



Pilgrim Baptist Church, North 25th and Hamilton Sts., Rev. James H. Dotson, Pastor.

Sunday was a beautiful day and the members of the Sunday School seem to have been thankful for they were very much on time. After a good song service and the regular opening exercise the classes marched to their respective rooms with the teachers in charge. Remarks and announcements were made by the assistant supt. Fred Dixon. Two visitors were present. The choir marched in at 10:45 o'clock. The pastor Rev. Dotson preached from the subject, "We are Well Able" using as a text Numbers 13:30 and Caleb stilled the people before Moses, and said, "let us go at once and possess it; for we are well able to overcome it!"

In his remarks he said that, we should not question God, and that we as Christians should be willing to face life's problems and not listen to evil reports and take a stand for right and righteousness. A very good attendance with several visitors. Pilgrim welcomes visitors, come again. Our evening services are very brief. The pastor filled the pulpit again. We are always out at nine o'clock. The financial drive is still going on. The women registered one hundred miles and the men one hundred miles. The women are still in the lead. Dinner will be served at the Church Thursday from twelve o'clock until 7. The Church is having a picnic at Miller park all day Friday. Hot dogs, sandwiches, ice cream, pop and other refreshments will be sold. The public is invited to come out and enjoy yourself. Ball game, races, croquette and several other games will be played. The Ever Loyal Club will have a Trip Around the World August 17th. Cars will leave the Church at eight thirty for only 15 cents or two for a quarter including the ride and refreshments. Mrs. Clara Dacus, Pres. The pastor will preach at the St. John's Baptist Church, Thursday evening of this week.

St. Benedict Catholic Church, 2423 Grant St., Father Daily, Pastor, M. C. Arlucke, Pastor

Sunday being the 9th Sunday after Pentecost, the Epistle is found in First Corinthians 10:1-13, The Gospel of St. Luke 4:1-7. Catechism is being taught every Sunday in the school building by Miss Mary Anne Founder and Miss Mary Schroeder and the children are learning the Christian doctrine very fast. Sunday August 13th there will be a dinner and exhibit held at the school in the afternoon. The St. Benedict's Improvement Club's lawn social was sure a success as was reported by Mrs. Mabel Fields, Pres. Keep an eye open for entertainments for this fall and winter.

A bakery sale was sponsored July 29 by Mrs. Mary Scott and Sarah Lindsay for the benefit of St. Benedict Church. The Ladies were very successful in their attempt. Those assisting with the baking are: Mrs. Sarah Lindsay, Madeline Sterling, Mary Davis, Lulla Roundtree and Mc Kim. The sales ladies were Mrs. Mary Scott, Lewis Carpenter and Mrs. Aron Glass. Those who donated to this worthy cause were Mr. Russell Lewis, Mrs. White, Mrs. Mary Davis, Mrs. V. Metoyer, Mrs. Grant, Mrs. James, Mrs. Mrs. Vivian Carpenter, Mrs. Ruth Williams and Mr. and Mrs. Ward Morris. Mr. Sims did the delivering with and for the ladies. Father Daily donated the use of his car.

St. John A.M.E. Church, "The Friendly Church" 22nd and Willis Avenue, Rev. L. P. Bryant, Pastor.

The services at St. John last Sunday were well attended in spite of the hot weather. Rev. Bryant preached a strong sermon on "The Holy Mount of Prayer" Some of the thoughts to be remembered are as follows: "We Need the True Test of Discipleship; to Stand the Test we must often deny ourselves, which is after all one of our best tests; prayer is the key to things invisible, and if one really prays sincerely, it will bring joy and peace out of sadness. If one takes his place in life and serves God, he will get his reward. The Mary Lee Circle, a club of the children of the Church, gave a Holy-wood wedding last Friday night, which was quite a success. It shows the results of hard work by the children and those who trained them. The Booster Club and Usher Board report a successful evening out at the Park last Wednesday. As the Conference will open at St. John on Sept. 27, the clubs and boards have begun making plans to see that everything will be in readiness when the time comes. Rev. Bryant started giving out "Dollar Money" envelopes last Sunday. He hopes that all members and friends will get one of the envelopes and put at least a dollar in it. There is a chart on the envelope that shows just where every cent of the money is to

be used. As you read the Omaha Guide you will hear more about the conference and the noted people from all parts of the country who are to be in your city. Watch carefully for your close friends who may be coming. We hope you will fall in line and help put this conference over in fine shape as it will be a credit to your city as well as one of your churches.

