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

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THE FAMINE BABY

A Missionary Playlet for the Primaries

By Miss Susan E. Hall

Characters

The Baby, a rag-doll.
The Baby's Mother, Mrs. Ling, a Chinese Woman.
Mary, The Missionary Child, an American little girl.
Mary's Mother, the Missionary Lady.

The Priest, a Chinese man.
The Judge, a Chinese man.
(The five scenes of this playlet may be given with no previous preparation except on the part of the story-teller. She may bring a few simple costumes, or do without costumes altogether. And she can gather her characters a few minutes beforehand and give them instructions. Then as she tells the story they carry out the action in pantomime.)

Pantomime—Scene I

Mary goes for a walk with her mother and little sisters, in at the door, across the room and back again, pausing to look about sorrowfully. The children may carry parasols. The mother points out the poor people. Mary has a sudden thought; they hurry away to get her bank.

Scene II

The judge enters very grandly, and seats himself. He may wear a bright-colored robe and hat. Mrs. Ling comes in timidly, with very short steps to indicate bound feet. Kneels and bows to follow action in story. Judge holds out his hand, palm out, stiffly, in stern refusal. She rises and goes sadly out.

Scene III

The priest comes in mumbling, lights two candles, unfastens beads from his belt, follows action in story. He may wear robe made of curtains or tablecloth and a cap made of a black stocking.

Mrs. Ling enters again timidly, always holding the baby, greets the priest by shaking her own hands, Chinese fashion. The baby is wrapped and entirely covered with a shabby quilt. The mother may have a long blouse, trimmed with a wide band of cloth or paper around the neck and running down the left side, to indicate a Chinese coat. Follow the action of the story.

Mrs. Ling shakes her head sadly in answer to his questions.

As he directs, she kneels on the floor in front of the table on which the candles are burning and where a "shrine" may be made of books, before which the incense is burned.

She goes down on one hand, holding the baby with the other arm, and very slowly touches her forehead to the floor three times. Then she eagerly watches the priest, holding out her hand beseechingly, and goes very slowly and reluctantly when he sends her away.

Scene IV

The canal bank may be a bench along which Mrs. Ling walks. Follow action of story. Mrs. Ling steps down off the bench as Mary comes on. Mary holds up her hands in horror as she sees Mrs. Ling throw the baby.

Follow story.
Expressive gestures should go with the dialog.

They go off out of doors, to find Mary's mother.

Scene V

Mrs. Ling comes in and sits sewing, and a little five-year old boy stands beside her, with his rice bowl and a pair of chop sticks. These may be plain, clean sticks, or may be painted red. He holds them in one hand, holds the bowl close up under his chin and shovels the rice into his mouth rapidly with the chop sticks. When he has pre-

sumably shoveled his mouth quite full, he chews it, bulging out his cheeks to indicate a full mouth, Chinese fashion.

He puts down his bowl and chop sticks, and his mother teaches him from a little book. The little boy sings, "Jesus Loves Me," and the children join in.

If possible, teach him the Chinese words for the chorus:
Ju soo Yasu ai o,
Ju see Yasu ai o,
Ju soo Yasu ai o,
Ju sun soo gaw so o.

Story

Once, in far away China, there was a great famine. The crops had failed and the people had so little to eat they had to dig grass roots for food and grind up the bark of trees instead of meal.

Little Mary, whose father and mother were missionaries, felt very, very sorry for the poor people and gave all the pennies out of her bank to buy them food.

There was one poor Chinese mother, named Mrs. Ling, who had nothing to feed her little baby, and the baby was about to starve. So one day, she went to the judge, who lived in a grand house and wore beautiful silk clothes. She knelt down in front of the judge, and touched her forehead to the floor, begging him to give her food for her little baby. But the judge only said, "After a while! After a while!" and sent her away.

self, "I will go to the priest in the temple. He will pray the gods for me." So she went to the priest in the temple. He was walking up and down in front of the idols, telling his beads, while the candles burned. When Mrs. Ling begged him to pray the idols to send her some food for her baby, the priest frowned and asked her, "Is this a girl baby? If so, I do not pray for it. A girl is not worth feeding."

