

# Africo-American Presbyterian

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

VOL. LVI.

CHARLOTTE, N. C., THURSDAY, OCTOBER 3, 1935.

NO. 39.

## LEARNED SOCIETIES AND ORGANIZATIONS

THE AMERICAN GUILD OF ORGANISTS OF THE UNITED STATES AND CANADA — OUTSTANDING FEATURES

By Dr. Thomas A. Long, Johnson C. Smith University

### Part II

Perhaps the most valuable program of the week from an educational view point was the symposium of Hebrew, Byzantine, Gregorian and Russian music at the Juilliard School of Music Auditorium. It is difficult even to imagine finding elsewhere than in New York scholars and choirs capable of such remarkably fine performances.

Lazar Saminsky, of Temple Emanu-El, gave a brief lecture on the links between ancient Hebrew and early Christian music, and then illustrated with a small choir possessing a thrillingly vibrant tone, singing antiphonally with the wonderful bass of Cantor Rudinow. Excellent accompaniments were played by Gottfried H. Fenderlein.

Christos Vrienides with four other male singers sang several numbers of Byzantine music, with its interesting use of drone, its beautiful embellishment and its remarkable rhythmic vitality.

The Gregorian Chants were sung by a large choir of girls of the Pius X School of Liturgical Music, College of the Sacred Heart, New York, trained by Mother G. Stevens and directed by the talented Julia Sampson.

The eight numbers were discretely accompanied by Achille Bragero, with charming interludes, showed as pure, unforced and beautifully rhythmical a tone as the writer has ever heard. It was a tone true, sufficiently varied and of angelic quality and freshness.

As a finale, there was a brace of five familiar Russian numbers, sung unaccompanied by nineteen members of the Russian Symphonic Choir, under their famous director, Basile Kibalchich.

After the plain-chant with its long drawn out monotone, though lovely flow, it was interesting to contrast the resourceful harmony and dynamic accentuation of the Russians. Some of the numbers, such as Lvov's "Last Supper," had a splendor of tone and a variety of effect that only Russians seem to achieve.

E. Powers Biggs gave as a postlude a vigorous interpretation of the first movement from Jepson's new "Third Sonata."

Later at Columbia University, the Choir of the Pius School of Liturgical Music gave a program of Gregorian Music—perfect in form, enunciation and harmonic blend.

The last of the three services for mixed choirs was held in St. Bartholomew's church. Every available seat in this magnificent temple of worship was filled. The participating choirs under the direction of Dr. David McK. Williams of St. Bartholomew, Madison Avenue Presbyterian, Seth Bingham organist and Choirmaster; the Riverside church, Dr. Harold V. Milligan in charge; the Second Presbyterian, Hugh Porter, organist; and the Church of the Saviour, Brooklyn, Morris Watkins, organist.

Honors were shared by Dr. Williams, Leo Sowerby and Seth Bingham with their compositions. The high spot of the service was, undoubtedly, Dr. Williams' anthem, "Darest Thou Now, O Soul." It was modern music at its best. The great audience sang the familiar hymns in a manner that was at once thrilling. The postlude, played by Hugh Porter, Seth Bingham's Prelude and Fugue in C minor, was splendid work. The combined choirs formed a great ensemble, singing with abandon and perfect enunciation. The fine Skinner organ

blended most pleasingly in the choral effectiveness. It was a beautiful service, as well as an interesting one, worshipful and reverent to the last detail.

The organ in combination with various other instruments was given in a program at St. George's Church on the closing day. Several artists played violin, harp, flute and cello, with George W. Volkel at the large Austin organ. There was excellent balance in the registration, and the blend with the instruments was exceptionally good. Outstanding numbers were: Adagio and Presto, Bach; Minuet, Debussy; The Rhineberger Theme and Variations and Sarabande by Le Clair. The final number was an exquisite performance of Handel's Tenth Concerto by Mr. Volkel, in which rhythm, precision and musical feeling pervaded the playing. The entire program was novel and refreshing and proved a great success in that it was a pleasing change in type.

