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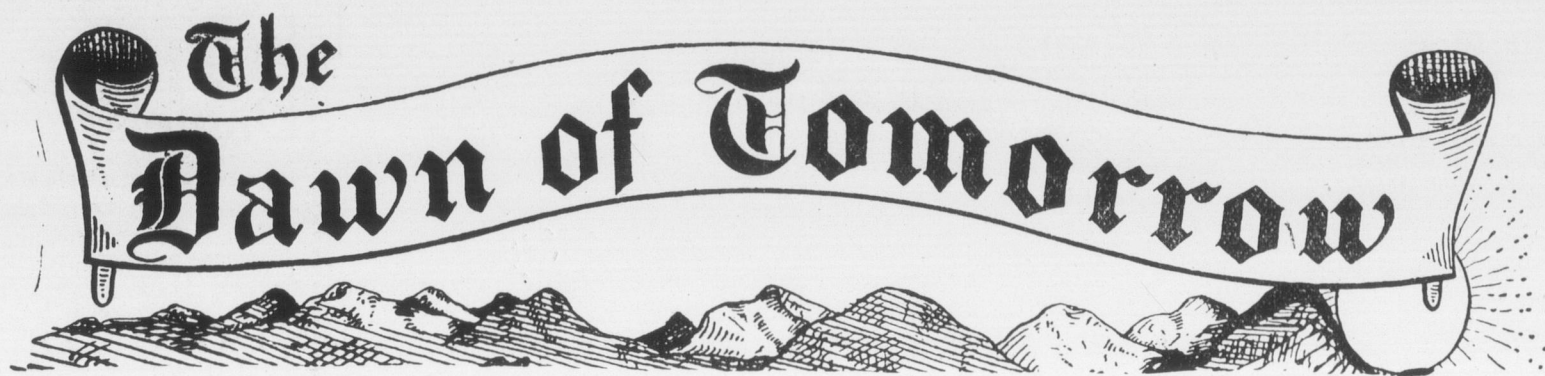
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THE NATIONAL NEGRO WEEKLY

DEVOTED TO THE INTERESTS OF THE DARKER RACES

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IN SOUTH STRANGE FORCES MEET

(Excerpts from the New York Times Magazine).

Louis Jaffe of The Norfolk Virginian-Pilot, winner of one of the Pulitzer editorial prizes, gave it as his opinion that the women's clubs represented the most liberalizing influence in the South. From white women have come the strongest protests against lynching, also the initiative in the movements for rural schools and rural public health work for the Negroes. In two cities I attended round-table conferences of the Urban League dealing with Negro unemployment. At both the white citizens were women and the Negro leaders were men. I mention this because participation in such movements of racial co-operation is here the final test of "liberalism."

Yet the Negro has kept the South rural, and it is clear that his adjustment to a changing environment necessitates a readjustment of the whole modus vivendi as it has been developed between the races. The Negro is probably most responsible for the social structure of the South. The civilization which gave it form flowered upon his labor; most of the unwritten laws that constitute a social code are the outgrowth of the slave system. The Negro has kept the South socially conservative as he has kept it politically Democratic and dry. The Negro has softened its manners and its speech; if it is indolent, which any one must doubt who see its capacity to hustle, it is because it has been served too obsequiously and too well. Sometimes one wonders if without the black men there could have been a romantic South, that glamorous land of country gentlemen. He was the acolyte of the social ritual, just as to-day he is the source, or at least the "memory," as some one has said, of its poetry, its music and its humor. "With all your troubles, you are still more light-hearted than the rest of these United States." I said one day to a Southern poet, "We have lived side by side with a race that laughs," was his answer. Perhaps that gaiety is itself an illusion created by the Negro. Certainly in the new South he is the only one who sings.

No Northerner can understand the intricacies of the system built up by

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INCREASED INTEREST IN NEGRO HISTORY

The preparation for Negro History Week is much more extensive in 1931 than in 1930. Rural districts are more active, and the interest in urban centres is more intensive. A larger number of white persons and agencies are directing attention to the observance. Some white schools will take note of it in various ways.

Increased interest in Negro History Week is due to the support of State Departments of Education. In some cases every teacher in the rural districts of a state has been asked to observe the week. Louisiana, North Carolina, and Missouri are most active. Much interest has been manifested, too, in Delaware, Kentucky, and Florida.

