

African-American Presbyterian

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

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THE NEGRO AT THE TEXAS CENTENNIAL

Dallas, July.—(By Claude C. Tedford for ANP) — Texans have every right to feel proud of their progress during the last half century!

"Proudly sharing in the prosperity as well as in the adversity of the majority group of the Texas population are 54,964 Negro inhabitants who are celebrating, with other citizens, the Centennial of their native State. This racial group, according to the Bureau of the Census, at Washington, constitutes 14.7 per cent of the total population of the State, or, in other words, there are 147 Negroes per 1,000 population of all racial groups," states a bulletin on Texas Negroes, compiled by Charles E. Hall, specialist in Negro statistics at Washington.

Mr. Hall is a dominant figure at the Negro building. In his comparatively small booth among charts, diagrams and figures, he has one of the most interesting exhibits in the whole assembly.

Many interesting incidents are related by Mr. Hall about persons who come by for information about the Negro. Nearly all who come are surprised to find such a wealth of material.

Congenial Personality

Mr. Hall, in his congenial affableness, seems to delight in drawing surprises from interested visitors. He is an interesting talker, and he never tires of giving out information. Facts and figures roll over in his mind like an ever surging tide—numbers, averages, percentages.

Although this is his first trip to this section, Mr. Hall meets the many little prejudices that pass his way with all good grace—many of them he has found amusing.

Use of Statistics

What are all these facts and figures worth anyhow? How may they be used? What monetary value have they? In passing one might ask these questions. It should not take more than a moment's reflection, however, to determine their value.

Business men, business associations, newspaper organizations, schools and colleges, and insurance companies can not afford to overlook these revealing facts. The following statement from Mr. Hall's little pamphlet gives in a very brief way the power, the growing power behind the Negro's forward step: "As home owners, farm owners, and tenants, as laborers in the fields and factories, on the docks and railroads, they are contributing to the productive wealth of the State. Their necessities and luxuries create a worthwhile market for the thousands (617,914 in 1933) of Texas retail stores whose proprietors and firm members recognize the purchasing power of this large group of people whose increase or decrease in earnings, whose prosperity or poverty, is impressively reflected on the balance sheets of their business enterprises."

More and more the white firms are recognizing this great volume of buying power. It is imperative that the Negro wholesaler and retailer begin to study figures.

Mr. Hall has statistical sheets and pamphlets by the dozens. He will show you the distribution of population for any given county—an indication of buying power. He will show you the rate of births and deaths. He will show you facts about marital relations—statistics that all schools and colleges should make use of in the training of the youth of our race.

Mr. Hall made mention of giving a certain piece of information to a newspaper organization in New York. He showed the editors and managers the States sending the largest number of Negroes to New York. The facts revealed that Virginia led

the group. It was clear that Virginia news should carry well among the New York papers. The idea brought immediate results.

Where Do Texas Negroes Go?

With this same idea in mind, what papers should be particularly interested in Texas news? The statistics show that more Texas Negroes go to Oklahoma than to any other State. California comes next on the list, with Los Angeles carrying more than 7,000, and Oakland more than 1,200. Louisiana and Missouri followed next in order. Key cities in these sections then should carry an abundance of news about Texas. Facts may be had from the department for any State in the Union.

This idea will work for advertising men as well. Many white business places have felt that the giving of an advertisement to a Negro newspaper is just so much charity. At least many are wont to make the solicitor feel that way about it. If, on the other hand, the advertising man is wise and knows his figures, backed up by the Bureau of Census at Washington, he can lay them before his prospect and compel him to talk business.

Two or more articles will follow dealing with statistical facts to be found at the Bureau of Census Booth at the Hall of Negro Life, Texas Centennial.