Visitors are always welcome to St. John and are invited to make it their church home while in the city. Sunday school at 9:30. Morning services 10:45 a. m., Endeavor 6 p. m. and Evening services 7:45 p. m.

Mt. Moriah Baptist Church, 24th and Ohio Sts., Rev. F. P. Jones, Pastor

Sunday was another great day at Mt. Moriah. Sunday school opened at 9:30 with the usual enthusiastic attendance. A vote of thanks was given the Supt., Teachers and Church by the pupils, to express their appreciation for the enjoyable outing which was given them last Thursday at Elmwood Park. The Evangelistic period was conducted by Miss Alice Parks. Short Talks were made by Harold Bideaux and Cola Mae Kemp. Since this was the day of our Flag Rally, pastor Jones preached a very unique and helpful sermon on the flag. The colorful display of flags of various sizes which bedecked the platform blended with inspirational attitudes of the worshippers, created an atmosphere of deep devotion and loyalty. The marked progress in the work of the church was commented upon by the pastor, and the congregation shouted praises to God for answered prayer. The Junior department of the BYPU, under the direction of Miss Ethel Speese rendered a very excellent program at the BYPU, hour. At 3:00 p. m. another spiritual feast was enjoyed. Rev. Canon of the Paradise Baptist Church, and a large number of his members were present. Rev. Canon preached a wonderful sermon, subject "They Watched Him to Accuse Him". At 8:00 p. m. a very inspiring and educational address was delivered by Dr. W. L. Straub Institute of English. The Men's chorus sang at this service, and led the audience to a high spiritual level by the rendition of their numbers. Mr. Edward Beasley is director, and Deacon Miles Speese pianist. At the close of this service the audience was given a most unusual surprise. Rev. Anthony, pastor of Salem Baptist Church suddenly appeared on the rostrum coming in through the robing room, and demanded all to pass down that he had come to take charge, at the same instant his choir passed into the choir stand, and his members began coming in at the front entrance. The entire congregation joined in singing Amazing Grace How Sweet It Sounds, after which Rev. Anthony delivered a sermonette on "The Service of Christ". At this period all who had not taken down a flag were permitted to do so according to the amount of money they gave. The Auxiliaries who made their monthly reports, were also permitted to take down a flag, then all who had flags were called to the rostrum and while they sang the benediction waved their flags in glorious adoration to God. Cold drinks were served to all by the Courtesy committee after dismissal. A hearty welcome is extended to all who will accept our invitation to all of our services.

Bethel Baptist Church, 29th and T Sts., Rev. J. H. Jackson, Pastor, Mrs. J. C. Collins, Reporter

The Sunday school is steadily moving forward. Our 11 o'clock worship services were well attended. The speaker of the morning and evening services in the absence of our pastor, Rev. J. H. Jackson was Rev. S. D. Rhone of this city. His subject for the morning worship was "Jesus the Light and the Darkness". This was a wonderful message. The evening worship began at 8 o'clock. Rev. Rhone had as his subject "I am the Way." Persons hearing this sermon were greatly benefited as this message was applied to our every day lives. Rev. Rhone is connected with the Woodson Center. Visitors and friends are always welcome to worship with us at the Bethel Baptist Church.

