

Africo-American Presbyterian

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

VOL. XLVII.

CHARLOTTE, N. C., THURSDAY, MAY 14.

NO. 20.

THE PROGRESS OF THE NEGRO

(From the Charlotte Evening News.)

It is out of the question for a race composing one-tenth of the American population to live among us without exerting a tremendous influence upon us.

The Negro has been an American one year longer than the Pilgrim, came over here not through any choice of his own, but stolen from his home and country, carried away in chains and sold as a slave. The older narratives record that the Negro first made his appearance in the United States in August, 1619, coming over on a Dutch vessel on which 20 of them were transported here for sale.

In a condition of serfdom the Negro remained for 250 years in the New Country, having neither liberty nor education and being deprived of any chance of self-betterment.

Practically none had any sort of training or that discipline that fitted them for self-discipline or guidance or initiative, and then, in a day, 4,000,000 of them were given their freedom and cast out upon their own resources, having previously been bound relentlessly to menial labor and without the slightest opportunity to reveal what strength they possessed to "walk alone."

They were, of course, sadly unfitted for such a task. Without training, they found themselves faced with the necessity of working out their own destiny, like blind Samson grinding in the mills of the Philistines.

Perhaps the white man of the South even has all too little appreciation of what the Negro has accomplished in its midst or what it has amounted to as an equity in our population. We, of course, have observed the changed and yet changing conditions among the black men, and, here and there, we have witnessed the marvelous progress some individuals among them have made, sensing rather proudly the development which has featured their environs within the last few years especially, but, even so, we pass over with too little notice and far too little of appreciation of the native and resourceful abilities of the race and many of the outstanding indications of development which can be secured.

Since the day when the chains were struck from the ankles of the Negro in the United States 4,000,000 of them have turned out to be 12,000,000 and three-fourths of them can read and write. They own 650,000 homes; operate 1,000,000 farms; conduct 58,000 business projects and have accumulated \$1,480,000,000. They have 50 colleges and normal schools, and have 2,000,000 children in the public schools. Forty-four thousand are teaching school. They have \$30,000,000 invested in property used for higher education. More than 300,000 are in the skilled trades and more than 50,000 in the professions. They have 45,000 churches, 4,800,000 church members, 2,250,000 Sabbath School scholars, and church property valued at \$90,000,000.

They have written and published hundreds of books, support half a dozen magazines and more than 300 newspapers.

It has been from the minds of the Negroes that some of the best literature of the age was produced. The poems, for example, of Paul Laurence Dunbar and William Stanley Braithwaite, literary editor of The Boston Transcript and the essays of Miller and Grimke, the music of Rosamond Johnson and the paintings of Tanner are possessions not of the Negroes, nor of the provincial localities in which they may have been reared, but in which they wrought, but they belong to the whole people of America. They are national assets, and more even than that. There is a sense in which they are the possessions of the entire world because they have a touch of genius that ranks them with the best that has been produced, of their kind, anywhere.

Lyman Abbott, fifteen years ago, struck by the amazing development of the Negro, declared that it was a phenomenon of history, that "never in the history of man has a race made such educational and material progress in so short a time.

Surely, a race that has achieved so conspicuously has had its influence upon the white and dominant race, whether we are sensitively conscious of it or not.

Their contribution to the world has been great and their contribution to the South in which they have largely lived and wrought has been influential in the material aggressions of this section. The Negroes in the South alone, we are told, cultivate 40,000,000 acres of land, showing the vital relation their labor bears to the agricultural independence and progress of this Southern territory.

The Negro is entitled to society's respect and admiration for his strides, for his contribution to its storehouses, for his economic place in the scale of things and for that spirit of cooperation which, in the South especially, has aided in materially in bringing this part of the land to the front.

AFRICA ADOPTS AMERICAN INTERRACIAL PLAN.

British and Native Committees Set Up for Adjustment of Relations.

Atlanta, Ga., May 11.—The plan of inter-racial adjustment through conference and cooperation, as worked out in the South by the Interracial Commission, is being adopted in South Africa also, according to recent visitors from that country. Dr. C. T. Loran, British Commissioner of Native Affairs, has set up such committees in Johannesburg, Capetown, Miriam Hill, Durban, Pieter Maritzburg, and other centers. These committees meet monthly, discuss inter-racial problems and the needs of the natives, and seek to influence public opinion and legislation in the interest of needed adjustments.

It is understood that the Southern interracial plan was first brought to the attention of South African officials three years ago by Dr. Thos. Jesse Jones, of New York, who was in Africa making a study of native education for the Phelps-Stokes Fund. General Jan Smuts, at that time British Premier of South Africa, is said to have been greatly interested and to have expressed the conviction that British welfare work for the natives should be reorganized on the basis of the American plan. Promoters of the inter-racial movement in the South are gratified to find that it is being observed with favor abroad, as making a significant contribution to the solution of race problems around the world. Not many weeks elapse but that one or more distinguished visitors from South Africa, usually educators or missionaries, call at the headquarters of the Commission in this city and make a study of its principles and methods.

SPINGARN MEDAL NOMINATIONS CLOSE JUNE FIRST.

All nominations for this year's award of the Spingarn Medal, to be presented at the Denver Conference of the N. A. A. C. P., must be in the hands of the Spingarn Medal Award Committee on or before the closing date, June 1st. Many nominations have been already received. Those arriving after the closing date cannot be considered. All nominations should be addressed to Bishop John Hurst, Chairman, Spingarn Medal Award Committee, 69 Fifth Avenue, New York City.

A CHILDREN'S DAY MESSAGE TO THE CHURCHES OF CATAWBA SYNOD.

By Rev. Frank C. Shirley.

