

Africo-American Presbyterian

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

VOL. LIII

CHARLOTTE, N. C., THURSDAY, SEPTEMBER 8, 1932.

NO. 35.

THE LARGER PARISH

PART II. THE MAN FOR THE LARGER PARISH.

By Rev. C. H. Shute, D. D.

(Dr. Shute is Professor of Religious Education and the English Bible at Johnson C. Smith University. The following article is an address delivered at the Ministers' Institute, held at the University, June 27- July 1.)

From some things said in Part I, it must be evident that only a certain type of man will fit into the larger parish.

This paves the way for the statement that the only man who can qualify for a place in the larger parish is one who has outgrown the smaller parish and its ideas.

There was never a time in the world's history, perhaps, when the demand for leadership was more urgent. From every walk and sphere of life, from the humblest station to the most highly exalted position, comes the cry for better, safer, saner, purer leadership.

This demand is one of the basic principles of the parish of the future. "One thousand six hundred ministers of the gospel are required annually to fill the pulpits of Negro churches in this country. But the whole number of men turned out each year who are full fledged college and seminary graduates scarcely reaches the one hundred mark," says John Milton Moore in "Challenge of Change."

Some one has said that only about two States in the Union furnish adequate high school training for Negro youth. "Since the beginning of the present century, however, the enrollment (to say nothing of the elementary school) has increased ten-fold." Other means and sources of information have kept almost equal pace.

These and other conditions call for a trained, yes, a specially trained ministry. The man of the larger parish must know. While his academic and seminary training may be taken for granted, his time and circumstance will search for his knowledge of economics, political and social sciences, along with a practical acquaintance with national, international and world statesmanship. He must know his time, and his people, the product of his time.

It goes without saying that the pastor of the larger parish will have knowledge of and interest in local conditions, such as preaching, pastoral visitations, finance, benevolence and social service.

Efforts in the pursuit of knowledge, in one form or another, are required to be increasing. Some one has said: "If a man has finished his education, his own finish is in sight." Man must go forward! "Beyond the hill-top others rise,

Like ladder-rungs to loftier skies,
Till who dare say ere night descend,
There can be, ever, such thing as end."

To be educated does not necessarily mean that one is educative. Our man's Christian personality and outstanding educative processes will not only be influential in turning out of their accustomed channels streams of infidelity, atheism and agnosticism, etc., but will be a positive influence in causing most desirable young men to enter the gospel ministry or other forms of Christian service.

The man of the larger parish must do. He will have a definite program of work, not simply for one but for seven days of the week. The time worn announcement, "Preaching next Sabbath and prayer-meeting Wednesday night," with no further statement, will never be used by the pastor of the future parish. His program for the year will concern every-

body in his parish.

The full parish program leads easily to the service of the community. Community relations are fostered, therefore, as follows:

The church and the public school.

The church and the play ground.

The church and amusements.

The church and the press.

The church and the community spirit.

The leading spirit in all these activities is the pastor.

In noting what our pastor should know and do, let it not be supposed that he should try to know and do everything. No, he must not become "the book-full blockhead, ignorantly read, With loads of learned lumber in his head." Nor indeed a "meddlesome Mattie" prying into everybody's business. His great labors are restricted, his path is narrow. But far removed from the narrow gauged, two-by-four type, the influence of our larger parish man will sweep beyond the bounds of denominational or creedal lines, assuming state, nation and worldwide proportions. Isolation has been outlawed, distances annihilated, thus making the world one great "whispering gallery." Africa, China, India and Japan are our near neighbors, just out there.

The Spirit of Jesus Christ and science have battered down walls, removed barriers and made distance a thing of the past. Caste and class discrimination, like all other useless, vicious, outgrown relics which mankind should have never known are doomed to go back down to their place.

The larger view of life will doubtless give the man of the larger parish a deep, abiding interest in missions, both home and foreign. This phase of and field for religious activity will realize a new day as a result of the far-reaching vision of the pastor of the future church of larger opportunity.

