

POETRY FOR THE PEOPLE

REFLECTIONS OF A SLAVE.

(SELECTION V)
Under a Foreign Flag,
Under a striped and star,
The victim of a race
Whom no man can ever
Drive from place to place.

When I gaze upon the flag
That waves in pride o'er me,
Wonder, God, how long the time
Will I may be set free.

Many hundred years and more have
Passed since freedom was the dream
Of my forefathers, when the whites
Dispossessed her last gleam.

When they sang up freedom's hymn
The national three cheers,
In stinking chains and bloodhounds' bay
That echo in my ears.

A land where any man may be
A President, they say;
But men who flee from stakes and mobs
Will never pass that way.

I dare not speak too loud my thoughts
Lest they refuse the crumb;
The Red, the White and Blue stream
A slave whose lips are dumb!

O would some new star might arise
To send its light to me!
That out of God's draps would steal
Some goddies to set free!

Age, I would kiss the stars and stripes
Become of them as part—
If Freedom stepped from out their folds
And took me to her heart!

WILLIAM STEWART DAVIS, D.D.
1212 Westworth Ave., Chicago, Ill.
(To be continued.)

AFRICA IS CALLING.

Can you hear your country calling?
Africa extends her hand
To the children who have drifted
From their sties and fatherland.

White men have been snubbed and lauded
Because they will black men be
If they rule where God hath placed
In their country o'er the sea.

White men snuff her banner
And think they own the stars
And stripes, the Black man's
Land, his home, his birthplace.

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You ask what are we seeking?
Why this uproar we are making?
Cease your queries! Fall in line!
March with us! you'll learn in time.
Far are we not one people?
A malmed and much-wronged people?
So what's on you? Who are you?
Hit the road! Get in line!
Ood and all, big and small,
Hit the road to Liberty Hall!

Are you on Marcus Garvey,
Mark you the time to be valiant,
And mark you the time to be wise,
Ready to use all your courage,
Causing all fears to subside,
Using the might that is given,
Shielding our home that was riven.

Great is this man who hath wakened
And sounding his trumpet around,
Reveals to those of his household
Visions that's sure to abound.
Every man, then, with hearts as bold,
You monarch and friend we'll crown
With gold.

ELDICA GRIFFITH
Bridgetown, Barbados.

A VISION.
All is still, and all is silent,
Earth is rapt in rest profound
Hark! I hear a voice: 'tis calling,
Like a clarion's note its sound.
Wake, ye Africa's sons and daughters,
Rise as one and crush the foe;
Crush the foe, the bold usurpers,
Let your blood for freedom flow.

All is dark and sad and dreary,
Not a gleam, a star, a hope,
Lo! I see a light appearing,
Spreading world-wide rays of hope.
Up and on then, sons and daughters,
March as one to crush the foe;
Chide you on your armor bravely,
Let your hearts with hope o'erflow.

All is bright, and all is gladness;
No more thralldom, no more slava,
We are free and we shall flourish
In the land Jehovah gave.
Onward, onward, Africa's children!
Give the watchword—pass it on.
One fierce conflict, then the victory—
Praise Jehovah! We have won.

RANDOLPH MURRAY
Montreal, Canada.

JUSTICE?
By R. A. Gairy.
It must be so! It were a sacrifice
To think aught otherwise.
Justice to man is the mob's privilege—
That right to exercise,
If it be, as some think, the court's po-
sition.

The courts are in session.
For surely, this Freedom's prop and
foundation,
Just law and justice rendered,
Were not so lightly held in this great
nation.

Whose honors Freedom tendered,
The supreme law the mob's mad rule
must be,
Above the court's decree.
The human bonfire, which throughout
the
This mob so oft have made,
Must then express in this land of the
free

Of justice - high grade,
'Tis super-legal for the Ku-Klux-Klan
To lynch the colored man.
For 'tis the proud boast of America
To be by Freedom reared;
And Freedom is a mandate of the law,
Therefore, to Justice guard;

'Tis Justice (then Freedom the land
inspires)
To snuff life in bonfires.
If Justice, even though we may think
it crude,
'Tis the law of the land;
But if illegal, barbarous and rude,
Not as men's rights demand,
Columbia, halt! Beyond are danger's
gate—
Retribution awaits.

