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"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 32

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CHALDEAN WOMEN'S HAIR WAVED NATU-RALLY

By Rev. Yorks Jones, D. D.

London, Jan. 16.—(AP)—Hair waving as practiced by the women in the year 2550 B. C. was not altogether dissimilar to the modes of today, is the deduction made by Leonard Woolley, who has been excavating at Ur of the Chaldees in Mesopotamia. While searching for the palace of Dungi, son of the builder of the great Sikkurat, or temple, who reigned 1476 years ago, Mr. Woolley and his fellow workers came across what is considered the most beautiful example of Sumerian sculpture ever unearthed—the head of the moon goddess. It is exquisitely carved in white marble. The eyes are inlaid with lapis lazuli and shell. The hair is an elaborate waved coiffure, which indicated to the investigators that the hair dressers of the third dynasty had a skill which at the present might be considered a bit odd but nevertheless "stunning."

—Charlotte Observer.

White women have to make their hair into permanent waves. Hair of daughters of Ham waves naturally.

Those excavators in Mesopotamia are white. They think white. When they dug up a piece of sculpture belonging to ancient Chaldees, they assumed that because for ages the inhabitants of Mesopotamia have been white, they were never anything else but white.

But the Bible, Genesis X, makes the first inhabitants of this region Quahites or Negroes, in the following:

"The sons of Ham: Cush (Negroes), and Mizraim (Egyptians), and Phut and Canaan."

Herodotus, the Greek historian, began to be a mighty one on the earth—that is, an empire builder.

(10) "And the beginning (capital) of his kingdom was Babel (Babylon), and Erech, and Accad, and Calneh, in the land of Shinar"—(Mesopotamia).

For centuries white people have been in Mesopotamia. Herodotus found only whites there. For centuries Herodotus was the world's principal historical authority. Herodotus knew nothing of Negroes in Asia Minor, so it was denied, notwithstanding the Bible, that Negroes had ever lived in this region. One scholar, Baron Bunsen, in his "Philosophy of Universal History," says:

"The Bible mentions but one Cush, Ethiopia; an Asiatic Cush exists only in the imagination of interpreters, and is the child of their despair."

But since Bunsen wrote that, excavators in Mesopotamia have dug down below the later civilizations that flourished in these regions—the Assyrian, Medo-Persian, the New Persian and the Parthian which were either Semitic or Japhetic, and dug up the pioneer Hamitic, Cushite, Chaldean civilization—the child of despair about whom Baron Bunsen sneers. Well, when from his face the dust of centuries had been wiped, Rawlinson tells us that the language and features of the Chaldean—the child of despair—are neither Semitic nor Japhetic, but Hamitic, Cushite, Negro-resembling languages and features of East African Abyssinia.

And a mixture of languages, so Rawlinson tells us, resulted through Assyria's dominating politically ancient Chaldees, where Cushites excogitated a pioneer civilization. But as Rome, conqueror of Greece, in arts and learning, sat at the feet of the captive, so Chaldees through Babylonia was the teacher of the conqueror, Assyria. The Babylonians, who in race and civilization were successors of ancient Chaldees, the monuments represent as a mixed race with abundant, though curly hair.

Now if the artist intended to depict the moon goddess as a Chaldean or Babylonian, we raise the question: Would not the goddess be depicted as having wavy hair?

When one has come to seek the honor that comes from God only, he will take very quietly the withholding of the honor that comes from men.—George Macdonald.

JOHN'S ISLAND (S. C.) NOTES.—EMANCIPATION PROCLAMATION CELEBRATED.

The A. M. E. Baptist, Episcopal and the Presbyterian churches on John's Island united in celebrating the sixty-third anniversary of the Emancipation Proclamation. We considered ourselves especially favored with very beautiful weather throughout the day. The people seemed to appreciate this by coming out in large crowds; yet the crowd was not as large as it was in previous years because of division in the union. Nevertheless we had enough to do good business.

The program began at 1 o'clock with a song service conducted by the writer, after which prayer was offered by Mr. A. W. Dent, of the Episcopal church; then the National Anthem, "My Country 'Tis of Thee," etc., was sung.

The writer, being the master of ceremonies, made a few remarks on the necessity, importance and significance of the occasion. At this point the speaker of the day was introduced in the person of Rev. J. C. Dunbar, pastor of Morris Street Baptist church, Charleston. He spoke from the subject, "The Negro an Asset of the American Republic." The speaker took care of the subject and made a name for himself. He attempted to show and proved wherein the Negro has always been, is, and ever will be, in every respect, a faithful factor in this great commonwealth of America. He further said that the Negro has been emancipated to a certain extent only, and that his complete freedom will depend largely upon his financial, educational and religious value in this country.

