



# EDITORIAL



## AN EDUCATION AT YOUR FINGER TIPS.

**Y**OU never saw a Wall Map as black, as wonderfully enlightening as this Educative map. It has white lines clearly showing more distances than any other map—oceans, lands, countries and capitals are in bright, contrasting colors. The seventeen flags of the United States and coat-of-arms of all nations are shown in their true colors. It gives much interesting information about the Bible. The portraits of all our Presidents with short biographies are given. On one side is a map of the whole world, and on the other side is a large map of the United States. The retail price of the map alone is \$2.00. With a renewal or new subscription we give the Advocate one year and this map for \$2.00. Send in your orders quick to the Raleigh Christian Advocate, Raleigh, N. C.

## Notes and Comments

**Is Methodism progressive?** According to the Presbyterian Standard we have gone beyond where they can follow. When we look into it, the editorial refers to the Methodist Protestant Church only. The occasion was the preaching of Dr. Anna Howard Shaw in the Methodist Church in Rome, using as a text: "Help those women which labored with me in the gospel." In narrating the incident the Standard says: "Dr. Shaw is a minister in good standing in the Methodist Protestant Church. We would like to hear a sermon from her on the text, 'Let the women keep silent in the Churches.' No doubt the Pope thought that while he may have done many things forbidden in the Scriptures, as charged by the Methodists, he had not yet reached the stage of having a woman preacher." Of course it is well known that the Methodist Episcopal Church, South, does not ordain women preachers, and we have no disposition to enter the discussion of this vexing question; but does the Standard mean to say that for a woman to preach the gospel is a worse thing than Rome has ever done? We should certainly be disposed to draw the line on that.

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**The Carnegie Foundation** is more and more revealing its cloven hoof. When it was first established and heralded around the world as a great philanthropy, there were a few wise men who saw something of the menace there was in it. So far as our recollection serves us, Bishop W. A. Candler, of Atlanta, Ga., was the first one to sound a note of warning in connection with it; but his words were looked upon, especially by men outside of the active work of the Church, as the alarm of a too narrow-visions Churchman. Every movement taken by the men in control of this Foundation has shown more and more the wise foresight of this Christian Statesman. The light is now beginning to break upon educators outside the Church. Only the other day Mr. Thomas W. Churchill, President of the Board of Education of New York City, gave utterance to the following truth which it will be well for our people to consider: "Most conspicuously marked for discrimination by this Carnegie board appears the religious college. 'Drop your denominationalism,' says the Carnegie Foundation, 'and we'll advance you the money to retire your professors.' As a result of the weakness of human nature in the presence of the outstretched bribing hand of the Carnegie Foundation, Methodist colleges, Congregational colleges, Baptist colleges, and Quaker colleges had renounced the faith of their founders.

Let this foundation voluntarily or by process of law be dissolved and its revenues be converted to a pension service, pure and simple, beyond the power of a private committee to use for the promulgation of its own ideas upon institutions founded by other men, or maintained from public funds. Let the natural and the inevitable correction of teaching come from its proper source." Here is a voice that speaks a warning from the educational world that is certainly not dominated by any ecclesiasticism, and the day is not far distant when many will wish that it had been earlier heeded. Speaking with reference to the suggestion of President Churchill, the North Western Christian Advocate says among other things: "The suggestion that this Foundation be dissolved by process of law is quite daring; but, after all, in what material sense does it differ from a monopoly? Mr. Carnegie has in a way cornered the educational market. He has a grip upon the teaching forces of this country. By the application of this foundation he has largely undermined the assurance that formerly prevailed in our Methodist schools and has done more to create distrust than all other forces combined." This is a true testimony, and the insidious influence of this Foundation is spreading itself like a leaven through the educational work of this whole country. So far it has been limited to higher institutions of learning, but we have no assurance that it will stop there. Already a suspicion is getting abroad that it will soon be determining the books, or at least the character of the books, used in our public schools. It will be an almost inevitable result of the policy that is being pursued, and where its influence will stop cannot be forecasted.

