

Africo-American Presbyterian

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii, 32.

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LYNCHING RECORD OF THE STATES

Washington, March 24—"Mob law has thrown down the gauntlet to the churches and all other organizations standing for law and order and justice through the courts," says the Commission on Race Relations of the Federal Council of Churches in announcing its fourth annual Non-Lynching Roll of Honor.

Seventeen lynchings were recorded in 1925, showing an increase of one over the preceding year, when sixteen were reported, the statement points out. All the victims were Negroes.

"Furthermore, the goal of achieving a lynchless land in 1926, for which the Churches were striving, cannot be reached this year, for already during January there has been one Negro put to death by a mob," the report says. Two unusual events are recorded. For the first time in the records of the evil Texas was free of lynching and Utah had its first lynching in forty-one years.

"During the past year five States which had previously been on the Honor Roll, namely: Arkansas, Ohio, Virginia, Alabama and Utah, lost their places because of mob murder within their borders," continues the document. "In the case of Utah, there had not been a lynching previously since 1884. Texas was placed upon the Roll because for the first time since the beginning of full records of lynching in 1882 this State was clear of lynching. Four States, Illinois, Kentucky, South Carolina and Tennessee, which had been on the Roll in former years, were restored because their borders were free of lynching in 1925. Thirty-eight States were free of lynching in 1925 and ten States disgraced by it.

"The fourth annual Roll of Honor of the States free from lynching in 1925 are as follows:

"States that have never had a record of a lynching: Massachusetts, New Hampshire, Rhode Island and Vermont

"Additional States that have no record of a lynching since 1886: Connecticut, Maine and New Jersey

"Additional States that have no record of a lynching during the past twenty years: Delaware, Michigan and Wisconsin

"Additional States which have no record of a lynching during the past ten years: Idaho, Indiana, Iowa, Maryland, Nevada, New Mexico, North Dakota, Oregon, Pennsylvania and S. Dakota

"Additional States which have no record of a lynching in the past five years: Arizona, California, Colorado, Kansas, Minnesota, Montana, Nebraska, New York, Washington, West Virginia and Wyoming

"Additional States which have no record of a lynching in the past two years: North Carolina and Oklahoma

"Additional States which have no record of a lynching during 1925: Illinois, Kentucky, South Carolina, Tennessee and Texas

Total States free of lynching in 1925 38

Total States still having lynching 10

"An encouraging fact is that a number of States have continued to be free of mob murder for increasing numbers of years. Thus a new class of States that have had no record of a lynching during the past 20 years can be added to the Roll this year, and three States, Delaware, Michigan and Wisconsin, are placed in this new class. Furthermore, four states moved into the five-year class, namely: California, Kansas, Minnesota

and West Virginia; and one State, Oklahoma, moved up into the two year class.

"Special mention should be made of Texas because of a determined state-wide effort made by the newspapers, the interracial committees, the churches, women's organizations and several courageous sheriffs to place the State on the Honor Roll. In a ringing editorial early last year one of the leading newspapers said that the entrance of Texas clean-handed upon the Federal Council's Honor Roll was 'a consummation earnestly to be sought.'

"A study of the figures compiled by Prof. Monroe N. Work, of the Department of Records and Research, of Tuskegee Institute, shows three additional significant developments, two favorable and one unfavorable, which should be noted in last year's experience. Two of the Negro victims lynched were insane; three had been formerly released by the courts after examination or trial; ten of the persons lynched were forcibly taken from the hands of the law, two of them from jails and eight from officers outside of jails.

"On the other hand there were thirty-nine cases reported in which officers of the law prevented lynchings; seven of them in Northern and thirty-two in Southern States, and in thirteen of the preventions armed force was used against the would-be lynchers.

"The second favorable trend is that in three instances during the year persons accused of being connected with mobs were indicted, forty-one persons in all being before the courts, and twenty-one of them receiving sentences ranging from thirty days in jail to eight years in the penitentiary."

WOMAN'S WORK IN THE CHURCH.

