

Program Helps

Essentials for a Good Club

- (1) Why organize a club?—
 - a-Love people for love's sake;
 - b-Need guidance—thus, must have a constitution and by-laws.
- (2) Must know the constitution and where we are moving—
 - a-Name for club,
 - b-Long ranging plans,
 - c-Parliamentary procedures,
 - d-A devotional period, preferable to be shared by all at intervals or by turns.
 - e-Prayers, songs, meditation.
- (3) Committees to cover the whole scope of work.
- (4) 1-A year book—essential.
 - 2-List hostesses. Follow constitution, as it is supposed to direct actions of a club.

Club Projects

- (1) Make a survey of needs for the club's work,
- (2) Evaluate the needs,
- (3) Leaders are necessary.
 - 1-Select carefully.

Qualifications—

Know the work. Know how to execute. Show no partiality. Deal fairly and not dictatorially. Bond your treasurer. Consider carefully your budget. Don't use money carelessly. Use banks.

- (4) Practice the "Golden Rule."
- (5) Above all, pray for direction and success.
- (6) Include women regardless of station in life or position.
 - Choose fair-minded, earnest women with a purpose.
- (7) Work as far as possible on projects that interest members.—

Notice

Mrs. Catherine Marks, treasurer of the Moore County Federation and teacher of the children of the Sanatorium, has resigned because of ill health. She has returned to her home in Boston, Mass., and was gradually improving, according to a letter received November 21.

FEDERATE

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Carolina Federation of Negro Women's Clubs encourages the uniting of any five or more clubs in one city into a City Federation, because the strength of such an organization can generally help in securing such social, political and educational advantages as should aid in developing good citizens. Their combined efforts will be more effective at less cost and work. The State Organizers can be most helpful in setting up this organization. Just write: Mrs. Annie Johnson, 1304 Fikewood Street, Wilson, North Carolina, or Mrs. Edna Taylor, Box 405, Pinehurst, North Carolina.

History of Christmas Music

Little children's beaming faces, pink roses pressed against the window-pane and sweet voices herald the coming of the Christmas time. It's caroling season.

Who wrote the melodies and words to our beloved carols? The answer is partially hidden in the ages. Just like the tales of "Beowulf" and "St. George and the Dragon," our carols were handed down from father to son as part of a heritage.

Today we sing carols as "hymns of joy" at yuletide season just as our fore-fathers did. At first, however, here in America the stern Puritans wanted the celebration forbidden in Massachusetts. The people of Massachusetts of recent English origin were accustomed to the Christmas Eve caroling. They placed candles in their windows to welcome the carolers and the restriction died from lack of popular support. From the Eastern coast the caroling custom spread inland.

The first hymn to Nativity was believed to have been written in the fourth century. Nothing is known about its composer but the simple words re-tell the story of Christ's birth.

One of the most moving of the Christmas hymns is "Silent Night, Holy Night." Written by a schoolmaster and a priest in a small village located in the Bavarian mountains, the song has captured the world with its beauty.

The story is that a blizzard had cut off the small mountain village named Oberndorf from the rest of the world. Franz Xavier Gruber, the village schoolmaster and church organist, was worried for there would be no Christmas music. He asked the assistant priest of the village if he would write the words and make them very simple as there would be little time to rehearse. The priest did and so that same day Gruber composed the melody.

From the village the song spread to other lands. Over a hundred years ago Tyrolean singers introduced the song to American listeners. Its popularity was assured here in America from that time on.

The background of "O Come All Ye Faithful" is hidden by time. Historians say it might have been an old carol written by Saint Bonaventure, who was a disciple of the merry Saint Francis; or its composer could have been John Reading, an Englishman who died in 1692. There is also a story that the hymn was originally a dance tune written in the third century by a Franciscan Friar. It was used as a processional song for

JUVENILE

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were known, perhaps figures would be greatly increased.

In 1950 there were more than 35,000 boys and girls under twenty-one years of age in more than 300 schools designed for delinquent or neglected children, according to a recent report from the Children's Bureau. There are 129 public training schools in the United States which served an estimated 45,000 children during the period October 1, 1952—September 30, 1953.

The Morrison Training School for Negro Boys of the State of North Carolina had a steady increase in population from April 1, 1944 with an enrollment of 134 boys through November 18, 1956 with an enrollment of 263 boys and a waiting list of twenty-nine. Because the training schools for Negroes in North Carolina have had the care of the mentally ill as well as the delinquent child the work of total adjustment has been extremely difficult. However, as soon as facilities are adequate to accommodate the worst cases of the mentally ill, the training schools will have more space for the neglected child or child with delinquent behavior problems.

those who marched to the sanctuaries to prepare for the Christmas Service. Canon Frederick Oakley, an English clergyman, wrote the words as we sing them today.

A traditional old English carol is "God Rest You Merry, Gentlemen." This carol written in the sixteenth century, has an unknown composer. Sir John Stainer, the organist of St. Paul's Cathedral in England, arranged the carol in its present form.

"Good King Wenceslaus" has a legend behind it. It's the story of the kind and generous legendary King of Bohemia who lived in the early tenth century. Originally it was a spring carol and not really a Christmas hymn. French carolers strolled the streets and sang this song beneath windows in hopes of a reward or tip.

The words to the song "O Little Town of Bethlehem" were written by a Bishop of Massachusetts for a Sunday School hymn. Many composers have set these words to music. The most popular version was composed by Lewis Redner in the year 1868.

The great German reformer, Martin Luther, wrote the words and adapted music to "Away in a Manger." The year in which he wrote it is not certain. He loved music and organized his own children into a small choir.

In a study conducted by the Children's Bureau in 1954 of 500 boys, the fact was brought out that the ages at which the largest number of children appeared in court was between the ages of 11 and 13. Many of these having marked difficulty adjusting to life before they were 11. Some were younger. Lawlessness or delinquency begins to show in early childhood.

This study was made in 1954, but already at Morrison we have two buildings filled with small boys mostly 8-12. Some are so small and so unaccustomed to family living that they must be started at the beginning. As I look upon their childish faces, I know that somewhere society failed them in a way almost uncompromising. How can we bring the sunshine of love, respect, and faith, in God and humanity back into the hearts of little children?

You and I may try many methods of approach to this problem—the organization of clubs, supervised recreation, censored movies and TV programs, community planning for youth, better housing, better work opportunities, expansive religious activities, including more young people, or whatever you can do to change the attitudes and personalities toward right thinking and right living will help immensely toward the solution of the problem, nationally.

Ten years ago the problem of delinquency centered around the teenager, averaging from 14-19 years of age; today at Morrison the ages range from 8 to 17 years with some requests for application for a few six and seven years of age. We are forced to ask ourselves what of the future? The answer is encroached in our response to the preventive measures that are unused in our various communities. Sit by disinterested and the safety of our whole civilization is in jeopardy.

So, this Christmas, let us renew our efforts to extend our sympathies to the less fortunate of our own communities; make special efforts to reach the children of our community with the true meaning of Christmas that their hearts may be filled with joy and love of God. Love and understanding can make a difference in whether we spend the years ahead in security and peace, or fear and desperation.