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**Texas and Prohibition.** Texas has the power of initiation in the enactment of her laws, and she is taking advantage of it in the matter of state-wide prohibition. The following from the Texas Christian Advocate explains the situation there: "We have a feature in our election law requiring us, when special legislation is asked of the legislature, to secure petitioners to that effect, equal in number to ten per cent of the vote cast in the preceding election; and this petition goes to the Executive Committee of the State Democracy, and if the required number is on the petition, then the matter sought is to be put on the primary ballot, and if a majority of the people vote for it, it goes into the platform as a Democratic demand to the Legislature to grant the petition. Now under this law we want to ask the people in the primary election to vote for submission, and thereby instruct the Legislature to submit a prohibition amendment to a vote of the people next year." The vote on the 25th of this month in Texas is not for prohibition direct, but is of the nature of instructing the legislature to submit a prohibition amendment to the constitution to the people for their vote during the coming year.

## AN IMPORTANT CONFERENCE.

**W**E have received from the author, Rev. A. M. Trawick, a copy of "An Interpretation of the First Negro Christian Student Conference" held in Atlanta, May 14-18, 1914. This Conference was called by a number of Christian workers who are interested in the betterment of the negro race. The call was headed by Dr. John R. Mott who has done more perhaps than any other one man to swing the young life of our generation into the missionary movement of the age. The object of the Conference is briefly stated as follows: "(1) To give to the present generation of Negro students in the United States a strong spiritual and

moral impulse; (2) to study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to face with Christian life callings; (3) to face the responsibility resting upon the Negro Churches of America to help meet the claims and crisis of Africa; (4) to consider what light Christian thought may throw on present and future co-operation between the races." These are certainly vital phases of a much discussed problem, and it seems to us that the candid and fearless consideration of them could not fail to be beneficial. It is stated that "in the mind of all who attended the Conference, the addresses and reports contain the most significant utterances on race relationship ever presented to the Christian world of America." This is a strong statement, and yet the conditions were ripe for such utterances. There were 665 persons in attendance upon the Conference. Seventy of these were write persons who came by special invitation, and were Y. M. C. A. Secretaries, social workers, bishops, missionaries, pastors, editors, Church Board secretaries, college presidents and teachers. It was a picked company of men, and men who had sincerely at heart the well-being of the colored race. And we are mistaken, if we think that the well-being of the white race is not in some measure affected by the condition of our "brother in black." These ten millions of negroes cannot live in our midst, living a life of wretchedness and squalor and immorality and crime, and the life of the white race not be held down to a lower level on account of it. Do what we will, there are relationships that pull toward a common centre. Of course, the stronger can outpull the weaker; but neither can hope to escape the forces that operate back and forth. It is therefore to the interest of all concerned that the highest good of each race be sought.

On the subject of race segregation—a question that is uppermost in many minds just now—the Conference seemed to draw a fine distinction. This report of the Conference in our hands says: "Nothing was said or done to suggest segregation, but everything it is desirable to achieve by separation was emphasized in harmony with the best social and Christian principles. Between segregation and separation there are broad and essential differences. Segregation comes by force, separation by natural choice. Segregation is the voice of the stronger saying to the less fortunate, 'Thou shalt not'; separation is the voice of self-confidence saying, 'I prefer to do this.'" The latter method is certainly more desirable, if it will accomplish the end in view. When an object can be accomplished by persuasion, or by the choice of the persons concerned, it is always better than the use of force; and of course, it is the Christian method. In morals and religion it is the only method that can be effective, and the Christian religion is the only power that is ever going to elevate the negro race to the higher levels of life.

The Atlanta Conference appears to have grappled seriously with the problem from the Christian standpoint. It is foundation work that these men were trying to do. It is a work that must necessarily move slowly, but it is the only kind of work that can reasonably hope to be permanent.

The liquor forces of Ohio started a movement to repeal the County Option law, and so leave it possible for the temperance forces to try for prohibition with the city or town as the limit. The prohibition forces have started a counter move for state-wide prohibition and it looks like one of the hottest fights in the country the coming year will be in Ohio.