

# Africo-American Presbyterian

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

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## LITTLE TOURS IN RACIAL UNDERSTANDING

REMINISCENCES AND CONCLUSIONS

BY MRS. A. H. GEORGE

### Article VII

On Monday afternoon, November 23, at 2:30 o'clock, the Tourist went to headquarters, 156 Fifth Avenue, New York, turned in reports and expense accounts and checked out. She left in the office all the vestments of the Board of National Missions and walked out—a mere housewife, an ordinary citizen who cannot be sued for the conclusions and observations that follow in this article. The Board of National Missions has no responsibility for any statement I may make, and my personal earthly wealth consists in three sons, a life insurance policy, and five or six acres in a rocky farm in South Carolina—so let those who would sue, take note.

First, after visiting in, and speaking before, groups of nine Presbyterians, seven in the State of New York in New York Synod, and two in New England. I have found that the statement made by Dr. Herman N. Morse in his book "Toward A Christian America," chapter 7, page 136, "Trends and Policies," article four, is absolutely correct. Believe it or not, missions as missions will have to explain in the future their reasons for existing.

I concluded, in the second place, that Negro work is far from popular. Of the National Missions fields, the Mountain Work is the most popular on the fields which I visited. There is a great interest in the Negro in Africa, but ignorance and indifference concerning the Negro under the bars and stars. In almost every case, without one exception, I found Mission Study classes well organized, studying "Congo Crosses," "Out of Africa," and "Consider Africa." This is as it should be, of course, but the same group which waxes tearful over the poor "Heathen in his blindness, who bows down to wood and stone," knows little if anything about twelve million Negroes who are "bowed out of wood and stone" buildings of learning and improvement. It was a revelation to me—for I made the mistake in my first speeches of assuming that the missionary societies knew something of the work which they themselves support. One President said to me after a morning speech, "This afternoon, will you tell us about some of the Negro schools; how many, the type of work, how they are maintained, etc." I had assumed that with the possession of all our literature on the Negro work, missionary groups were well informed. This is true in a hopeful number of cases. In other places I hear, "We take 'Women and Missions,' but no one ever reads it much. We pass it around, as we do the Mission Study book," or, "I stopped taking the books and magazines, for there was nothing interesting in them," or, "Yes, I always buy a book, but I am too busy to read it," or, "I find much of the stuff they write in the church papers sob-stuff, and like all newspaper writings it is to be taken with a grain of salt."

In Northern New York and in New England, there are so few Negroes that they do not arouse either approval or disapproval from the church groups—they just don't register at all. The servants are usually immigrants or native whites and the only knowledge of Negroes as Negroes comes from the information gathered from the Pullman windows to and from Florida, or from porters, bell boys or people in service. These people are all right, but, after all, they don't represent the whole Negro race. I have been in little towns and villages where if a Negro has ever been before, the natives have forgotten how he or she looked. I have been entertained in homes where no Negro has ever been before in

Ruer. If you haven't read it, do so. I had the opportunity to witness the packing of a missionary barrel, and some Christmas boxes, and have heard minutes concerning the gathering and packing of a half dozen more. Many of the comments were not made for my ears, but came through any way. They helped me form some resolutions for next New Year's: One woman told me this: "We sent a barrel to a Negro minister in the South, (and gave name and station) and we did not hear anything of it or from him for three months. We wrote him at the expiration of that time and asked him if he got it. To which he replied, 'Yes,' he had received it, but had not had a stamp to write." Those two things still worry me some: the matter of racial prejudice within the race, and the lack of pure business sense.

My conclusions and reminiscences grow lengthy, but I want to include one more story in my article (and since Article V was lost in transit the extra page in this may substitute for that).

It is not always easy to be honest. When one faces a group of three or four hundred women there is a temptation to say the nice things, to make a pleasing rather than an honest speech. Each day I'd read the second chapter of Ezekiel and because I know nothing of Theology and very little of symbolism, I'd take the words literally, especially when some times I had to wipe the smile off faces that stared back and said quite plainly, "Go ahead, make us listen, if you can." I'd remember the last words in my husband's letters which said: "We are doing our part at home, we are praying for you and expect you to do your best." Such admonition made me send up a prayer and wade right in instead of running out the back door as I'd be tempted to do. A young white man who was talking to me asked me, "What do you find it hardest to do as you go about?" I replied, "To be honest." He rewarded me with this story which I used with his permission in his own home town (Syracuse):

"I came out of Syracuse University before the Depression, got a job in a business concern and went to work. I was not in line for a Junior partnership or anything like that, but if I'd have stayed with the concern for ninety-nine years, and if all other guys above me had retired, I might have worked up to one. Along came the Depression, wiped out my whole department, left me and some of my gang packing sidewalks. Then they created the new jobs. A Negro woman who was qualified went down to Dunbar Center and began to teach a class in Adult Education, for which she received \$24 per week. The fellows in my gang began to say, 'There is a Negro woman taking our job away from us. To which I answered, 'No she isn't—our job gave out. She would never have been allowed to work in our office in a thousand years. She's got a job that was created for people who need it, and if there ever was a person who needed a job, a real job with real pay, that is that Negro woman.' "And," he concluded, "and yet with all that, I'm not a Roosevelt man, but I try to be honest."

