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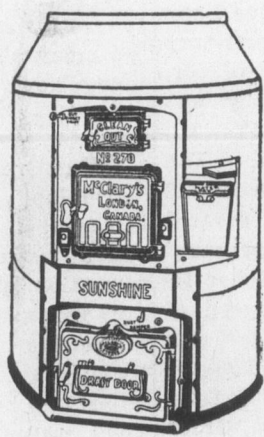
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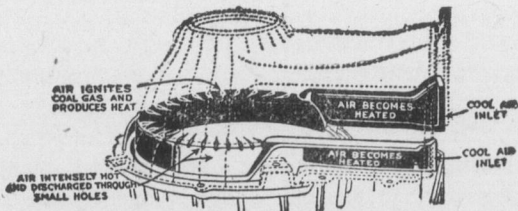


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Negro Spirituals Not Like "Shout" Songs

(Continued from page 1)

their simple pathos and exquisite variation you realize the tremendous significance of the Negro's contribution to world music. It is real. The Negro spiritual must be considered above the classification of folk music when it reaches such heights — as it does in this and several other songs, notably 'Were you there when they crucified my Lord?'

Religion Their Outlet

"You can imagine the food for the Negro's drama-loving soul which the Bible would present. In the depths of his first night of ignorance the Bible was all he had, and he made the most of it. Its good fights were personal analogies to him, and he wove himself and the Bible character into his songs of religious adventure.

Then, too, for some years, especially on the big plantations, where uprisings might occur if too great an access of native African spirits arose, the reels and dances were often forbidden, and religious meetings were all the Negroes were allowed. Religion was their only outlet. Little wonder that they put into it notes that may seem to the unknowing, jubilant or even trite. Solace for discrimination of color is touchingly exemplified in "Git on board, little chillen," child-like in more than its exhortation.

Miss Wilson points out that the spirituals are not to be confused with "Shout songs," which are part and parcel of the business of "getting religion" among the Negroes. These outbursts were periodic revivals, culminating in excesses of religious ecstasy which left participants often unconscious and were most often held in connection with "baptisms," or the advent of some "hell-fire" preacher who stirred up religious excitement. "The spirituals," as Roland Hayes puts it, were the "deeply religious expression of his people," often quaint, often child-like, but always sincere. The shout songs were really a form of musical intoxicant withheld for special occasions.

"Then," says Miss Wilson, "entirely outside of the spirituals are the secular songs, which for humor and whimsicality of expression are simply incomparable. Many of them have so woven themselves into our knowledge that we take them as a matter of course, like 'Working on de railroad,' 'It ain't gonna rain no more,' 'Frankie and Albert,' etc. One of the best, and one which I am sending to the author of 'On the Trail of American Folk-Songs,' is 'Behime De Hen-House:'

Behime de hen-house on my knees
(Gwineta git a home bimeby),
Thought I heard dat chicken sneeze
(Gwineta git a home bimeby),

Oh, de watermillion!

Lamb o' Goodness, you must die—
Gwineta jine de Counterband Union
(Gwineta git a home bimeby),
"The tune of this is simply infectious. The words and melody I took down from my grandmother once, in the middle of the night, she being as enthusiastic about the preservation of the old songs as I. 'Coun-

terband Union' probably stands for 'Contraband Union' which was one of the ramifications of the 'underground railway,' by which certain anti-slavery factions in the North spirited away runaway Negroes. Many of them 'got a home bimeby' in Toronto.

"Another song which I have used in one of my Negro stories, but which so far, I have never found in any collection, is, 'Can't you live humble.' It refers to recreation in the hereafter, but is hardly a spiritual: 'Oh, every mornin' at break of day, I'll h'ist my wings an' fly away. Oh, can't you live humble every day? Oh, every mornin' so bright an' fair, I'll spread my wings an' fly in de air, Oh, can't you live humble every day? Den, every mornin' so bright an' clear, I'll h'ist my pinions an' hover near. Oh, can't you live humble every day?' The air is delicious, full of swings and grace notes."

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Leagi BRANT

On Monday, October 11th, the Executive Secretary, J. H. Brant, spoke on the aims and objects of the C.L.A.C.P. He spoke of the importance of this organization and its work in the community.

On November 11th, the first meeting of the new membership was held. All were present and the organization has been fully established. It is a pleasure to report that the membership has increased from ten in 1925, to twenty-five at the present time. Our work has been a spirit of union and we believe that if we continue to work together, we will achieve our purpose.

On Monday, Nov. 30th, a successful box social was held for the purpose of starting a fund for raising money for a very neat sum. The start off with. The 26th, 1926 saw a concert put on in the hall by the members of the C.L.A.C.P. It was a very successful one and being one of Ontario's best, it was well attended. People, but this League is not a social organization. We have all the time and money for our home practice.

This League to find the way if it had not been for the C.P. we would not have been able to get the people to please the public. Also, we repeated on May 4th, 1926, a church which was a deplorable one. Our benefits going to the church parsonage. But we were absolutely realizing splendid sums. Although our league is not a social organization, we are getting our work in the future.