

Family Threatened by Social Conditions

DELIVERS STIRRING MESSAGE AT THE NATIONAL BAPTIST MEETING

Detroit, Mich.—Dr. Robert R. Moton stood in Booker T. Washington's place last Friday night and the Baptist hosts who heard him are shouting "hallelujah" yet. For years Dr. Washington delivered the principal lay address at the convention. Dr. Moton made those followers of the cross dig back in their memories of the departed sage as he talked.

Declaring that the church faced a crisis as well as its greatest opportunity, he insisted that the church will never be effective in saving the world until it is able to practice itself the gospel which it preaches.

"The Church is facing today," he said, "the greatest opportunity in the world since its establishment by Jesus Christ. The nations of the earth are in conflict with each other. The peoples of the earth are growing increasingly restless. Old standards are being broken down, old ways are changing, old ideas are giving place to new. Men and women of every walk and station of life are thinking as never before. They are thinking new thoughts. A great many of them are revolutionary. It is this breaking up of old ways and a searching out for new that presents to the Church of Christ its greatest opportunity in history.

"The Church has believed it has the final solution of the ills of mankind; it has believed it can put an end to strife and warfare.

"Now is the chance for it to assert its power, to present its cure and to give mankind the panacea for its ills. Its message to the world will not be a new one. It will be the same old message of 'Peace on earth, good will toward men,' or, as the revised version has it, 'Peace on earth to men of good will.'

"The truth of the matter is that there is as much rivalry, antagonism and dissension within the Church of Jesus Christ itself as there is on the outside.

"It has been my privilege recently to see many parts of the world while seeking the improvement of my health. On those travels I had the opportunity of making some observations about religious faith and practices. The thing that struck me most favorably was that among so-called heathen peoples their religious faith bound them together as a unit whatever their other differences; but among Christians it seems they are divided more by their different religious ideas than by anything else.

"It seems that Christians hang together better in business, in politics, in secret societies and similar activi-

ties than they do in church affairs. The records show there are more than 75 different kinds of Baptists, about 35 different kinds of Presbyterians and more than 25 kinds of Lutherans. And even in the Catholic Church there are at least a dozen different varieties. Certainly this is no example to set before the world by an organization that professes to teach the unity and brotherhood of all mankind. I do not believe the church will ever be effective in saving the world until it is able to practice itself the gospel it preaches.

"This is equally true for black people as for white people. I, myself, am a Baptist and have always been. I still hold my membership in the Macedonia Baptist church in Prince Edward county, Virginia. But I want to say here and now that I am not the kind of a Baptist that finds it impossible to recognize a Methodist as a brother, nor the kind of a Baptist that believes that only Baptists will enter into the Kingdom of Heaven. Indeed, I am not one of those who believes that only the so-called Christians will enter into the Kingdom of Heaven. For I have met and personally men and women of other religious faiths whom I believe will surely enter into the Kingdom of Heaven as anybody here tonight.

"Some of those whom I know are Hindus in India, some are Confucianists in China, some are Buddhists in Japan. Then there is that great friend and benefactor and lover of all mankind, Mr. Julius Rosenwald of Chicago. In religion he calls himself and is called a Jew. But I do not know a better Christian anywhere in the world than this same Julius Rosenwald. I do not know any man who has any more of the spirit of Jesus Christ than Julius Rosenwald. For myself, I shall be perfectly content at the last to go to that place which God himself should assign to Julius Rosenwald.

"I am just a layman. I am not a preacher. But I believe I am a Christian. And it seems to me that more than all the hymns, more than all the prayers, more than all the sermons and all the theology is this matter of living at peace with one's fellows and co-operating with men and women of all faiths, of all sects and of all races in making the Kingdom of Heaven to come on earth in every possible way to make this world a better place for others to live in. I think this is what Jesus had in mind when he taught us to pray: 'Thy kingdom come, Thy will be done, on earth as it is in Heaven.'

HARLEM FAMILY LIFE SERIOUSLY MENACED BY SOCIAL CONDITIONS

Dense Overcrowding, Rent Exploitation, Lack of Non-Commercial Recreations Are Blamed

New York, N. Y.—Overcrowding, rent exploitation and the lack of non-commercial recreational facilities are breaking up Negro family life in Harlem, according to a report, published recently of a seven months' investigation into the problem of delinquent and neglected Negro children in New York City by the joint committee on Negro child study.