In his closing words the speaker urged those of school age to make themselves worthy men and women of whom the race, the nation and even the world will be proud.

Rev. Dunbar is an able and thoughtful speaker and is very humorous in his manner of speaking. He brings tears from the eyes of his audience, sometimes by crying and another time by laughing.

Everything passed off happily. The committee hopes to keep the occasion alive.

We wish to take this opportunity to say just a word or two concerning the death of one of our faithful members, Mrs. Lucy Kinlaw, who died during the first hour of Christmas morning. Mrs. Kinlaw had been ill for some time, and a few weeks before she died she became almost helpless, and had to be taken to the home of her youngest sister, Mrs. Harriet Gibbs. Her death was as natural and calm as we have ever seen or heard of. We have always known her to be a quiet, gentle and an every-day, Christian woman. As the tree leans so will it fall. As a person lives so will he die. We would like for our readers to note this. Mrs. Kinlaw said to the ladies and those who visited her bedside: "You all are talking and preparing for Christmas, to spend it here, but I am asking my Lord to let me spend mine in Heaven and I am preparing for it." The visiting friends asked her if she knew what she was talking about. She replied: "Yes, yes! It is too cold and wet down here. I want to go where the weather condition is better." She kept this up for nearly five days. "I am going to spend Christmas in Heaven." And sure enough the night before she died she changed her position in the bed, that is, she turned her head to the foot of the bed so as to face the rising sun (traditional belief.) This was a surprise as she was absolutely helpless for about ten days prior to this time. It was her desire. We cannot but say that God gave her the strength so that her desire might be fulfilled.

On Christmas Eve night between 12 and 1 o'clock she called the visitors around her as witnesses and closed her eyes in death. God answered her prayer and granted her desire. I regard this death as a strong witness and proof of the existence of the being, God, and the place, Heaven. May these words ever inspire us to be faithful to the cause of Christ and to the welfare of our souls.

REV. S. H. SCOTT.

COULTER ACADEMY NOTES.

By Miss M. Louise Gates.

Our services Sunday were held in the Community Hall since the church for the time being was out of commission. Plans are on foot for remodeling the church by brick veneering the walls, adding a tower and making some interior changes. Already it has been moved 25 feet perpendicular and 20 feet parallel to the street which gives it a more commanding view from all angles.

Among our recent visitors was Dr. W. R. Marshall, a very prominent physician of Chicago, Ill.; an dative Cherawan. Besides making a most instructive address to the student body he favored us with two beautiful songs. Dr. Marshall is an artist of rare ability and we were all charmed by his wonderful renditions.

While in Cheraw Dr. Marshall was the recipient of many social functions. Dr. and Mrs. Long entertained with an elaborate dinner party. The menu consisted of grape fruit entree, turkey, veal cutlets, macaroni, duchess potatoes, English peas, pickles, olives, Southern corn muffins, banana salad, bread pudding and demitasse. The guests included Dr. J. Vincent Hanna, Mrs. W. R. Weston and the faculty.

The Cheraw Lodge No. 31 K. of P. gave their annual reception in the dining hall on the night of January 16th. All arrangements for this affair were made and ably carried out by Dr. and Mrs. Long. The dining hall was beautifully decorated in the Pythian colors, and the tables were arranged in the letters K of P. Dr. Long was toastmaster for the occasion. Miss Gates made the welcome address in behalf of the faculty and the response from the Lodge was by Rev. J. R. Cox, chancellor commander. Between the courses of soup and salines, ham, potato salad and pickles, cream and cake, and coffee vocal and instrumental selections and speeches occurred.

Friday our basket ball team played the Clio High. In spite of the very low temperature a large number was present to witness the game. The score was 35-0 in favor of Coulter.

Next Friday we are scheduled to play Mayo High of Darlington, S. C.

Mid-term examinations begin Monday, January 25.

At this writing our beloved Mrs. Long is ill. We hope for her a speedy recovery.

Miss Theresa Stephenson, a teacher at Frasier Academy, Bamberg, S. C., was called home last week on account of the death of her father.

Misses Shaw, Wilson and Gates motored to Chesterfield Saturday to attend the study center of the Chesterfield County Teachers' Association.

CEDAR GROVE COMMUNITY NOTES.

By Mrs. Hattie A. Russell.