Zion Baptist Church, 2215 Grant Street, Rev. C. C. Harper, Pastor, Rev. J. R. Young, Ass't. Pastor

Sunday school 9:30 a. m. H. L. Anderson, Supt. Morning service was preached by Rev. J. R. Young, Senior Choir furnished music for the day. Mrs. Bessie Kirby, pres. Mrs. Anderson, Sec'y and Mrs. Ada Wood, organ director. The State Rally held Sunday afternoon rendered a very inspiring program conducted by Mrs. C. C. Harper. At the close of the service all was served with lemonade and

cake. The night service was preached by the Rev. J. S. Williams, of Hillside Presbyterian Church, who brought to us a very inspiring message on the doctrine of True Christianity. The BYPU will meet next Sunday at 6 p. m. Sunday's program will be rendered by Group No. 1 with D. Crawford, captain.

Paradise Baptist Church, 23rd and Clark Sts., Rev. N. C. Cannon, D. D. pastor We are happy to announce that our pastor was with us all day last Sunday, after 90 days of Evangelistic touring. While away the pastor was called to the First Baptist Church, South Sioux City, Nebraska, but we are thankful to say that he has declined this offer. Services were well attended Sunday, and the spirit was high within the walls of Paradise. We enjoyed a powerful sermon delivered by our pastor at Mt. Moriah Baptist Church at 3 p. m. Don't forget that a great revival is now going on at our Church, and is being conducted by the pastor and his son, Rev. Styrlan J. Cannon. Come out and help save a soul. C. M. Maupin, reporter.

Cleaves Temple CME Church, 25th and Decatur Streets, Rev. J. L. Glover, Acting Pastor Sunday School opened at 9:45 with Mrs. Sarah Stamps, Supt. presiding. The school was largely attended and the lesson was very interesting. At eleven o'clock the service was quite inspirational. A very soul stirring sermon was delivered by the acting pastor. The discussion in the Epworth League is increasing in interest as more of the adults and young people are attending regularly. The evening service climaxed the day's program with a lovely song service rendered by the choir, and a short sermonette from Rev. Glover. The Forward Step Club invites every one to the breakfast on Sunday August 13th at Cleaves Temple Church from 7 to 9 a. m.

PARABLES OF OUR LORD By Dr. A. G. Bearer (For the Literary Service Bureau) Text: Father, I have sinned— Luke 15:21.

The prodigal has gone wrong. He has disgraced himself and brought disgrace on his father's family. He has suffered for his folly. Returning penitent, he does not try to excuse his sin, but makes honest confession. And in his relationship to God, man must confess his sin in order to be forgiven. John's declaration is, "If we can confess our sins He is faithful and just to forgive us our sins and to cleanse us from all righteousness. In the Bible is found account of some great sinners, but in every case contrition and confession have brought forgiveness. The most prominent illustration is the case of David whose confession comprises the 51st Psalm, called the penitential Psalm. Instead of confessing, Adam charged his sin to God and "the woman thou gavest me." King Saul flaunted his sin in, instead of confessing it. Instead of confessing, Judas Iscariot rushed off and killed himself. And always destruction has followed failure to confess, as certainly as forgiveness has been the boon to those who have confessed. "Father, I have sinned," will bring cleansing and peace.

KOOKEN ORDERS PROBE WHERE 8 IN FAMILY ILL Four Persons Better and Others Recovering After Meal.

Don L. Kooken, superintendent of the welfare department, Friday morning ordered a probe of causes of food poisoning which Wednesday night made eight persons in the Ralph Scalzo family, 1016 South Twenty-fifth street, violently ill. All but four of the older children had nearly recovered Friday morning. It was found that hamburger had been eaten at dinner, Mrs. Scalzo, the only one not eating it, was unaffected. Kooken ordered an analysis of samples of the hamburger bought from the store. Two others, New Favara, 1038 So. Twenty-third street, friend of the Scalzo's, and Mrs. Tony Pane, mother of Mrs. Scalzo, ate at the home and were made ill. Both are recovering.

LOOKING BACK Disputing Parents By Videtta Ish

"Us older ones remember, how we wasn't allowed to dispute our parents. We no more would do it than we would try to fly." Now we hear from children, "I didn't; you know I didn't." "Yes, you did, Mom, and no use to deny it." "You did say it and you know you did." And parents meekly say, "Well, I know I didn't;" or "May be I'm mistaken." In olden days a child who would dispute his parents was considered a "pariah." Even other children condemned such actions. Now, such a child is called "rather impudent" by older persons and is hero or heroine, in the days of other children. Again it would be well to remember the Bible injunction "Inquire ye for the old path and walk therein." Again, where children persist in this habit, better not "Spare the rod and spoil the child."

