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

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NEGROES SHOULD HOLD ONLY ONE CONVENTION THIS YEAR AND THAT SHOULD BE A JOB-FINDING CONVENTION

By Nannie H. Burroughs

(For The Associated Negro Press)

Unemployment among Negroes throughout the country is on the increase. Jobs that were ours have gone to machines, gone to white people, or gone out of style. We are not going to get them back. We will have to raise some new jobs. Do not waste too much time discussing the cause. If we want to know the whole truth we are the cause of entirely too much of this loss of occupations. We did not improve; we were too unreliable; we were too wasteful; we had to get on too often to "tend to a little business"; we had to attend too many funerals; we were too independent; we gave too many of our employers pieces of our minds; we over-dressed; we got rich and bought cars and showed off; we talked too much and too loud all over the place and on public carriers. We told the world how we treated our employers. White people got tired of it. They got to thinking it over.

While we were laying off, talking big and laying them out, they were pooling their brains and their money. As a result they have produced all kinds of machines and labor-saving devices. Now they are pressing buttons and getting their work done while we are pressing bricks and getting our shoes worn out.

They are sitting pretty and making money while we are sitting distressed and making complaints. We brought a whole lot of this on ourselves. Unless Negroes get down to brass tacks and use their brains "it ain't half as bad as it's 'gwine to be."

"Our occupations are gone. The only thing that is left for us to do is to stop some things, and start some other things.

First, cut out waste time and hot air. We keep our hard working people up too late in lodge rooms, churches and dance halls. Negroes are burying too much money. It is time to popularize inexpensive funerals. A church show costs more than a home funeral. Too many Negroes get off to attend funerals in which they have no interest other than morbid curiosity. Our "spect" for the dead costs more than our respect for the living. Funerals among Negroes are expensive things when you count the cost of what is put into the ground and paid for gas and the time we put in reviewing the remains—the latter has cost many of us our jobs.

Sometimes the worse the man, the bigger the turn out at the funeral. Let's stop it. Negro fraternal organizations should pool their money and convert some frozen assets or one of their old dead weight halls into a huge factory and make all their regalia, uniforms and supplies. That business combination alone would give employment to several thousand capable men and women. A business combination can be formed if the heads of Negro fraternal organizations would only look at their opportunity from an unselfish point of view and "Stop getting theirs" long enough to help their loyal and devoted followers. It is time for Negro organizations to use less money on funerals and more on fundamentals. Cut out unnecessary show and build some shops.

We have spent millions for vulgar display and those from whom we buy count the shekels and laugh at our folly. If

Negro leaders have any sense at all, now is the time to show it.

Another way to help is to go back to the farm.

Laborers who have large families and are out of employment in cities like Cleveland, Detroit, New York, Chicago, Philadelphia, Pittsburgh, Cincinnati, should go back to the farms and go to work. They certainly can raise enough to live on and get a plenty of fresh air and save their children from the demoralizing influences of overcrowded lodging houses. The Negro health record is bad. The fact of the matter is that there should be a well-planned, properly organized back to the farm movement among Negroes. Do not wait too long because all of the farms will be gone or we will be so demoralized by the struggle against vice and poverty in the city that we will be unfit for the new day that is certainly coming among the people in the open country. Negro women in those cities are actually killing themselves trying to get work enough to take care of their families while their husbands and sons are walking around trying to find something to do. There isn't anything to do and they know it. But they keep on walking, looking for a warm place to park. Our manhood is going to pieces morally and physically. If you doubt it, look into the dives, pool rooms, vice dens, on street corners, and you will see what is going on. We are resorting to number playing and boot-legging. That means death and moral destruction. It is time for Negro leaders in all fields to plan together a nation-wide campaign on education and a crusade. The masses have lost their jobs and the leaders should not wait until the people lose morale and heart before they pool their interests and their brains and find a way out or make one.

Our convention season—the most wasteful and worthless luxury for which the masses pay—will soon open. Several million dollars will go to railroads and big cars. Not for real business, but for show, to rival the Joneses, that's all. As hard pressed as we are without jobs, our homes for sale, our churches bankrupt, our schools dead broke and on the verge of collapse—our leaders are going to comb the country for nickels and dimes and throw away our last dollar gasing around, dispensing hot air at the expense of the jobless masses. The whole race would be better off if we hold only one convention this year. That should be a "Job Finding Convention." Only the heads of every convention or one of its representatives who has vision and constructive ideas should be allowed to attend. We do not need too much talk now. We have talked ourselves out. We need all kinds of work and plenty of it. We need practical advice on how to hold what we have and get what we need. The streets and houses are full of idle Negroes. Charity organizations are planning to carry us when we should be planning to carry ourselves. Negro leaders should plan to enlighten the entire nation on conditions, and never cease their crusade until sentiment for economic justice is working effectively.