In discussing the importance of acquiring knowledge of one kind and another, the kind of acquaintance or knowledge which is the foundation stone is acquaintance with, and knowledge of persons, folk; folk of your own group first, if you please. Knowledge of books and of things and of circumstances without a psychical and, by all means, practical knowledge of persons is the surest guarantee of failure.

The first person to be studied with the view of getting intimate acquaintance, is the first person, self.

"Know thyself," the maxim uttered by Socrates centuries ago, holds good in this our modern day. A knowledge of self reveals points of strength and weakness as well as the greatness of the superhuman, ministerial task. This knowledge of one's self and of one's task will either fill him with a sense of utter dependence upon power divine, and with a feeling of unworthiness, or make him a mere professionalist, an idler waiting for the month to end in order that he may draw his ill-deserved wages.

Jesus alone knew Himself perfectly. It is, therefore, a constant life-study for man.

The road leading to the understanding of man is the study of man. One of the most hopeful signs of the times in secular education is the shift from

(Continued on page 3)

WHY THE NEGRO SHOULD DIVIDE HIS VOTE

By Dr. Kelly Miller

The question is too broad to be treated in a single release. I shall therefore divide it into three parts and devote a release to a single division.

I. Why the Negro Should Divide His Vote on General Principles.

II. Why He Should Divide His Vote Nationally.

III. Why he should Divide His Vote Locally.

Why the Negro Should Divide His Vote on General Principles.

In this connection we limit our treatment primarily to the two principal parties which have dominated our political life since the Negro became a political factor. This is without prejudice to the various minor parties which spring up and die down from time to time, such as the Socialists, the Laborites, the Prohibitionists, and the like. I expressly exclude the Communists from the category. Although these latter-day radicals make a most flattering appeal to the Negro's pride and vanity, yet, since they do not conform to our conceived and accepted political thought, I rule them outside of the pale of the present discourse. To the Negro, in his present helpless condition, indeed, the Constitution is the ship; all else is the sea.

A one-sided group, in a many-sided civilization is at a serious disadvantage. It would be unfortunate, indeed, if all Negroes belonged to the same political party, the same religious denomination, the same occupation, or lived in the same locality, so that their color would be a ready index to their politics, religion, calling, or place of residence. Other minority groups of our cosmopolitan population are fortunate in that they escape these restrictions and are distributed among the general population, without regard to such lines of distinction.

No other minority group allies itself permanently with any one political party. All self-understanding minorities will use their franchise to secure their withheld rights and privileges. These can not be secured and maintained by one party alliance. The folly of carrying all of your eggs in one basket is pertinent. If that basket falls all of your eggs are smashed. You can always make a better bargain when there are two bidders instead of one. Unwearable devotion to any one party leads that party to assume an arrogant attitude and to regard the unyielding attachment as due to weakness and to treat the attaché with contempt and disdain. This has certainly been the experience of the Negro and the Republican Party.

Politicians value most those voters whom they stand in constant fear of losing, and pay least attention to those votes they carry around in their vest pocket.

The woman suffragists, the Laborites, the Prohibitionists and the anti-Prohibitionists never pin their permanent faith or hope in one party. The Catholic and the Jew would consider it an outrage if any politician appealed to them to vote the Republican or Democratic ticket on the score of race or religion. The two great parties are more or less so evenly balanced that, under normal circumstances, they go up and down like boys playing see-saw. Woe be to the Negro if he gains the everlasting spite of the victorious party by never ceasing opposition and antagonism. Make friends with both sides with votes so that when one falls the other will receive you in its habitation. This policy certainly has the approval of Scriptural advice.