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Industrial Code for Negro Lumber Men

STATEMENT OF THE NEGRO INDUSTRIAL LEAGUE CONCERNING THE CODE OF FAIR COMPETITION FOR THE LUMBER AND TIMBER PRODUCTS INDUSTRY

By Robert A. Pelham director The Capital News Service, Inc. The Negro Industrial League re-

presents at this hearing Negro workers actually employed in the lumber and timber products industry, who are either members of the League or members of labor bodies affiliated with the League. Our interest in this code relates to Articles VI and VII and schedule A and B. Testimony which I have to present on behalf of the League is support of the contentions that the wages proposed for the Southern branch of the industry in these schedules are entirely inadequate to conform to the requirement of President Roosevelt for a decent living wage; and that the hours of service there provide for this section are entirely too long to bring about substantial increases of employment.

The Southern branch of the lumber and timber products industries is a most important part of that group of undertakings. In 1929 the states classified by the Census of Manufactures as southern produced lumber products (exclusive of planning mills and cooperage goods) valued at \$401,758,652. In addition the output of the North Carolina pine states (that is to say North Carolina South Carolina and Virginia) was valued at \$108,586,597. Thus in an aggregate national output valued at \$1,100,637,193 the lumber and timber products of these Southern states accounted for \$510,345,239 of the total valuation. These two sections cut 41.9 per cent of all the lumber felled in the United States in 1929. Mississippi was the leading producer of yellow pine in that year. Within her borders 2,144,295 M board feet of soft wood were cut. The remainder of the 11,629,689 M. board feet of yellow pine save 162,566 M. board feet, were cut in 13 Southern states. The eleven leading oak cutting as well as the twelve leading red gum producing states were also southern. The South also dominated cypress production. Thus it is apparent that the Southern region is the outstanding factor in yellow pine, oak, red gum and cypress production.

The Negro has always been an important element in the labor supply in the lumber industry of the Southern region. In the nation as a whole, out of 584,409 workers reported attached to the industry in 1930 by the United States Census Bureau, 144,865 were Negroes. This latter number represented 24.7 per cent of the total labor supply in this industry for the entire country. Inasmuch as most Negro labor in the industry will be found in the Southern branch, the Negro percentage of the total labor supply in that region is considerably higher. Of the 162,233 lumbermen, raftsmen and woodchoppers in the country, 24,441 or 15 per cent of them were Negro. Among the class of workers Negroes were especially important as teamsters and haulers. They comprised 20 per cent of the total number in this group. Eight and eight tenths per cent of the semi-skilled workers classified as operatives in the industry by the Bureau of Census in 1930 were Negro. In that same year there were 292,073 workers in the lumber and timber products industry classified as laborers. Of these 108,642 or 37 per cent were Negroes. Thus in the industry as a whole the Negro represents an important factor, in the Southern branch of this industry, where he is for the most part engaged as a laborer or semi-skilled operative, at wages in either class now below the minimum wage, his position calls for careful consideration at this hearing.

In the Southern states lumbering engages more Negroes than any other which is to be considered under the National Industrial Recovery Act with the exception of the building trade industry. In 1930 more than 98 per cent of all Negro lumbermen, raftsmen and woodchoppers were attached to the Southern branch of the industry. Of the total number of Negro operatives in saw and planning mills, 5,186 or 32 per cent were from this region; while 96 per cent or 91,816 of all Negro classified as laborers in saw and planning mills were concentrated below the Mason and Dixon line. When the numbers of Negro workers in the Southern region are compared with the totals of white workers in this section we find that 44.9 per cent of the lumbermen, raftsmen and woodchoppers; 61.9 per cent of the woodchoppers and 60 per cent of the laborers in that section of the industry were Negro.