Outstanding features will mark the celebration of Negro History Week. Dr. C. G. Woodson, the director of the Association for the Study of Negro Life and History, will open the week in Boston on the 8th of February with an address at the Ford Hall Forum. The Ministerial Conference of Pittsburgh, under the direction of Dr. T. J. King, will stage several mass meetings at strategic points in that area. Citizens of Cleveland will proceed in like manner with Thelma Louise Taylor on the air. Detroit, with a special organization of celebrants representing all of its social welfare agencies, will make the greatest demonstration of the sort in its history. Buffalo, with the support of both races, will have exercises to interpret to the world anew the achievements of men of African blood.

This interest is to be capitalized in the right way. An effort will be made to discontinue the use of books which teach bias and race hate. Boards of education will be asked to adopt Negro textbooks for appropriate courses of study. Books and pictures of Negroes will be purchased for schools and libraries. Documents of value will be collected and sent to the Association for the Study of Negro Life and History in Washington, D.C. Funds will be raised for the Association to carry on its work of research and publication.

In 1926 the Association began the celebration of Negro History Week. This was made an occasion for public exercises inviting special attention to the achievements of the Negro. The thought emerged from the mind of the founder. With the co-opera-

The Utter Wickedness And Folly of Emancipation Demonstrated

BY
The Honourable William Renwick Riddell, LL.D., D.C.L., F.R.H.S., etc.

On reading the fine work by Carter Godwin Woodson: "The Rural Negro" my mind was irresistibly attracted back to the horrific vaticinations of those opposed to the emancipation of the Negro Slave, some seventy years ago.

These with accompanying fulminations are as fully as anywhere set out in a pamphlet, once of some note, but now practically forgotten, entitled: "The True Interpretation of the American Civil War and of England's Difficulty or Slavery from a Different Point of View showing the Relative Responsibilities of America and Great Britain," by Onesimus Secundus, London, 1863. (My own copy is the Third edition, and was picked up in Yorkshire, many years ago). This brochure of 47 pages is now, I am informed, very rare: I have not seen it listed for a long time.

On its appearance, it was variously ascribed to Southern emissaries and to English aristocratic sympathizers with the South: I have not seen any substantiated identification of the author, though I have heard more than one Englishman named as such.

The work is intended to show clearly "the gigantic errors of Emancipation, so stupendous in their consequences . . . the desperate cruelty and infatuated folly of emancipation—now for the first time laid open," as discovered by "a diligent and minute attention to the literal interpretation of Scripture." The author points out "the only course now left for America and Great Britain and other European nations to take, to avert the fearful impending consequences" of Emancipation of the Negro.

The author insists in the divine mission of ministers, teachers and business men throughout the country, the celebration proved to be an unusual success. Negro History Week has helped to arouse the people to a keener appreciation of the contribution of the Negro to civilization. Men are now learning to think of civilization as the heritage of the centuries to which all races have made some contribution.

PHILLY MAYOR GIVES JOBLESS \$2500.00

Philadelphia, Jan. — Mayor Mackey's committee on unemployment on Sunday started the drive for relief of unemployed Negroes with a contribution of \$2500.

Mayor Mackey presented a check for that amount to the colored committee for unemployment relief at a huge mass meeting of more than 4000 colored in the Tindley Temple, Broad St. below South. There followed an avalanche of contributions from the crowd which totaled \$2744.97.

Altogether \$5744.97, which includes \$500 raised by colored churches throughout the city, has been contributed to the fund.

"The time for co-operation of all races has come," Mackey declared.

"All must bear the burden of unemployment and the distress it brings. It isn't a lack of money that causes our trouble, but the stagnation of accumulated funds in bank deposits and other places where it is not in circulation."

The Mayor made a fervent plea for contributions to the fund. Other speakers were John Dugan, director of public welfare, and Karl De Schweinitz, executive secretary of the Welfare Federation.

institution of Negro slavery as "recorded in the Oracles of God;" for he finds it "stated plainly enough, on the authority of one of God's prophets, that one part of the family of the family of man should become in a pre-eminent sense subservient to the rest;" and infers that "not simply the will but the wisdom and mercy of God" is foretold "in this divine appointment." This "prophet" is, of course, Noah, a "very faithful, a very favored and a chosen servant of God" the prophecy is "cursed be Canaan, a servant of servants shall he be to his brethren," uttered by him on awakening from his drunken slumbers—and surely, the bitterness of "the morning after the night before" was never more strikingly illustrated. He can see no injustice in Ham, just his silly and disrespectful practical joke on his father sleeping off the effects of too much alcohol, ringing down on himself and his hapless descendants the awful curse of slavery—which has afflicted "more than a third of the human race" with shocking "degradation, misery and cruelty." He does

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