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THE HIGHER FORM OF GREATNESS

(From The Charlotte News)

Those who have done the greatest work for the world, who have dedicated their talents to helpful and constructive ministries, who have utilized their capacities for the enrichment and glorification of life are still those among us who are usually forgotten. The monuments in this town, for instance, what few of them there are—for whom have they been erected? Who is the citizen of today who will be more remembered by posterity? Is he some man who is spending his fortune in money or his resources in mind for the alleviation of the untoward conditions of the life of his fellowman? Not unless we should change our entire system of the life of his fellowman? Not unless we should change our entire system of valuation along this line.

You can lift a monument to some destroyer of life without any great amount of trouble or embarrassment, but let somebody suggest the erection of a shaft of granite to the memory of one who has devoted himself to the salvation of life and the reaction of society is dull, uninteresting and indifferent.

The last of the 18th and the first of the 19th centuries were distinguished periods in the history of the world for the wholesale destruction of human life that was so marked within those epochs, and the men who were the leaders in that historic destruction are still famous in our memories. —Nelson, Napoleon, and Wellington. Books have been written about them in the hundreds and virtually every well-informed school boy can tell you at once who these men were. Monuments, of course, have been bullded for them. Yet, they were outstanding destroyers of human life.

Contemporaneous with them was a man whose talents and capacities went in another direction. He was concerned about the other greater and more important "business" of saving life. Edward Jenner. Mention that name to the school children and they will look at you in wonderment. They probably never heard of him. The history books dismiss him with a paragraph.

Jenner, born in 1749, was the son of a country clergyman. He grew up in a day when smallpox was the most dreaded disease known. One out of every four people in Europe and England either died of smallpox or carried its disfiguring scars throughout life. Medical science was utterly helpless before it.

Jenner studied medicine and resolved to devote his life to the problem of smallpox. He had noticed the current belief in his native country district, that milkmaids and farmers who had contracted the mild cowpox were immune from smallpox, and he set to work to find out about it.

Many years of study and experiment followed—until, in 1800, he was able to present the results of his researches to the world and get the endorsement of 73 prominent physicians. During the years that ensued Jenner himself vaccinated more than 600,000 persons, and vaccination became recognized by medical men everywhere as the great weapon against smallpox.

The battlefields of Europe were bloody during these years. Armies moved and fought almost without ceasing, generals built vast reputations, the unwieldy ships of Lord Nelson sent their broadsides crashing into French, Danish and Spanish ships and Napoleon made

his name a household word. Thousands upon thousands of men were killed. But Jenner, the quiet son of a country parson, was saving more lives than all of these battles were destroying.

The lack of distinction which was the fate of the eminent constructionists of that past period, the disregard in which they were held, the indifference of society toward them, have all come down to us as an inheritance from which we have been unable to break away. We are still disposed to put those on a pedestal who have made their names on the field of battle, engaged in the fearful business of destroying as much human life as possible.

Some day, let us earnestly hope, this entire system of human evaluation will be changed to such an extent that we will be crowning with our gratitude and applause those moving silences, but effectively among us to prolong life, to alleviate human suffering, to lift society a little higher in the scale of things and to bestow life more abundantly to those who have it now so meagerly.

CRUSADE FOR LAW OBSERVANCE

Dr. William Hiram Foulkes, Executive Secretary of the Presbyterian National Loyalty Commission, with headquarters in the Witherspoon Building, Philadelphia, has received reports of widespread results from the crusade for law observance. From Mrs. Henry W. Peabody of Orlando, Florida, Chairman of the Florida Chain of Assembly Assemblies, he has the assurance that two women of the United States are increasing their activities toward compelling public officials to fulfill their duties in the suppression of crime and loyalty to the Constitution.

Mrs. Peabody headed up a movement that resulted in public meetings throughout Florida, culminating in a great mass meeting attended by more than 2,000 representing 40 States in the Union and 20 religious denominations, at which drastic findings were adopted calling upon "lawmakers of the country, who by act or statement violate the Constitution they are sworn to uphold, to cease their seditious acts or resign." The findings also called upon women of the nation to observe and support the Eighteenth Amendment for the sake of home and children.

Mrs. Peabody, in transmitting the findings to the Presbyterian National Loyalty Commission, stated that the assemblies had had a profound effect upon the people and upon the ministers.

"It is time," she commented, "that our religious press did some heroic work to meet the inroads of the wet press on our Constitutional government. It is part of the life of ever American Christian, and we cannot continue on the defensive always."

The findings of the representatives of 40 States as reported by Mrs. Peabody are in part as follows:

"Whereas, it is reported that certain members of Congress, solemnly sworn to support and defend the Constitution, are organized within the walls of the Capitol to betray and destroy that Constitution; be it

"Resolved, That we the people, loyal citizens, demand that lawmakers who are also lawbreakers cease their seditious acts and statements or cease to serve as representatives of this nation under the Constitution.

"Whereas, it is alleged that in certain cities the law is broken in social and business organ-

izations, thereby leading to lawlessness and crime; and, "Whereas, privileged women have the power to change these conditions in every State and city; be it

"Resolved, That we pledge ourselves to observe and defend the law which protects our homes and children; and that we further pledge ourselves to decline to participate in social functions where we have reason to believe that the law will be broken."