Washington, March 22.—A study of the place of women and work of the Church as a whole is now being made. It promises to attract widespread interest.

It is undertaken by a joint committee representing the Federal Council of Churches, the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions under the direction of Miss Clarissa H. Spencer, whose services have been loaned by the National Board of the Y. W. C. A. The Research Department of the Federal Council is co-operating.

The inquiry will include the present form of organization of women's work in the various communions, the relations of the women's societies to the general organizations of the Church, the reasons for and against the tendency to develop inclusive boards and agencies made up of men and women serving together, the extent to which women are eligible to serve upon national and local official church boards, and the status of women with regard to the ministry and other forms of religious work.

The officers of the joint committee are: Chairman, Mrs. John Ferguson, President of the Council of Women for Home Missions; Vice-Chairman, Mrs. E. H. Silverthorn, President of the Federation of Women's Boards of Foreign Missions; and Secretary, the Rev. Samuel McCrea Cavert, Federal Council of Churches.

THE YADKIN PRESBYTERIAL

The Woman's Presbyterian Society of Yadkin Presbytery will hold their meeting April 14th at St. James church, Greensboro. All societies are expected to be represented. Please send in your contingent fund, which is ten cents per member.

MRS. E. B. MEARES, Pres.
MRS. J. H. CLEMENT, Sec.

ELDER BENJAMIN F. CLARK

By Rev. L. J. McRae

Elder Benjamin F. Clark, Elder of the Clark Presbyterian church, of Hamlet, died at one thirty o'clock, February 26th, 1926, at his home six miles out from Hamlet.

He was born in Richmond County, near Laurinburg, and lived in that county until the formation of Scotland County from Richmond and other adjoining counties.

It was early in his life that he caught the vision to become a great land owner. For many years he lived at home on his own place, a large tract of land that he owned in Scotland county which would be a credit to any man.

He labored hard and under many disadvantages, yet he was determined to be successful in his vision. Although a man of a limited amount of education, he was able to accomplish many things.

On this beautiful tract of land was a beautiful country home that helped to make home life a source of pleasure.

He believed in planting and raising everything that was necessary for country life.

Assisting him in his success was a splendid wife, who believes in home economy, and a splendid set of children—boys and girls. These children were taught how to work, and especially to use the best method in managing affairs.

Not only was Elder Clark an industrial leader in the community, but he was a great churchman—a man who, in his early life, gave himself to God to advance His cause here upon earth.

For forty-four years or more he was identified with the Presbyterian church. He was a member of the Chapel Hill church for several years, and also had the good privilege of serving that church as an elder. After having held his membership at the Chapel Hill church for several years, he saw fit to move his membership to the Silver Hill Presbyterian church. At this church he caught another vision. While he and his family were members of the Silver Hill church, he saw the great need of a Presbyterian church at Hamlet. In the situation at Hamlet he found a few Presbyterians. Telling them of his purpose and plans in a meeting together, they all agreed that a Presbyterian church was much needed. To be safe in this project he thought it wise to have some legal advisers. He then consulted the Rev. W. J. Rankin, D. D., of Southern Pines, and the Rev. W. A. Scott, of Hope Mills. These men gave him the encouragement that he wanted and during the meeting of the Yadkin Presbytery twenty-five names were presented for consideration and organization. The Presbytery heartily endorsed Elder Clark's desire, and very soon afterward the organization was made of the church, bearing the name of Clark Presbyterian church, the name of Elder Clark.

After the organization a building was needed in which to worship. He began to organize the little flock into clubs to raise money with which to build. It was not long before the erection of the building began and his dream was realized. The material came from his own place and was sawed at his own saw-mill.

During this time the Rev. L. J. McRae was pastor and is now pastor of the Clark church. Elder Clark left to mourn their loss, yet heaven's gain, a good wife, six boys and five girls, twenty grandchildren and a host of friends.

He was funeralized at the Clark Presbyterian church, Hamlet, by Rev. L. J. McRae, assisted by Rev. J. B. Francis, and Rev. L. W. Wertz, of Hamlet. He was laid to rest in the Hamlet cemetery.

