

Africo-American Presbyterian

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

VOL. XLVI.

CHARLOTTE, N. C.,

SEPT. 18, 1924.

NO. 40

BY THE WAY

BY UNCLE BILLIE.

Do not number your friends while you are hopeful and prosperous; but let your weeping orphans number them after your death reveals your left-over business as a tangled skein, or lays bare to the world that you had no business to leave over, nor change with which to buy breakfast for the baby.

K. K. K. A FINE THING (?)

My father and paternal grandfather were in a cave somewhere in Laurens county, South Carolina. My mother and paternal grandmother remained in our cabin with my little sister and me. Two Ku Kluxers, with rifles on their shoulders, appeared at our cabin door with as much suddenness as though they had sprung out of the earth or revealed themselves as human in the twinkling of an eye, after floating around as ether. Grandmother held me as tightly in her trembling arms as one with death's grip. My trembling mother sat with my little sister on her knee. It was a scene of consciousness and of unconsciousness; for mother and grandmother were conscious of real danger, while my little sister and I thought there was nothing in the world but peace and happiness. We were babes, but I cannot forget the scene.

These men inquired for father and grandfather. They were invited in to seat themselves, but

they said: "No, we will go among these hills and look for them." I see them now; tall and with a determined look on their faces. They are walking leisurely down the cotton rows, talking in an undertone. They are looking from right to left. But they, through the divine scheme of an all-powerful God, walked away from our cabin door, leaving the man for whom all of Laurens county, it seemed, was on a mad hunt. They were seeking the life of Turner Phillion, whom they styled as a "head nigger." He had political sense and some influence among the other "niggers." They were not on his trail. And as they were inquiring for father and grandfather, this man was squatting behind our cabin door. His large figure and facial expression have never left me. During their inquiry, "Uncle Turn," as he was familiarly called, never blinked his eyes; he never moved a muscle of his body. He sat as quiet as a graveyard. He knew death was at the door, for they had shot and killed Wade Perrin, another Negro whom they killed, not for what he had said or done but because of what they feared he might say or do; although Wade Perrin was a minister of the Gospel and loved God.

After being satisfied that these two Ku Kluxers were out of reach of him, "Uncle Turn" put distance between him and them that assured him safety as far as their efforts to apprehend him were concerned. They did not get "Uncle Turn." Years passed on and he died a natural death.

But stop; listen, "niggers." Turn your ear Maineward, Perhaps "Uncle Turn" is listening from paradise over the mysteriously and divinely contrived radio, which perhaps broke the news to Wade Perrin, who died a martyr in Laurens county at the hands of the Ku Klux Klan. I say again, listen and hear Senator Oscar W. Underwood, of Alabama, speaking in Rockland,

Maine, in the interest of William R. Pattangall, democratic nominee for governor. In assailing the Klan, he declares the issue involved one of the gravest that ever has confronted a free people. He says:

"It walks on the streets with you, confronts you at your doorstep and threatens your very destiny and the future happiness of your families.

"I come from a State where men and women shudder at night when a knock comes at the door, where men do not dare assert freedom of thought, because an invisible hand may call. The South and the West have felt its blight. Free government is at stake. The government of the invisible empire is taking its place. Justice has miscarried in the courts that prejudice may pass judgment on the destinies of men.

"Women have been dragged from their homes and whipped; men's lives have been sacrificed, and little children have been orphaned that the invisible empire might have its way."

The Klan never has been in the majority in any state but by organization it has elected judges and sheriffs, Senator Underwood asserted.

But this does not make the K. K. K. a fine thing. No, it does not. The history of this government-destroying organization shows that its main objective is to attend to other people's business. (But with what yardstick ye measure, ye shall be measured again. Yes, again. UNCLE BILLIE.

THE SOUTHERN WORKMAN.