On last Sunday morning our pastor, Dr. L. J. Melton, preached a very impressive sermon from St. Matthew 5:13: "Ye are the salt of the earth; but if the salt have lost his savor wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out and trodden under foot of men." This was indeed a strong sermon in which our pastor plain-

ly pictured to us the many uses of salt. One of the most valuable uses is to preserve the good and to arrest destruction. It does this by mixing in close contact and putting its strength into operation. This, of course, is the Christian's duty. We are to make contacts in such a way as to bring out the best possibilities and to achieve the most favorable results.

We were glad to see our church so well filled on last Sunday. The weather has been so bad that many of our members have been kept away for the first two or three Sundays in the New Year. At the close of the sermon a neat offering was taken on pastor's salary.

Our Sunday school, under the direction of Superintendent E. P. Thompson, is moving on nicely for the winter.

The Ladies' Missionary Society, with Mrs. Katie O. Alexander as President, will hold its regular meeting on next Sunday afternoon.

Mr. Melvin Black, a young man of our church, who is engaged in teaching at Harrisburg, was called to Winston-Salem last Saturday on account of the sudden illness of his brother.

We are glad to say that the Cedar Grove school is making fine progress. The teachers now have an enrollment of 78. Miss Daisy Lee Byres, of Washington, D. C., one of our teachers, spent last Sunday with friends in Kannapolis.

BLANDONIA CHURCH NEWS, SANFORD.

By Mrs. Nancy Crumpton.

On Sunday, January 17th, at 11 A. M., a very inspiring service was conducted by the pastor, Rev. J. E. McMillan, from the text, "Doth Job fear God for naught?" Job 1:9. Although the weather was somewhat inclement there was a large audience out for the morning service.

On the same date at 6:45 P. M., a very interesting musical program was rendered by the Blandonia choir, assisted by the Community Quintette of Sanford.

There was a very nice and appreciative audience out to hear this musical. Under the direction of Mrs. B. G. McMillan the choir seemed to be at its best on that evening. Some of the numbers rendered by the choir were as follows: 1. "Every Time I Feel the Spirit." 2. "Joy to the World." 3. "The Lord is My Shepherd," by Palmer. 4. "Couldn't Hear Nobody Pray," arranged by J. R. Johnson. 5. "Father, O Hear Us," new arrangement by Palmer. 6. "Break Forth Into Joy," by Adam Geibel. 9. "Praise God," by Mason.

The Community Quintette gave four numbers. They were as follows:

1. "Look Away to Heaven." 2. "My Lord Going to Move this Wicked Race." In this number the quintette was assisted by Mrs. B. G. McMillan, making a sextette. 3. "Walk in the Light." 4. "Down by the Riverside."

The members of the Quintette are: Dr. C. N. McMillan, 1st tenor; Dr. D. L. Bland, 2nd tenor; Rev. J. E. McMillan, 1st baritone; Mr. Dortch, 2nd baritone; Prof. W. B. Wicker, bass. The Quintette is expecting to make a tour in the near future to some of the larger cities in the State and is open for engagements.

LEXINGTON Shady Side Notes.

"The Sin of Hypocrisy" was the subject of a sermon used by Rev. Anderson Sunday at the eleven o'clock hour; taken from Acts 5:1-10: "Ananias and Sapphira sold their land and kept back a part of the price." The speaker emphasized the importance of speaking and acting

the truth. We feel proud of having such a strong and active man as Rev. Anderson who preaches an unadulterated gospel.

The Ladies' Missionary Society met at the home of the writer January 15. A new President was elected in the person of Miss Annis Mabry. Miss Mabry is an earnest worker. The Society hopes to render a play February 8, "The Minister's Wife's New Bonnet."

St. James (Greensboro) double Quintette visited us January 12. Although the weather was very inclement, which kept some at home, those who attended the concert report it as having been fine. We hope they will come to us again.

Next Sunday will be Young People's Day. All are cordially invited. Rev. Anderson announced as the subject of his discourse, "The Grace of Obedience." Special music will be rendered by the Junior choir.

Miss Cora L. Gilchrist is home after spending two weeks in Charlotte.

Mrs. W. E. Thomasson has been called home to the bedside of her sick mother at Gastonia. She has our prayers.

MANY NOTABLES TO SPEAK ON NEGRO.

Urban League Conference in New York, February 3-5 to Hold Discussion on Health and Interracial Relations.

