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Number 11

OUR INTEREST IS SPIRITUAL—The Spirit of "Thanksgiving"



THE REVEREND MISTER ROBERT P. DANIEL, Ph. D.
President of Shaw University, Raleigh, N. C.

Dynamic - Independent - Educator

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A THOUGHT TO THINK

Verily I say unto you, in SPIRITUAL INDEPENDENCE, the Negro preacher is the potential leader of the world.

—M. C. ALLEN

Editorial

"THANK GOD"

The world is in an awful mess! Human relations are chaotic — racial weakness is responsible.

Thank God, the blame for the world's greatest record of the destruction of life and property is not placed upon the doorstep of the Negro misinterpretation of the meaning of life.

The white race has clearly demonstrated that its conception of security based on white "supremacy" and race "superiority" is a false notion—the ultimate end thereof an international mess!

Speaking in terms of baseball, racially, civilization is at the "bottom of the ninth." The white race that had a chance to score with social justice or the equality of races,

"batted the fouls" of economic exploitation and political domination all over Africa, India, and China, and, then "struck out" in Western Europe. Japan, the would-be "rising sun" of the darker races, fouled in her attempt to dominate China. The Negro with a **SPIRITUAL INTERPRETATION OF LIFE**, is the next at the bat.

Since innately the Negro is deeply spiritual and apparently without a major urge for political and economic world domination — in things spiritual, he has a good chance to score.

Verily I say unto you **SPIRITUALLY**, the Negro preacher is the leader of the world! And what is more, the Negro Church is the most potent spiritual movement on earth today.

Because the white race has politically dominated and economically explored the heathen races to whom it carried religion and civilization, neither the white man nor his god is wanted. There is feeling—hate, bitterness, and revenge—in their ravished souls. To them, a "pale face" is the symbol of death to freedom and independence.

The white man in this country has had more than 300 years to treat the Negro as a Christian, and yet, he demands more time to learn how to respect the sacredness of personality wherever found.

The vicious race hate, prejudice, and revenge that dominate what is miscalled "a Christian civilization" make the practice of the principles of universal brotherhood impossible. With the Negro excepted, no two of the great races of mankind are on speaking terms — "the Negro ain't mad with nobody."

Through racialism Jesus discovered in the moral nature of man capacity for "goodwill." Racially, this capacity must be explored and made accessible to social consciousness. The race leadership that does it must be content to expose or acquaint each racial group with its moral power to correlate the interest of each in the other's well being in such a manner that their capacity for universal brother-

hood will be integrated into the creative spirit of social justice.

Hate, prejudice, bitterness and revenge, traditionally accepted, socially transmitted, consciously cultivated and habitually practiced in the home, church, school, business and government when perpetrated by any racial group against another will server the moral nature of that racial group from the strength of the moral universe. The strength of the moral universe never expresses itself in racial weakness. In human relations, "Only the pure in heart . . . see God."

With E. Stanley Jones and a handful of others excepted, what has the white man to teach the Negro about the spirit of Jesus? The white race is good on the "letter" of the teaching of Jesus but poor in His spirit.

Unless a white man teaches a Negro his "HATE" for the Negro or his "FEAR OF THE PREJUDICE" of his own race against the Negro, he is blank. The average white minister is pitiful. On this question of living brotherly, he is afraid of his shadow. To illustrate the white man's desire to live brotherly with Negroes, recently at an inter-racial gathering a white minister remarked: I see a piano on the platform it has black and white keys — both are essential in music. But, when asked about the possibility of harmony or music with the black keys of that piano being in a Negro church and the white keys in a white church, it was obvious he discovered the need of something "new under the sun" in music.

To discover how vague and empty the white man's concept of the Christian Religion is, attend a welcome program of a Negro District Association, State or National Convention in which white people are to extend a welcome. Every time a Negro puts a white man on his welcoming program, he forces him to embarrass a Christian conscience.

Other than the jail or police court, to what can a white man welcome his Negro brother? He cannot welcome him to his HOME, SCHOOL, NOR CHURCH. The biggest thing the most of them talk about is their "BLACK MAMMIES." How any white man can feel proud of himself or his parents who worked the very life out of Negroes, half starved and half naked, taking all of their labor without pay for 250 years, and at the same time stealing half of the milk from the breast of a de-

fenseless, helpless, toil worn, broken-hearted slave mother is beyond the understanding of a Christian conscience. Unless it can be justified by "RACE SUPERIORITY" and "WHITE SUPREMACY."

The Negro Christian, as a racial group, is the only one who can extend a Christian welcome. Like Jesus, he is the only one who can say, "Whosoever will, let him come" — into HOME, CHURCH, SCHOOL, etc.