The September issue of The Southern Workman (published by the Hampton Institute Press) contains an interesting illustrated article on the Bethlehem Center, Nashville, Tenn., by Martha Nutt, its supervisor. A sympathetic article on the American Indian entitled "Wanted: An Interpreter," by Elsie E. Newton is also illustrated. The number contains the address of Dr. James E. Gregg; principal of Hampton Institute, delivered at the commencement of Wilberforce University last June; an article by Weaver Pangburn of the Playground and Recreation Association entitled "Organized Play for Negroes"; the description of "A Modern Health Crusade," by an energetic industrial supervisor, Mary A. C. Holliday; and an account of the activities of the Philadelphia Armstrong Association by John T. Emlen.

Mention is made editorially of the Fisk University Endowment Fund; recent conferences at Bettis Academy, at Christiansburg, and the National meeting of the teachers in colored schools; and the splendid achievements of the State of Delaware along educational lines. Hampton's recent Summer School, the largest in its history, is also described, and there is an account of an important and valuable gift to the Institute Library.

CHANGE OF ADDRESS.

The Rev. G. E. Henderson, formerly at Selma, Ala., wishes his friends to address him at 263 Ashley street, Charleston, S. C.

An Invocation in Literature. In literature an invocation is an address at the beginning of a poem in which the author calls for the aid of some divinity, particularly of his muse.

Here and There WITH APOLOGIES.

By Henry E. Dunn.

"There is more force in a simple good idea than there is in the muscle of a million men. Ideas are what enable men to accomplish big things."

What has made this column so popular through the years is the fact that among the many other things, it has contained "here and there" an idea. There will always be a loud clamor for more when the voice of a creator of conceptions rich in their variety, fragrance and profusion is hushed.

The other Sunday, Dr. and Mrs. Mack and my own family motored all the way to Columbus, Ohio, to spend the day with Rev. Henry W. Cooper, D.D. We worshipped with him at the morning hour. Although a sweltering hot day, a full house of interested hearers waited on his ministry. Cooper is one of our great pastors. It is surprising how, in these few years, he has worked his way into the hearts of that people. Some fast, meddling person took me aside and tried to persuade me to believe that Mrs. Lottie Jones Cooper was the real power behind the throne as though I did not know that already. The Cooper children are models of politeness and intelligence. I forgot to count 'em.

Aside from our family Elder Brewer, of Birmingham, was there and so was "little" Helen Drayton, a charming young lady of modest refinement.

Senate Avenue Church in Indianapolis is taking on new life. The new minister, Rev. J. L. Coleman, is a senior this year in McCormick Theological Seminary, Chicago. His work this summer has had telling effect. At this writing, with Rev. James V. McVer of Harrisburg, Pa., assisting, he is conducting a spiritual and financial rally which will stimulate the work greatly.

Miss DeArona McCrorey arrived in the city on Labor Day and immediately took up her duties as secretary of the local Y. W. C. A. Although there were inducements to do otherwise, she found her way to the church of her noble father and is already one of its promising assets.

No, Uncle Billie, the heat had nothing to do with the promised visit of your friend. An adventurous party of four left Indianapolis on the night of August 24th in my high-powered National Sedan for points South. We were well on our way, having traveled several hundred miles in the Dixie Bee Line, when one of the party became alarmingly ill. It became necessary to abandon the journey, much to my personal disappointment because in addition to the pilgrimage to the home of the sage of Edisto Island, we had hoped to peep in on Brother Shirley as he closed the sessions of the School of Methods.

But now the season is gone. When we return next week from St. Paul, Minn., where meets the National Convention of the American Legion, we shall go out no more this year unless some persuasive voice calls us to Washington for the Thanksgiving foot ball game.

An Invitation. "The Lord hath done great things for us; whereof we are glad." Among other things He has given us a home magnificent of appointments and beautiful for situation. Here our friends,

of them, are welcome for we love them all. We have with us one, a perpetual Guest, to whom an alta ris erected, who besides being our joy and our salvation is our Friend, beloved, sharing with us all our joys and comforting us in our disappointments.

526 N. West St., Indianapolis, Ind.

NORTHERN VIEW OF MIGRATING NEGROES.