But poor Mrs. Ling said, "No, no, it is a boy baby."
"Then," said the priest, "I will pray for it if you have brought a present."

But poor Mrs. Ling did not have a present to give him, for she had no money. She only had two little incense sticks. So the priest took one of them and lighted it and put it in the incense bowl before the idol, and he kept the other one.

"Now," he said, "you can get down and butt your forehead on the floor three times before the idol." And while she did that, he walked up and down telling his beads and muttering over and over, "Oh me toh fa," which was his kind of prayer.

"Maybe the gods will hear you," said the priest. "I do not know. You should have brought a present." And he sent her away.

But those wooden idols could not hear any one's prayers. And Mrs. Ling knew nothing of our loving heavenly Father.

So at last she decided that she could not bear to see her baby die, and there was nothing she could do.

And so one day she went out on the bank of the canal, held the baby and looked at it, kissed it with the tears rolling down her cheeks, and then threw it into the water.

But little Mary, the missionary child, was walking on the canal bank that day, and she saw Mrs. Ling holding the baby and kissing it, and then Mary cried out aloud when she saw her throw her baby out into the water. Mary did not wait a minute, but ran down the muddy canal and dashed into the muddy water and snatched up the

baby just in time to save it from drowning. And when she opened the muddy bundle there she saw the poor little baby who looked just like a skeleton, and who cried a feeble little cry.

"Oh," said Mary, "why did you do that?"

"Because I could not bear to see him die," said Mrs. Ling, "and I had nothing to feed him."

"I know somebody that will feed him," cried Mary joyfully. "Come with me, and we will take him to my own mother. She will feed your baby."

And did Mary's mother feed the baby? Oh, she did! and how the poor baby drank that warm milk! And then he went to sleep and began to get better right away.

And Mary's mother gave Mrs. Ling a room to live in and sewing to do so she could buy food now for herself and her little boy. And the baby ate and ate, and grew and grew till after a while he was a big little boy, and his mother made beautiful little embroidered shoes for him and for Mary's little brother and sister and bought rice and milk and eggs for him to eat. And she taught him to read the funny Chinese letters.

How happy they were together! But the best thing of all was that Mrs. Ling learned about our loving heavenly Father, and prayed to Him every day. And her little boy went to Sunday school just as you do, and learned all about Jesus. And he can sing the little song you love so well too.

Wilmington, N. C.

PAGEANT TO BE STAGED BY WOMEN'S CLUBS.

Virginia Federation Plans Big Program for Roanoke Meeting.

Hampton, Va., June 21.—A pageant in which ten nations in native costume will be represented is to be a part of the program at Roanoke, June 29 to July 2, when the Virginia Federation of Colored Women's Clubs, of which Mrs. Janie Porter Barrett is President, meets for its nineteenth annual convention. This organization has been cooperating with State and community agencies for almost two decades in its work of social development, and has to its credit such worthwhile accomplishments as the establishing of the Virginia Industrial School at Peaks.

Great interest centers around the meeting this year because of the active part to be taken by the Junior members of the Federation on July 1st. They are to present the pageant, "Good Will, the Magician." Floats for the parade are being planned by the heads of each of the ten departments under which the Federation carries on its work. Junior members in different parts of the State and the school children of Roanoke have been making paper flowers since early spring with which to decorate the floats. This example of cooperation indicates the enthusiasm for the work already developed in the Virginia club women of the future, and is putting into action what the Federation has always stood for.

The exhibit will be exceptionally fine this year. State Board of Health is lending posters to illustrate the work of each department and the Home Economics department will at noon each day hold a demonstration appropriate to the hour. The "Open Forum" to be held on Thursday night with the topic Health for discussion will be led by doctors and nurses, and anyone will be permitted to ask questions. Religious Training and Recreation, under the leadership of authorities in these two fields, will also be discussed at this time.

On Friday night the Conven-

tion will hear Mrs. Mary Church Terrell, of Washington, D. C., the first President of the National Association of Colored Women, who is now the honorary President. Mrs. Terrell is a graduate of Oberlin College, has traveled widely and is a speaker of charm and eloquence. The meetings with the exception of the sessions of the Executive Board are open to the public.