While the figures and percentage relate to the condition of the industry in 1930, it is fair to infer that these conditions obtain practically the same today. It is strikingly apparent, therefore, that the hours of service provisions minimum wage rates established in schedules A and B of the proposed code as they relate to the Southern region refer in a large degree to Negro labor. And the economic well being of probably half a million Negro citizens is inescapably tied up in a final decision of the National Recovery Administration upon a fair wage and an equitable period of

weekly service for labor in the Southern branch of this industry.

The position of the Negro Industrial League speaking for this group of Negro laborers, who are largely unorganized, is in accord with the opinion expressed by General Johnson on July the 11th that "the hours of service and minimum wages in these regions are wholly unacceptable" and should in no case be approved. It will require but little analysis to demonstrate the truth of General Johnson's pronouncement.

Numbers of Negro workers in the semi-skilled branches of the industry will be grouped with common laborers in the matter of hours of service and minimum wages. But even if these workers are disregarded and only those actually listed as laborers by the Bureau of Census for 1930 are taken as a fair index of present conditions the record of the application of the provisions of the proposed code to this smaller group is startling. The 91,816 Negro workers in the Southern saw and planning mills will under the code be required to work 40 hours a week at 22 1/2 cents per hour of \$10.80 a week. At the same time white laborers doing the same grade of work in mills in the Western Pine and West Coast Region, will be required to work only 40 hours a week for which they will receive 40 cents an hour of \$16.00 a week.

If these low paid Negro workers are compared with a like number of higher paid white workers, of the West the following results is obtained: The Negro laborers will be required to work 4,407,168 man hours weekly to receive a weekly pay of \$991,612.80; while an equal number of white workers in the higher paid districts will be required to work only 3,672,640 man hours weekly to receive \$1,469,056.00 weekly. The difference of yearly buying power of these two groups will be \$24,827,046.40 in favor of the white group. This is a variance for which no reliable statistics on costs of living in rural lumber camp communities can be offered in justification even when a most favorable interpretation is placed on statements made at this hearing concerning the Utopian existence of the Southern lumber mill laborer.

The keystone to the arch of this national recovery program has been stated again and again to be the speedy increase of the buying power of the entire buying public of the nation. This is to be accompanied, and in actual fact has been anticipated, by a steady rise in prices. The rise in prices of the basic foodstuffs and other necessities of life has known no color line. Is it fair, therefore, to draw such a line between wages paid in a region dominated by black laborers and a region dominated by white laborers? Certainly such a discrimination in wage differentials—so pointedly directed at the Negro labor in the industry—can not be said to be in keeping with an essential purpose of the Act.

In addition it must be borne in mind that the minimum wages established in Southern lumber regions will in every case become the maximum wages for this group. This fact in itself offers a cogent reason for greatly increasing this minimum. The code establishes no minimum wages for semi-skilled and skilled operatives. Discrimination by race, which has been characteristic of wage scales paid in all southern industries, is not only wholly possible under the code as proposed but is also highly probable. Thus insofar as the code affects the Negro the minimum wage represented for the southern section will propose the maximum for Negro workers in all branches of mill work in this region, regardless of their degree of skill.

There is grave reason to doubt if the \$10.80 weekly minimum wage represents even a "bare subsistence wage." Certainly it cannot be labeled a "decent living wage." The proposed minimum is lower than the unsatisfactory minimum established in the cotton textile code for an admittedly low pay industry. Like the cotton mill worker, the lumber mill worker has been a victim of the mawkish paternalism of the mill village already repudiated in strong terms by the Administrator of this Act and the President of the United States. The cotton mills are like the lumber mills located in agricultural communities away from cities, the laborers in both industries are on an equal footing in every respect. Yet it has been suggested that \$10.80 is a decent living wage for lumber mill laborers in the south, while \$12.00 a week has been set for cotton mill laborers.