### Lectures

Some among the lecturers were Samuel A. Baldwin, T. Tertius Noble, Frank Wright, the Warden, Charles Henry Doersam, Seth Bingham, Uselma Smith, H. C. Dunklee, Walter Henry Hall, Huntingdon Woodman, N. Lindsay Nordon, Hugh Ross, Thompson Stone, Frank E. Ward, H. W. Gray, Ernest M. Skinner, Harvey B. Gaul, Wm. H. Barnes, Arthur J. Thompson, Senator Emerson L. Richards, J. B. Jamison (Austin Organ), Clarence Dickinson, S. E. Greunstein, Editor of "The Diapason."

Some among the subjects were: Code of Ethics, Console Standardization, Problem of Accoustics, Balanced Program of Church Music, High Scholastic Standards Necessary, etc.

The H. W. Gray Company prize of \$100 for the best anthem was awarded Porter Heaps, of Chicago. The title of the anthem is "A Thanksgiving for All Created Things," and is a setting of words by St. Francis of Assisi.

### Pilgrimages

To great organs, viz.: Cathedral of St. John the Divine (Skinner), Amsterdam Avenue and Cathedral Parkway; Riverside church (Hook and Hastings), Riverside Drive at 122nd Street; First Presbyterian church (Skinner), Fifth Avenue at 12th Street; Fifth Avenue Presbyterian church (Skinner), Fifth Avenue at 55th St.; St. Patrick Cathedral (Kilgen), Fifth Avenue at 50th Street; Temple Emanu-El (Cassavant), Fifth Avenue at 61st Street; St. Bartholomew (Skinner), Park Avenue at 51st Street; St. George's church (Austin), Stuyvesant Square at 16th St.; Waldorf-Astoria Hotel (Moller), Park Avenue at 50th St.

### Closed With Banquet

A brilliant scene was presented on Friday night as the Convention came to a close with the banquet at the Hotel Astor to which 600 sat at the board. Warden Charles H. Doersam was toastmaster and presided with ease and dignity. The guests of honor were Mayor F. H. LaGuardia and Dr. Wallace Goodrich, Director of the New England Conservatory of Music. He said that the organ is the king of instruments but its royalty is in the hands of the performers. Dr. Goodrich gave high praise to the Warden, C. H. Doersam, as a man of sterling qualities and fine character. Mayor LaGuardia spoke of his proposed high school for music and said that art is a necessity and not a luxury.

The Downtowners' Quartet,

three of whose members were at one time boy sopranos at Trinity church, entertained with songs. Mark Andrews, noted composer, gave some of his inimitable pianologues. Warden Doersam responded facetiously to the addresses. The banquet was a resplendent climax, the last word in appointment, to the largest and most successful convention the Guild has had with New York as host. All were loud in praise of Charles H. Doersam, of Columbia University, and his inspiration, Mrs. Doersam, and all his associates for the very fine work accomplished this year and the happy fruition in the New York meeting. The only colored members of the Guild present were: Harry T. Burleigh, the composer, Miss Carlette C. Thomas, Edward Margetson, all of New York, and Thomas A. Long, of Johnson C. Smith University, Charlotte, N. C.

## BALTIMORE COUNTY CITIZENS ASK FOR HIGH SCHOOLS

Baltimore, Oct. 4.—In a second assault upon unequal school facilities in Maryland, colored citizens of Baltimore County are carrying forward a campaign to secure high school facilities for the hundreds of colored children who are now forced to go to the city of Baltimore for high school work. Baltimore County has five white high schools but not a single Negro high school. The first fight for equality in school facilities was the Murray case, in which a court action finally forced the University of Maryland Law School to admit a colored student. The case is now on appeal and will not be heard by the higher court before November. In the meantime, Murray was permitted to register in the law school September 25 and is reported to be enjoying cordial relations with his instructors and fellow students. There have been no disturbances of any nature.

In the fight for high schools a much larger section of the population is directly affected. Negroes have for years petitioned the authorities of Baltimore County for a Negro high school, but their petitions have been ignored as impractical. Instead the county pays the tuition for a selected few Negro students in the Baltimore City high school. However, there is never enough tuition money to provide for all the Negro children graduating from the county graded schools. In fact, the usual practice in the county is to permit only a certain number of Negroes to pass the examination to go to Baltimore to school.

