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Don't Forget The Church When You Speak Of 'Integration, 1956'

WHEN YOU SPEAK OF "INTEGRATION, 1956," don't forget the CHURCH, nationally, because it has been in the forefront of those forces — social, political, fraternal and economic — which, both preach and practice the concept that there is no Jim Crow in the Brotherhood of Man and the Fatherhood of God.

A cursory glance at the various religious denominations and revered Houses of Worship throughout the country, would convince the most skeptical that the Forces of the Righteous are on the march, and will triumph in the end, because the Church is the balance-wheel of civilization, and its Lay leaders, the ranking officials—in every human endeavor — of city, county, state and Nation.

Pioneers in the teaching of universal brotherhood have been the Lutherans, Seventh Day Adventists, the Bahai's, with headquarters in Wilmette, Ill., the Presbyterians and the Methodists. For example, in Montgomery, Ala., — of all places — the White minister of the all-Negro congregation at Trinity Lutheran church, is the Rev. Robert S. Graetz.

In Chicago, at the all-white congregation of the 6th Presbyterian church in Woodlawn, a noted Negro minister, Dr. A. L. Reynolds, was called to the pastorate.

In Minneapolis, at the recent Methodist General conference, a resolution was passed to abolish the all-Negro central jurisdiction. And, Ernest Wilkins, noted lawyer of Chicago and United States Assistant Secretary of Labor, is the first Negro president of the Judicial Council, 'Supreme Court' of the National Methodist church.

And, don't forget Missouri. Fortnight ago, in Clayton, near St. Louis, 300 delegates, representing 100,000 Lutherans of Illinois, Wisconsin and Missouri, at their 37th

annual conclave, adopted a resolution BANNING all SEGREGATION in whatever form, or place.

In Chicago, noted Temples of Faith where all races worship in harmony and real brotherhood, are the First Baptist church of Chicago, 935 E. 50th st.; Salem Lutheran, at 74th and Calumet; St. James, Methodist, at 46th and Ellis; Shiloh 7th-Day Adventist, 70th and S. Michigan, and many others.

For years, Maywood, Ill., — trotting horse-racing center of the West — had two Episcopal churches — one white, the other, Negro. Recently, by special vote of the 'white' congregation, the Negro communicants were invited to join with them — and the TWO CHURCHES MERGED.

In Chicago, last week, St. Thomas Episcopal church, founded in 1878 — just seven years after the Great Fire of '71 — made history when the all-Negro congregation, by unanimous vote, elected a WHITE PRIEST to be their Rector.

He is the Rev. Harry A. Stirling, famed Follower of the Faith, who was born in England and now becomes the first WHITE Rector of an all-Negro parish, anywhere in America.

Proclaiming Father Stirling's election, George Seth Harris, ranking Episcopal Layman and Senior Warden of St. Thomas, sent the letter of Verification to the Rt. Rev. Gerald Francis Burrill, Bishop of the diocese of Chicago, which made official the historic action taken by St. Thomas church.

So, when you speak of "Integration, 1956," don't forget the CHURCH. When others rant and rave, remember the wisdom of Philosopher Lavington, who said:

"Let the chain of Second causes be ever so long — but the First Link is ALWAYS in God's Hand."