What has the white man to teach the Negro? He needs to be taught by Negroes how to be a Christian brother!

The Negro, without vaunt, should thank God that in Spiritual Independence, he is out front!

In the light of the Negro's economic, political, and educational influence, thinkest thou this dreaming vain?

Well maybe thou hast forgotten that he who was God begotten, stable born and spiritually alert—with convincing accent and an eloquence that has crashed the sweep of centuries, inspired eleven ignorant peasants of a world empire to intellectually "LIGHT" and spiritually "SAVE" a lost world.

"Ye are the LIGHT of the world."

"Ye are the SALT of the earth."

ARE YOU INTERESTED !!!

President Smith Calls Extra Session

To the Brotherhood of the Virginia Baptist State Convention:

Greetings:

Following a practice of long standing, I am calling the Virginia Baptist State Convention to meet in Extra Session at the Virginia Theological Seminary and College, Lynchburg, Va., Wednesday, November 28, 1945, 12 noon.

The Churches and friends of the Convention are requested to help make this a great day financially. All pledges for the new Science and Library Building are due and payable in full. We must also raise additional funds for operating expense. President Powell reports that the student body is increasing, and that the repairs on Hayes Hall are nearing completion. This being true, it appears that a new day is dawning for the Seminary.

If we can put over a fine extra session in November, it will be an asset to our "NEW SET-UP" which we have already voted to inaugurate on or before July 1, 1946.

Let us pull together and prove to the world on November 28th that it is possible for us to do big things for God.

Yours for His cause,

E. C. SMITH

President, Virginia Baptist
State Convention

President Daniel—Soul and Hope of a Great People

EDITOR'S PERSONAL MESSAGE

We carry on the art cover of this issue of THE EXPECTED the likeness of the Reverend Mister Robert P. Daniel, Ph. D., President of Shaw University, Raleigh, North Carolina.

It is not the purpose of this art cover to present the face of a man but the soul of a great people. This art cover is a visible expression of what the Negro feels, his determined hope, noble ambitions and challenging faith, or, his spiritual and mental equipment to live free of race hate and above prejudice. Beneath the surface, Daniel is the projection of the soul of a race. In his brain their thinking dwells, through his heart their blood pours. In his soul doth he keep the race's innocence; and, through his determination the inspiration of great hopes push.

It cannot be said too often that the current criticism, that "the Negro preacher is not practical," is without fact or foundation. The value of the *independence* of the Negro Baptist Churches in producing educational leaders is reflected in many of the private institutions among Negroes. Virginia Seminary, and Union University in Virginia, Shaw University in Raleigh, N. C., Morehouse in Atlanta, Ga., Benedict in South Carolina, Tougaloo in Texas, Storer in West Virginia, Florida Normal in Florida, Howard University in Washington, D. C. and many others are colleges all headed by Negro Baptist preachers.

Heads of modern institutions of learning are practical men—"men with the common touch." No stretch of imagination is required to understand this. That the trend of education and religion is practical, is common knowledge.

Dr. Daniel is a Negro Baptist preacher training preachers, teachers, homemakers and practical people for practical purposes. The critics of Negro preachers are here challenged to compare their records in ability, training and in practical experience in race initiative with the following record of Dr. Daniel:

President Robert P. Daniel of Shaw University has been in a school all his life. Born on the campus of Virginia State College, Petersburg, November 2, 1902, he is the seventh child of a family of eight of the late Charles J. and Carrie Green Daniel. Mr. C. J. Daniel was at that time the secretary of the state college, a position which he held with such distinction for 28 years that after his death one of the buildings later erected was named Daniel Hall in his honor.

President Daniel's elementary education was received at the Training School of Virginia State College, and his secondary education at the Wayland Academy of Virginia Union University, Richmond. In 1924 he was graduated from Virginia Union University with high honors as valedictorian of the class, receiving the A. B. degree. He was the first male graduate with a major in Education. In 1928, he received the A. M. degree and "Teacher of Education Diploma" from Teachers College, Columbia University, and in 1932 earned the Ph. D. degree from Columbia University. (It is worthy of note that all four of the living sons of Secretary C. J. Daniel

have the Doctor of Philosophy degree, two from Columbia University and two from the University of Chicago. We know of no other Negro family that has four brothers with the Ph. D.) During recent summers, Dr. Daniel has pursued special studies at Columbia University and at the Union Theological Seminary in New York.

Immediately upon graduation from his alma mater, Dr. Daniel was appointed to the faculty serving two years as instructor of mathematics, one year as instructor in English and Education, and nine years as professor of Education and Director of Extension and chairman of the Division of Education, Psychology, and Philosophy of Virginia Union University until his election to the presidency of Shaw University, Raleigh, N. C., in 1936. Dr. Daniel was visiting professor of Education in the graduate division of the Hampton Institute Summer Schools of 1935 and 1936.

