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CONSOLIDATED WITH THE SOUTHERN EVANGELIST

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THURSDAY, DEC. 10, 1936

A NEW PASTOR COMES TO SEVENTH STREET

The Rev. S. Q. Mitchell, pastor-elect of Seventh Street Presbyterian church in this city, occupied the pulpit last Sabbath morning. A large and expectant audience greeted the new minister, and the happiness of minister and people was mutual. The sermon was based upon the words from the story of Philip and the Eunuch, in Acts 8:35, "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." The minister declared it to be his high purpose here to preach and extol Jesus. The discourse made a very pleasing impression.

The Rev. Mr. Mitchell is a man of cultivated manners and fine literary attainments, and his ministerial career has been signalized by splendid achievements. Seventh Street church and Charlotte offer an excellent field for the exercise of his varied gifts. The church has an exceptional corps of officers. The people are responsive and forward-looking, and are never happier than when working towards some special objective. Under the aggressive ministerial leadership which the congregation is now to have, the church should ascend to heights hitherto unattained. We are glad to join in the welcome that is being accorded the new minister.

A POINT OF HONOR

Mr. Editor:—I have your paper of December 6th and have read with a great deal of interest your article "A King's Romance." You state: "So far the king seems bent upon marrying the woman of his choice, which is the right of his humblest subject." You are dead wrong. This is not the point. Apart from the constitutional question of royalty must marry royalty, you have failed to take into consideration the all-important fact that Mrs. Simpson was twice married and twice divorced. And this second divorce, uncontested by her husband, bore all the earmarks of a "frame-up." An Associated Press report from London states that a lady member of the House of Commons on the floor deprecated the whole affair and characterized it "a mutual understanding." Mrs. Simpson is six months under probation before receiving a final decree of divorce by the court. I am wondering if in view of the disclosures that she and the King had been lovers previous to this suit for divorce, whether the court will be justified in granting her an absolute divorce from a husband from whose affection she had been alienated. She evidently did not "come into court with clean hands." This is the point of honor.

I am proud to be a Britisher and I join heartily with my fellow Britishers throughout the world who feel that the British crown has fallen into disrepute. The King is in error. God save the King!

A. A. HECTOR,
Richmond, Va.

(We gave divorce as one ground of opposition to Mrs. Simpson, leaving it to our readers to judge the implications. As neither the British court, which granted the divorce decree, nor Prime Minister Baldwin, who represented the government, made any charges against the King and Mrs. Simpson, we refrained from doing so.—A. A. Presbyterian.)

LETTER FROM DR. IMES

ST. JAMES MANSE
206 West 137th Street
New York

December 5, 1936.
To the Pastors, People, and Friends of the Charlotte Preaching Mission:

This letter comes to thank you for the cordial way you received me during the second week in November, for the support, and for the cooperation that the surrounding communities rendered. It was, indeed, encouraging.

I trust heartily that the follow-up of this campaign will yield splendid results, both for the children and young people and for the adults.

If our Division of Evangelism of the Board of National Missions can aid you in any way, they have authorized me to say that you need not hesitate to call upon them. Dr. Klein, the director, may be reached at 156 Fifth Avenue.

Again let me express my thanks to the many homes that opened their doors to me. It was that sincere hospitality that afforded so many pleasant spots of entertainment during my travels.

Yours fraternally,
(REV.) WM. L. IMES.

A PASTOR MEDITATES

(From The Presbyterian)

One ruling elder of a Presbyterian church in a vigorous community has come to me with his trouble. He is a fine old gentleman, with a long, honorable record as a physician in general practice. He is "up in years," but his mental vigor is not weakened. He is a wise man, deeply religious and much concerned for the moral and spiritual welfare of his community. He loves his pastor, who has been with his church over twenty years. The pastor is a fine man, never dashing, but excellent in a very quiet way. For many years, now, his church has been losing vigor. Meetings for prayer have small attendance, slipping slowly through the years until now ten persons are called a crowd. All other activities have steadily declined, until Sabbath morning audiences have a few elderly folks and no youth. The elder asks me what to do. There is no specific charge. The pastor is all right except he seems to have lost the vigor and ambition he once had. As an elder, my visitor feels responsible, but does not know what to do.

