SCOND SECTION

PITTSBURGH, PA., SATURDAY, OCTOBER 2, 1926

SECOND SECTION

Has the Negro Church Been Weighed In the Balance and Found Wanting?

condition is that the change to city accepted standard of leadership. The and industrial life presents life to church can offer no fundamental and the migrant in new and complex practical solution for economic diffiand industrial life presents file to the migrant in new and complex phases."

Therefore, when The New Negro successfully readjusts himself to his new and complex environment, he has passed a test in stamina and social vitality that leaves him sophisticated, hardened, with "eyes opened." He unconsciously judges his religion in terms of usefulness and practicality.

Church "Found Wanting"

He is freed from the religious

The Goddess of Pleasure He is freed from the religious bugaboos of yesterday, from the pictures represent the trend of religion as advoby some of our more progres.

The Goddess of Pleasure

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The dull, gray, stereotyped background of the Negro Church, with its appeal purely to the emotions, has been practically obliterated by a new Goddess—reincarnated in a soft, multi-colored background of jazz and pleasure-mad youth—in short, the Goddess Of Pleasure Uncontrolled.
Carl Van Vechten, author of "Nigger Heaven," dares intimate, through one of his characters, that the Negro has always been paganistically inclined. From the days of the loin-girdled African tribesman until the present, the Negro has wor-

"Jesus, Lover Of My Soul." "Deep River." "Swing Low, Sweet Chariot." "Steal Away." "Get On Board, Little Children."

"I Do, Don't You."

"I Want To Be Ready." "Does Jesus Care?"

THE "JAZZ AND THE "BLUES" (The Present-Day Craze)

"I've Found a New Baby." "Sweet Man."

"Squeeze Me."
"Do It A Long Time, Daddy."
"Go Back Where You Staved Last Night."
"If I Let You Get Away With It Once,
You'll Want It All The Time."
"My Daddy Rocks Me With One Steady Roll."
"If You Don't Give Me What I Want, I'm Going To Get It Somewhere Else. "Shake That Thing."-

"Everybody's Messin' Around."

dance craze, the suggestive songs in these cities forget denominations

which slip from painted lips of a and meet on a common ground to female entertainer as she weaves solve a serious question, then somethrough tables in flesh-colored tights thing might be accomplished.

SACRED SONGS AND SPIRITUALS

(In Vogue Forty Years Ago)

"Some Day He'll Make It Plain To Me." "Just Think Of His Goodness To Me."

Comparing the New Order of Things and

The Old, Through the Negro's Music

—A RACIAL BAROMETER

The following tends to show more clearly than mere words can express, the difference in thought between the older and the newer type of Negro. Negro spirituals, with the race, are regarded as a heritage in

some quarters, while the songs which have rocked young Negro America in recent years, are nothing more

nor less than sensuous thoughts in title-form. Read them for yourself and compare them.

words, of this hope.

But today, The Goddess of Pleasure has full control. No longer is the New Negro fettered and tied. His wings have been loosened, and he is flying straight into the arms of his new pagan God.

The era of the "Blues" and the "Charleston," together with the latest jazz hits, originally Negro, regardless of what the critics say to the contrary, is upon us. The Negro expresses his thoughts, his aims, his ambitions—in fact, his very soul, through his music. And now that the pendulum has swung, he has reverted to the extreme.

Superstinears is the lowest of the Negro's National Anthem, are the acme of physical alike by the wide-trousered youth and the corsetless, bothed haired adughter of hard-working parents—the modern girl—the close proximity of straining bodies moving in tense stygian darkness to the light of straining bodies moving in tense the graying dawn, the swift rush of air to heated faces as a low-slung roadster swings over country roads, the halt in a secluded place, the "necking." the kissing—then, home or somewhere eise—tragedy either way—that is the Code of Pleasure.

Superstinears in the lowester of the Anapy medium must be struck.

through his music. And now that the pendulum has swung, he has reverted to the extreme.

Suggestiveness is the keynote of his existence. Physical passion has come near carrying him back to the primitive state.

Such song titles as "Do It a Long Time. Daddy," "My Daddy Rocks Me With One Steady Roll" and with the harpist plays.

Soft lights, intoxicating anti-Volstead refreshment, the rapid swing of waiters, gliding over the floor to the latest dance craze, the suggestive songs in these cities forget denominations or somewhere else—tragedy either way—that is the Code of Pleasure.