As a preliminary move to force open the whole question of high school inequality, two colored children made application to one of the white high schools of the county and were denied admission by the principal. Thurgood Marshall, an attorney acting for the National Association for the Advancement of Colored People in Maryland, has announced that unless high school facilities are afforded Negroes in Baltimore County he will file a suit to compel the Maryland County Board of Education to receive colored pupils into the white high school. It is recognized by both white and colored people here that this sort of legal action is for the purpose only of securing high school education for Negroes and is not to be construed as a movement having for its ultimate object the forcing of Negro pupils into white high schools.

"It is my idea to force the county to make provision for colored children of high school age," said Marshall. "At present our children must go to Baltimore to receive education above that of the public schools. Out of 128 who took examinations for high school entrance,

only sixty-four were allowed to pass this year. We intend to file a suit at Towson to compel the Baltimore County Board of Education to receive children of our race into the high schools. Also we will go into court to fight for the building of a colored high school in the county."

## UNIVERSITY OF VIRGINIA ASKED TO STATE ALL REASONS FOR REJECTING NEGRO GIRL

Richmond, Va., October 4.—The University of Virginia whose board of visitors recently rejected the application of Miss Alice C. Jackson, of this city, for admission to its graduate school, was asked by Miss Jackson this week to furnish her all the reasons for her rejection. At the time her application was turned down, the board of visitors issued a statement saying that the action was taken because it was contrary to the custom of the State of Virginia to educate colored and white persons in the same schools, and "for other good and sufficient reasons not necessary to be herein enumerated." Miss Jackson is requesting that the other "good and sufficient reasons" for the rejection be itemized.

The present application of Miss Jackson, which has aroused intense interest in the State of Virginia, was made because she desired to pursue graduate work in French and the State of Virginia does not provide any graduate school where Negro students may secure advanced training in the arts and sciences and professions. Miss Jackson is a graduate of Virginia Union University here and has done some work at Smith College in Northampton, Mass. Miss Jackson and her family have requested advice and assistance from the National Association for the Advancement of Colored People.

## CHOOSING CHRIST PROGRAM GUIDE

"Choosing Christ in All of Life" is the title of a new booklet of the International Society of Christian Endeavor, which tells the story of the thirty-fifth International Christian Endeavor Convention, held in Philadelphia in July.

Published on October 1, "Choosing Christ in All of Life" has two important functions. It provides in condensed form an illustrated account of the Philadelphia sessions, with information concerning actions taken in the great gathering. In addition the forward program of "We Choose Christ" which will be emphasized in young people's societies, churches and community unions in the next two years. The material presented for this purpose is taken from addresses and conference proceedings of the convention.

The program guide is sold at 35 cents, postpaid when ordered from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., or denominational book stores and headquarters.

## WHOSE CONSTITUTION

(From the Washington Daily News, October 1, 1935.)

News dispatches from Georgia, reporting that a Negro, arrested for drunkenness, was taken away from a sheriff and lynched by a mob, call to mind that Georgia is ruled by a governor who has gone about the country in recent months telling the people how highly he respects the Constitution. Which also calls to mind that the Constitution, among other things, guarantees that no man shall be deprived of life without due process of law.

It will be interesting to note whether Governor Talmage will be as vehement in deeds, as he is in words, in defense of the Constitution.

## UNION OF THE NEGRO METHODIST CHURCHES

By Dr. Kelly Miller

A denomination is a body of Christians united by a common faith and form of worship and discipline. There are over two hundred denominations of Christians; differentiated by creed or ritual.

The Methodist Episcopal Church was organized by John Wesley in America in 1784. Since then it has split into six separate denominations—three white and three colored. The proposal to unite the three white bodies is now receiving wide discussion.

The A. M. E. and the A. M. E. Z. denominations split off from the parent body at about the same time and for practically the same reason—race prejudice. The C. M. E. was later set apart by the M. E. Church South. There never has been any creedal or ritual difference in these Negro denominations. These three denominations copied their confession of faith and form of worship from the Mother Church.

