

CURRENT COMMENT CLAIMED SLAVERY DUE TO CHURCH

Along with the "Black shirt" movement and the increased lynchings record, it is encouraging to note the instances of interracial good will and helpfulness to be seen on every hand.

Some of these cases are spectacular like the successful fight in the courts made upon the "black shirts" by the State of Georgia, or the heroic act of a white citizen of Tampa who a few days ago shared his blood with a colored woman in the effort to save her life. Some months ago, it will be remembered, a similar case was reported from Macon, Ga., where a number of white college students offered their blood for a beloved colored employee of the college.

More often it is some simple, home-ly case of neighborly co-operation, hardly striking enough to be recorded, but none the less significant of the human kindness frequently to be found in the most unexpected places. Such a case came to light here in Atlanta this morning, as a timely in-spiration for this little chat. A colored school boy had been arrested, charged with being accessory to a serious crime. He had been accused by his alleged accomplice, an older colored boy, but his family and friends were absolutely sure of his innocence.

To-day his case came up for trial in the Juvenile Court. A number of his white neighbors were in court to testify to his good character and that of his family, beside whom they had been living in peace and friendship for twenty years, and to assure the judge that the charge could not be true. A representative of the white Federation of Churches was present to watch the case and see that the youth was given a fair deal. He was speedily acquitted and restored to his family.

Now the point of the story is that these white people were not wealthy and sentimental philanthropists, nor yet paternalistic employers interested in protecting their labor supply. They were simple working people, popularly supposed to be hostile to Negroes as a matter of tradition and of every day competition. Yet they had left their jobs on two different days and come into court to testify for a colored lad whose family they held in respect and whom they be-lieved to be innocent.

It is incidents like these that sus-tain one's faith in human nature, and encourage one to go on looking for the best in people, rather than the worst. And that, in the language of Andy Brown, is good "psyrology," too. There is an old saying, "Give to the world your best, and the best will come back to you." It is equally true that he who expects of the world the best is the most likely to get it.

'BLACK SHIRT' MOVE-MENT FAILS

Atlanta, Ga.—The cheerful proverb that "every cloud has it's silver lin-ing," isn't always true, of course, but in most cases it is. In that of the "Black Shirts," for example,— cer-tainly a lowering cloud on the inter-racial horizon, lashed into fury by

Strathroy writer Wrote Pamphlet in 1856; Copy Given to University

Five years before the outbreak of the American Civil War an aggres-sive campaign against slavery was being conducted in the district by J. E. Linton of Strathroy. One of his most courageous attacks against the system, a pamphlet entitled "The Force of the Bondsman," has been given to the library of the University of Western Ontario.

Mr. Linton spared no terms in de-scribing those persons who were in favor of slavery. In the paper given to the university he states that the churches are somewhat to blame for the condition in the United States. Dated December, 1856, the pamphlet avers that the inhabitants of Strath-roy and its vicinity, "wherein do live the purchased human flesh and blood of slavery, bought with our cash," have been called upon to contribute to a denomination which upholds the principles of slavery.

He quotes at great length writers of that period who had reviewed con-ditions in the United States and draw attention to "Uncle Tom's Cabin." Nothing of the tragedy can be writ-ten, can be spoken, can be conceived that equals the frightful reality of scenes daily and hourly enacted in the United States beneath the shad-ow of American law and the shadow of the Cross of Christ.

Copying advertisements of the sale of slaves from American publications the writer draws attention to the fact that even ministers of the Gospel were sold. In one instance an or-dained minister was a slave to a "man recently deceased." He had a license to preach.

Prof. Fred Landon, librarian and Professor of American and Canadian history, said yesterday that the ad-dition to the library and the collec-tion of Canadiana is extremely rare and of value to the student of Can-adian history.

the winds or impassioned oratory and the forked lightnings of prejudice. It looked pretty bad for a time—and it did have dire possibilities, without doubt.

But now turn the cloud around and take a look at the lining—and you will see that the substantial el-ements in every community were un-ited and active in opposition to the movement. The newspapers laugh-ed and scouted it; preachers denoun-ced it from the pulpit; officials re-fused it the use of streets and public building; civic and business organ-izations opposed it; employers of la-bor frankly defied it.

With all its promises the organiz-ation did not succeed in turning a single Negro out of his job here in Atlanta, so far as we have been able to learn. Now the movement ap-pears to be in a hopeless decline, though some of its leaders are still trying to galvanize it into life. They may again succeed for a time and raise another cloud; but that too, we hope and believe, will have its silver lining, and will ultimately disappear before a growing sense of interracial friendship and fair play.

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