In the beginning the Republican Party espoused the helpless Negro's cause. It freed him, made him a citizen and gave him the ballot. This beneficence entailed a heavy debt of gratitude. This gratitude was accorded in full measure, pressed down and running over, as long as the beneficent attitude continued. "Why did the lamb love Mary so; for Mary loved the lamb, you know." But the sweetest wine makes the sourest vinegar. The best friends make the bitterest enemies. The best part of the Republican Party to which the Negro owes a debt of gratitude is under the ground. There is a far cry from the party of Grant and Sumner and Stevens to the party of Coolidge and Hoover. Dr. John R. Hawkins told us four years ago that Herbert Hoover was to the Negro a second Abraham Lincoln. If I was rich enough I would offer him a thousand dollars to repeat today that statement before any audience of Negroes in America.

We must now face the living contingent of the Republican Party as of its Democratic rival which is above ground. We are not dealing with the historic Republican nor with the historic Democratic Party. The choice is between Herbert Hoover and Franklin Roosevelt. Historic friendships and animosities are buried with those who cherished them. The wisdom of a divided vote seems to me so apparent that none but a Republican by appetite would dare to dispute it, and no one above the mental average of a moron would engage to refute it.

PUTTING SPIRIT INTO SPIRITUALS

By Felix J. Walker

(Extracts from "The Old South," Official Notebook of the Society for the Preservation of Spirituals.)

Within the last few years there has been formed in Charleston a "Society (white) for the Preservation of Negro Spirituals." No trained singers are accepted in this society and the most stringent qualification enforced is that of having been bred on a plantation. These singers give recitals in South Carolina and Georgia, singing in a semi-circle, with clapping accompaniment and a stamping of feet. They endeavor in every way, it is said, to preserve the spirit of the earlier singing of spirituals. Their researches into the past have brought to light many interesting and forgotten songs. The majority of the songs used, they have learned from plantation Negroes.

Extracts from a notebook of this Society, entitled, "The Old South," records the following:

"At night the slaves would gather in front of their huts and voices were raised in wailing minor strains, peculiar to Negro singing. The 'buckra' (a term used by the slaves, meaning white people) enclosed in big chairs on the long porches would listen to the impromptu concert with understanding and pleasure. Like a swelling tide their voices went out upon soft, spring air, while the odors of appanax (tiny, golden balls of perfumed fluff) and drifting flower petals perfumed the night.

"The ladies' maid 'Mae,' cocoa-colored, with a white shift her sole covering, would hum, 'Couldn't hear nobody pray,' as she brought in old Miss Matutinal a cup of coffee. Mammy Jo, kneading biscuit in the kitchen, would sing in a bass-like alto, 'Dar's a man comin' aroun' 'akin' names,' and the little buckra girl, shuddering in the

doorway, would count as Mammy ticked off the dead ones, 'He took my sister and my brudder,—he's come to take grandmudder,' then the child would run and hide her face in the lap of paralyzed little grandma, while Tante Aimee looked terror-stricken. For wasn't Mammy Jo a clairvoyant, and didn't she always foretell death in this manner? Old man death was coming around, 'takin' names'!

"The butler, the dish-boy, the cook, washing dishes in a long, dark, raftered kitchen with its great brick fireplace and swinging cranes, worked themselves into a state of frenzy about 'Dat sister, dress so fine, Who ain't got Jesus on her mind.'"

"Monotonous, sunlit tasks evolved some of the songs we sing today. In the tinkle of piano accompaniment we use there is not much harmony, for we aim to give a hard-like background to incomparable melodies with jumble of words. An example of this word jumble is found in a song an old Negro coachman used to sing: 'As I went walkin' out one day, Oh yes, Lord! I spied some grapes hangin' high, Oh yes, Lord! I plucked dem grapes, I sucked dat juice; Dem grapes was sweet like honey-loose, Oh yes, Lord!'

"See me a believer, see-me-a, Low down on de altar, see-me-a." See me a believer, see-me-a, Low down on de altar, see-me-a."

"Jew kill my Saviour one day fore I know, Oh yes, Lord! He bury um in a sepulchree, fore I know, Oh yes, Lord!"