This situation is too common among churches. There is serious fault somewhere, and good men dreading upheaval and disturbance, ask seriously, "What shall we do?" No one not on the ground can assume to direct or even advise. Another pastor has great feeling for a fellow pastor under whom the work declines. To correct, we must search for causes. God has not failed. His great and precious promises are trustworthy. He will supply needs according to His riches in grace in Christ Jesus. The trouble is in the manward side of the church. The pastor is at fault. That is what people usually say. There may be truth in it. Yet it may not be the whole truth.

When a ruling elder sees that his church is declining, spiritually, for a long time, he should consult his colleagues without the pastor, or perhaps go first to the pastor and speak kindly but plainly. Some pastors do not discern their failures. No one talks to them frankly. One good man I knew was shocked to a collapse when his congregation called for his resignation before a person, all seemingly his friends, had said a word to him plainly enough for him to understand his faults and deficiencies. That is not fair.

Our elder sees, sorrows, speaks to no one, and things go on to smash. He is at fault. Let him talk with other elders. If all agree, (unanimity is important,) let them go, after prayer, and tell their pastor plainly, without vehemence or malice, just how things are. Share the blame, do not take it all. Tell the pastor the object is not to get rid of him, but to improve the church, which is more important than any pastor or elder. Once started, elders must not get weak-kneed or back down. Give the pastor time to improve, correct conditions, or get out. To be sure, when a move is made, many

people will run to the pastor's aid. The pastor will show himself when the elders so go to him. The pastor who is little and ought to go will get mad and bluster. No church has the right to decline spiritually. Elders have responsibility and must meet it or themselves resign.

BRIDGING THE RACIAL GULF

(From The Federal Council Bulletin)

The study of the Negro in America which is now going on in the churches of the country may mark an epoch in interracial work. The Missionary Education Movement and the Council of Women for Home Missions have published texts which are interesting, authoritative and challenging. So popular are they that the book for adult study by Professor Charles S. Johnson of Fisk University and the one for young people by Miss Ina Corinne Brown, a Southern white woman, have already gone to three editions with a total printing of nearly forty-seven thousand copies.

Added to this output for missionary education are the Federal Council of Churches and the International Council of Religious Education. All this means that by the spring of 1937 a large proportion of the people in our churches will have given serious thought to the problems of the Negro—religious, economic, social, cultural and also to the problem of the white churches as they face the gulf that lies between their Christian profession and their actual practice in relation to this largest minority racial group.

This, then, is the time for church leaders to plan courageously the kind of action which will bridge that gulf. We have made a start. The observance of Race Relations Sunday and all the many activities which help to create goodwill are laying foundations; so are the educational programs in church schools and other religious organizations which develop understanding and appreciation. The attitudes of many churches are changing for the better. The gulf, however, is so wide that at the present rate of progress many generations will pass before the bridge becomes a substantial reality. In the meantime critics of the churches, both white and Negro, look at the gulf more than at the efforts to bridge it.

As a result of this year's mission study a great potential power is developing in the churches. If that power is rightly used it can remake our interracial attitudes and practices and really bridge the gulf in race relations.

IMPROVEMENTS AT BARBER-SCOTIA

(From The Barber-Scotia Index)

Students who returned were pleased to note the many improvements in and around the school. As a result of these improvements, new students came into a more comfortable and cheerful place.

It is difficult to decide just which of the several improvements is most outstanding. However, we venture to place first emphasis upon the new front entrance which is indeed very attractive. It gives a brighter and more pleasant aspect to the whole front of the building.

Barber-Scotia does not stop with her outside improvements, however, but invites you within to note the added beauty to be found there. In the chapel, we have a beautiful new platform floor which seems to lure even those who are shy of public appearances.

In several of the rooms new floors, painted walls and radiators that replace the troublesome pipes add to the beauty and comfort of our situation. And to the joy of all concerned, a waxed floor and new tables and chairs in the library help to make reading and study a joy indeed.

At the call of Gov. Ehringhaus, the North Carolina Legislature convened in a special session to-day to enact such legislation as will put this State in line with the Federal government in carrying out the provisions of the Social Security Law passed at the last session of Congress.

CASTE SYSTEM IN THE CIVIL SERVICE

By Dr. Kelly Miller

Last week, I wrote about how the Negro is debarred from appointment to the clerical service of the Federal Government through the channels of the Civil Service Commission. I wish now to extend that treatment to include the operation of the caste system.