During his service in Virginia, Dr. Daniel was Educational Research Secretary for eight years and President for two years of the Virginia State Teachers Association, President of the Virginia Society for Research; Statistical Secretary of the Virginia Baptist State Sunday School Convention and the State Baptist Young People's Union, member of the Board of Trustees, Friend's Association for Dependent Children, Richmond; member of the Board of Trustees, Richmond Community Center; member of the Advisory Board, and Director of Training for Colored Scouts, Richmond Area Council of Boy Scouts of America; member Virginia Interracial Commission.

President Daniel is considered one of the leaders of racial welfare and community service in Raleigh and in North Carolina. He has served a term as president of the N. C. Negro College Conference, and on the following committees of public service, Board of Trustees, Raleigh Community Chest; Budget Committee, Raleigh Community Chest, Raleigh Negro Citizens Committee, Executive Committee, N. C. Interracial Commission, Family Life Council of Raleigh, Negro Educational Council of the Wake County Tuberculosis Association; Wake County Defense Council, N. C. Council of National Defense; Board of Directors, United War Fund of Raleigh and Wake County; Board of Directors, United War Fund of N. C.; chairman, Negro Division, United War Fund Campaign.

President Daniel has the distinction of being the only Negro college president in the country with a Silver Beaver Award of the Boy Scouts of America. The Silver Beaver is the highest Council Award which can be given a volunteer scout worker. Dr. Daniel has rendered long and faithful service to the Boy Scout Movement. Beginning as a troop committeeman in Richmond, Va., he has served as a member of the advisory board for Negro scouting in Richmond, chairman of the Raleigh Negro District Committee, and chairman of the Area Divisional Committee of Occaneechee Council embracing eleven counties. He is recognized as the most active of the Negroes on the National Council serving on the following committees of the National Council: Committee on

Interracial Activities, Protestant Committee on Scouting, and the Committee on Relationships.

Dr. Daniel has always been active in religious work, serving in early years as Sunday School teacher and departmental superintendent, B. Y. P. U. leader, and financial clerk of the Ebenezer Baptist Church, Richmond, in which he held original membership. He is now a member of the First Baptist Church, Raleigh, in which church he was ordained to the ministry in 1940. He is a member of the Executive Board of the General Baptist State Convention of North Carolina, and is a leader of great influence in the denominational program in the state.

President Daniel has the following membership affiliations: executive committee, United Negro College Fund, Inc.; associate, American Psychological Association; National Education Association, American Teachers Association; North Carolina Teachers Association; Southern Regional Council; National Association for the Advancement of Colored People; National Association for the Study of Negro Life and History; Alpha Phi Alpha Fraternity; Sigma Phi Pi Boule.

In great demand as a speaker, Dr. Daniel delivers an average of 150 addresses, sermons, and talks annually to colored and white audiences throughout the country. Several years ago, under the auspices of the Student Division of the National Council of the Y. M. C. A., Dr. Daniel was in a group making a study of youth movements in Europe and visited England, Scotland, France, Germany, Italy, Switzerland, Holland, Belgium, and Czechoslovakia.

His doctor's dissertation entitled "A Psychological Study of Delinquent and Non-Delinquent Negro Boys" is published by the Teachers College Bureau of Publications, Columbia University, N. Y. Professional articles have appeared in the Journal of Negro Education, the Journal of Educational Psychology, The Virginia Teachers Bulletin, The North Carolina Teachers Record.

In 1929, Mr. Daniel was married to Miss Blanche A. Taylor of Richmond, Va., a graduate of Virginia Union University and Registrar of the same institution for seven years.

*Shaw University Under
President Robert Prentiss Daniel*

Dr. Robert Prentiss Daniel, the fifth president of Shaw University, began his service in 1936. He is the second Negro president of this historic institution founded in 1865 by Dr. Henry Martin Tupper.

During his administration the University has made a remarkable progress, and is enjoying today significant growth and fine support. Among the achievements, the following are of special note:

1. All buildings on the campus have been renovated. Over a quarter of a million dollars have been spent in plant renovation and in new equipment.

2. The Leonard Building, formerly used by the Medical School, and in unusable condition except for a few rooms on the first floor, was renovated and restored to complete use after being out of full service for 25 years.

3. The Turner Memorial gates at the entrance to the campus were taken down and rebuilt in order to provide a wider entrance and conform to a new design desired by the widow.

4. An indebtedness of \$45,000 was cancelled in two years, which enabled the school to receive a grant of \$45,000 from the General Education Board.