Negroes Not Likely to Return South Says a Northern Agricultural Paper.

The following discussion of a southern economic and racial problem by the Rural New Yorker should be of interest to farmers of Mecklenburg and to business men and farmers of the South generally:

What becomes of the Negroes who come North, into the Central West, leaving the southern farms and industrial towns? It has been reported that more than one million of these people have migrated, and very large numbers of them are now evidently settled in such states as Ohio, Indiana and Illinois. Where do they go and what are they doing, and what effects will their presence have upon the industry of these localities? It is evident that the departure of these colored people is making quite a difference in southern farm economy. People in some localities complain bitterly at the loss of this farm labor. Our reports show that farms are being abandoned and that population is rapidly decreasing in some of the

migration. Other people send a different report. Many people tell us that they think the passing of the Negro is a good thing for the South. It has driven many southern farmers into a different line of farming, and is breaking up the old systems of tenantry which had come to be more of a curse than a help to the southern country. Farmers are working into dairying and live stock and grain farming. They are coming to be more independent and taking a greater interest in improved agriculture. But what becomes of the Negroes when they pass into the North. Where are they located, and what are they doing? We have told that many of them have gone to the northern farms, where they are working in very well as farm laborers. Inquiry among our readers in that section shows that there are very few, if any of them, working in that capacity. Most of them seem to have located in the larger industrial towns, where they are doing the crude and heavy work in manufacturing plants. They seem to be doing a class of work which was formerly performed by immigrants from the south of Europe, and the new immigration laws will probably help in bringing more of them away from the South. It cannot be said that they are adding particularly to farm production. We are told that most of this migration is from the southern towns, and not directly from the country districts. The Negroes in the towns and cities leave for the North, and then others who have worked in the country on farms move to the city to take the place of those who have come North. It is a curious and important development of industrial life in this country. From all reports that we can get the indications are that these Negroes are not likely to return to the South. We think the movement is a permanent one and that it will continue. Eventually the South will make a

strong effort to attract white settlers from the North and West.—The Mecklenburg Times.

THE HODGE PRESBYTERIAL CONVENTION.

By Thomas B. Hargrave. The Hodge Presbyterian Convention met with Rev. Italy LeConte at Pleasant Grove church, Union Point, Ga., August 14, through 17th.

A large delegation was present and the president, Rev. Franklin Gregg, of Newnan, preached a forceful sermon from the text found in II Kings 4:26: "Is it well with the child." All the churches in the city were represented and gave a very cordial welcome.

Friday morning every one entered into the spirit of the occasion. Rev. Roseborough was elected to succeed Rev. Gregg as president.

At 10:30 we listened to an excellent discussion led by Miss Willie Mae Bailey, of Newnan, Ga., also from Scotia college, on the subject "Teacher Training."

11 a. m. Mrs. Evans, of Union Point, discussed the "Cradle Roll." She told out of her own experience how she had gathered the largest cradle roll in the Synod.

At 2:30 the delegation returned from dinner ready for real work. Rev. Dr. Thom, of Atlanta, took up the subject of the Home Department. All of his co-workers entered into the discussion.

The missionary was asked to give a short lecture from the topic "Primary Methods."

Rev. Dr. J. H. Harris, stated clerk, suggested a call meeting of the Presbytery to consider important business. The question concerning a Presbyterian church in Augusta was brought before the Presbytery, and, as a result, Rev. Harris was asked to accept the work which he readily consented to do.

Friday evening at 8 p. m. the Baptist people united with the Ladies' Missionary Society and Y. P. Society and before a crowded house a wonderful program was rendered.

Sunday morning the Model Sunday school was conducted by the missionary.

At 11 o'clock Rev. Roseborough preached a wonderful sermon. As usual fire and spirit came from the forceful message of Dr. S. D. Thorn at the evening service.

There were many other interesting events during this convention which are worthy of special mention so I have left them until the last.

Rev. and Mrs. LeConte put forth every effort to make the people feel welcome and truly when we think of Union Point we all feel like buying tickets or cranking our flivvers and returning to them.