HARBISON COMMENCEMENT.

By Mrs. A. P. Butler

The friends and students of Harbison looked forward with bounding pleasure to the reunion. The reunion spirit pervaded the campus. The occasion brought a large number of men and women who attended Harbison in its infancy. The chief visitor was Dr. Thomas Amos, of New York. Dr. Amos was founder and first President of Harbison. It was a beautiful picture to see the loyalty and love the students bore towards Dr. Amos. Time and again addresses were made by some member of the old school and each referred lovingly and kindly to Dr. Amos. The Reunion was a success.

Our President, Dr. Young, made strenuous efforts to put over the reunion and it must have cheered his heart to see that his plans were a great success.

Our closing began with the exercises by the parochial school Wednesday and Thursday nights. The first night was given to the primary grades. The program consisted of songs, plays, and a play entitled "Under the Sugar Plum Tree." The exercises were well rendered, and witnessed by a large audience.

Thursday night a class of young girls, who had reached the Alps of the parochial school, made up the program. The declamations given by them were of high order and reflected much credit upon their teacher.

Friday afternoon was the time for the class day program which was largely attended and enjoyed by all. The Seniors made their last will and gave prophecies of the future.

Friday night was the Junior Prize Contest. Six young men contested for a gold medal. These addresses were fine and it was hard for the judges to decide who won. Mr. R. W. Steele was the winner and honorable mention was made of Mr. J. E. Hill. Mr. Steele's subject was "Vision."

Sunday 3:30 P. M., brought a large crowd to listen to the baccalaureate sermon. This sermon was preached by Rev. G. T. Dillard, D. D. The sermon was replete with good things. Dr. Dillard was at his best and made an address that was rich in thought.

Monday morning at twelve o'clock the annual address was delivered by Dr. Amos. Dr. Amos soon proved his ability as a speaker and held the attention of his audience for an hour.

Monday afternoon at 3:30 the final exercises began. Six young men from the graduating class had been chosen to deliver orations. These orations were well delivered. Dr. Amos presented the diplomas to the graduates.

The following prizes were given: first prize of \$10 for the best kept room to Messrs. S. C. Johnson and Clarence Pope; second prize of \$5 to Messrs. E. B. Pitts and W. H. Smith; 3rd prize of \$2.50 to Messrs. R. K. Fortune and J. A. Tillman.

Ten dollars for the highest mark in the Bible was given to Messrs. J. D. Dorrah and Otto Martin.

Ten dollars for the largest amount of corn raised to the acre was given to Mr. R. V. Harrison.

THE DAILY VACATION BIBLE SCHOOLS.

May I say a few words in regard to the Daily Vacation Bible Schools, which season is now upon us? The kiddies want to see the doors open, and if not they are demanding why. They seem more interested than the older people. Will you, dear Christians, open the doors for the children this summer or find excuses and let them be disappointed and fall short of religious training for a season?

In Bristol it seemed as though we had an excuse worthwhile, for we had to prepare for our Presbytery and Sunday school Convention by August and also remodel our church and school. Surely, they said, this would excuse us for this year, at least. But I told them this excuse would not suffice, for we could have our D. V. B. S., and make the preparation also; yes, it can be done if we but try. On the other hand, we can find plenty of apparent excuses if we half look. So we opened this morning with thirty-six children and two teachers. Mrs. C. A. Shepperson and Miss Janet Thompson did not hunt excuses, but shouldered the burden and said "I will." There will be one hundred children knocking for admission before the week ends. We need more teachers.

God is truly trying us according to the teaching in the parable of the Great Supper. But instead of accepting His call we are finding excuses. Some of us have bought oxen, others bought land, and still others have married and for these reasons cannot accept the call—cannot open for the children. It can be done. These apparent excuses have no bottom. For oxen are not proved at night; it is dangerous even in the day time. Moreover, no one buys oxen or land before first proving them. And a man can take his bride to no better place than a supper. Friends, it can be done if we only try. But we would rather find excuses, or something to deceive us and make us feel that we are justified in failing to do God's bidding. These are some of the excuses we hear over the field:

- (1) The teachers are gone to summer school. We have no one to teach.
- (2) We can't give the time.
- (3) We are remodeling the church.

