

African-American Presbyterian

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

VOL. LII.

CHARLOTTE, N. C., THURSDAY, MARCH 20, 1930.

NO. 12.

BY THE WAY

"Sing us of the songs of Zion"—Psalm 237:3.

Cut out the italicized words and punctuate it thus for emphasis: "For there they that carried us away captive required of us a song; and they wasted (total); a spoiler; causing howling us mirth: Sing us of the songs of Zion."

It is a difficult task, galling to your very soul, to sing a song that grew out of a troubled heart, bitter experiences and an oppressed inner life to and for a people who wasted you and still desire to waste you.

By the rivers of Babylon, the Jews hanged their harps upon the willows and asked: "How shall we sing the Lord's song in a strange land?" Their reason for refusing to sing was quite logical: they were in a strange land; and the land was strange because the environment that fostered the citizenship peculiar to the country to which they had been carried captive was not free to their social and economic activity. They were just helpless captives in the hands of captors, who were not overburdened with mercy and regard for those who labored nollens volens, as all slaves and forced laborers do. They knew the attitude of the proud Babylonian was hostile and disrespectful: "The coward slave! we pass him by; we dare be poor for a' that."

No doubt these Babylonians had heard these Jews playing on harps and singing many a sad hour in the Jews' experience as captives; and they wanted to hear them sing with mirth, and, perhaps, dance like King David before the ark.

It is like eating eggs with no salt in them to sing one of your songs of Zion or a Negro spiritual that grew out of an oppressed soul and a bleeding back under task masters who delight in cruelty and rejoice in iniquity, with mirth, to a people or sectional group who are out of sympathy with your laudable and most legitimate efforts to draw out and foster those faculties in order to a richer inner life to the end of a worthwhile citizen.

Had those captive Jews in Babylon been made to feel at home and that they were just folk psychologically divided into intellect, sensibility and will, no doubt they would have played on their harps and sung one of the songs of Zion with mirth.

Just a few months ago several nurses and young physicians, of the city of Charleston, came to Edisto Island through the county board of health to look after the general health of the population of the island. As soon as they arrived and saw a crowd of the islanders one of the young physicians "required of us a song." "Sing some; sing us one of your spirituals." They did not sing. They were not in a singing spirit. Most of them were sick at that time while others were anticipating rigid examinations or vaccination. Many of us thought if singing spirituals would bring us closer together as a people we might try to sing.

The great-great grandson of the man who fired South Carolina to secede from the Union in 1861, said to me a few days ago, that he could not conceive of God's turning a deaf ear to the poor-colored man, in the days of slavery, singing a spiritual, nor even now. This young man said to me that he could find nothing but sympathy and a desire to co-operate with a colored person in his feeble, but honest efforts to ameliorate his he hears him singing a spiritual-intellectual and civic life when usual.

To sing a spiritual to such a man is singing one of your songs of Zion, not to a stranger in a strange land, but to one of you in hope, and doctrine, one in charity. One whose heart your

song reaches and changes his attitude toward the under man singing one of his songs at your door.

I never could do much at singing spirituals. Never attended church in my early childhood where spirituals were sung. I refused to go North with Bidle's first quartett. It was composed of A. J. Jefferson, John Croom, W. T. Singleton and W. C. Hargrave. I backed out, and Hargrave went. But they did not sing spirituals. All of these men who went are dead now, except W. C. Hargrave. But that is history.

I wish it to be understood that I do not decry spirituals by anybody or anywhere if the people want them and you will to sing them; and your will—unless you are an imbecile—is generally conditioned upon the reciprocity of your audience in sympathy, with your efforts, hope, dreams and visions for the best that belongs to man, or that adds to the Negro the highest moral, intellectual, spiritual and economic values.

No one is burning with musical zeal to "sing of the songs of Zion" or unanchor creations and pull down his harp and sing and play with mirth to any group that will throw a monkey wrench into the machinery and frustrate the objective or motive of his singing.

"Lord, I want to be a Christian in my heart" is one of the Negro's songs of Zion. Help him to be a Christian in his heart. And since God has never placed a premium on ignorance, help the Negro to be an intelligent Christian; and since man grows in grace, do not prescribe and limit his path to knowledge. If you subscribe to his song, then be a Christian and restore sight to the mentally blind on Jericho's national highway, then the Negro will do his level best to "Sing you of songs of Zion."