PROF. FRANK BOAS
ADDRESSES THE PEOPLES'
EDUCATIONAL FORUM
On Sunday, April 3, at 4 p.m. Frank
Boas, professor of anthropology at
Columbia University, will address the
Peoples' Educational Forum in room
4, Lafayette Hall, on "Supposed Racial
Inferiority." The subject will be pre-
sented with thought and will afford am-
ple discussion and questions from the
audience.

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**BIG DEMAND FOR MECHANICAL
DENTISTS**

METHODISTS CREATE SPECIAL BUREAU TO PUSH NEGRO ACTIVITIES

Dr. W. A. C. Hughes, Pro-
gressive Negro Minister,
is Chief.

Establishment of a Bureau of Negro Work with a Negro executive secretary, who will have complete charge of all interests and activities of Negro members of the Methodist Episcopal Church, has been effected by the Board of Home Missions and Church Extension of that denomination, according to information reaching here today. The Reverend Mr. W. A. C. Hughes, D.D., formerly area secretary of New Orleans, has been elected to head the bureau. He will have supervision over all the Negro conferences of the church and interpret the peculiar problems and needs of his people to the board. This bureau will have equal standing in the organization with the Bureau of City Work, the Bureau of Rural Work, the Bureau of Foreign-Speaking Work and other bureaus of the Board of Home Missions and Church Extension.

This innovation in Methodist organization is a part of the general program of the church to train and provide opportunities for Negroes to lead their own people in all matters of religious activities and prepare others for leadership in other activities of the race group. Secretary Hughes received many votes at the Methodist General Conference at Des Moines, Iowa, May last, when two Negro bishops were elected to full rank in the Methodist Episcopal Church. The importance of his present position may be understood when it is pointed out that during 1920 the program for Negro activities of the Methodist Board of Home Missions and Church Extension involved the expenditure of \$124,527 on 133 building projects in the South and \$55,640 for maintenance in assisting 500 preachers and social workers, and in the North \$38,723 was spent on 26 building projects and \$47,875 in assisting workers. The total expenditures aggregated \$258,915. In the rural program three summer schools of rural methods for Negro pastors, with an attendance of 300 ministers, were held. Agriculture was taught as a means of promoting more scientific farming among the Negroes of rural communities.

Dr. Hughes is a native of Maryland whose father and grandfather were ministers, and was educated at Morgan College and Taylor University. He has been a prominent pastor in the Washington Conference, serving as district superintendent of that district and as field secretary of the Board of Home Missions and Church Extension. He has been twice elected to sit as a member of the quadrennial general conference of the Methodist Episcopal Church. His program for his new place includes all manner of aid for the Negro race gained from his study of its problems for many years.

"The Negro race is largely a rural population," said Dr. Hughes, "and it is gratifying to observe that the race is rapidly rising from farm tenancy to ownership in the South. In 231 counties, one-third of the Southern States, Negroes are in the majority. To us it is very apparent that the Negro must in a very large way work out his salvation in rural regions. This has its advantages because home-owning, home-loving, home-defending instincts, thrift and industry are bred in people who own land and enjoy the freedom of the farm. Civilization was begun in the country. The church must put in motion a working program for these people and preach that there is virtue in sweating the sp. In showing people how to prevent disease; that teaching the people better methods of farming, of home building, is more Christ-like than merely directing the Sabbath service; that aims to do little more than arouse the emotions of congregations. The preacher who has a program that seeks to lift rural women from drudgery, provide proper entertainment and play for our youth, making the church a community center of force and power, is linked up to a holy adventure worthy of the sons of God."

Committee on Conservation and Advancement, Methodist Episcopal Church.

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