A happy medium must be struck. Negro ministers, some few of them. have looked at Religion through the eves of modernism. In New York, Pittsburgh and other large centers, some churches are following the example set by white churches, and are to the church is so highly noted. Emother the primitive state.

Soft lights, intoxicating jazz, more intoxicating anti-Volstead refreshment, the rapid swing of waiters, gliding over the floor to the latest dance craze, the suggestive songs in these cities forget denominations.

"Hey, Hey, Charleston," Craze and Jazz fervor of Modern Youth Presents a Serious Problem-Churches Must Realize Menace and Prepare Modern Remedy— Complilation of Figures Interesting.

hove-Group pictures of the Calichoir which acquired a nad reputation through their renof spirituals and sacred hymns the famous Hollywood bowl. They to allow the Negro's heritage

Mest appears a picture of one of m's magnificent houses of wor-A gymnasium, a large reading and other modern accommodacan be listed among this

er. Junius C. Austin, one of the g lights of the Natronal Bapeavention, pastor of the Pilgrim Church, Chicago (pictured r) and formerly associated with benezer Baptist Church of this

the type of pastor who can

"New Negro" out of the ire of false satisfaction. A hose word carries weight, and forceful, magnetic personality. Austin and others of his type ing a menace we believe they

d's practical assets.

dull, gray background the fervored and emotional "Amen" and "Preach the Rev. Harold M. it, Brother" chant of our mothers, for The New York

the new situation is developing a serious angle.

Facts show that the Negro is back-sliding. Visionary reactions of yes-sliding. Wisconary and children too young to be church

not attend church.

CINCINNATI, O., Sept. 30.—
service staff, and the obvious effort to please on the part of the biennial session of the National Convention of Congregational Workers Among Colored People at Plymouth Church, Detroit, early this month.

The Sterling hotel has changed hands a short while since. Leroy and the report shows that Dabney stopped and timbered his working as the went and that the timbering was better than the specifications call for. He has been with the control of the Gospel at the eleventh biennial session of the National Convention of Congregational Workers A. Hinkens has become the manames of discriminating travellers. The register is alive with church, Detroit, early this month.

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The Rev. Harold M. Kingsley had studied the situation thoroughly and he revealed assounding conditions, better than the specifications call for. He has been with the control of the October the distribution of the National Convention of Congregational Workers A. Hinkens has become the manames of discriminating travellers. Stephen and the report shows that Dabney studied the situation thoroughly and he revealed assounding conditions. In his opinion evisting the control of the National Convention of the National Convention of Congregational Workers A. Hinkens has become the manames of discriminating travellers. A. Hinkens has become the manames of discriminating travellers. A. Hinkens has become the manames of discriminating travellers. The register is alive with the obtained the proposed of the National Convention of the National Convention of Congregational Workers A. Hinkens has become the manames of discrimination to rehabilitate the obtained the proposed of the National Convention of the National Convention

'grave-clothes" of a dead past and shipped a God of his own imaginaconscious of the power that is his from the mastery of the hardest and highest economic environment in the real fantastic religious fervor. Al-

real, fantastic religious fervor. Al-His church, aimless, programless, ways emotional to the highest de-His church aimless, programless, visionless, impotent, appears ineffectual and trifling. The Negro, like gree, his only salvation rested in a visionary world where "All God's the Italian, is drifting from the church because it offers no solution for his new program."

The church of today is no longer the church of other years. Education has wrought a miracle. People no longer accept the ministry as the

These figures show that although one-half of the Negro population fail to attend church, the percentage in the North is even greater. Nearly two-thirds, or over 400,000 out of 670,000 in eight Northern centers do not attend church Hotel Sterling In Cincy Restored To Former Glory Restored To Former Glory

besides doing a time report shows that Dabney and timbered his working as berief to the received show are nearly bear to the received show have a solutions, besides doing a timbered his working as the working as the went and that the timbering was he went and that the timbering was he tere that the specifications call better than the specifications call his opinion existing conditions are largely than the specifications call his opinion existing conditions, are largely the states that the company and for the he received \$8.50 in means that he is the time and and was paid for the the time and and was paid for th



lays For New State Record STON. W. Va., Sept. 30 — Sam Dabney, coal cy. West Virginia, is the champion coal digger cussion of white and colored ministers estate, according to the reports which were relieve of the state mines, department on yesterday. The leaded 554 tons of coal in the state mines department on yesterday. CHARLESTON, W. Va., Sept. 30 — Sam Dabney, coal er of Harvey. West Virginia, is the champion coal digger

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