AN UNUSUAL MEETING FOR SOUTHEAST OKLAHOMA

Through Mrs. J. D. Stanback, of Alice Lee Elliott, Valliant, Oklahoma, the Federated Missionary Society (white) of Hugo, Oklahoma, sponsored two all-day interdenominational meetings for Negro women. One was held at Beaver Dam Presbyterian church at Grant, Oklahoma, and the other at St. James C. M. E. church at Idabel, Oklahoma. The theme of the meeting was, Christian Virtues: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Both meetings were well attended and an inspiration to all. Welcome addresses were given by Misses Frances Morris and Irene Griffin, the former a recent graduate of the State University, and the latter a graduate of Alice Lee Elliott, now a student at Mary Allen Junior College. Interesting lectures and talks were made by Rev. and Mrs. Crowell, Dr. and Mrs. Firebaugh of the Presbyterian church (white,) of Hugo; Misses Alice Clymer and Mildred Funderburk, County Demonstrators for Pushmataha and McCurtain Counties; Rev. A. H. Byrd, pastor of the entertaining church at Idabel; Mrs. J. D. Stanback, Miss Helca Laphan, registered nurse from Wheelock Academy, who gave interesting literature after her address, and Mrs. Conway Wharton, returned missionary from Africa (of the Presbyterian Church, U. S.), who thrilled the audience with her pleasing personality, her sincere devotion and the interesting exhibit along with her beautiful message.

Mrs. Irene P. Ward presided over the meeting at Grant and Mrs. Stanback at Idabel. Mrs. C. N. Shropshire, wife of our Sabbath School Missionary, of Texarkana, Ark., was in charge of the music. Rev. N. S. Alverton, veteran of Canadian Synod, was loud in his praise of these very fine meetings.

Lunch was served by the local churches and all were grateful to Mesdames Alverson, Col-

bert, Williams, Freeman, Morris and others of Grant, and to Mesdames W. H. Williamson, M. C. Spigner, L. Brooks and M. L. Morrow, who served at Idabel.

It is hoped that more days will be given another year for these fine conferences, as valuable information was given by all and interracial and interdenominational Christian spirit portrayed.

NORTH CAROLINA OFFICIAL AT HAMPTON SUMMER SCHOOL

William Randolph Johnson, consultant and field agent of the North Carolina State Board of Charities and Public Welfare, in his recent address before the Hampton Institute Summer School assembly held in Ogden Hall, stated that North Carolina had now between 150 and 160 Negro high schools, 130 of which were accredited. This State also has two teachers colleges and a liberal arts college for its Negro population.

"The Laura F. Spelman Foundation," he said, "gave \$28,000 11 years ago for the establishment of a Negro welfare department in North Carolina. In 1931 the Legislature made this welfare department a part of the State set-up."

"Recently North Carolina has added twenty-five Negroes to the State staff of Public Health Service, including Dr. William Jones Hughes, twenty nurses, and four dentists."

"North Carolina has also taken on the State staff of Public Welfare nine Negro workers."

"North Carolina's Negro population, unlike that of most Southern States, has been increasing—1920, 715,000; 1930, 918,000; 1932, 937,000; and 1936, 975,000."

"North Carolina is planning for the training of Negroes for domestic service through a State-wide system of institutes."

PHILANTHROPIC GEORGIANS BUILD CHURCH FOR NEGROES

Atlanta, July — (ANP) — Several years ago, Mr. and Mrs. Thomas K. Glenn, wealthy white residents of this city, were invited by their colored cook to visit her church, and they went, enjoying the services very much. They could not fail to note, however, that the little church building was inadequate to accommodate the big congregation and was badly in need of repair.

That was the beginning of the story. Last Sunday afternoon the congregation of Mt. Mary Baptist church held dedicatory services marking completion of the beautiful new edifice erected by Mr. and Mrs. Glenn. Mr. Glenn himself swinging the rope to the steeple bell, calling the people from miles around to come to the house of worship. Before the start of the service the building was crowded to the doors, and included among the audience were many white business and professional men of Atlanta and residents of the Glenridge community.

1937 N. A. A. C. P. MEET TO BE IN DETROIT

Baltimore, Md., July 10. — The 1937 Conference of the N. A. A. C. P. will meet in Detroit, Michigan, June 29-July 4, inclusive, it was voted here by delegates to the 1936 meeting. The delegates also voted that after the 1938 Conference is held, the meetings will be held every two years. There was some opposition to this plan and indications are that the vote will be reconsidered either at the 1937 or the 1938 meeting.

Nothing can be wholly profitable which is not also ethical.