When my good friends Dr. Emmett J. Scott and Judge James A. Cobb consulted with President Coolidge concerning Presidential appointments of Negroes to Federal positions, he countered with the report, then recently issued by the Civil Service Commission, that there were 52 thousand Negroes in the employ of the Federal Government, receiving in combined salaries over 52 millions of dollars annually. Dr. John R. Hawkins, who at one time considered himself the chief spokesman for his race in Republican politics, quoted these statistics in justification of the generous attitude of the Grand Old Party concerning its black wards and allies. Today there are nearly 60 thousand Negroes on the payroll of the Federal Government, a number not far short of their just numerical quota in the general population. These 60 thousand Negro federal employees constitute a fact of great importance in the life of the race and cannot be ignored in its economic or political significance. But herein lies the rub. These appointees, for the most part, fall in the sub-clerical level of the public service with rank and pay far beneath the clerical level. There is a fixed and unmistakable policy to eliminate the Negro from clerical positions while assigning to him a goodly number of minor places as messengers, janitors, watchmen, laborers, charwomen, and the like. This tendency is wholly independent of partisan politics. It operates towards the same inevitable end, it matters not which party is in the ascendancy.

As I stated five years ago in refutation of Dr. Hawkins' contention, these sub-clerical assignments have nothing to do with our demand for an equal chance for appointment under the civil service and to the higher brackets of Presidential appointees. The Negro cannot afford to relinquish his insistence for a square deal before the civil service because many Negroes are assigned to places of inferior grades and lower pay.

The segregation of Negroes in the clerical service constituted an issue of raging controversy under the administration of Wilson, Coolidge, and Hoover. The issue is now practically a dead one because there are practically no Negro clerks left to be segregated. Mr. Wm. Monroe Trotter put President Wilson on the spot on this question and, by general consensus of opinion, the President came out second best. President Coolidge promised a delegation headed by the late Wm. Monroe Trotter, of which I was a member, that he would take up the matter of segregation in the departments and settle it. We never heard of fulfillment of this promise, while segregation still continued.

In making our concerted fight to give our educated young men and women a fair chance at civil service appointment, prudence dictates that we do not confuse our demand with the question of segregation after appointment. While both issues are important, they cannot wisely be considered together.

On the evening of the 4th of March, 1913, Bishop Alexander Walters called me aside in conference, from a banquet staged in his honor, with reference to the proposition just made to him by a cabinet officer to set aside an important division of the government, to be staffed by the colored race from top to bottom. I advised him that he could not give articulate consent to such a proposition based on race discrimination, but might be forced to silent acquiescence if he found he could not help himself.

The fact, however, is apparent that from then till now practically the only Negroes who have entered the clerical service through the Civil Service Commission have been assigned, first to the Post Office Department, where the work is semi-manual, and second, to special divisions recruited wholly by colored clerks, and third, in the office of the Recorder of Deeds, in which the Negro Recorder is supposed to appoint a certain proportion of helpers from his own race.

We are faced by three sinister conditions: First, confinement of Negro appointees to the sub-clerical level; Second, special separation of Negro clerks; and Third, the exclusion of Negroes from appointment to clerkships through the Civil Service Commission. It is necessary to understand these conditions whether we intend to submit to or combat them.

NEW MEMBERS OF BARBER-SCOTIA FACULTY
(From The Barber-Scotia Index)

Barber-Scotia has gained a number of representative faculty members this year. Among the new additions is Mr. C. E. Boulware. Mr. Boulware holds the Master of Arts degree in mathematics from the University of Michigan and has had two years of teaching experience at Texas College, Tyler, Texas. Miss Olive N. L. Denniston is well prepared, for not only does she have a master's degree in education from the University of Boston, but she is an experienced teacher, having taught in the National Training School for Girls in Washington, D. C., in the State Normal School in Elizabeth City, N. C., and assisted in the Boston University Graduate School. In addition to her duties as instructor of education, English and psychology she has charge of extension work. Miss Thelma McKnight, head of the home economics department, comes to us from Hampton Institute and Teacher's College. Miss McKnight has had a year's teaching experience at the Drewry Practice School at Talladega. Miss Lucille E. Davis, a Magna Cum Laude graduate of Howard University, is instructor of art and education. Miss Esther M. Stinson, supervisor of self-help activities, is an alumna of Barber-Scotia and of Johnson C. Smith University. The new dietitian, Miss Josephine Wheeler, is a graduate of Spelman College and has had some experience in her field. Mrs. Virginia Pope, who received the Master of Arts degree in history from Atlanta University and who was dean of women here during the years of 1932-1935, returns to hold the same position as well as instructor in history and sociology.