THE NECESSITY FOR HIGH MORAL CHARACTER IN THE TEACHER

By Albert Dinkins

The necessity for high moral character in the teacher may be inferred from the exalted character of the mission and work of the teacher. His mission is not that of the soldier, to lead great armies to battle, to victory, and the shining heights of martial glory and to the painted halls of military fame, where assemble the congress of great warriors and conquerors from all nations and of all ages, though heroic and patriotic that mission be; nor is it to build great cities and systems of railroads, the centers and highways of commerce and civilization; nor to construct great systems of intricate machinery to convert the raw material of the world into myriad manufactured articles for the innumerable uses and appliances of civilized society, though great and important that mission be; but greater still and yet more important is the teacher's mission.

It is said, "He is the best teacher who is able to reproduce himself in his pupil." If this be true, then the teacher himself should be in all high moral attainments, all that is desired in the moral character of his pupil; for, according to the principle set forth in the proposition, if the teacher be of low moral grade, he will reproduce the same character in his pupil, and vice versa. It is recorded by the pen of inspiration, that no man liveth to himself; and of no one is this more emphatically true than of the teacher. He exercises a moral power and influence over his pupil that often surpass those of the parent in forming and determining the character of the pupil. In many cases the teacher even stands between the pupil and parents; his word, example and precept are more potent with his pupil than theirs. Since it is an innate principle of human nature to approximate as nearly as possible in one's own personality the realization of the ideal, the pupil appropriates into his own life and character the life and character of his teacher, whether these be good or otherwise.

Too many think that the accumulation of physical, scientific and historical facts concerning man and the world constitute education. Per se this is only the development of memory of the concrete; but there is a realm where God comes in contact with man, where spirits, human and divine, communicate with each other and character is formed. The true teacher must himself be a citizen of this realm before he can conduct his pupils thither. Here is where the student finds things more precious than life itself. Here is where he learns to prefer death to dishonesty. The most woeful curse of our erstwhile teaching has been the most utter neglect of the development of this higher life. Its baneful influence crops out in every phase of the civic and social fabric of our present day existence. It takes place in the gambling, stealing, lying, sharp-witted men and women who are to be found in constantly increasing numbers in every walk of life. To bring the issue closer home, and at the same time show the awful responsibility imposed upon the teacher by his environments, let us mention just a few facts concerning Negro criminals, that class who are doing us as a race, incalculable harm.

There are more than 2,000 Negro criminals serving sentences in the prisons of Virginia. What must the number be in the whole country? Of these 2,000 and more, 98 per cent can read and write. More than 900 are under 21 years of age. The remainder, with few exceptions,

are under 30 years of age. Practically all have been to school, but they are as yet unreached. Is it, then, any wonder the charge is made that, for the most part, these youthful criminals must have, during school life, formed their characters under the tutelage of teachers, who, to put it mildly, did not emphasize the sins of lying, gambling, stealing, drinking, lustfulness and wrong doing of all sorts?

No class of workers contribute more to the stability of the government and to domestic tranquility than the true teacher. The preacher of the gospel, I dare say, does less in the development of the character than the teacher.

In most cases the iron stylus of the teacher has inscribed its marks of character for eternal weal or woe into the plastic minds of his pupils long before the minister of the gospel gets the opportunity to recommend the means of grace. The teacher it is who ought to give the earliest moral discipline that prepares the community for higher and broader views of duty in all the multifarious details of the intricate relations of community life. I say the teacher does this because the vast majority of the parents of Negro children have not time to sit for hours daily to instruct them.

The noblest profession on earth is that of the teacher. He is to work by the most refined influences on that delicate, ethereal substance, the immortal soul. Soul in immediate contact with soul, the teacher and taught stand to each other. The spirit, the character, of the one overleaps mere words and compels a subtle union with the other. With alchemic potency the teacher turns the character of the pupil into pure gold or cankerous brass.