5. Financial support of churches, alumni and friends has increased 500 per cent.

6. An Home Economics Practice Residence and two additional faculty residences have been erected.

7. The activities program of the school has been so extended that the annual operating budget has been increased from \$125,000 to over \$200,000.

8. Appropriations for special projects have been received from the General Education Board of N. Y., the Carnegie Corporation of N. Y., the Northern Baptist Board of Education, the Southern Baptist Home Mission Board, and the Greenleaf estate fund of the American Baptist Home Mission Society.

9. The institution's educational standing has been raised to the "A" rating by the Southern Association of Colleges and Secondary Schools in recognition of the strengthened academic program, progressive administrative policies, enlarged library services, and stable financial condition.

10. There has been an extensive curriculum reorganization: with departments functioning according to the division plan, with requirements for liberal arts degrees in elementary education, religious and missionary education, and home economics education.

11. Integration of the Summer School courses in the regular curricula so that degrees have been conferred at Summer School convocations.

12. Improvement in the organization of the School of Religion.

13. Establishment of district ministers' institutes in various sections of North Carolina offering courses which are pursued by over 600 ministers annually.

14. Establishment of Baptist Headquarters, which comprise the offices of the General Baptist State Convention of North Carolina and from which is directed the entire program of the Baptist denomination among Negroes in North Carolina. This project is the outstanding example in the country of the coordination of the services of a Negro Baptist college with all phases of the denominational program of the state conventions at a unified headquarters.

15. Cooperation with the Raleigh School System in the operation of a Nursery School on the campus for the children in the community.

16. Development of a cooperative system with the administration of Saint Augustine's College providing for exchange of teachers and coordination of certain classes to avoid needless duplication of courses and promote more efficient organization of courses.

17. Inauguration of a service of personnel administration and counselling designed to facilitate the adjustment of students' individual problems.

18. Increased service of the University as a center of community activities and the large participation of the faculty in movements or activities for community welfare and racial betterment.

19. Improved health facilities and services including better infirmary unit as well as pre-medical examinations and laboratory tests of all entering students.

20. Increased financial support of athletic activities and a leisure time program of physical education.

21. Development of a Department of Art with a full-time instructor and an art laboratory.

22. Establishment of a Department of Religious and Missionary Education offering a major for a degree.

23. Development of a Cooperative Scholarship plan

(Continued on Page 12)



SHAW UNIVERSITY COMBINED CHOIR AND GLEE CLUB

The Founding and Development of Shaw University

Shaw University was begun in 1865 through the vision and courage and sacrifice of the Reverend Henry Martin Tupper who was a chaplain in the Union Army. He had planned to be a foreign missionary but during the war had seen the suffering and needs of the Negro people as a result of slavery and decided that his call of service was in the Southland.

Consequently, when the Civil War ended, he remained in Raleigh after his regiment had been mustered out. Using the old army barracks as headquarters, he began welfare work for the freed men. In due time he organized a class which met in the old Guion Hotel where the State Museum now stands.

Shortly after the formation of this class, Dr. Tupper saw the need of expansion of his activities. With \$500 which he had saved while in the army, he purchased a lot two blocks from the present site of Shaw and erected a two-storied wooden structure. Dr. Tupper and the students who were attending the school constructed this

building from timber prepared from trees that they themselves had felled in the forests.

It appeared that the labors would soon be lost, when Dr. Tupper received a warning from the KuKlux Klan that this building, which was also his home, would be burned if he did not cease his activities and return North. For several nights Dr. Tupper and his faithful wife would retreat to the cornfields behind their home in anticipation of the threatened disaster.

However, no harm came to them, in spite of their determination to remain. Later, when asked regarding his decision, he is reported to have replied, "If Jesus Christ was willing to be crucified for the purpose for which He came on this earth, as his faithful disciple, I am willing to be crucified too for this cause to which I believe He has called me."

It is significant that in a few years Dr. Tupper had won many friends for the school, even among those who at first opposed him.

→ Mary C. Reynolds - Left Raleigh & Returned



CHAPEL AT SHAW UNIVERSITY

President Daniel addressing the Student Body. On the platform are the heads of the various classes and student organizations.



PRESIDENT DANIEL ADDRESSING STUDENTS

When the State Legislature of North Carolina issued a charter in 1875 incorporating the institution under the name of Shaw University, the application had been endorsed by white and colored citizens who were residents of Wake County.

In 1870 the present site of Shaw was purchased. It was the estate of General Barringer who had been United States Minister to Spain. The institution is named after Mr. Elijah Shaw, a manufacturer of Wales, Massachusetts, and a deacon in a Baptist church there, who became deeply interested in the service of Dr. Tupper and made the largest single contribution toward the erection of the first building on the new grounds.