This was evidence to me that prejudice is not geographical, but economic and perhaps—something else. In all things, in all answers, I tried to quote authorities. I had them page, chapter, and even line—at my finger tips.

The trip was fine. It consisted in more than riding around in Pullman cars and diners, in sitting at the Moderator's table, in seeing one's name in the papers, in ante-rooms, on posters, on bulletin boards in front of churches. It consisted in remembering that you represent race of twelve million people; it consisted in remembering that every gesture, word,

attitude would be remembered against you personally, but used as a standard by which all the race would be judged. It consisted in remembering that for the first time Negro women had been sent out to do Promotional work, and, if the experiment worked, others in much larger numbers (we hope) will follow.

### DR. METZ'S INTEREST IN BETHANY CHURCH

By Mrs. H. N. Sullivan

Forty odd years ago, a young man was sent from the Theological department of Biddle University, now Johnson C. Smith, to serve the good people of Bethany Presbyterian church, which is located about eight miles beyond Statesville, N. C. This young man was none other than Dr. W. L. Metz. He was received with open arms by his people, soon learned them, lived among them and taught their children. He not only taught the children, but the grown-ups as well, to do many things that were new to them. For instance, he taught the ladies of the missionary society to make the custard and freeze the first ice cream for the benefit of that church. Dr. Metz learned to love these people and they learned to love him with a love that has lasted throughout the years.

On Tuesday before Thanksgiving, (I think Tuesday) Dr. Metz left Edisto Island, S. C., telling his family that he meant to worship at Bethany on Thanksgiving day. As related, he tried to catch a bus in Statesville but it was gone. He inquired as to the fare by taxi and that was far more than it should have been. Undaunted, yes, and determined to be with his people, he buttoned his overcoat, got in the road to walk those eight miles. God knowing what he pondered in his heart, smiled and shook his head; the weather was a little too bitter for one of his dear children to breast and so he sent an angel in disguise, Mr. Smith, who stopped and called to him to get in and he would take him to Bethany, and to Bethany he came.

I have been wondering just about how many ministers are there that would be willing to breast weather like we had Thanksgiving to walk eight miles to be with a people they had preached to over forty years ago. Now if that isn't love—?? Nor is all the love on the part of Dr. Metz. It would have done your hearts good to have seen how he was received by old and young even though he taught the fathers and mothers of the present generation.

Rev. H. N. Sullivan is serving this church now and he takes the attitude of a son towards Dr. Metz, ever relying on his timely and fatherly advice. Nothing fills his heart with more pride and joy than to have Dr. Metz make us a visit. We hope he will come very often for he tells us the things we ought to know.

### A Historian

Dr. Metz is not only a minister of renown but a historian of highest rank. That that he doesn't know about the Presbyterian Church, U. S. A., isn't worth trying to find out. He knows some facts about the founding of Bethany and other incidents surrounding that church that quite a number of people would like to know and I hope that some time, at his convenience, he will release an article on the same, should he feel so disposed.

On behalf of the members and friends of Bethany Presbyterian church, Rev. H. N. Sullivan and the writer wish Dr. Metz God's speed in his great uplift program there on Edisto Island, and that he will live long to come to see us often.

A very Merry Christmas to him and his!

Lexington, N. C.

The Old Testament has the New Testament within it.

### WORKMEN'S COMPENSATION IN NORTH CAROLINA

Raleigh, November 30.—North Carolina workers or their dependents in seven years have received six and one half million dollars in compensation benefits, plus three and one third million dollars in medical, hospital, and nursing care, or a total of \$9,747,775.00 in all benefits under the Workmen's Compensation Act, according to the Fourth Biennial Report of the North Carolina Industrial Commission.

During the seven years 200,534 claims were filed, divided as follows: Death or permanent total disability, 613; permanent partial, 4,980; temporary total, 49,248; and claims for disability of less than seven days in which only medical costs were paid, 145,677.

Without counting days lost due to death or permanent partial disability, North Carolina workers actually lost during the seven years 1,946,409 days from work, due to the over two hundred thousand accidents. This is equivalent to 278,057 weeks time, or 23,171 calendar months lost time, or 5,561 years, of 50 work weeks each, lost time. In round figures, this is equivalent to three workers being totally disabled continuously since the birth of Christ.