The investigation, in which thirty social agencies, the National Urban League and the Women's City Club of New York collaborated, dealt with social conditions in congested Negro centers in all five boroughs. It disclosed that the number of mothers forced to abandon home duties for outside work is four to five times as great among Negroes as among the white population and the proportion of delinquent and neglected Negro children four to six times greater.

200,000 Negroes in City

Through migrations from the South the Negro population of New York has increased at a rate nearly

four times as fast as the whole population, and there are now more than 200,000 Negroes in the city. Enforced parental neglect and lack of organized recreational facilities are held largely responsible for the considerable increase in delinquency and neglect among Negro children since 1919 as against a decrease in delinquency among white boys.

Boy Are Delinquent

Outstanding statements of the report are that the most common charge against Negro boy delinquents is disorderly conduct and desertion of home, while that against white boy delinquents is stealing and burglary; that Negro boys in Children's Court outnumbered Negro girls three to one, and 85 per cent of Negro girl delinquents are charged with waywardness or desertion of home; that of fifty cases picked at random only one was found to have had any contact with organized recreation, and that while there is considerable provision for mild delinquents among white children, there is less for Negro children and even this limited provision is decreasing.

YOUNG KNOX PRESIDENT

Athens, Ga.—Prof. N. B. Young, late president of Lincoln University, Jefferson City, Mo., has accepted a position as president of Knox College here.

EDITORIAL

The public service corporations of this city are most unfair in their treatment of Negro citizens in the matter of employment. The same is true of the city-owned public utilities such as the water and gas departments. Among the minor groups of our citizenship, there is none that approaches ours in the patronage of these corporations and utilities. Compare any group of our foreign born citizens with the Negro citizens in their rental of telephones, for example, and it will be found that the ratio is heavily in favor of the latter. The same is true, although in lesser ratio, in the use of electricity and gas. A large revenue is paid into these corporations and utilities by Negroes and while practically every other group of our citizenship is given employment as laborers, mechanics, clerks, and operatives of various kinds, the Negro employees in all these institutions are almost as scarce as the proverbial hen's teeth.

The Northwestern Bell Telephone company has an army of employees. It is safe to say that there is not less than 3,000 subscribers among our people. We believe the number is double this, for there are very few colored families which do not rent telephones. In one congregation of 85 families, with which we are familiar, there are only three who have no telephone, but this is more than overbalanced by the fact that seven, being professional or business men, have two telephones. This one congregation averages more than 100 per cent in the rental of phones. Of course, this is an unusual average, and is not maintained by other congregations, but it is an instructive indication of how generally our people are patrons of the Telephone company. And yet, despite the fact that the Telephone company employs hundreds of men and women, the Negro employees reach the astounding total of—ONE! One man is employed at the garage. We challenge this company to deny that our charge of unfairness in its treatment of its Negro patrons is true.

The Nebraska Power company is a little better. It employs three or four janitors. But what is this? There is no question but that this is unfair.

When it comes to the water and gas departments of the Public Utilities District the case is no better. Recently, however, two or three janitors have been given employment, among the hundreds of employees there.

Now there is no just reason why competent members of our race should not be given employment in whatever departments of these corporations they are qualified for. We have young men and women who can serve acceptably as clerks and stenographers and some ought to be so employed. We have people who can fill other jobs and some of these should be given work. All work is honorable, but those of our people who are qualified for other work want something else besides a janitor job and these big public service corporations and public utilities who reap heavy revenue from our people, ought to be fair enough to see that our people receive a fair proportion of employment.

WHY MUST THEY LEAVE HOME?

The following young women, born, reared and educated in the schools of Omaha and the state, and belonging to families who are home owners and taxpayers and have contributed their quota towards the upbuilding of the community, have gone within the month to teach in other cities: Miss Gladys E. Brown, M. A., to St. Philip's Girls' School, San Antonio, Texas; Miss Grace Dorsey to Lincoln Institute, Jefferson City, Mo.; Miss Frances D. Gordon, B. A., to Okmulgee, Okla.; Miss Ruth Jones, to Fort Smith, Ark.; Miss Dorothy Williams, B. A., to Sapulpa, Okla. Besides these there are other Omaha girls teaching elsewhere, Miss Lucile Bivens in Kentucky and Miss Mabery, in Brooklyn. Why must these young women, who have fulfilled the conditions for teaching here and hold certificates certifying that they are so qualified, be compelled to find employment elsewhere?