A sacred spot on the campus is the grave of the founder who desired to be buried where he labored. His tombstone bears the fitting inscription: "He counted not his life dear unto himself, that he might lift Godward his brother."

New Development Program

The expanding program of Shaw University necessitates enlarged facilities. The Institution has launched a New Development Program which includes plans for a new administration building, a new dormitory, a new gymnasium, the conversion of the present gymnasium into another dormitory, quarters for a special Music Department, and other additional classroom space.

The first phase of this New Development Program involves the raising of \$250,000. The Negro Baptists of North Carolina are solidly behind this Campaign of Shaw and have organized themselves to raise \$150,000 of this amount in the next two years, under the leadership of Dr. P. A. Bishop, State President, and the Reverend Thomas Kilgore, Executive Secretary.

In addition to the Baptists, the alumni and friends are supporting the Campaign enthusiastically. As of October 1, the pledges have amounted to 172,000 of which \$52,000 have already been paid.

Expanding Services of Shaw

Shaw University has developed unusually rapidly during the period of service of President Robert P. Daniel. This Fall the institution opened with an enrollment of 650 students and was unable to admit 260 young women because of the lack of room. During the summer school of 1945, 300 persons were in attendance. During the last school term over 2,000 were reached by the service program of the Department of Religious Promotion which included Sunday School leadership courses, district institutes for ministers and women missionary workers, and the Annual Ministers Institute.

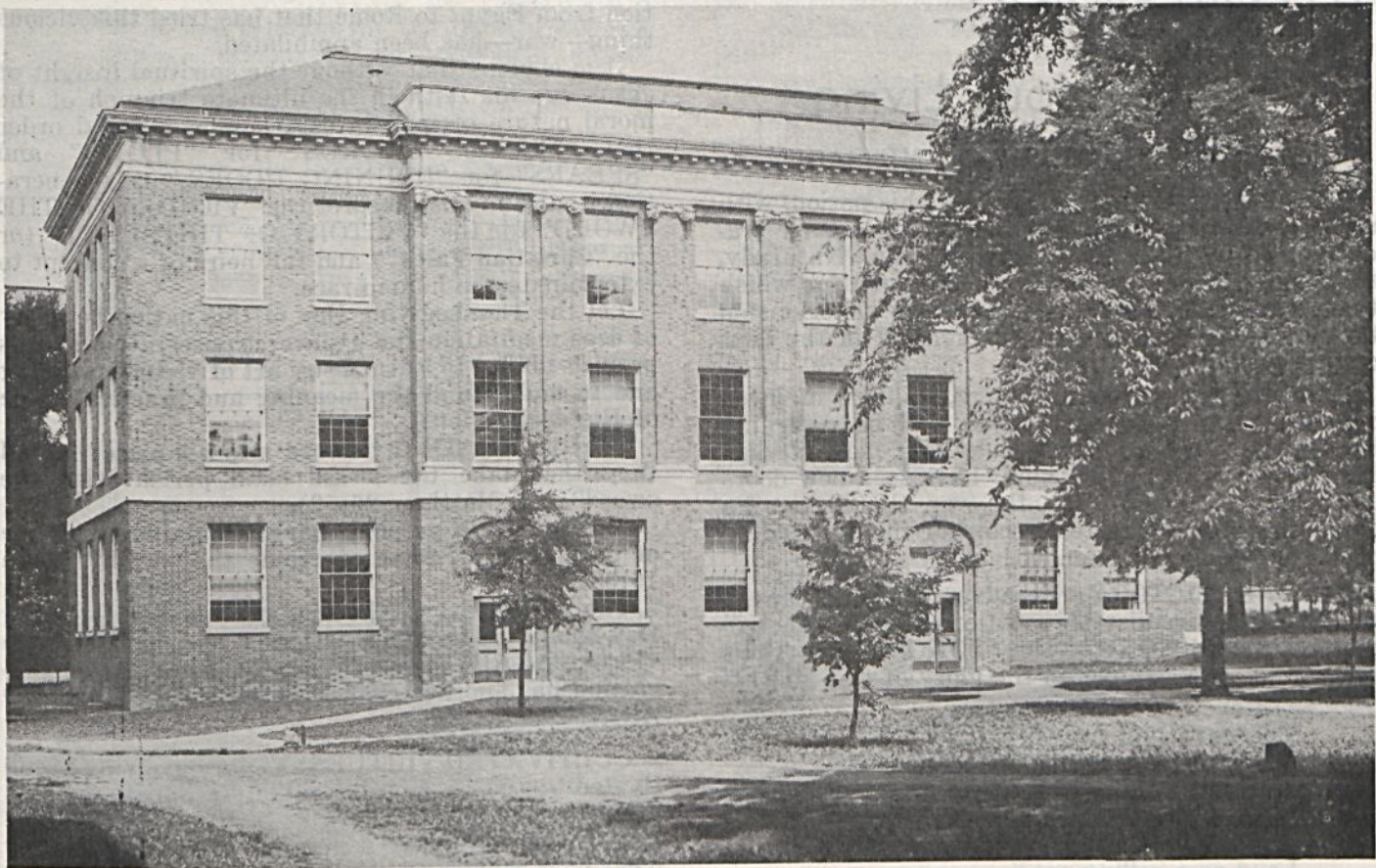
Shaw is conducting a nursery school as a community project.