UNCLE BILLIE.

Edisto Island, S. C.

CHURCHES UNITE IN BEHALF OF NEGRO WELFARE

Twelve Denominations Participate in Conference Called by North Carolina Interracial Commission

Raleigh, N. C., March.—Seventy-five delegates representing twelve different denominations met here last week in a ministerial conference called by the State Interracial Commission, and gave a day of consideration of the conditions of Negro health, education, and general welfare, and the obligations of the churches for the promotion of better interracial conditions.

Addresses were made by official representatives of the State departments of education, health, welfare, and justice, who pointed out the fact that distinct gains were being made along these lines, but that much yet remains to be done. The ministers pledged the co-operation of their respective bodies in promoting the plan of interracial co-operation and in working for the further improvement of conditions. They recommended the introduction of race relations courses into all the church schools, that the subject be given generous space in the church papers, and that a sermon on race relations be preached in every pulpit at least once a year. Closer cooperation between white and colored preachers was urged.

The meeting was called to order by Dr. W. C. Jackson, chairman of the State Interracial Commission, and was presided over by Rev. I. Harding Hughes. The delegates expressed themselves as pleased with the meeting and authorized the chairman to call the group together for further meetings as needed.

We are not what we think we are; but what we think, we are.—Anon.

NEGRO UNEMPLOYMENT LARGE

Urban League Estimates 330,000

"The number of unemployed Negroes is not less than 330,000," according to the National Urban League of New York City whose Departments of Industrial Relations and Research have reached this estimate after carefully analyzing figures gathered from all sections of the country and surveys of unemployed people in several of the principal cities. T. Arnold Hill, who heads the Industrial Dept. of the League, states that "unemployment among Negroes due to causes other than inability to find work will certainly total 330,000, exclusive of those employed in agriculture. This figure is more apt to be understated than exaggerated considering the changes that have occurred since the last census and unemployment of various kinds due to causes other than failure to find employment."

Continuing Mr. Hill says "the disparity between Negroes and white people unemployed in Buffalo is shown from a recent report of the New York Department of Labor which indicates 17.7 per cent unemployment among Negroes as compared with 10.8 per cent unemployment among white males. In Philadelphia unemployment is reflected from a report made by attendance officers of the Bureau of Compulsory Education in co-operation with the Wharton School of Finance and Commerce. This report shows a comparatively heavier proportion of Negroes unemployed than white workers. The difference was pronounced in one district in which 29.2 per cent of Negroes and only 6.8 per cent of the whites were unemployed because they could not find jobs.

The seriousness of unemployment in South Carolina is reflected in the following statement of conditions in one of its largest cities: "There will be a 50 per cent decrease in farm revenue this Spring among Negro farmers. The building industry shows stagnation. The large colored contractors are working about 75 per cent of their usual crews. White contractors are showing a preference for white workers. Common labor is in poor demand, 50 per cent being either idle or only working for time."

"Large numbers of Negroes are reported in the unemployed ranks of Milwaukee Communists engaged in street celebrations. Charitable institutions are making special provisions for 900 married men with families in Cincinnati, while 600 single men are being given nights' lodging and help from relief agencies."

MUSEUM OF ART FEATURES WORK OF H. O. TANNER

Famous Canvas, "The Road to Emmaus," Given Prominence in Atlanta's Civic Art Center

Atlanta, Ga., March.—For several weeks past the High Museum, Atlanta's public art gallery, has had on exhibit "The Road to Emmaus," the famous picture by Henry O. Tanner, American Negro artist now residing in Paris. The picture is from the private collection of J. J. Haverty, local art patron and connoisseur, and was featured in an address delivered by Mr. Haverty at the Museum on "A Century of American Art."

The Atlanta Constitution in a story about the painting says of the artist: "His works on religious subjects have won signal honors in the field of art. He is conceded to be a leading painter of such subjects, having received honors equal to those of the ranking artists of today."

WASHINGTON ATTORNEY MAKES IMPRESSIVE SPEECH

The Johnson C. Smith University Club, of New York, directed the activities of the Negro Art Hour over Station WEVD, Sunday, March 16. The entire program was under the direction of the President, James Egert Allen, who served as announcer for the program. Musical numbers were rendered by Miss Elsie Clark and Mrs. Lucretia Lawson Love, with Joseph Dwyer as accompanist.

