

# Africo-American Presbyterian

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

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## A RECREATION PROGRAM FOR THE COMMUNITY, FOSTERED BY THE CHURCH AND THE SCHOOL

By Rev. M. J. Jackson, D. D., Datzell, S. C.

(Paper read at the Presbyterian Workers' Conference)

The subject assigned me is indeed a broad and deep one, and demands the best there is in us and the strongest union possible of the forces called upon to foster it; for to reach the perfection of holy citizenship our people can not be too well guided and directed.

All creatures being subject to growth and decay naturally need a period of rest. God in His all wise providence has made this provision, in that we have day during which time we exercise our bodies; and night, when we rest. This for our bodies is a period of recreation and we awake refreshed for our duties for another day.

Social efficiency in the union of church and school is necessary for the proper development of a recreation period for the people—especially our youth.

Men, regarded as social beings, living in group communities are dependent upon each other and responsible for a certain part in the life and work of the world. In order to fit their places properly and master their duties, I recommend the proper training from the world's three great institutions of advice—the family, the school and the church.

Modern educational institutions had their origin in the church, and as early as the 16th century elementary schools were conducted by parish priests and monks, chiefly for the training of boys for the priesthood. No doubt the interest that the church showed in education has never died out, and its original purpose, keeping pace with its growth, has indeed greatly widened. The education it now offers is no longer limited to boys for one purpose, but is for both girls and boys as an aid in every vocation of life.

Practically all religious denominations have colleges and universities for higher education, and support parochial schools, and in many communities, high schools. In the churches of the Middle Ages great efforts were made to appeal not only to the minds and hearts of men but to the eye also by erecting magnificent Gothic Cathedrals.

After the Protestant Reformation emphasis was put more upon the religious side of life and a new type of church architecture was developed. There arose simple, plain halls with nothing in the way of decoration which would take away the thoughts of the people from the sermon. Recently the progress of the institutional church has led to a marked change. This change was made necessary by the many charitable, religious and social organizations which operate in the church, aside from the regular auditorium service, which yet stands out as the most important. There are class rooms, kitchens, shops, club-rooms, swimming pools, and even regular gymnasiums. These serve as aids to many homes, and for community homes.

Women's clubs and church organizations have fostered many playgrounds and parks for the purpose of recreation. In this the religious and educational work of the church and school is not restricted to its mediate neighborhood, just as nature is not.

The beautiful trees of the forest and field, not in one community but the world over, give man as food and shelter, all asleep to recreate, awaking spring after spring, to begin life and growth with renewed vigor. But these trees must be

carefully guarded and protected that both fruit and foliage may be the very best.

Man being of a higher order of creation does not only waste and tire in a material way but intellectually and spiritually as well. When Philip asked the eunuch, "Understandest thou what thou readest?" he gave this very wise answer: "How can I unless some man guide me?"

After all that is offered to youth, how can they know how to properly use it unless directed? For all recreation should be had in an advantageous and uplifting way, otherwise it destroys rather than uplifts. The church and the Christian school go hand in hand for the promotion and uplift of the people, and by this unity of operation only can wholesome and uplifting recreation be provided.

There is today a great demand for trained and trustworthy power among the people; this is to come about through education made possible by a combination of church and school work. Since in unity there is strength a recreation program fostered by church and school could easily take care of the social life of the community, affording a program in keeping with the laws of God.

Assuming without any argument that some amusements are necessary and proper, the question is to determine the kind which may be enjoyed without danger of mental or physical injury to the young.

Primitive people always gave a large place in their community life to organized play. In our own country, in colonial days, Boston Commons served not only as a pasture for cows and geese, but a place where people gathered for different games. In 1868, in one of the school yards of Boston one of the first organized playgrounds in America was opened.

Today a classified playground is as necessary for growing children as in colonial days. Many people refuse to go themselves or to allow their children to go, because of the many things they are allowed to do. Qualities of character develop on the playground, evil passions, or self-control, courage, endurance and loyalty. This is what led the Duke of Wellington to say many years ago: "Waterloo was won on the football field of Rugby."

Take a daily newspaper and count the columns devoted to athletics, books, movies, and various amusements. This is another indication of the interest of the people in recreation.

Fashionable society has drifted and broadened until the church and the world have seemingly joined hands, catering to the wishes of the worldly minded until any kind of social pleasure is tolerated in some instances. The vulgar dance, card playing, unclean and degrading picture shows are no longer looked upon as vile and immoral. This makes it indispensable necessary that the church and school look forward as never before to the safety of the recreation of the people.

For physical recreation I recommend moderate and agreeable athletic games, short foot and boat races, or gymnastics with a director for each game, as there is danger of exercising to the extreme.

Since all recreation grows upon what it feeds, we must guard very carefully the moral

and intellectual amusements of the people, especially our youth, and see to it that they enjoy clean amusements. Never before were we in greater need of clean, consecrated manhood and womanhood.