There are thirty-five neighborhood children in this school with a waiting list of fifteen.

Ministerial Training Program

Shaw University has an extensive program of ministerial training. Realizing a great need for the development of more efficient Christian leadership, the institution is endeavoring to provide educational services for ministers extending from courses offered for the B. D. degree down to the level of ministers who, because of limited academic training, can profit best by special short-term institutes. Thus, the program involves seven areas of service.

- 1) Curriculum in the School of Religion offering a B. D. degree. Pursued by persons who have earned the A. B. degree.
- 2) A Bachelor of Arts degree with a major in Religion may be earned by pursuing one of the following four curriculum specifications: Pre-Theological, Teacher of Bible in Secondary Schools, Religious Education Worker, and Missionary Field Worker.
- 3) Resident Ministers' training units
Two of these units have been established. In each case Shaw is using the facilities of schools which were formerly Baptist secondary schools. One is the old Roanoke Institute at Elizabeth City, North Carolina, to which a special teacher is assigned for a period of six months. Both day and night classes are held three days a week. The second is at the former Western Union Academy, Spindale, North Carolina, at which classes are held five days a week for a period of three months.
- 4) District ministers' training courses
In cooperation with various Baptist District Associations, Shaw University sends teachers to conduct courses in convenient centers within the jurisdiction of these associations. Last year training courses were conducted in twenty-two centers for an aggregate period of instruction of sixty-five weeks in which 623 ministers were enrolled.
- 5) Annual ministers' institutes
Annually in June a ministers' institute is held at Shaw University. The program provides two special courses by two guest teachers and addresses and platform talks by specialists in various phases of religious work.
- 6) Ministers' summer study courses
Shaw University offers during the summer school a three week study course for ministers who desire to improve themselves in literary background and in Bible study. These are not courses for college credit but are designed for the improvement of ministers who do not have the credits necessary for college



SCIRNER HALL, Classroom Building, Shaw University, Raleigh, North Carolina

admission. Shaw University plans to extend these courses in the summer of 1946 for six weeks.

7) Department of the Rural Church

With the assistance of the Phelps-Stokes Foundation and the Home Mission Council Shaw University has established a Department of the Rural Church with a director who renders a religious extension service in various rural communities in the State of North Carolina, in addition to offering work in the rural field for students at Shaw University who are preparing for rural pastoral service.

Shaw Alumni of Distinction (Living)

- President James E. Shepard—North Carolina College for Negroes, Durham, North Carolina.
- Dr. J. A. Kenney—Former Medical Director, Tuskegee Institute, Tuskegee, Alabama; Founder and Surgeon-in-Chief of the Community Hospital, Newark, New Jersey; Editor, *National Medical Association Journal*.
- Dr. C. C. Adams—Secretary, Foreign Mission Board, National Baptist Convention, Inc.
- Judge Armond Scott—Municipal Court, Washington, D. C.
- Dr. John P. Turner—Police Sergeant, Philadelphia, Pa.; Member of the Philadelphia Board of Education; Secretary, Board of Trustees, Shaw University.
- Attorney Jesse W. Lewis—Professor at Howard University; Former National President, Phi Beta Sigma Fraternity.
- Dr. Max Yergan—New York City, Executive Director of the Council on African Affairs.
- Mr. William C. Craver, Secretary—Houston, Texas YMCA; Former Student Secretary, National Council YMCA.
- The Reverend John Dillingham—Field Representative under the Unit of City and Industrial Work, Board of National Missions, Presbyterian Church, U. S. A.; President, Church Board, Oakland, California.
- Dr. G. O. Bullock—Chairman, Board of Trustees, Shaw University; President, Lott Carey Foreign Mission Convention, Washington, D. C.; Pastor, Third Baptist Church, Washington, D. C.
- Dr. W. C. Somerville—Executive Secretary, Lott Carey Foreign Mission Convention, Washington, D. C.

