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

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## EXPECT GREAT THINGS OF YOURSELVES, YOUNG PEOPLE!

By Miss Blandola Powell

(Paper read at the recent Catawba Presbyterial Summer Conference).

What would be the probable success of an animal tamer who went into a cage of fierce, wild beasts for the first time, full of fear, doubt and uncertainty? What if he said to himself: "I will try to conquer these wild animals, but I really do not believe I can do it. It is a pretty tough proposition for a human being to conquer a wild tiger from the jungles of Africa. There may be men who can do it, but I doubt very much whether I can."

If he should face wild beasts with such an attitude of weakness, doubt and fear, he would very soon be torn to pieces. Bold courage is all that would save him. He must conquer with his eye first, and there must be a lot of winning, gritty stuff back of the eye, for the slightest show of fear would probably be fatal; the least indication of fear might cost him his life.

In fact, a man can not try with that determination which achieves unless he actually believes he is going to get what he is working for or approximate to it. How long will it take a youth to be a merchant who is always in doubt whether he will make much of a merchant anyway, and when he does not believe in his heart of hearts that he will ever be one? This is not the kind of mental attitude which makes anything worth while. The mind must lead; the pattern precedes the weaving of the web; the ideal must go ahead. We always face in the direction of our faith. It is what we believe we can do that we accomplish or tend to accomplish.

How long will it take a young man to make a fortune if he has not the slightest confidence that he will ever make money; if he starts out with the conviction that only a few can be rich; that most people are poor; and that he is probably one of the multitude?

If we analyze great achievements and the men who accomplish them, the most prominent quality in evidence is self-confidence. The man with absolute faith in his ability to do what he undertakes is most likely to succeed, even when such confidence seems to outsiders audacious, if not foolhardy. It is not alone the subjective effect of this belief in themselves that enables such men to get great results; it is also largely the effect of self-faith on others. Everybody believes he can do the thing he undertakes. The world believes in the conqueror, the man who carries victory in his very appearance. When a man feels the sense of mastery, of having risen to his domain, he talks confidence, radiates victory, and overcomes doubt in others.

We believe in people who impress us with their power, and they can not do it when their minds are full of doubts and fears. Some win our confidence the first time we see them. We believe in their power because they radiate it.

In every kind of work and business we are dependent on the belief of others that we can carry out our plans, can produce superior goods, can manage employees, can do any of the thousand things demanded by employers, or by the public.

You will notice in a group of young people or friends with similar ability and education that one will step out boldly, while others are waiting for somebody to discover them. The world is too busy to hunt for merit. It takes for granted that you can do what you claim you can until you show your inability.

To acknowledge the lack of ability, to give way to doubt, is to give failure such an advantage. We should never allow self-faith to waver for a moment, no matter how dark the way may seem. Nothing will destroy the confidence of others so quickly as a doubt in our own minds. Many people fail because they radiate their discouraged moods and project them into the minds of those about them.

Your own estimate of yourself, your ability, your standing, the weight you carry and of the figure you cut in the world will be pictured in your appearance, in your manner. If you feel very ordinary, you will appear very ordinary. If you do not respect yourself, you will show it in your face. If you feel poor, if you have a skimmed milk opinion of yourself, you may be very sure that nothing very rich will manifest itself in you. Whatever qualities you attribute to yourself, you will manifest in the impression you make upon others.

On the other hand, if you contemplate the very qualities which you long to possess they will gradually become you, and you will express them in your face and manner. You must feel grand to look grand. There must be superiority in thought before it can be expressed in your face and your bearing.

Freedom is essential to achievement. No one can do his greatest work when his mind is cramped with inability, fear or uncertainty, any more than he can do his physical work with his body in a cramped position. Absolute freedom is imperative for brain work.

We are certainly reminded in the Bible that it was through faith that Abraham, Moses and all the great characters were able to perform miracles and do such marvelous things. There is no one other thing that is emphasized so much throughout the Bible as the importance of faith. Faith is the great connecting link between the objective and subjective states. It is our faith that enters the great within us, the holy of holies of our lives and touches the divine. Faith opens the door of the true source of life, and it is through faith that we touch infinite power.