To sing spirituals one must understand that they are not to be exhibitions of vocal technique as explained by the Work Brothers in their booklet of tunes (given helpfully and reverently to the world, lacking, perhaps, in harmonious beauty, but sincerely and ingeniously confiding)—but to be sung with a wailing slide of tone just as the slaves sang them. Vocal color may not be requisite, but spiritual insight is.

If one intends to sing, e. g., "Going to Walk all Over God's Heaven," one should visualize a barefoot, wistful Negro thinking of the glorious day when he, too, will wear shoes like white Miss, and walk and talk with Jesus just as the buckra would. Spirituals are the spirit-gropings of confiding intellects. It isn't the educated, musical Negro, unfortunately, who makes spirituals; it is the back country one sweating on a hot summer day in a fly-bitten, white-washed country church, swaying to the chanting of the liner-out who gives a thread of melody which many voices take up and play upon iridescently until it is woven into a pattern. It is beginning to be a spiritual. This idea and the melody are then carried, with varying melodic sequences, to some other locality by an itinerant farm-hand. Perhaps thirty miles away it is stabilized by repetition and made coherent throughout its melody. Thus another spiritual is established.

The Charleston Society for the Preservation of Spirituals is one of those spontaneous art movements that help to keep refreshed the soul of humanity. It was born when a group of young folk (white) of Charleston, S. C., in the Fall of 1922 began meeting from house to house to sing the old songs of plantation life that they so much loved. With no thought of public career they began collecting for preservation those melodies and verses

indigenous to the Negroes during the same period.

A chance appearance at a charity church festival started an interest in their work which was taken then not alone to their Southern neighboring communities, but even to New York, Philadelphia, Boston, Salem and Wilmington, Delaware. Maintaining their original altruistic spirit the proceeds from these concerts and from their book of collected spirituals are devoted to the relief of aged and needy Negroes.—Editorial Note.)

THE EDUCATIONAL AND FINANCIAL VALUE OF CHURCH SCHOOL DAYS

(A paper read by Mrs. Mary Robertson Bryan at the 2nd District Sunday School Convention of the Cape Fear Presbytery.)

The subject for discussion is: "The Educational and Financial Value of Church School Days: Children's Day, Rally Day, Lincoln Day, etc." The schools that observe these various days are laying up treasures for themselves; for where there is knowledge there is power. For each of these days the purposes and objectives are so plainly set forth that it does more to enlighten and inform the people than any other phase of the work. Whenever people can see what they are doing and for whom or what they are working, it gives real pleasure and confidence in what is being attempted and accomplished.

Even though material for the observance of every one of these days is sent free of charge, some of our churches or schools fail to observe all of them, mainly because of the work involved, and in some cases due to the scarcity of workers.

This should be looked into. More consecrated workers is the crying need of the day. One of the best ways of holding the children and of keeping them happy, as well as busy, is to observe these days. In activity there is healthy and wholesome growth; in stagnation there is lukewarmness, indifference and certain death. In thus training the children we are making them better and stronger adult members. Are not the children the future church? One educator has said, "Give me the child the first seven years, and you may have him the rest of the time."

So it behooves us to make double time, as it were, during this period and thereby strengthen our Church.

Therefore another educational value is promoting the growth and welfare of the Church; for surely if our youth can be carefully nurtured in the rudiments of the Church, it insures a thoughtful and loyal membership, and a Church working for the kingdom.

Then, too, in observing these days it brings the people or the children of the foreign field near, and makes real the Fatherhood of God and the Brotherhood of Man. How much more effective is a touch of the hand, an exchange of letters or gifts, or of some little treasure, maybe? In this way the whole wide world may be bound together with cords of love.

It is scarcely possible to arouse interest and to increase knowledge and eventually to create love for our fellowmen without touching the purse strings. As surely as one is filled with love for his neighbor he will go down into his purse and share with his brother in need. If Christian love does not loosen a man's purse strings, then there is not much faith or hope to be put in his love or religion. "The Lord loveth a cheerful giver."

So along with the education—

(Continued on page 3)