President John L. Tilley—Florida Normal College, St. Augustine, Florida.

(Deceased)

- The Honorable H. P. Cheatham—Member of Congress from North Carolina; Recorder of Deeds of the District of Columbia.
- President E. E. Smith—State Normal School, Fayetteville, North Carolina.
- President P. W. Moore—State Normal School, Elizabeth City, North Carolina.
- Dr. Frank S. Hargrave—Member of the Legislature of the State of New Jersey; Physician and Surgeon, Orange, New Jersey.
- Dr. David A. Lane—Medical Officer, U. S. Pension Office, Washington, D. C.
- Attorney E. A. Johnson—First Negro member of the New York Legislature.
- Dr. W. H. Thomas—Missionary to Africa.
- Dr. J. O. Hayes—Missionary to Africa.
- Miss Lula Fleming—First Negro Woman Missionary to Africa. ;

Jiffy's Studio



*925 Pennsylvania Avenue
Baltimore, Maryland*

THANKSGIVING— In Victorious Living

(EDITOR'S THANKSGIVING MESSAGE)

THE FORECAST: The people of this nation, with unusual emphasis this year, will observe their traditional November Thanksgiving Day. Naturally, the feeling is general that we have much for which to be thankful. Our armies have been victorious on the battlefields of three continents and in the isles of the sea.

Upon the eve of Thanksgiving, millions of loved ones from far flung battlefields, will be returning homeward. Millions have made "big money" during the war boom. Thousands have seen new doors of opportunity open. Yes, the war, that has to its credit the world's greatest record of the destruction of life and property, is ended!

"SWORD VICTORY: Peradventure, for "sword victories," the irresistible emotions of gratitude will require of us, "SONG"—the "SONG" of victorious living. But, how can we, to the glory of war sing:

"Life every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of liberty.
Let our rejoicing rise,
High as the listening skies,
Let it resound,
Loud as a rolling sea."

When starvation and ruin for millions follow the trail of our returning armies? Has the "dark past" of war "taught us" naught? Our armies have left more people sad behind them than they will make glad before them. Is not our Thanksgiving, our shouts, our praise, our rejoicing inspired by our "Dominion over palm and pine?" Be not deceived—the material prosperity and the political power of one people purchased at the expense of the tears, starvation, and blood of another, at most is bankrupt security.

The laws of moral retribution change not! The "iniquities of the fathers" visit the "third and fourth generations."

PRECAUTION NOTE: Now that the noise of battle is hushed, it would be far more meaningful to us to pay a most earnest heed to the recession note of precaution in Kipling's famous hymn:

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice,
A humble and a Contrite Heart.
Lord God of Host, be with us yet
Lest we forget—lest we forget."

For, if the history of mankind be true, "sword victory" is scarcely more than the post-dated defeat for any people. Victorious living cannot be inspired by carnal desires nor won with carnal weapons.

Carnality—war, has had its day.

Through the centuries, carnality—war, has been faithfully tried for victorious living.

Carnality—war, in establishing social justice and

human relations is an utter failure. Every civilization from Egypt to Rome that has tried this vicious thing—war—has been annihilated.

It is obvious that without the spiritual insight of Jesus and his faith in the ultimate triumph of the moral nature of man in establishing a social order that will use "SWORDS" for "PLOWS" and "SPEARS" for "PRUNING HOOKS," this generation is sure to misinterpret the "VICTORY OF THE SWORD" for the "VICTORY OF THE SPIRIT" (or the "Christian Faith") and fall heirs of a concept to exterminate the human race.

Let the Thanksgiving Day of this nation be a day of deep meditation and a sincere consecration of this people's ability to learn Jesus' art of victorious living and to understand the meaning and practical value of His declaration:

"Put up AGAIN thy sword into his place: for all they that take the sword shall perish with the sword" (St. Matthew 26:52).

"In the world ye shall have tribulations: but be of good cheer: I have overcome the world." (John 16:33).

The very heart of the idea of this Thanksgiving Day should be an appreciation of an opportunity to "Put up AGAIN thy sword into his place"—this generation has another chance to put up the "SWORD AGAIN."

CULTIVATED VIRTUES: Victorious living is cultivated virtue—a moral reaction—a spiritual interpretation of life.

God does not judge a man by what he is but by what he is capable of being.

God does not judge a man by what he has done against society but by what he is capable of doing for it:

"Man looketh on the outward appearance, but God looketh on the heart." (I Samuel 16:7)

In essence, THANKSGIVING IN VICTORIOUS LIVING is a philosophy of religion—a concept of the meaning of God in human experience.

It is a moral philosophy that transcends the weaknesses of religious and social standards.