The principal address was delivered by Armond W. Scott, prominent attorney, of Washington, D. C. Mr. Scott is an alumnus of the institution and well-known in fraternal and legal circles throughout the country. In his speech he made an eloquent appeal for peace and justice throughout the nation. He attacked, bitterly, the non-enforcement of the 13th, 14th and 15th Amendments, and condemned in no uncertain terms the action of our government in their policy towards the Negro Gold Star Mothers.

Mr. Scott was introduced by the President of the club, James Egert Allen, who outlined the purposes of the club and gave a short history of the founding of Johnson C. Smith University, located at Charlotte, North Carolina.

After the program, Dr. Alma Mary Hawkins entertained for a large number of Mr. Scott's friends at the studio department of Lloyd James, 211 Edgecombe Ave.

TWO ARKANSAS BOYS SAVED FROM DEATH

Get Ten Years on Third Trial

New York, March 15.—Through the Arkansas Survey, a colored weekly newspaper, published in Little Rock, Ark., the National Association for the Advancement of Colored People learns that two young colored boys, Robert Bell and Grady Swain, once sentenced to death for the alleged murder of a white boy, and for whom the N. A. A. C. P. helped to finance two appeals, on third trial have been sentenced to ten years in prison.

Sentenced to death at their first trial in December, 1927, the case was reversed by the State Supreme Court, and the second trial resulted in a sentence to life imprisonment for Robert Bell. The State Supreme Court again reversed the decision and ordered a new trial. According to the Arkansas Survey:

"Monday was spent in trying to secure a jury. Only nine jurors were obtained, and rather than carry the case over another year, the lawyers compromised the case. The defendants pleaded guilty and threw themselves on the mercy of the court. Judge Davenport sentenced them to ten years in the penitentiary."

To procure the original conviction which was reversed, the boys were threatened, terrified and tortured with whippings in order to make them sign a "confession."

The N. A. A. C. P. was interested in the case throughout, contributing the sum of \$1,240 toward the expenses of the various appeals and trials, and \$250 for investigation.

Had a white attorney not intervened in the case, and the N. A. A. C. P. backed him up, it is likely that the young colored boys would have been executed, charged with a murder of which their attorney and the N. A. A. C. P. believe them innocent.

What milestones are before us in life's path we don't know. The uncertainty of time and the certainty of the Father's care and love are calls to faith and royal obedience.

BRainerd INSTITUTE

By Miss Ruth Howell Harris

Wednesday morning, March 5, Brainerd students and crops of laborers were glad to greet the President, Dr. J. D. Martin, who attended the Educational Conference which convened March 3-5 at Coulter Memorial Academy, Cheraw, S. C. He reported a safe trip and successful meetings.

Friday evening, March 7, the Ladies Missionary Society of Carmel Presbyterian church, gave a Fellowship Supper in Brainerd's dining hall. The evening was well and profitably spent by those who were present. The proceeds from this entertainment will be given for the benefit of Carmel Presbyterian church.

At 8:45 o'clock Sunday morning the Sabbath school lesson, "The Parable of the Sower," was studied in the various classes. Bible verses in which the word, "Glory," was found were used to conclude the lesson.

At 11 o'clock Sunday morning students and teachers heard an inspirational sermon, delivered by Rev. J. W. Manoney at the Carmel Presbyterian church. The text was Acts 5:31, and the subject, "The Coming of the Holy Spirit," were very timely, and we hope our group was benefited thereby.

At 3:30 o'clock Sunday afternoon, a considerable number of Brainerd students and teachers attended a musical program which was given at Calvary Baptist church. Christian Endeavor services were held in the dining room. The topic, "What Is True Patriotism," seemed to have been one of interest for the students.

Even though our scholastic year is over two-thirds gone, Brainerd students seem to have same zeal and enthusiasm with which they began their work in September, 1929.

Thursday morning, March 13, the Brainerd students and teachers had the privilege of hearing an interesting and educational talk given by Miss Alice Slicer, who is a demonstrator for the Charles B. Knox Gelatine Co. Miss Slicer spent the time from 9 to 10:30 o'clock showing the girls about the various uses of jello.

Saturday evening, March 15, the Science Club held its regular semi-monthly meeting in the dining hall. Through actual class work and incidental instruction, we hope Brainerd can point to one of Brainerd's students as one of the foremost scientists some day.