I remember the first time that I saw Dr. Price, President of Livingston College, was in 1881 when he was visiting Washington as a member of a commission to consolidate these denominations. I recall that he expressed the hope that the union would take place as the result of the pending deliberations. For more than fifty years there has been repeated effort to bring about this result, but all without success. There never has been, and is not now, any reason why these denominations should not unite except the practical difficulty of ecclesiastical consolidation. Experience shows that it is exceedingly difficult to have separate church organizations, of the same faith and order, united into one congregation with one set of officers, purely for reasons of ecclesiastical and personal jealousy. Neither congregation is willing to give up its own name, pastor and set of officers. One often finds several struggling congregations of the same denomination in a given community, whereas, if they were consolidated into one organization the work of the Master could be carried on with half the expense and thrice the efficiency. But human nature, with its petty jealousies and narrow prepossessions, is a stubborn force which must be reckoned with in all practical dealings. These denominations for many years have been operating in the same field and among the same class of people. Each of them is ambitious to cover the entire Negro race; but the field is imperfectly covered and too often the work is inefficiently done. Poor congregations and poorly prepared ministers are struggling as best they can in the spirit of rivalry rather than Christian union and cooperation. It is pathetic to go through a small town and see a little A. M. E. Z. church on one corner, an A. M. E. on the other and a C. M. E. on still another, whose combined congregations could barely support a competent minister and carry on up-to-date church activities. If there were any reasonable hope or promise for growth or enlargement in the early future, this wasteful duplication of effort might not be so inexcusable. But for the past thirty or forty years neither of these denominations has very greatly augmented its membership. In the large cities the membership of each denomination is concentrated in a few large churches with little or no promise of church extension. I doubt whether there are many more Negro Methodists in Washington today than there were when

I came to the city fifty-five years ago. Whatever increase may have taken place has arisen from immigration rather than by fresh recruits.

It is pathetic to say that these churches are waning rather than waxing as potent religious and social factors in the life of the race. There is need of fresh impulse and incentive. This, it seems, might well be brought about by the union of the three bodies into one solid phalanx of Christian endeavor. Where there are no doctrinal differences, nothing but ecclesiastical pride and jealousy can keep denominations apart. Naturally enough, each church has a number of ambitious men for the higher orders and is zealous to retain its traditional name. Consolidation means devising a new name, reduction in the number of bishops and general officers. No candidate wants the door of hope closed in his face by consolidation. The consolidation of denominational schools, colleges and other properties ought not to occasion any insuperable difficulty.

This is a strategic moment for such consolidation to take place. It so happens that there are a number of vacancies on the bench in the three bodies and funds are not sufficient to pay the full staff of general officers. Should these denominations be willing to forego any further election of bishops or general officers for the next two or three General Conferences, the number would materially reduce itself to the requirements of the Consolidated Church and funds would be adequate for proper compensation.

By effecting such a union at this time, Negro Methodists would present to their white co-religionists a noble example in Christian brotherhood and unity. The three white Methodist bodies are tied up in a tangle over what to do with the Negro membership in their household of faith. They confess their lack of the sufficiency of grace to assimilate them into one Christian fellowship with themselves and are confronted with the embarrassment of setting them apart in a semi-separate ecclesiastical body. The white Christian is perfectly willing to accept the colored member on the basis of brotherhood but not of fellowship. It is reserved for the Negro Methodist to point out the way of Christian union among all peoples of the same faith and order. Let us hope that this long deferred consolidation will be speedily brought to pass. When this has been accomplished, the colored members of the Mother Methodist Episcopal Church, however they may be adjusted in the meantime by the exigencies of race prejudice within the parent body, will in all probability find it easy and agreeable to unite with their colored brethren in consolidated Negro Methodism.

Ideally, all Methodists should unite in one body without regard to race or color, but the practical will precede the ideal. The Negro must become one with himself before he can reasonably hope to become one with his white brethren.

In 1882 Miss Clara Barton organized the Red Cross Society in America; it has played an active part in caring for the sick and wounded in war and the distressed in time of peace.

These hospitals have created a profession that has become indispensable. The first ten years of struggling and well-sought efforts in the profession was the result of twenty-two training schools.—The Sanatorium Sun.