Our life is grand or ordinary, large or small in proportion to the insight or strength of our faith. Many people do not trust their faith because they do not know what it is. They confuse it with fancy or imagination, but it is the voice of power within which puts us in touch with omnipotence. It is a spiritual faculty which does not guess or doubt, but it knows, for it sees the way out, which the other faculties can not see. It is knowledge just as real as the knowledge we gain through the senses.

Faith is the great elevator of character and has a wonderful influence on the ideals. It lifts us to the heights and gives us glimpses of the promised land. It is the light of truth and wisdom.

It is criminal to destroy a child's faith in himself by telling him he will never amount to anything; that he is nobody and that he can not do what others do. Parents and teachers little realize how extremely sensitive young minds are, and how powerfully influenced they are by anything that suggests their inferiority or their incompetence.

It is faith that unlocks our power and enables us to use our own ability. It has been the great miracle worker of the ages. Whatever will increase

your confidence in yourself increases your power. Men who do great things in the world are always characterized by large faith in themselves, faith in their power, faith in the future of the race; while men who do little things are characterized by their lack of faith which makes them timid.

As a rule man's greatest deficiency is that of self-faith. The majority are many times weaker in confidence than in any other faculty. A large percentage of those who are failures could have succeeded if the one quality had been properly trained in their youth.

Doubt is a great hindrance to efficiency. A man must believe he can do a thing before he can do it. He can do but little while he doubts. A man whose purpose is backed by a high faith and a lofty ambition, so that he finds neither comfort, rest nor satisfaction until he is successful will perform miracles, no matter what circumstances may conspire to hinder him.

The very intensity of your longing to do a certain thing is an additional proof that you have the ability to do it and the constant affirmation that you can do it makes the achievement of it all the more certain. What you dream you can do, think you can do or believe you can do, you will do.

Many people do not come to themselves until they have received a great, humiliating defeat. This seems to touch a spring deep in their nature setting free dynamic forces which enable them to do marvels. When a man who has got the right stuff in him has made a slip and feels that he is down and out; when he sees those who know him regarding him as a failure, calling him a "has been," he makes a resolve to redeem himself from the disgrace and every red blood corpuscle in him helps him to make good. There is something in his very bearing which seems to say: "When I meet my next Waterloo I shall be a Wellington and not a Bonaparte."

### SELASSIE TO ASK LEAGUE TO CREATE MANDATE IN ETHIOPIA

London, Sept.—(ANP).—An appeal to the League of Nations at its coming meeting to place Western Ethiopia under a mandate, administered by Great Britain, Sweden or Switzerland will be made in person by Haile Selassie, it was learned this week.

This new move by the emperor to regain at least a part of his lost kingdom was decided upon after the return to England of Captain Brophil of the Ethiopian Medical Corps, who flew to Ethiopia to report on the exact status of affairs for the League of Nations union and the Ethiopian association in London.

According to Brophil, guerilla warfare against the Italian invaders is continuing and barely one-fifth of the country is directly under Fascist control. Last week a hospital ship carried 450 wounded Italian soldiers through the Suez Canal. The aviator flew across the border from Malakal on the Sudanese frontier five times. On each flight Italian war planes chased him.

Messages were brought from Gore to Haile Selassie by Brophil. These messages stated that the Galla and Amharic chiefs are remaining loyal to the exiled emperor and would support him if he returned.

Control of 50,000 square miles of Western Ethiopia with a population of 2,000,000 is claimed by two Galla chiefs. The Italians have not yet set foot in that area. Recently they petitioned the British foreign office to accept a league mandate over that section. The foreign office reply was guarded, intimating it did not wish to stir up trouble with Italy in the present critical state of international affairs.

### THE HALL JOHNSON CHOIR

By Earle Wingart  
In The Charlotte News

The Southern part of any country is usually the cradle of its music and the home of its singers. It was so in medieval France when the troubadors of Provence sang their lays. The minnesingers of Germany in the Dark Ages strolled from petty court to petty court along the Rhine and South of it. It is said that the purest Chinese music came from the Southern provinces.