The moral ideas, in a more or less crude form, are the common possession of the human family. The savage, to whatever race he may belong, has a code of ethics, and it is upon this nucleus of moral truth that we rest our hope for the ultimate redemption of all peoples. It was upon this principle, this belief in an innate moral nature, that the father of ethical philosophy proceeded in formulating his theory of the concept. He appealed to the moral basis in the rational life of man, to those elements which are the very attributes of rationality, and, as a matter of cosmic consequence, he was successful as a teacher of men.

The truly successful teachers are those persons whose ideal is the attainment of a character like that of the Supreme Being. We may say that most of the great teachers of mankind have won success just in proportion as they have reached the moral consciousness of men, and have in some way linked it with the universal belief in the essential righteousness of some power superior to man. Long before the Christian era a wise man taught that the highest good, the supreme aim of life, is to become like God, and three hundred years before, the prophet Micah had asked, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" These words of the prophet have the right ring, for the aim of all teaching is the development of character; such persons only as have Godly characters are qualified to lead the young in forming habits of effective virtue.

The true teacher must also be imbued with sacred regard for noble manhood and womanhood. Without this, there can be but a wrong estimate of character

and a false measure of moral values in social life. We must be firm in the conviction that racial affiliation and character are incommensurable quantities and the nature of the one argues nothing as to the work of the other. Failure to appreciate this truth has led many deluded men to propose, for colored people, special educational programs based as a matter of course upon a misconception of the fundamental principles of the philosophy of education.

Teaching is the unfolding of truth in its application to the common experiences of life. To teach truth, one must know and love it, and the precepts of truth lie along the line of obedience to law. As the highest law is the moral law, no teacher is fully equipped who has not submitted his mind to this law, and learned to think and move within its realm. He must have it written in his heart and dominant in his life, otherwise he is not fit to associate with children in the formative years of their lives.

If, then, we rely on divine truth, if we make ourselves allies of the Almighty, speaking His words and doing His deeds, we shall take place and authority among men, we shall attain moral eminence, which is the only superiority worthy of the ambition of the truly educated man or woman.

HARBISON AGRICULTURAL COLLEGE NOTES

By Mrs. A. P. Butler.

Since our last writing we have had several visitors on the campus.

We were glad to have with us Rev. W. A. Byrd, of Jersey City. Dr. Byrd was a classmate of our President. He addressed the students. The address was replete with good things. The editor of the New York Age, Mr. Fred R. Moore, accompanied him and cheered us by timely remarks.

Mrs. Carrie Jones, of New York City, and her sister, Mrs. Marie Ballard, of Seabright, N. J., were visitors of Prof. and Mrs. A. P. Butler. They have a sister here also, in the person of Mrs. Irene Eichelberger.

The faculty and students were highly entertained recently by Mr. Maxwell, the magician, of Greenville, S. C. Mr. Maxwell was accompanied by his wife and little son.

A social meeting of the Ladies' Missionary Society was held Thursday afternoon, February 25, at the home of Mrs. R. W. Boulware. Several games were played, after which refreshments were served. Several ladies of the community attended. Small red hatchets were given as souvenirs.

Mrs. D. H. Hall was hostess to the regular monthly meeting of the Missionary Society. At the close of the meeting the hostess served ambrosia and cake.

Several of our students attended the Older Boys' Conference which met at Benedict College, Columbia, S. C. They brought back a glowing report of the Conference.

The season has come to "play ball." Our boys are happy over the fact that a coach in the person of Mr. Luke Archie has been given them. Friday, 12, they crossed bats with Allen University. It was a hard fought game, and ended 7 to 6 in the favor of Harbison.

Rev. J. M. Miller, of Emerson Institute, is a Harbison rooster and graced the occasion with his presence.

Friday evening a large and appreciative audience witnessed the rendition of "Uncle Tom's Cabin," a play given by the Dramatic Club, under the direction of Miss J. E. Young. The play was voted a success by all. Several of the Fairworld girls, under the care of Miss Eva Prieleau attended the play and pleased.

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