Under no circumstances does the Negro Industrial League advocate the minimum of \$12.00 a week to be set for these workers. Our position is simply that the already low minimum in the cotton textile industry should not be further reduced in the case of southern lumber industry. The proposed minimum is lower than most of the minimums now paid labor in the other industries, all of which will be raised. The costs of canned goods clothing and many other essentials of the family budget are practically the same for rural and urban communities. With rapidly increasing price levels, it is obvious that the proposed minimum will not

serve to give the Negro labor in the lumber industry of the south with his nearly half of a million dependents a fair chance of warding off the evils of hunger and human misery. Nor must it be supposed that the purposes of the National Industrial Recovery Act will be served by simply giving Negro labor a bare subsistence wage. A much higher minimum is necessary if these purposes are to be achieved. The Negro labor has been paid ridiculously low wages in no justification for the reputation of such wages in a code of fair competition. For these reason, then we advocate a minimum wage of not less than 40 cents an hour in the southern branch of the industry.

Moreover another important purpose of the Act is defeated by the differing hours of labor prescribed for workers in the several regions under schedule B of the proposed code. From the figures for laborers which have already been given, it is apparent that if the 91,816 Negro laborers in southern lumber mills were placed on a 40 hour week basis as has been done in the case of white laborers in the western regions then the 734,528 man hours weekly which they work in excess of these white fellow laborers would provide jobs for 18,863 additional workers, whose pay would amount to \$301,508.00 weekly or \$15,694,061.00 annually. These figures represent an understatement of the situation, since they are laborers alone. Many thousands more would be furnished employment if the 40 hour week were extended to skilled labor in the southern regions. Failure to do this in the proposed schedule results in the defeat of another important objective of the Act, namely the reemployment of these vast reservoirs of human labor now destitute and out of work.

It needs no statistical survey to establish the fact that Negro labor has suffered from unemployment to a greater proportionate degree than has white labor. Whatever else may be said of the Negro laborer in the southern lumber mill, it cannot be said that he is contented and happy. He is downtrodden and intimidated and this has been euphemistically termed at this hearing, "contentment." He has not caused labor difficulties because he is not organized. Despite bland assurance we have not rebelled against the low wages paid him has been because intimidation and fear coupled with enforced ignorance and economic destitution, have conspired to vitiate his bargaining power. Certainly it is the spirit of the National Recovery Act to protect those very classes, who will be least able to secure a fair wage by the strength of their own collective bargaining.

If the hours and wages for the southern regions proposed in these schedules are allowed to stand unemployment will not be lessened for Negro labor, Negro lumber mill workers will not be able for themselves or their families to cope with the steadily increasing cost of living. But this is not all, the \$40,521,062.40 in increased buying power which should come to this class of labor and of which it is denied under the proposed code will not flow out into the channels of commerce to purchase the products of the farm and factories. Somewhere this disastrous policy of establishing lower wage rate for Negro labor must stop. If it is allowed to permeate all of the codes which are being presented, then white manufacturers will find that they have no sales for their products because they have allowed the Negro market to become paralyzed, a market, if you please, better than any foreign market that could be hoped for a market from fluctuating and uncertain competition factors, and a market large in potential demand.

Certainly no code that have yet been proposed and few which are to follow are freighted with as much significance to Negro labor as is this code under discussion. And certainly no heavier blow could be struck against the return of prosperity of long suffering Negro families in the south than the discriminations contained in the schedules appointed to this code. It is the earnest recommendation of the Negro Industrial League that the minimum hourly wage in the southern regions be not less than 40 cents an hour and that the maximum weekly hours of service be approved for not more than 40 hour a week.

POISON DRINK KILLS PHILADELPHIANS

PHILADELPHIA—(CNS)—Wood alcohol stolen from a West Philadelphia garage and peddled through that section of the city during the days of last week has killed at least ten persons, according to a police investigation. A number of them Negroes. Police broadcast a warning through out the city, but before the warning was given in addition to several white men, John Purnell, 33; Edna Coleman 29; William Thomas, 40; Thomas Lawson 40; William Parker, 32; and an unidentified young man, all Negroes died in Hahnemann Hospital. The police described the situation as especially dangerous inasmuch as the amount of liquor stolen was not accurately accounted for. Garage owners especially in West Philadelphia were requested to check their

supplies of wood alcohol in an attempt to determine the amount of the poisoned liquid stolen.