This affinity between music and warmth still exists. From the South of Russia come the Don Cossacks with their pulsing, semi-barbaric rhythms. The clear voice of Kirsten Flagstad first rose in the South of Norway. While from our own South comes the great body of Negro folk songs, called by critics "the first important music indigenous to America."

The North Preserves It. It remains for the cold, scholarly North, by arduous research, by the comparison of sources and the compilation of texts, to preserve in its most authentic form what the South has produced. Only rarely does a fusion of sections take place by which the best originals may be presented in the spirit that gave them birth. Although much had been written about them, and although they were still sporadically sung in corrupt versions throughout the South, for over fifty years the Negro spirituals were unknown to the general public. It was left for Hall Johnson, a Georgia-born Negro, studying music in New York, to give these songs life in the manner and spirit of their origin.

Symphonic Folk Songs. Eleven years ago Johnson was trying as others had before him, to incorporate Negro folk music into symphonic form. The result was not gratifying; between the melody as it was sung in the South and its appearance in a symphony something was lost. That something was the human voice and the passionate belief of the people who sang. Hall Johnson was musician enough to realize this and earnest enough to do something about it. No singer himself, he found eight Negroes in New York who loved the spirituals as he did. These eight formed the original Hall Johnson choir. After the first appearance of this group, eight more people asked to join. More and more volunteers were admitted until the choir attained its present strength of three hundred voices.

The size of the group now permits Johnson to obtain the effects he formerly sought through orchestration without sacrificing the essential camp-meeting feeling of the songs. Tall six foot two, and thin, Johnson directs his choir as a leader directs an orchestra. He uses no baton but conducts with his long, expressive hands and arms. Every member of the choir must know the four hundred songs that make up the repertoire. Between performances the choir rehearses from ten to six, six days a week. In addition, each singer must study his part before rehearsal.

### The Hall Johnson Mark

This intense cultivation bears fruit. Today "Negro Spiritual" and "Hall Johnson Choir," are virtually synonymous. As the North and South had united to start the choir, so have they united to enjoy the music.

In addition to forming an important integral part of "Green Pastures," the choir has toured the country as a concert group. For the last three years they have given concerts with the New York Philharmonic at Lewisohn stadium. Appearing with the Philadelphia Symphony at Robin Hood Dell, the choir broke attendance records; for the first time the S. O. R. sign had to be put up.

### BY THE WAY

By Uncle Billie

Tradition has it that the name Edisto came down from a man named Eddie, who operated a store near Edisto Beach in the days when traders, trappers, adventurers and explorers of all types were in quest of their game up and down the Edisto River and through the dense swamps on either side of this river meandering amidst many muddy streams, and then on the South of Edisto Island into the Atlantic Ocean. Thus, it seems, that Edisto Island took its name from Edisto River. But Edisto is the modern spelling of "Audust," which was the official title of the Creek Indians who resided on the banks near the Edisto Sounds. The title means "water-sprinkler." No doubt it came about because at every important declaration of war by the Creek Indians against another tribe, the Audusts, in the presence of all the warriors, took water from an earthen jar—water from the Edisto, of course—and sprinkled it toward the sky; and the act was accompanied with these words: "May you thus spill the blood of your enemies." Then a fire was kindled, and when the blaze was quite bright, the Audusta (medicine man, or prophet) took water and extinguished the blaze, saying: "May you thus destroy the lives of your enemies." This "watersprinkler" (Audusta) medicine man in power and influence; he must have been in the confidence of his tribe as a real prophet; for the town in which he lived was their chief town or capital. And therefore, as the Audusta was located in it, it was named for him.