For the fiscal year ending July 1, 1936, 32,568 compensation claims were filed, and \$1,356,962 were paid for compensation and medical care.

The last fiscal year the Commission handled next to the largest number of claims since its organization in 1929, being surpassed only by the first year.

In addition to the claims for accidental injuries, 216 claims were filed under the newly enacted Occupational Disease Amendment, with a total cost of \$6,138.00 and 2,418 days lost from work.

Last year 763 cases went to a hearing before an individual Commissioner, and 105 were appealed to the Full Commission. Since 1929 there have been 298 appeals to Superior Court from decisions of the Full Commission, of which the Court affirmed 151, reversed 40, and 107 have not been heard for various reasons, including abandonment of appeal.

Since 1929 there have been 99 compensation cases appealed to the Supreme Court. Of this number the Supreme Court affirmed 79 Commission decisions and reversed 20.

In spite of the apparently large number of industrial accidents and injuries, there is more interest in safety and accident prevention at this time among industrial management and employees than at any time in the history of North Carolina industry, according to the Industrial Commission.

The Industrial Commission has sponsored seven annual state-wide industrial safety conferences, and organized four regional safety councils which meet four to six times yearly. The Commission has trained several thousand workers in standard first aid, and has assisted in organizing many plant safety committees.

The Industrial Commission through the co-operation of the North Carolina Cotton Manufacturers Association this year sponsored the first state-wide textile industrial safety contest in the United States, with 174 plants competing.

Jointly with the Western Carolina Safety Council the Commission sponsored a safety contest last year. Both contests will be conducted next year with an anticipated increased interest.

Because the entire compensation insurance premium is paid by the employer and with few cases having been appealed to the Courts, compensation has been paid to the injured workers and their dependents with practically no expense to the workers, according to the Commission.

### WETS AND DRYS DISSATISFIED AS THIRD REPEAL YEAR ENDS

With the third year of repeal drawing to a close December 6, the nation balances its liquor ledger this week with results that are unsatisfactory to both wets and drys, according to a survey by the National Voice News Bureau.

Elimination of bootleggers, abolition of the old time saloon, annual revenues of more than a billion a year, and removal of the liquor problem from politics were among the principal promises made by repealists in their campaign arguments against the Eighteenth Amendment.

On the third birthday of repeal, The National Voice News Bureau sums up the evidence that dry leaders are offering to prove that these repeal promises have all been broken:

"The bootlegging business is as highly organized since repeal as it was during prohibition," says the Institute of Public Administration in New York. The institute estimates that nearly 40,000,000 gallons of untaxed liquor were produced in 1935, nearly half of the total gallonage of tax paid spirits. "Illicit liquor is the cause of 50 per cent loss in revenue," stated a headline in *Tap and Tavern*, journal of the liquor industry recently.

Regarding the "no saloon" promise, James G. Flaherty, attorney for the Tavern Owners' Association in California, recently declared in a newspaper interview: "It is time to admit it is a saloon, whether you call it that, or a tavern, or an inn, or just Pete's place."

More than eight billion dollars has been expended by the public for tax paid and illicit liquor since repeal. The government revenue over that three year period will average less than 500 million dollars annually, according to the National Voice News Bureau, as compared to repeal promises that it would total from two to five times that much. The drys have made great capital of a statement by Joseph H. Choate, Jr., former federal alcohol control administrator: "As for revenue, we have been greatly disappointed."

"We thought repeal would end the scandals of the liquor traffic," declares Congressman O'Connor of New York, outstanding repeal advocate. "If the situation that exists today is what we have as a consequence of repeal, as for me, give me prohibition."

Even many leaders in the beer and liquor business have sensed recent changes in public opinion, according to the National Voice News Bureau survey, and have been issuing a steady barrage of dire warnings to the trade that prohibition is sure to return if present conditions prevail.

### YOUTH PLEDGE AID TO SCOTTSBORO BOYS

New York, Dec. 4.—The pledge of the youth councils of the N. A. A. C. P. that they would "work unceasingly until the Scottsboro boys go scot free" was delivered in person to the defendants in the Jefferson county jail in Birmingham, Alabama by Miss Juanita E. Jackson, head of the youth work of the N. A. A. C. P., who has just returned to New York from a tour of the Central South.

Miss Jackson visited the Scottsboro youths November 20, spending nearly two hours conferring with them. The pledge which she delivered was taken by the 200 youth delegates to the 27th annual conference in Baltimore last June.

Miss Jackson was accompanied by Dr. E. W. Taggart, president of the Birmingham branch, and Miss Laura Kellum, secretary of the Birmingham youth council.

The redemptive purpose of God in Christ goes back before all human history.