It is an idea of moral security that rescues the sacredness of personality from the vice of false notions.

It is life out in the wide open with God—free from conscious limitations of prejudices, vain traditions, and petrified concepts of empty moral and social standards.

It is life, conscious of creative energies—energies capable of reviving hope in hopelessness and stimulating a masterful faith in what a surface mind regards to be utter defeat.

It is life, conscious of its inability to lose.

It is life, or usefulness, resurrected from the tomb of social death.

Victorious living is man "THINKING" like God, "ACTING" like God in the "WAY" with God.

"For my THOUGHTS are not your THOUGHTS, neither are your WAYS my WAYS, saith the Lord. For as the heavens are higher than the earth, so are my WAYS higher than your WAYS, and my THOUGHTS higher than your THOUGHTS." — (Isaiah 55:8-9)

MORAL RESOURCES: Beneath the surface, in

social chaos, THANKSGIVING IN VICTORIOUS LIVING is an appreciation for the moral resources of life. Human depravity is only possible in the lost of respect for the sacredness of personality and an appreciation for the moral resources of the moral nature of man.

Believe it or not, war is definitely a trend toward human depravity—it holds nothing sacred, nor neither does it respect life and property. Its strength is not the strength of morals—love, truth, patience, sympathy, justice—but, the force of arms—vicious hate, revenge, bitterness, prejudice, lies!

Thanksgiving In Victorious Living is the projection of the power of the moral universe into a personality that has learned the art of crashing superficial social and religious standards with ideas, concepts, spirit and creations that bless mankind.

Abraham, engaged in the lucrative business of manufacturing and selling idle gods, had a child by Hagar, his servant, and drove her into a desert with her child before he offered up his son Isaac as a sacrifice to God.

Jacob bought his brother's "birth right," stole his "blessing," and broke the heart of a blind father with deception before he said to his son: "The sceptre shall not depart from Judah, nor the law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Moses committed murder, buried his victims, and became a fugitive from justice for forty years before he wrote "Thou shall not kill"; or mastered the forces of nature; or freed his race from Egyptian Bondage.

David had Uriah killed and took his wife before he wrote "Be still and know that I am God, I will be exalted among the heathens, I will be exalted in the earth"; or before he had ever sung "Let everything that has breath, praise the Lord."

At the arrest of Jesus, Peter denied that he had ever seen Him and lied with an oath that he had never followed Him, to a little girl who identified him as a disciple before he preached at Pentecost or broke jail at Philippi.

Paul held the courts of those who stoned Stephens; and put Christians in jail and to death—before he wrote, "My grace is sufficient for thee and my strength is made perfect in your weakness"; or announced to the proud Romans, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believes"; or before he wrote from a prison cell:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed"; or "Who shall separate us from the love of God"; or proclaim for the inspiration of victories living for men of succeeding generation from Nero's "Chopping block"; "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord—the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

Thank God, for the moral resources of life—power to make something greater than mistakes.

Thanksgiving In Victorious Living is the mental

and spiritual equipment needed to judge men, not by what they are but by what they are capable of being; not by what they think and say but by what they are capable of thinking and saying.

Victorious living is ability to enjoy what is not—seeing the invisible thing, or things which do not appear.

"I thank thee, oh Father, that thou has hidden these things from the wise and the prudent and revealed them unto babes," and, "Father forgive them for they know not what they do" are declarations that reveal the very soul of THANKSGIVING IN VICTORIOUS LIVING. They are the words of Jesus. He was not interested in what surface thinkers and vain babblers thought and said. He was not interested in what religious hypocrites and political demagogues tried to do by killing him to destroy his interest in the moral resources of man, and provide man with the mental and spiritual equipment needed for victorious living in social conflict.

According to the religious and social standards of the day of Jesus he was unfit to live—"We have a law, and by our law he ought to die" (John 19:7).

Thanksgiving In Victorious Living is the art of having "LIFE"; and, living life more abundantly. It is ability to crash social and religious standards and make way for better things.

OUR HOPE: Thanksgiving In Victorious Living is our hope. The fact that social decency in human relations is universally desired is proof positive that

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in the moral resources of human nature is the capacity for it and the ability to achieve it.

"Believe it or not," the desire to outlaw war and resort to "non-violence resistance" and the spirit of a good neighbor policy and reason as a solution to the problems of human relations are stronger and more wide-spread today than ever before in the history of mankind. Beneath the surface—in essence this Thanksgiving Message attempts to say; that, in the resources of the moral nature of man—in spite of present social chaos—**GOD**, in establishing decency in human relations, is **winning out!**

PRESIDENT DANIEL—

Soul and Hope of a Great People

(Continued from Page 6)

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