N. A. A. C. P. FORUM WILL MEET SUNDAY

The weekly forum of the Omaha branch of the National Association for the Advancement of Colored People will be held at Pilgrim Baptist church, Twenty-fifth and Hamilton streets, Sunday afternoon at 4 o'clock. Mr. R. L. Williams, in charge of the Free Colored Employment bureau, will speak on "The Labor Situation in Omaha." An open discussion will follow the address. The public is invited.

NEGRO ROMAN CATHOLICS HOLD BIG CONVENTION

Pope Pius XI Sends Greetings and Blessing to Assemblage Meeting in Metropolis of New York

New York, N. Y.—(Special)—The third annual convention of the Federated Colored Catholics of the United States was opened with a solemn high mass celebration by Bishop John J. Dunn in St. Charles Borromeo Roman Catholic church, 213 West 141st street, Sunday morning, September 4th. Mgr. Thomas M. O'Keefe, pastor of the Church of St. Benedict, the Moor, read a message from Pope Pius XI, sent through Cardinal Gasparri. It read:

"His holiness sends to the convention his good wishes and fa-

therly blessing." In his sermon Mgr. O'Keefe urged the convention to spread the true faith.

"Let the light of your faith be your guide," he said, "and let it shine into the eyes of others that they, too, may be attracted by the beauty and magnificence and the splendor of its Holy Work. Man's life must be lived ever, according to the principle of piety if his soul is to be saved."

Dr. James W. Turner, president, urged educational facilities that would increase the number of Negro priests.

The policy followed by the Church of providing native priests in Mexico, China and Japan should also be practiced among the American Negroes. Dr. Turner, who is also president of Hampton Institute, Hampton, Va., said:

"The first Roman Catholic Bishop consecrated in the New World was a Negro, at least three of the Popes were of acknowledged African descent, and various saints were canonized Negroes," he asserted. He said that there are between 200,000 and 250,000 Negro Roman Catholics in this country.

Mrs. Lillian Black and youngest daughter are visiting at the home of Mr. and Mrs. James O'Donnell here. Mrs. Black has entered her daughter in school for a while here, until she makes a trip east and returns.

ATLANTA VISITORS VICTIMS OF AUTO ACCIDENT IN IOWA

Second Accident Within One Week Near Denison in Which Tourists From Omaha Are Injured

Mr. and Mrs. St. Elmo Reynolds, recently married; Mrs. Ida Reynolds, mother of the groom; Mr. William Burch and his son, Brainard, all of Atlanta, Ga., were in a serious automobile accident two miles west of Denison, Iowa, last Saturday morning. The members of the party had spent the week in Omaha visiting Mr. and Mrs. A. W. Reynolds, 2829 Grant street and were en route to Chicago on their way home.

Rounding a dangerous curve near Denison, the car went over the embankment and Mrs. Ida Reynolds sustained two broken ribs and other injuries; Mr. William Burch had his arm broken and the others received cuts and bruises.

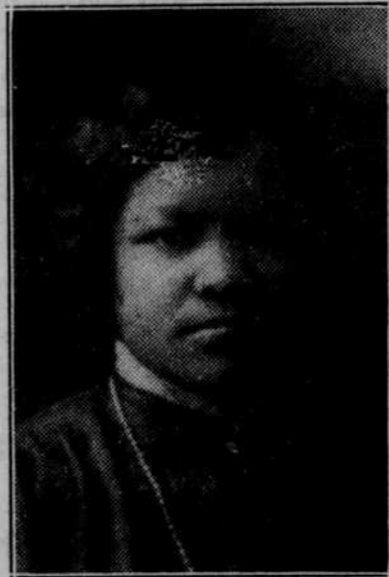
Mrs. Reynolds was taken to a hospital in Denison where she remained until Monday when she was brought to Omaha and placed in Lord Lister hospital. The other members of the party returned to Omaha Saturday afternoon.