These findings are being distributed throughout the United States, says Dr. Foulkes, and are being accepted by local groups of loyal women everywhere.

ST. JAMES CHURCH GREENSBORO, N. C.

By Mrs. T. B. Jones

Sabbath morning the pastor preached from the text: "Then cometh Jesus with them to a place called Gethsemane. . . . And he went a little farther. . . . Matthew 26:36 and 39.

"From the subject, 'Gethsemane,' the speaker said: "Not alone is Gethsemane a place, it is something that happens in the life of an individual or even a nation. Though Jesus died on Calvary, yet He won the initial victory in Gethsemane.

It is a lonesome place, a one man's battleground, Jesus found it so. It is true Peter, James and John were near, yet Jesus had to go to Gethsemane alone.

As Jesus passed through Gethsemane, so must each person, and each must go it alone, so far as human kind is concerned. Not that one man can live apart to any advantage. Miserable is the man who has no one to whom he may talk and share his burden. Have you anybody to whom you can talk with freely about your heart throbs? If not, go find some one. Show me a man that trusts no person and I will almost point to you a man who will not easily trust God. Yet, my hearers, the supreme moment in your life, your Gethsemane must be faced alone.

It may be affliction of self or others; it may be some habits of those we love; it may be the home life. So many of earth's sons and daughters pass through Gethsemane between the four walls of their home, yet you can not run away? You must conquer or be vanquished.

Jesus met his Gethsemane with courage and resignation. Not that resignation that is fatalistic; so should we.

"And He went a little farther." Jesus always does go further than man; further in sacrifice and sufferings; further in love and mercy.

This, then, is our consolation—Jesus, the Breaker, is gone before us, and although we must pass through Gethsemane, He has left footprints by which we take comfort. Having tasted all the loneliness, the agonies of this mystic garden, He will minister unto us while we are in our Gethsemane.

The Lucy Laney Circle met with Mrs. W. L. McNair, Jr., Monday afternoon. Aside from routine business the Circle completed arrangements for a Shamrock party on March 17.

The Junior choir will sing for the regular eleven o'clock service on Sunday, March 16. Also at the Hannah church in the afternoon.

Beginning last Wednesday night and continuing through May, the church is studying the Book of The Acts. Much interest is being manifested.

The Christian Endeavor Society, under the leadership of Mr. William Twiner, is having a large attendance each Sabbath at six-thirty P. M. Both adults and the younger folks attend.

EMBLEM AND COLOR FOR NEGRO BUSINESS

New York City, March.—Eldred M. Smith, a commercial artist, of Niagara Falls, N. Y., and Harry H. Pace, President of the Supreme Liberty Life Insurance Company of Chicago, are co-winners of the \$50 award offered by the National Negro Business League for the most appropriate emblem and color. The contest attracted nationwide interest and more than two hundred designs and suggestions were submitted. None met all of the requirements set by the judges in advertising value and in color. The judges, therefore, accepted the design by Mr. Smith and the color suggestions from Mr. Pace.

Mr. Smith was born twenty-three years ago in New York City. His parents moved to Niagara Falls when he was a child. He graduated from high school in 1925. At an early age he showed an aptitude for drawing and embraced the opportunity to acquire technical skill as a painter by taking a high school course. At present he works in the sign shops of Niagara Falls as a free lance. His design is soon to be placed on the windows of every C. M. A. store in the country.

Mr. Pace's suggestion for the color scheme included the following interesting paragraphs:

"In seeking a color scheme to be used for the purpose named, the front of a system of stores that it is expected will eventually become nation-wide, there are several important things to be taken into consideration. If the desire is merely to have something different from any other color scheme in existence for any similar group of stores, the problem would be extremely simple. One only need observe the color scheme of the better known chains and then go off with a color card and evolve a combination that had not hitherto been used.

"But I take it that the idea is not merely to have something different from everybody else. A scheme might be different and still not be sufficiently distinctive to sell the idea that was behind the organization or at least have such little suggestion of that idea as to make the cost of popularization of the scheme so great as to defeat the idea of the combination of these stores into one organization. When the buying public thinks in terms of ten, fifteen, and twenty-five cent merchandise the first impulse is to look for a store with a brilliant red front. There is, therefore, a definite value to all of these stores in this color scheme, and the cumulative effect of the advertising value of these red stores of all the stores of these several chains is so powerful that it enables these chains to practically eliminate advertising from their budget, and enables them to give back to the customer this saving in operating expenses.

"In considering the problem of a suitable store front for the C. M. A. Stores, I have, therefore, concluded that the Association ought to adopt a color that would at once stamp every store with the powerful first impression thought of every passer-by that "this is a store where prices are cheaper and goods are fresher." That color, by tradition, is a bright red; a red that is sun-proof and rain-proof; a standardized paint carefully mixed to a formula that will be the same on every store in every locality. The exact shade in every case.

"With the adoption of such a color scheme, having its fundamental and basic idea the self-

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