The Apostle Paul visited the most illustrious capital on earth, the capital which was called the eyes of Greece, the university of the world. The Apostle had taste, genius, education and talent. He had to use a modern phrase—aesthetic culture just the same as those who thought they had a monopoly of it. But when he went to Athens he saw none of its splendor, he was captivated by none of its beauty, he turned his back upon its temples, its schools, its lofty halls and great monuments. Why? Because he saw in the clear light which shined down upon him from heaven, a city given over wholly to idolatry and ruin. Daniel purposed in his heart that he would not defile himself, and we, the church of God and the Christian schools, must stand firm against unholiness; not opportunity but true spirituality must be the basic principle in our lives.

Then for moral and intellectual recreation, first there must be clean association. The girl or boy left to choose their associates is not always found in good company, but like good dog Tray, who followed crooks, meddlesome Tiger to town, they fall innocently into mischief and are sadly maltreated.

Combining our forces as church and school we can see to it (as best we can) that their associates are morally clean.

There should be clean and inviting reading rooms, good libraries with clean literature, where they can listen in over the radio of wonderful books, to the speeches, lectures and music of the world's greatest authors, poets and writers, and enjoy the company of kings and queens of both ancient and modern times.

This as a recreation breaks the monotony of text-book work, and affords an invaluable store of knowledge, being directed and supervised by only those who are examples of cleanliness and godliness.

After all it is clean, practical Christianity which counts in the putting over or planning of any uplifting program. Through church and school as a unit let us see to it that we plan and foster recreation—physically, morally, spiritually and intellectually clean, that the lives of these and unborn generations may tower upward, and spread as the cedars of Lebanon, grow strong in character like the giant oak, and be to the world as beautiful as apples of gold in pictures of silver.

### A Short Sketch of the Birth of Ebenezer Recreation Ground, Datzell, S. C.

It was a dense forest, so dense that one could not be seen the distance of a yard away unless carefully searched for by the keenest eye.

For more than sixty years the forest proved to be the abode of foxes, rabbits and serpents, and from its fearful looks the most vicious animals might have dwelt therein; it also proved to be the hiding place for fugitives or vice of many kinds.

Bordering this forest on the North, hid from human view because of the denseness of the forest, there was a winding, narrow path that led through the forest to a lake which proved to be a charming spot to one of the present members of the Senior Class of Johnson C. Smith University.

A few years ago another found his way down to the little one-way path that led to the lake, and seeing the possibilities of wonderful development there arose in the bosom of that one individual a desire to

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## SOME THINGS TO THINK ABOUT

By Rev. John A. Savage, D. D.

Some years ago one of our teachers gave this definition for mathematics: The word is derived from an ancient language and means things to know. We are borrowing that idea in order to suggest a few matters that have come to our mind during these dreary winter hours.

The Presbyterian Church is thoroughly imbued with the idea of saving all the people. A definite program was thought out years ago in order to reach our group. Among the first thoughts was the training of leaders. Hence, the establishment of several schools to get hold of boys and girls and send them out to lift up our people. The girls were put in places to teach and the young men were placed at the head of churches and schools and then organized into Presbyteries and Synods. With this special equipment and training the reasonable expectation was that our people would be gathered and fashioned into Christian citizens. The success so far has been wonderful.

We have been facing two implacable critics. One was the doubts and fears of our own people, and the intense zeal and earnestness of our white friends. What to do to induce the masses of our people to follow our leadership and come in to the church in large numbers, and what to do to stay the anxiety of our white friends because the following was not as great as our religious progress, not so far advanced as the most optimistic, as well as the "Doubting Thomases" could expect.

In the first place, we are facing economic difficulties. The Negro has never had an equal opportunity with all other citizens for making a livelihood, and we have been obliged to face unreasonable race prejudice. We are disposed, however, to be thankful for the advance that has been made, and look hopefully for better days. Just now, among others, we have two pressing needs—first, the will to do, which we must supply ourselves; and, second, the means to do with which the Church must supply. Many of our little churches are discouraged because of commercial evangelism among us.

In the second place, we are discouraged because the workers who come to us endeavor to give us a program of the large city churches, while our needs as urban churches should be given a program suited to our surroundings. Possibly our theological seminaries have not kept pace with the present growth and needs of our people. Our leaders come to us with large doses of theological acumen as an antidote for our ailments, when in truth we understand that theology is a science with various ramifications and adaptations. One boy studies civil engineering. Is it absolutely foolish to train our ministers, some to do city work and others to do urban work. Specialized workers is our need.

A smaller need in training that should be prayerfully considered is this: Should the workers be trained in or near the field where they are to operate and will they succeed better if they are kept in sympathy with the people with whom they must live and work? World Dr. Ines, of New York, and Dr. Glasco, of Pittsburgh, are equally successful in Richmond, Va., Atlanta, Ga., or Charlotte, N. C.? Would Southern men trained in the South be successful in New York and Pittsburgh? Of course, there are exceptions to all rules, and

the matter of temperament as well as training will determine a man's success or failure wherever he may be placed.