These excuses don't stand; they are too weak to express. It can be done if we but try. Our ministers are complaining about the churches going down and the very things suggested by the Board for building and increasing church attendance are the things they ooze out of, and wonder why the people don't come out. I hope the time will soon come when our elders will insist on having these Daily Vacation Bible Schools and other auxiliaries necessary to stimulate and promote the church. The young people are demanding them. And anything that attracts young people to the church should be had by all means.

The future of the church lies in the kiddies and young people. It can be done.

J. J. SHEPPERSON.
Bristol, Tenn., June 14.

IS IT FAIR?

Last week a list of 1,500 teachers to be employed in schools of Omaha was announced. In this vast army of teachers there is not one single representative of our people. And yet some people wonder why we are not satisfied. There is nothing fair about this and no one with the slightest sense of fairness or justice in his make-up will claim that it is.—The Monitor.

ROMAN CATHOLICS IN INTERNATIONAL MEET.

Great Eucharistic Congress Brings Pilgrimage From Whole World for Religious Devotion—Negroes Are Participating.

Chicago, June 18.—The forty-sixth Eucharistic Congress of Roman Catholics from all parts of the world is assembling in Chicago for the big event which begins Sunday, June 20. All available resources of Chicago are being placed at the disposal of the world in assembling in pilgrimage of Roman Catholics for religious devotion and consecration.

Negroes from all sections of America, and other countries, will have a definite and proportional part.

The program of the Negro section of the Eucharistic Congress, as announced by the Rev. J. F. Eckert, S. V. D., pastor of St. Elizabeth's church of Chicago, indicates that pilgrimages of colored Roman Catholics will come to the congress from New York, Cincinnati, St. Louis, Detroit, Louisville, and most of the principal cities of the South. The Josephite fathers, missionaries who work among the Negroes of the United States, will lead large delegations of their parishioners from the Southern States. Another religious order that dedicates itself to Negro Missions, the Society of the Divine Word, will do likewise.

One of the foremost educators and missionaries of the Negro race, the Rev. Joseph Glenn, of Richmond, Va., will deliver the principal address Sunday afternoon at a meeting at St. Elizabeth's church, where that morning a solemn high mass will be celebrated by the Rev. Father Eckert, assisted by two young colored priests.

Participation of colored Roman Catholics in the Congress will not be limited to meetings in their section. From Negro parochial schools more than 500 children will be in the vast choir of 62,000 voices Monday, June 21, when the "Mass of the Angels" is sung in Soldiers' Field Stadium. Also more than 150 students from St. Elizabeth's high school are to take part in the ceremonies of Higher Education Day, June 23, and 1,000 Roman Catholic men of color will take part in the men's night ceremony.

WHERE THE HEART IS.

(From Everybody's Magazine)
For many years John D. Rockefeller, Sr., used to visit the Bon Air Hotel, Augusta, Ga., for Winter golf. He would always attend the Negro Baptist church on the first Sunday after his arrival, the First Baptist church (white) on the second Sunday and St. Paul's Episcopal church, of which his secretary was a member, on the third Sunday.

After noting the sequence for several years a prominent member of St. Paul's asked an old Negro: "Look here, William, how is it that every winter when Mr. Rockefeller comes down here he goes first to your church, then to the white Baptist church and then to St. Paul's Episcopal?"

William replied: "Lawd, boss, dat's easy. It's dis way: At St. Paul's you bu'n electricity, at de w'te Baptist church dey bu'n gas, but we bu'n kerosene."

NOTICE

All persons expecting to attend the Sunday School Convention of Atlantic Presbytery, meeting July 22nd, 1926, at Wallingford Presbyterian church, Charleston, S. C., will please notify the pastor, Rev. W. T. Frazier, 11 Nassau St., Charleston, S. C.