The speakers who will appear before sessions of the annual Conference of the National Urban League in New York City, February 3rd-5th include such distinguished persons as: James C. H. Brown, President of the Urban League; Dr. Louis I. Harris, Health Commissioner; Ferdinand Q. Morton, Civil Service Commissioner; Dr. Frederick L. Hoffman, Consulting Statistician of the Prudential Life Insurance Co.; Dr. James E. Gregg, Principal of Hampton Institute; Walter W. Pettit, Assistant Director of the New York School of Social Work; T. K. Gibson, President of the Supreme Life and Casualty Insurance Co., Columbus, Ohio; C. C. Spaulding, President of the N. C. Mutual Life Insurance Co.; Mrs. Blanche Armwood Beatty, Executive Secretary of the Tampa Urban League; Miss Nelle Swartz, Director of the Bureau of Women in Industry in the State of New York.

The subjects for discussion include Health, Industry, Trade Training, The Experiences of Negroes and Trade Unions and Better Race Relations.

There will be two day sessions on each of the three days of the Conference—the first three sessions being held at the Y. W. C. A., 179 West 137th St., near Seventh Avenue, and the last three sessions at the Russell Sage Foundation Building, 22nd Street and Lexington Avenue.

The evening session Wednesday night will be held at the Abyssinian Baptist Church where, in addition to the regular program, the Jeter-Weir trio will furnish special music. On Thursday night, the Conference subject will be Industry, the meeting being held at the Holy Trinity church, Clinton and Mantague Streets, Brooklyn, N. Y. The final session of the Conference will be a banquet at 6:45 Friday evening, February 5th, at the Fifth Avenue Restaurant, 23rd Street and Fifth Avenue, at which time the subject, "Better Race Relations," will be discussed and a report on the year's activities of the League will be rendered. A special luncheon will be served to the delegates by courtesy of the Metropolitan Life Insurance Company, following which the officials of the company will show the delegates through the building.

Eugene Kinckle Jones, Executive Secretary of the National Urban League, 127 East 23rd Street, New York City, states that delegates are expected from more than fifty cities, including officials of insurance companies, principals of trade schools, clergymen, social work executives and health, recreational, industrial and family case workers.

With one of the best special numbers of its career, "Opportunity: Journal of Negro Life," published by the National Urban League, 127 East 23rd St., New York City, devotes its February issue to the problems of "The Negro in Industry." Never before in the history of the black man in his trek northward for a fairer share in the fruits of industrial labor has there been such a gathering together of the best minds, both black and white, on the outlook, ideas, experiences and triumphs of the Negro in steel, cotton, iron and coal mining. A glance at some of the leading essays and the undoubted qualifications of the men secured to write them, is enough to convince anyone of the accuracy and scientific thoroughness which have gone into the preparation of the number.

FEBRUARY ISSUE OF "OPPORTUNITY" DEDICATED TO "THE NEGRO IN INDUSTRY."

In it, for instance, William A. Green, President of the American Federation of Labor, asks himself the question: "Why do we belong to the Union?" Other articles are as follows: "The Negro in the Cotton Industry," by E. Franklin Frasier; "Optimists in Negro Farm Life," by W. S. Scarborough, President of Wilberforce University; "The Dilemma of Negro Workers," by T. Arnold Hill; "Labor for Southern Cotton Mills," by Richard Wood Edmonds; "The Negro in the Coal Mining Industry," by Abram L. Harris; and "The Negro and Economic Radicalism," by A. Philip Randolph. Aaron Douglass, the brilliant young Negro artist, gives it some gorgeously symbolic illustrations, and Countee Cullen, F. Wallace Thurman, F. V. Caverton, L. Hollingsworth Wood and Miss Clarissa Scott contribute poems and book reviews. The number contains over 20 articles as well as surveys and letters by leading employers of Negro labor testifying to the success of inducting Negro labor into industries depleted by the restriction of immigration.

In May, 1924, "Opportunity" issued a special number devoted to African Art, which, because of the authority and excellent quality with which it was prepared, became such a phenomenal success that the magazine shortly thereafter announced a series of special numbers of which "The Negro in Industry" is one.

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SOMEHOW MANAGE TO LIVE.

We all know many people who have nothing apparently and never get anything ahead, Arthur Aull observes. You are sure they are at the edge of want, can't manage to get along much further. Yet year after year passes, they neither starve nor freeze. What's more they seem just as happy as those who live well and have something on which to go. How they do it they can't tell. Neither can anybody else. You have just to admit that everybody has a way of getting along. It may be a poor one, but he manages; he's not greatly dissatisfied with it. If he was, he'd probably stir around and find a better way.—Capper's Weekly.

INTO THE WILL OF GOD.

Study the singular benefits and advantages of a will resigned and melted into the will of God. Such a spirit hath a continual Sabbath within itself and its thoughts are established and at rest.—Flavel.