An imperative need is for women workers, not simply to teach the day school. In large Negro centers a consecrated woman can be of great service and a great help to the minister in charge. This may be somewhat new for colored Presbyterians, but the effect will be immediate and satisfying. This is no special appeal for ordained women preachers, but is a call for a kind of work that is appealing and satisfying and will certainly aid the growth of our Church and our group.

A good Christian woman will gather the women and children around her and keep them interested in religious matters, bring them into the Sunday school and visit them in the home. A teacher who whips children during the week will not appeal to them to come to church on Sunday. Since we are not having any parochial schools, as the State is taking up that kind of work, the Presbyteries should seriously consider the matter of women missionaries in salient points and push this matter of church growth and activities to its utmost limit. What do the brethren in the Presbyteries think of this? We just as well face facts and get busy.

Can we regulate commercial evangelism and secure church co-operation in spiritual efforts? Can we put the emphasis on a deep spiritual life and loyalty to Christ and the church, or is it better to emphasize money gathering to the neglect of the soul gathering? Is it possible to get the masses of the people to come to Christ and to our Church and then train them in the religion of living and the religion of giving? I sincerely hope that these few suggestions may bring into prominence some feasible plans for the immediate growth of our Church among us.

We invite our pastors to carefully consider the School of Methods within the bounds of our four Synods, which meet each year, and is not only a recreation period, but an inspirational period, and a study of the plans for the good of the local churches within our bounds. Is a Presbytery justified in urging upon the pastors, sessions and members of the local churches to resort to prayer seasons for great ingatherings of the people in the fold of God? Is it wrong to expect and pray for regnant Christian personalities within our bounds to be the future laborers in our fields?

### BARBER-SCOTIA NOTES

Mrs. Reddy, Miss McCandless, Miss Dager, Miss Hoag, Miss Foresman and Miss Crissey spent a few hours in Charlotte Monday, shopping.

The six contestants for the Junior prize are busy preparing their essays. The contest will take place Saturday evening, the 11th of April.

A group of the high school and college teachers took advantage of the balmy Spring weather last Friday, and spent a delightful evening picnicing.

Lucy Jones, a Junior in the High School, was absent a few days last week on account of illness.

Misses Messer, Jameson, Orlenton, Crissey, Smock, Kingsley and Chapin attended a dinner at the First Presbyterian church, Monday evening, in honor of Miss Betty Leslie, Missionary Circle leader.

Metal furniture has its advantages for those who have not the time to take care of wood finishing. It is easy to move and arrange, and water applied correctly will keep a clear and shining surface.

## NEGRO HISTORY WEEK AT HAINES

INSTITUTE  
AUGUSTA, GA.

The second week in February is annually observed as Negro History Week, at which time efforts are made to put before the people the achievements of the Negro along various lines, and his part in the making of this country's history. It is altogether fitting and proper that these things be brought to the attention of the youth in order that there might be awakened within them appreciation for these accomplishments and a keener sense of race pride.

In keeping with this, Haines School celebrated the Negro History Week the week of March 2nd. Although this was a little later than the national celebration, it was felt the event should not be passed by unrecognized. Programs were rendered each day by the High School classes, the first being rendered by the First Year class, whose subject was, "The Historical Background." Representatives of the class gave in an interesting manner facts concerning Abyssinia, Liberia, Haiti, and Santa Domingo. Perhaps the most outstanding feature of this program was the speech on Africa by Evelyn McAlpin, who pictured Africa as a land of thistles and thorns that shall some day produce the fruit to feed the nations of the earth. The music, all of which was of Negro origin, was rendered by the class.

The subject, "Trail Blazers," was presented in a commendable way by the Second Year class. The participants gave much information as to those who were pioneers, mentioning such characters as Crispus Attucks, Andrew Bryan, Richard Allen, Frederick Douglass and others. The oration, "What Kind of Negro Do the American People Want?" was delivered by Clarence Wigfall in a way that reflected credit on his class.

It is conceded that the Negro's greatest contribution has been through music. His heart songs have stirred the people of two continents and even today the singing of a spiritual calls forth much favorable comment.

His contribution to music was the presentation of the Juniors, that the students and teachers knew, with the dignity of bearing characteristic of the class, would add valuable information regarding the Negro in the field of music. All were uplifted and inspired as the Juniors slipped us away into the artistic world of the Negro, reciting the accomplishments of the outstanding musicians, both living and dead. Aside from Burleigh, the composer, facts were given relative to the soloist of the St. George's Episcopal church, New York City, R. Nathaniel Dett, director of music of Hampton Institute, whose choir just recently returned from European triumphs, the late Samuel Coleridge-Taylor, perhaps the greatest composer thus far produced, Mari-an Anderson, greatest contralto, who is enjoying both American and European recognition, the incomparable Roland Hayes, a Georgia boy, who, by perseverance, has sung before kings.

The Junior Glee Club rendered a spiritual, Elizabeth Bennett played a composition of Burleigh, "A Scene from Imaginary Vallet." The second piano selection from Burleigh was played by Louise Everson. An outstanding present day composer is J. Rosamond Johnson, whose "Song of the Heart" was sung very creditably by Osie Coleman. William Dixon's cornet solo, "Carry Me Back to

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