person here is a glorious mongrel. Let us rejoice in that. It is the mixture of our blood which goes to make up the human race in its diversities.

"We have not to reconstruct the views of the vast majority of our fellow-men, but to lay aside these disfiguring prejudices which obstruct our vision. There is no dividing line, much as the arbitrary line established by teachers of aspiring theological schools. We are upon an entirely new alignment at the present movement, which will eventually have to be respected, because it is on a more scientific basis. The Hindus say that the ancient god Shiva built the sacred City of Benares with gold and jewels, but the people could never see it as anything but mud and dull brick. Something like that has been very true of our professions, one toward the other—mutual ignorance, mutual misunderstanding, and mutual censorious judgment.

"But in the language of a great advocate, a prophet of the race of Israel, the night is far spent and the day is drawing near. In the widening light we shall see men as they are and understand that this struggle in which you and I personally engage, of cleanliness against uncleanness, of honor against turpitude and right against wrong, is no provincial battle of the Homeric class, which, if you remember, was always waged by two individuals while the race of humanity looked on in amazement at their prodigious deeds. It is a common battle, a word war with bloodless weapons which we have to fight, and the great question for all, who alike have to face the dreadful mysteries of what may be hereafter, is how we can best prepare for that great adventure beyond the bodily dissolution. These things let us remember each other, and instead of the temple of humanity appearing to our darkened eyes as though it were mud, it will be seen to be built of gold, with gates of brass and walls of jasper in which in children shall go with far truer and greater perception than we do. That is the message of the Brotherhood of the United States, not only to its own discordant factions but the world."

Among the active members of the Advisory Council of the conference are the following: Jane Addams, E. F. Albee, Alfred W. Anthony, Newton D. Baker, S. Parkes Cadman, Benjamin N. Cardozo, Henry Sloane Coffin, Alfred M. Cohen, W. H. P. Faunce, Edward A. Filene, John H. Finley, Harry Emerson Fosdick, Israel Goldstein, Samuel H. Goldenson, Charles Evan Hughes, Rebekah Kohut, Charles S. McFarland, Owen D. Young, Louis Marshall, Henry Morgenthau, David de Sola Pool, Theodore Roosevelt, John A. Ryan, Nathan Straus, William Allen White, Stephen S. Wise and Louis Wolsey.

The conference has opened offices at 41 East Forty-second Street, where the work is in charge of Henry H. Rosenhelt, executive director. The expenses of the work are covered by voluntary contributions, which, it has been estimated, must amount to \$50,000 a year