MID-WINTER SESSION OF CATAWBA PRESBYTERY

The Eighty-first stated session of the Presbytery of Catawba will convene Wednesday morning, January 6, 10 o'clock, with the Brandon Presbyterian church, Charlotte. Presbyterial, Synodical and General Assembly assessments of 20 cents per capita will be collected at this meeting. This is a one-day meeting with a popular meeting at the evening hour. Rev. W. E. Houston, Synodical Evangelist for Catawba and Atlantic Synods, will be the guest speaker at the Fellowship Luncheon at 1:00 P. M. that day.

A. H. PRINCE,
Stated Clerk, Catawba Presbytery.

Many people miss the sight of God because He comes in a disguise they do not recognize.
—Selected.

SWIFT MEMORIAL COLLEGE NEWS

By A. P. Farrer

The annual Thanksgiving sermon was preached by Dr. S. A. Downer, of Knoxville, Tennessee. The message, one of the most impressive and noteworthy of the school year, struck forcibly the real spirit of Thanksgiving and the value of looking upon the bright side of life as an outward sign of daily thanksgiving. The sacred hour, held in the College chapel at eleven o'clock Thanksgiving morning, was further honored by the presence of the President Emeritus, Dr. C. E. Tucker, of Knoxville, who also appeared on the program. Local participants were the President, Dr. W. C. Hargrave, presiding; Dr. Ewing, of St. Marks Presbyterian church, and the Rev. Mr. Davenport, of Zion Chapel Methodist church, both of Rogersville. Miss Alice Jackson, sophomore college co-ed, read the Thanksgiving Proclamations of the Nation's Chief and of the Governor of Tennessee. Inspiring music was rendered by the college choir. A special Thanksgiving offering was lifted to which alumni, friends, and students responded in the spirit of the day.

Following the morning services, the Turkey Day classic between Swift and Nelson-Merry, was staged on the Rogers Field at 1:30 P. M. Amid mist, snow, and chilling winds, the fierce "Bulldog" eleven-man power machinery was keyed-up to its highest fighting pitch, and ended a glorious season so promisingly begun, by a final decisive victory of 30-0. The onslaught and battery of the "Bulldog" lines proved too much for the scratching, punning, clawing "Black Cats." Long will the '36 football season of Swift Memorial be remembered for its "Bulldog" Growlers, its "Bulldog" victories, and its "Bulldog" Coaches. Upon the pages of Swift's chronicles will ever blaze the records of '36's victories, repeatedly won, by a fighting squad who, without a doubt, exceeded all expectations, and lived up to the desires of all true Swiftites for an undefeated season.

Beyond a doubt, Coaches Lee and Martin have turned in the best coaching job of their careers. The "invincible growlers" were victorious and united in all of their games of the season, amassing a total of 214 points to their enemies, 12. In the words of Coach Lee, "the best man on the team was the team itself," for each man was a stellar player.

Four Sophs.—Captain Stacy, Hood, Lowery and Kennedy, sang their swan songs in this final classic of the season. They leave behind them brilliant careers in football history at Swift.

After such a successful Homecoming game, the day would have been incomplete without the savory Turkey repast served in the College dining hall during the dinner hour.

At 7:30 P. M. a social was given in the beautifully decorated dining hall in honor of "Miss Swift" and the victorious team. Miss Helen Dailey, as "Miss Swift" is known in private life, hails from Knoxville, and is a member of the Knoxville Club and freshman college class. The welcome address was delivered by President W. C. Hargrave. Coach Martin gave interesting impressions of his coaching experience. The awarding of letters to members of the Varsity Club and team was by Coach Lee, honorably assisted by "Miss Swift."

Members of the Varsity for '36 are: C. B. Wood, Pat Stacy, Captain; Brice Hood, Kyle Patton, Joe Kennedy, Geo. Lowery, Wm. Dockery, Wm. Delaney, John Fugate and R. E. Lee.

The Knoxville-Swift Club, composed of seventeen Knoxville, represents an additional scholastic and social activity to the College. Its sponsor, Miss Pearl E. Henderson, Head of the Music Department, is an alumnus of Knoxville College.

The "Curtain Raisers," a dramatic club, has already begun rehearsing some very interesting plays for presentation soon. Miss Arena Mae Horsley, A. B., A. M., Indiana State

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