Mrs. Reynolds is reported to be doing nicely at the hospital. This is the second accident within a week near the same place in which tourists from Omaha were seriously injured.

DIES FROM INJURIES RECEIVED IN AUTO WRECK

Henry Fletcher, one of the four men injured in the automobile wreck near Denison, Iowa, September 5, died at Lord Lister hospital Friday morning as a result of injuries sustained. The funeral was held Tuesday afternoon at Mount Moriah Baptist church and the body was shipped Wednesday morning by Undertaker Myers to Winsboro, Texas, for burial.

PROMOTED



Miss Eva Williams

After six years of loyal, efficient service in the home office of Poro college and more recently as branch manager of the Omaha Poro branch office and supply station, one of the 25 such stations in principal cities throughout the country, Miss Eva Williams has been promoted, having been called to take charge of the Model Poro Beauty Parlor, ground floor, Poro college building.

Congratulations have poured in to Miss Williams from the splendid people of Omaha who were very co-operative and hospitable during her sojourn in their midst. Taking an active part in the St. John A. M. E. church, of which her father, the Rev. C. A. Williams, now of St. Louis and Wayman chapel, was the pastor for two years, she made a host of friends. She was president of the Church Improvement club and vice-president of the Junior Matrons' club.

Through the vacancy created by Miss Williams' promotion, which is in line with the Poro college policy of awarding members of the organization, in the field or at the home office, for meritorious service, Mrs. Azalia Mills, formerly of Detroit, has been placed in charge of the Omaha station.

BROOMFIELD RITES ARE ATTENDED BY VAST MULTITUDE

Funeral of Former Third Ward Political Leader One of Largest and Most Pretentious Ever Held in City

PALLBEARERS OF BOTH RACES

The funeral of the late John H. "Jack" Broomfield, held last Saturday afternoon, was one of the most pretentious and largest in the history of Omaha. Hundreds passed in and out of Myers' funeral home prior to the Elks' ceremonies, to view the remains and hundreds, unable to gain admittance, thronged the streets in the immediate vicinity of the chapel during the services. Other hundreds thronged the street in the vicinity of the Episcopal Church of St. Philip the Deacon, and crowded the church to overflowing, and for blocks the throngs lined the streets through



which the long cortege passed. Various estimates are given of the numbers attracted by the funeral, hundreds of whom came to pay sincere tribute to the deceased and other hundreds who were drawn by curiosity. But it was a great throng. Among those who came to pay respects were people of various nationalities, city commissioners, politicians, business and professional men, sportsmen and others were in attendance.

The pallbearers, active and honorary, were in equal numbers from both races. They were: Active—Dr. J. H. Hutten, James Banks, and Otto Mason, colored; Tom Dennison, Frank Housky and George Yeager, white. Honorary—Police lieutenant Harry Buford, Sergeant Isaac Bailey, Henry W. Black, James G. Jewell, W. H. "Bob" Robinson, Frank Douglas, Dr. John A. Singleton, Dr. W. W. Peebles and Paul Holliday, colored; City Commissioners Dean Noyes and John Hopkins, County Commissioner Charles H. Kubat, Morris Milder, Fred Myers, Charles Williams, Harry Pullman, Tony Hoffman and Frank O'Callahan, white.

The first service was held at Myers' funeral chapel, Twenty-second and Lake streets, where the Iroquois Lodge of Elks, Attorney A. P. Scruggs, exalted ruler, conducted their rites.

Following this service a cortege formed and moved to St. Philip's church. The procession was headed by Desdunes' band, which played a funeral march the entire way. Next came the Elks, marching, and then the pallbearers on foot, with a long line of automobiles following. Two automobiles were needed to carry the floral set pieces and wreaths.

The service at the church was the regular order for the burial of the dead, according to the use of the Episcopal Church, without sermon or eulogy. Three hymns, "Rock of Ages," "My God, My Father, While I Stray," and "Lead, Kindly Light," the second a solo by Mrs. Cecelia Jewell, were sung.

From the church the band and Elks club marched as escorts in a procession to Twenty-fourth and Cuming streets, from which point the automobiles proceeded by way of Thirtieth street to Forest Lawn cemetery where the body was interred.