Nothing can be wholly kind which is not also impartial.

NOTES FROM EDISTO ISLAND, S. C.

Just before our school closed last May, eight young people were received into our church on confession of faith; two infants were baptized and four persons were received by letter. Three of this number of young people joined the fourth Sabbath in May when our good friend and brother, Dr. Thomas G. Koontz, preached for us on "The God Invisible." The crowd was attentive, as Dr. Koontz always has a message that we can not forget.

Dr. Koontz spent Friday, Saturday night and the Sabbath with us in the Sabbath school and in the pulpit, and his prayers are still with us.

The wealthy Presbyterian church of Oil City, Pa., of which Dr. Koontz is pastor, is in other places than Oil City, Pa. The First Presbyterian church of Oil City, Pa., built and supports Rand Memorial, Milville, Ga.; Hays Memorial, Smoky Mountain, Tenn.; Culbertson Memorial, Vah Ki, Arizona; Korean Church, Dinube, Cal.; and Waynesboro church, a Chinese church, and a Sabbath school missionary are partly supported by Oil City First Presbyterian church, of which this big-hearted gentleman is pastor, and who knows how to catch men and is unselfish to a fault.

Dr. Koontz says that the greatest event of the year in his life is to visit Charleston and us in the manse, and this field. He says he finds joy among the lowly, who crowd the road to poverty. Truly this good man is one of God's outstanding servants.

The Eight Young People who joined Edisto Island Presbyterian church last May are pupils of Larimer High School here—our only hope to inspire the Negro children of this island to move from what seems to be to what is.

Our Daily Vacation Bible School closed this week. The attendance was large and was growing; but the teachers had to set sails for other parts.

This activity has been carried on here over fourteen years; and this is the only one carried on on this island regardless of race or color or creed. The white Presbyterian minister started one this summer. This was the first effort among the white people here.

Like Boston, Philadelphia, and Charleston, Edisto Island, since the young people have become active in education, can boast of one or two "first" things.

The Drought

Central Edisto Island has suffered greatly from the drought. The Irish potato crop was cut by three-fourths; the melon fields turned to a burnished gold; the onions did fair; corn prospects are hopeless; cotton seed were baked in the ground. Most of the fields look like burnished gold.

Few chickens are seen on the yards of Edisto Island: the chicken lice ran the hens from their nests; and the "baby chicks" were eaten by the fowl lice.

This time last year the pastor had over three hundred chickens to eat and on which to feed his friends when they would "drop in" on him. This year he has seventy-five, including "baby chicks." But he resorted to the chinchilla rabbit industry, of which he has many.

Mr. and Mrs. Geo. Seabrook (White)

called by in their fine car—and by the way, they are one of the first families of Edisto Island—just before the 4th of July and brought occupants of the manse several fine Stone Mountain melons and Rockyford muskmelons, knowing that the drought had left our melon field parched. Quite a number

of the July 4th throng from the mainland and Charleston spent the 4th of July here on the beach.

Rev. J. M. Miller, D. D., Elder Burtie Frampton, Mrs. Frampton and son, a few others from Walterboro, and Dr. and Mrs. C. R. Simpson, and Mrs. Reed, of Beaufort, spent several hours on Edisto beach this week.

UNCLE BILLIE

"AT LEAST A JOB" NOW A CAREER

St. Louis, Mo., July.—(By R. C. Fisher for A.N.P.)—Not all effects of the depression are to be regretted. Some of them turn into blessings in disguise. For instance, there was the quirk the depression gave the ambitions of Mrs. Gertrude A. Anderson, scarcity of employment in her chosen profession leading her to accept an alternative which has turned out better than she expected. Some years ago she graduated from Spelman Seminary, in Atlanta, Ga., with the equipment and hopes of becoming a teacher of arts and sciences, but in the course of events her plans were changed.

However, this progressive young woman, a native of Alabama, is now proprietor of the Nanette Candies Shop in Birmingham, and is having a successful career, as a result of her sound academic and technical training.

"I have always gotten a certain amount of pleasure out of culinary art. When I was a student of Home Economic at Spelman Seminary, each Christmas holiday season brought a lesson in candy making, which was of great interest to me," said Mrs. Anderson. "After leaving school I made candies for my own use and for Christmas gifts for friends. Every article in magazines, papers or books relating to candy, claimed my attention."