Edisto Island Twenty Years ago was emancipated from sea island, long-staple cotton by the advent of the boll weevil; for white and black people in Edisto Island—John's Island, though the largest, came second to Edisto Island in the sea island, long-staple product—were slaves; what was commonly called "long cotton." Every Negro who had a small front or back yard or a foot path leading to his 6-foot well, thought it a fine business idea to plant it in "long cotton." And this front yard or back yard farmer sold his long cotton in the seed; he did not produce enough for a ginner to fire up his gin to gin it. They, of course, sold to the buyers from Charleston and elsewhere here searching the islands for long cotton, who paid the highest price for cotton in the seed.

The large planters—they are called farmers in the upper part of South Carolina, but down here a planter was (not now, for all are about financially down and out) an aristocrat—sold the long cotton directly to European markets sometimes at one dollar a pound; and those not so well to do aristocrats placed their cotton with the cotton factors on Broad and Market Streets in Charleston; and they would sell it for them to European markets. A few "B. N.'s" (to use Dr. G. W. Long's abbreviation for "big Negroes") placed their cotton with Charleston factors to sell for them. But nobody, neither white nor black, knew really what the shrewd factors got or what their cotton fetched on European markets. If they said they "sold it for so much" and "here; take that is thing," that was the last word.

But God's boll weevil broke up such Ananias and Sapphira transactions among Charleston's long staple cotton factors: two committed suicide and three lost their minds and died in the asylum in Columbia; one is in a church home, living on the church now; one is driving a milk truck; and others who are living, and are hanging on by weak toe-hold, seem to have in

their minds what one said to me five years ago: "I wish we were dead." And he died just two years ago. And yet the fool says in his heart, there is no God.

### THE PRESIDENT'S LABOR DAY MESSAGE

Washington, Sept. 5.—In a Labor Day Message to American workers today, President Roosevelt outlined as a national objective the achievement of "a national economy whose factors are so finely balanced that the worker is always sure of a job which will guarantee a living wage."

The text of the President's statement follows:

"I send hearty Labor Day greetings to America's workers everywhere. I feel that there is cause for rejoicing among wage earners as labor's annual day approaches. Labor Day is a day on which it is natural for us to take account of stock to see where we stand with respect to those vital problems which affect so profoundly the lives and destinies of the nation's workers. We have made progress. We must continue to move forward.

"Employment and weekly pay envelopes have increased steadily during the past three years, stimulated by the spending of the federal government in useful ways. This increased buying power of the wage earners and farmers has resulted in increased sales by merchants, more orders for factories, and rising profits for investors.

"We have witnessed significant changes during the past few years, changes which necessitate special reconsideration of basic problems with a view to finding a new approach to their solution. Our aim must be to achieve and maintain a national economy whose factors are so finely balanced that the worker is always sure of a job which will guarantee a living wage. By a living wage I mean a wage which will insure the worker and the worker's dependents a living in accordance with American standards of decency and self-respect. The wage earners of America do not ask for more. They will not be satisfied with less."

### MRS. MARY McLEOD BETHUNE ACTIVE IN NEW JOB

Washington, D. C., Sept.—(ANP).—Mrs. Mary McLeod Bethune, President of Bethune-Cookman College, and active politically these days as director, Division of Negro affairs of the National Youth Administration, addressed 7,000 people in the Amphitheatre at Chautauqua, New York, August 29th, on "The Negro in the United States." She emphasized the aspirations of the Negro for integration and participation in the various federal, State and local programs for economic and social welfare and for a share in their administrations. She indicated the immense possibilities for the program of the National Youth Administration. Mrs. Bethune's address followed speeches delivered by President Roosevelt and Norman Thomas and preceded an address by Governor Landon. Mrs. Bethune also addressed two other Chautauqua meetings at the Hall of Philosophy on the subject, "Interracial Co-operation."

Mrs. Bethune's Chautauqua address followed her appearance before the vast assemblage of the National Convention of the Independent Benevolent Order of Elks of the World at Brooklyn, New York, appearing on the platform with Governor Lehman and Mayor LaGuardia, of New York City, and later she spoke to Daughters Elks representing an organization of 100,000 women.

Mrs. Bethune spoke to the members of the Annual Convention of the National Association of Colored Women.

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