Eight men are under arrest. Police learned that the alcohol was stolen in a twenty gallon barrel and was then carted to a house and syphoned into small quantities for peddling purposes.

Samuel Smith, a 28 year old Negro, has admitted, according to police, that he and a white man, not yet identified, took the alcohol. Police quoted him as saying that he and his accomplice peddled four gallons of it personally.

James Witten, 29, and William Proud 28, were said to have admitted buying two five gallon cans and six one quart bottles which they, in turn, distributed. Charles Pryor police said admitted buying five gallons of the liquor selling it to Richard Rousey, one of the dead men. Four other youths were under arrest.

Book Review

WEST INDIAN ON THE CAMPUS, a brilliant study of the students from the Caribbean at Howard University by Alfred Edgar Smith, is one of the feature articles in OPPORTUNITY for August.

"Of Jimmy Harris," the second story of Miss Marita Bonner's "A Possible Triad on Black Notes," which was awarded honorable mention in the OPPORTUNITY Literary Contest 1933 will arrest the attention even of the casual reader.

"Mother Emma—The Oldest American Resident in Russia"—is graphically presented by I. D. Talmadge, long a newspaper correspondent in the land of the Soviets.

The speech of Professor Broadus Mitchell of Johns Hopkins University, which provoked so much comment at the recent conference on The Economic Status of the Negro, is printed in full for the first time in the current issue of OPPORTUNITY.

And for those who wish a scientific appraisal of changes in population and occupations of Negroes there is an article, POPULATION AND OCCUPATIONAL TRENDS OF NEGROES, by P. K. Whelpton of the Scripps Foundation for Research in Population Problems, Miami University, Oxford Ohio.

HEROES UNSUNG Submerged Fathers By A. B. Mann

They are everywhere. But they do not often come to the surface of the sea of toil, trouble, by which they are engulfed and in which they are submerged. They toil incessantly. They work and earn while others spend and enjoy. They are poorly clad while others are well clothed. They deny themselves cultural and recreational advantages that these may be afforded their loved ones. They do not "go out in society," and when the guilds and clubs meet at their homes, they are away, or they are submerged, at home. And the story of their sacrifices and self-effacement is pathetic as well as heroic.

Who are they? Why, they are the toiling, self-denying fathers of the world who toil and suffer for their wives and their children, and who, like the stokers on a ship, sweat and toil below, that others might have pleasure and profit. The thousands of them are unsung. They are not even caricatured like "Fathar," and "old fog Jiggs" but they are heroes, nevertheless. Rah! rah! for the submerged fathers!

EINSTEIN'S FALSE PHILOSOPHY By R. A. Adams

(For the Literary Service Bureau) I cannot judge the theory of "relativity," for it is beyond my ken. I think there are few, if any, who can understand it. Even Mr. Einstein's explanations seem nebulous. But I can and do find fault with his theory of non-resistance as expressed in a recent interview. According to the press report Mr. Einstein's statement was: "Take Germany, for instance. When the World War was over and Germany was helpless she was not attacked." Then he added, "So it is with other nations. If they will not defend themselves they will not be attacked."

This is strange language for a philosopher. First, how could they defend themselves unless first they had been attacked? If he means they know that they were defenseless and would not resist aggression, as Heavens Germany was, he states a fact contrary to human experience and universal human behaviorism. It is the nature of beasts, and ven of man, for the stronger to prey on the weaker. And it is quite certain that "pacifism" to the extent of unpreparedness will invite attack rather than obviate it. The contentions of Mr. Einstein are the absolute negation of the theory of the late Theodore Roosevelt whose contention was that preparedness would deter those who might be inclined to attack. Never, until there shall come a complete revolution of human sentiment and a reformation in human conduct will defenselessness or non-resistance obviate attacks. Strange philosophy, Mr. Einstein!