"In 1923, the church of which I am a member celebrated its 50th anniversary. Each member was requested to contribute \$50 I decided to make candy, and secure the aid of a friend to help me sell it. Within two months our sales amounted to more than one hundred dollars. "In 1933 I went into the candy business without any capital, no equipment, just a woman with determination, and with some knowledge of the art of candy making."

"Little by little, I have acquired the things necessary to carry on a candy business and a great deal of the earnings; of the business have gone back into it. The profits for the first Christmas were small, but I was left with a small amount of supplies. By the next year I had gotten all the necessary equipment to carry on a business the size of mine and had started to make hard candies and penny goods."

"In 1935, the third Christmas, the business had doubled what it was the previous year, and a little shop had been built, the candies given the name of 'Nanette Candies.' They have been shipped East, West, North and South. Three persons are employed. Credit has been established with some of the reputable candy houses, and there is before me a great opportunity for expansion."

Nanette candies are of high quality as to purity, taste and appearance, and while given the name "home-made" can lie they have a professional look.

Without the martyr spirit, no new cause can grow. The call to youth today is for lives that will go the limit for pure and free government, for Christian brotherhood. Ours is a dilettante day. We delight to discuss everything—and do nothing about anything.—Dr. W. T. Ellis.

ATLANTIC SYNODICAL YOUNG PEOPLE'S CONFERENCE

Box 24, Ocala, Fla., July 20, 1936.

To the Sunday School workers and friends of the Atlantic Synodical Young People's Conference:

Just four weeks from today (Monday), many cars will be leaving for Augusta, Ga., and Hines Institute for the 163rd annual gathering of the Sunday School workers of the Atlantic Synod. Those who have followed these conferences from year to year have seen many changes and improvements. All of the changes have been for the better. Leaders have been trained to take over the leadership of the conference. The old name, "The Synodical Convention and School of Methods" has given away to "The Synodical Young People's Conference," and Cupid has struck and is still striking his fatal blow to the heart of some fair maiden "for better or for worse."

The purpose and standard of the Conference have been fully explained in a leaflet sent out recently. There will be courses offered in Standard Leadership Training and Methods, taught by those who are specialists in their fields. Dr. William Ralph Hall, of Philadelphia, Pa., Secretary of the Young People's Department of the Board of Christian Education, will be present and identified with the faculty of our Conference. Dr. Hall is one of the outstanding Secretaries of the Church and is known as the man who has been the source of great inspiration to the youth of the Church. We are also hoping that our Conference will be graced with the presence of Rev. Mr. Underhill. Mr. Underhill, our only Negro Foreign Missionary to Africa, is expected in this country for an extended furlough.

Let each church begin now to choose from among its young people in each department those who have the least sign or spark of leadership in them and send them to Augusta, Ga., August 17th, prepared to remain until the close, Sunday night, August 23rd.

Registration and Board will be the same as last year: Registration, \$1.00; Board and room for the week, \$4.00. "First come, first served," will really mean something this year in the choice of rooms.

Yours for a Bigger and Better Conference,
H. M. SCOTT, Dean.

TO REOPEN KITRELL COLLEGE

Washington, D. C., July — (ANP).—Kittrell College, the most valuable school plant owned by the A. M. E. Church, is to be reopened after suspending activities since 1934. The board of trustees met July 1, at Kittrell, and effected all arrangements to open this fall. The school is supported by the conferences of the 2nd district of which Bishop Monroe Davis is the presiding prelate, and the trustees, four of which come from each of the four conferences and five from at large, have raised enough money to retire most of the debt which caused its closing, according to Dr. John R. Hawkins, Financial Secretary of the denomination. Dr. Hawkins pointed out that Kittrell had three buildings worth half million dollars, given them by Duke University and owned still another building which was still at the white University at Durham, N. C., the A. M. E.'s having closed Kittrell before they had an opportunity to move it. Kittrell will open in September and will be devoted to religious education, Dr. Hawkins said.

Nothing can be wholly patriotic which is not also unselfish.