At 8:45 Sunday morning, March 16, the Sabbath school lesson, "Parables of the Kingdom," was carefully studied in the various classes. Bible verses in which the word, "Faith," or "Faithful," was found, used to conclude the lesson.

At 11 o'clock Sunday morning students and teachers worshipped at the Carmel Presbyterian church, and witnessed the first of a series of sermons from the subject, "The Success of Christianity, An Argument for Its Divine Origin." The text was taken from Acts 5:38-39. Our pastor and history teacher, Rev. J. W. Manoney, delivered a very inspirational sermon, and we hope our group was favorably influenced.

At 5 o'clock, Sunday afternoon, the Christian Endeavor Society made a special study of "Peter, the Evangelist." Many students entered heartily into the discussion, and we hope the discovery of those qualities will help to prepare our students for missionary work.

At 8:30 o'clock, Monday evening, March 17, the final game of basket ball for Brainerd was played with Coulter Academy in the Cheraw, S. C. Although the girls were not victorious, we feel that the test was very essential to our development.

EPISCOPALIANS DEVELOP SOCIAL WORK PROGRAM

St. Paul's Church, Atlanta, Will Be Center of Interesting Work—Social Work Student in Charge

Atlanta, Ga., March.—In connection with a fellowship established in the Atlanta School of Social Work by the Episcopal Diocese of Atlanta, a social work program has been inaugurated by the Diocese at St. Paul's Protestant Episcopal church and a city-wide committee of prominent colored people has been formed to assist in its administration.

The worker in charge of the program is Miss Frances B. Peoples, who holds the fellowship referred to. After a preliminary survey of the community surrounding the church, Miss Peoples has developed a program embracing clubs and classes for both sexes and all ages. The committee which will have charge of the program is composed of Dr. E. G. Bowden, Mrs. T. H. Slater, Mrs. W. J. Shaw, Cyrus Campfield, J. H. Hanley, F. B. Washington, Miss Alice Carey, Rev. W. J. Faulkner, Miss Katie M. Davis, Dr. G. A. Howell, S. W. Walker, Miss Cora Finley, Mrs. M. R. Wise, Mrs. H. R. Butler.

The plan to be followed is similar to one now operating in connection with the Central Methodist Episcopal church, directed by two students of the social work school who are on fellowships provided by the Methodist Episcopal Board of Home Missions.

CEDAR GROVE COMMUNITY NOTES

By Mrs. Hattie A. Russell

Sunday, March 9th, was a full day in our church. Sunday school was held at the regular hour with a large attendance. At 11 o'clock our pastor, Dr. L. J. Melton, was found at his post with a well prepared sermon from St. Matt. 13:9. The offering for the day was fine.

We were glad to have worship with us Mrs. Flossie Morrison who has been sick for the past two weeks.

Sunday, March 23rd, will be observed as rally day in our church. This is the last Sunday for us before the meeting of Presbytery. Three ladies were appointed to assist in putting over the rally; namely, Mrs. Flossie Morrison, Mrs. Mary Sue Forney and Mrs. Hattie Russell.

We are glad to say that Mrs. Aldrich Davidson and little son, Leon, are getting on nicely. Mrs. Bessie Jones, of Charlotte, has been at the bedside of her daughter, Mrs. Aldrich Davidson, for the past week.

Mrs. M. J. Alexander continues to improve.

Mr. J. F. Lyttle has been on the sick list; also Mrs. Dora Davidson.

Sunday, March 9th, Dr. L. J. Melton, Mr. and Mrs. G. W. Forney were the dinner guests of Mr. and Mrs. Jay Phifer.

Mrs. Rosella Cannon and Mrs. Flossie Morrison were the dinner guests of Mr. and Mrs. J. S. Russell.

Miss Mary Sue Forney spent the week-end with her parents, Mr. and Mrs. G. W. Forney.

Last Saturday Mr. and Mrs. H. R. Alexander and Mrs. Hattie Russell motored to Danville, Va., and spent the week-end with friends.

Mrs. J. H. McCauley is now spending some time with her daughter, Mrs. Hattie Russell.

Miss Florence Onque, of Concord, spent last Saturday with Mrs. H. Wilson in the Cedar Grove school.

One may get by the officers with a pint but he usually tries a quart next and so on straight to jail.