The squealing of a pig in the grove gave warning for us to sharpen our appetites, for a barbecue was near at hand. Ice cream, soda water, watermelon, chicken, cake, etc., were served and a wonderful spirit was shown.

Miss Carrie L. Jackson, the power of Greensboro, had her friends over and a hot baseball game followed.

Saturday evening we all congregated at the school building to witness a moving picture show which was enjoyed by all.

The large administration building which is the pride of Colored Union Point was so beautifully painted that many inquired as to whether it was a new building or repainted.

It is an inspiration to go to

Union Point and see Rev. LeConte and his beloved wife (she, as he calls her) in action. This convention marked an epoch in the history of our Presbytery. May they live long and see years of happiness and prosperity.

The officers of the convention are: President, Rev. W. I. P. Roseborough, pastor of Ebenezer church, Rome, Ga.; first vice-president, Mrs. F. Gregg, of Newnan; recording secretary, Miss I. L. Thom, of Atlanta; assistant secretary, Miss C. Jackson, of Greensboro, Ga.; corresponding secretary, Mr. J. E. Howell of Atlanta; treasurer, Mrs. J. Le Conte, of Union Point, Ga.

THE SYNOD OF CATAWBA.

The Synod of Catawba Will Meet October 8-10, 1924, 7:45 p. m., With Westminster Presbyterian Church, Concord, N. C.

Program. Opening sermon, Moderator Dr. J. L. Hollowell. Constituting of Synod with prayer. Roll call, election of officers, Moderator and temporary clerks. Local program. Welcome addresses and response. Collection. Announcements, appointment of committees. Adjournment to 9 o'clock Thursday morning.

Thursday, October 9. 9 a. m. to 12, business; 12 to 12:30, devotionals, led by appointees of moderator.

9 a. m. Board of National Missions, Prof. J. D. Martin, presiding. Report of National Staff. Four and one-half hours will be given to the consideration of National Board, Division of Missions, etc. All

Board of National Missions. Rev. A. H. Douglass, alternate; Prof. R. L. Douglass.

Church Erection: Dr. G. C. Shaw, alternate; Rev. L. B. West and others.

Board of Publication and Sabbath School: Rev. G. P. Watkins, Elder I. M. Martin.

Division of Missions to Colored People: Rev. P. J. A. Cox, alternate; Rev. J. E. McMillan.

Evangelism: Dr. I. H. Russell. One hour will be given to each of the above divisions, etc., of the National Board.

Dr. J. M. Gaston represents his division. Dr. Mahy, Evangelism. Promotion, Dr. C. J. Baker and Dr. J. A. Bonner.

Holy Communion, 4:15 to 5:15. The Moderator presiding.

Thursday Evening, 7:45. Popular meeting—Women's meeting. Mrs. S. J. H. Dillard, President of the Synodical, presiding.

Friday Morning, October 10. 9 a. m. Board of Foreign Missions, one hour. Rev. J. G. Murray, Mr. J. M. Patterson, St. Louis, Mo.

10 a. m. Board of Christian Education, two hours. Dr. H. L. McCrorey, Dr. P. W. Russell, Chairman; Dr. A. B. McCoy, Dr. C. H. McDonald, New York, and others. Rev. A. A. Hector, Richmond, Va., Brotherhood, Near East.

Friday Afternoon. Ministerial Relief and Sustentation, Rev. G. P. Watkins, Chairman; Dr. C. J. Baker, Atlanta, Ga., and others. Reports of all standing committees and election of Council, three-year terms.

Committees—Bills and Overtures, Leave of Absence, Judicial Business, Records of Presbyteries, Committee on Next Place of Meeting, Resolutions, Treasurer's Report, Stated Clerk's Report, Bills Allowed, Assessments of Tax, New Business.

Adjournment. Popular meeting at 7:45 p. m. Synod's appointments.

REV. J. A. SAVAGE, D.D., Stated Clerk.

REV. H. C. MILLER, Permanent Clerk.