The month of June is the time our churches observe Children's Day. We should, therefore, be planning now for that event. Superintendents should order their programs right away if they have not done so already. If any school has not received sample copies of Children's Day material with blanks or cards for ordering programs notify me at once and I will see that you are supplied immediately.

The program and supplement that the Department of Sunday School Missions has prepared for Children's Day, 1925, are very splendid and comprehensive. They are fully suitable for use in our most advanced schools, and yet they are not beyond the comprehension of the smallest school in Catawba Synod.

Let us decide that we are going to make Children's Day, 1925, one of the most significant days in our Church Calendar. May your preparation be so thorough and the interest so keen that Children's Day will constantly remain a Red Letter Day in the life of every child under the care of our Sunday schools.

Then let us remember that aside from the educational value of Children's Day another important feature is the offering. It is the day set apart when all the Sunday schools throughout the Presbyterian Church are asked to give to the cause of Sunday School Missions. This department supports 140 Sunday School Missionaries, who are laboring in 137 Presbyteries. These men serve as the Church's Advance Guard in the destitute and neglected sections of our land, such as in the Southern Mountains, the Mormon area of Utah, Lumber camps and migrant groups of the West.

Twenty-three of these men are Negroes, serving in eighteen Presbyteries of the great Southland. Five of them are giving full time service in our own Synod of Catawba.

It is gratifying to state that many of our schools have caught the spirit of making liberal contributions to this most needy cause, as is evidenced by the gifts of the following schools to the Department of Sunday School Missions last year: Fifth Avenue, Roanoke, \$52.00; Seventh Street, Charlotte, \$46.00; Chestnut Street, Wilmington, \$27; Tradd Street, Statesville, \$26; St. Paul, Louisville, \$24; Springfield, Leaksville, \$23; Carver Memorial, Newport News, \$23; White Rock, Kinston, \$22; Woodland, Catawba Presbytery, \$21; Mt. Pleasant, Franklinton, \$15; Brandon, Charlotte, \$16; Calvary, Wilson, \$15; Russell Grove, Amelia, \$15; Richmond First church, \$15; with smaller contributions from other schools.

We regret to state, however, that out of the 173 churches in Catawba Synod 81 did not observe Children's Day last year, or if they did, they did not make any contribution whatever to the Department of Sunday School Missions. We have a list of these schools and will bring this matter to the attention of each one to the end that this year we will have 100 per cent of the schools in Catawba Synod observing Children's Day and 100 per cent contributing to the cause of Sabbath School Missions.

Another matter we desire to mention in closing is the practice of many schools in the Synod, of observing Children's Day, taking a large offering and using the money collected for local purposes. We know of schools that raise on Children's Day from \$75 to \$100 and only send about \$5.00 to the Department of Sunday School Missions. To these schools we want to say that Children's Day is one of the Calendars of the Church, set apart by the General Assembly, and the offering taken is for a specific cause and should not be diverted from that cause. So let us this year send all our Children's Day Of-

fering to the Department of Sunday School Missions, and use some other day to rally for local church support.

A MEETING OF DISTRICT NO. 5.

The Woman's Missionary Society of District No. 5, Catawba Presbytery, Mrs. J. L. Rollins, leader, met in Wilson Street Presbyterian church, Shelby, Saturday at 11 A. M. A short time was spent in devotional service, led by Mrs. Josephine Leeper, of Good Hope. The meeting was opened by singing hymn No. 115 in the Chapel Hymnal. Mrs. Leeper then read Col. 3rd chapter and made a short talk on loyalty to Christian duty and steadfastness in the work undertaken. Prayer was offered by Dr. Foster, pastor of Wilson St. church. After singing hymn No. 185 in Chapel Hymnal, Mrs. Rollins took charge of the meeting. The Societies represented were as follows:

Love's Chapel, Mrs. Lizzie Leeper.

Third Street, Mrs. Mary Pharr.

Lincolnton, Miss Carson.

Good Hope, Mrs. Josephine Leeper.

Wilson Street, Mrs. Byers.

All the societies in district No. 5, except one, were represented. Lisbon Springs did not send a representative, but sent a letter of regret and also encouragement to Mrs. Rollins, leader.

There were present also, Mrs. Annie Shute, District Leader of No. 1; Mrs. Alice Jewell, Secretary of Associate Members; Miss Annie Chresfield, in the interest of the Board of National Missions; Mrs. Nicholson of Third Street church; Dr. and Mrs. Foster, of Wilson Street; Dr. J. A. Rollins, and a number of members and friends of Wilson Street church.

Mrs. Rollins stated the purpose of the meeting. She said that the purpose of the District Meetings is to stimulate interest, give and deepen inspiration and encourage systematic and intelligent giving to the mission cause. After other interesting and encouraging remarks, she reported the amount of money sent to the Boards by the Catawba Presbyterial Missionary Society. She also said that \$50.00 of the amount contributed was sent in by the Catawba Presbyterial Y. P. C. E. Society. It was very interesting to the meeting to note that such a nice sum had been sent to Africa. Mrs. Rollins next read a report of the amount contributed by each local society in District No. 5. While some had failed to send in their full apportionment, she said she felt greatly encouraged because the work was growing in interest, the societies were loyal in trying to raise the amount allotted to her district, and that she hoped that each local society would earnestly strive to send in its full apportionment this year. She asked the societies to read and study "Women and Missions," "The Year Book of Prayer," and "One Blood."

Mrs. Mary Pharr then led in special prayer for missions.

Mrs. Jewell next spoke on the importance of the Associate members reading and studying mission literature. She said that in order to become interested in mission work, we must read and study about the work and that she could supply the Associate members with the needed literature.

Mrs. Davis, the President, being absent, Mrs. Shute next made an interesting talk on Women and Missions. She forcibly impressed upon all that Christ said, "I am the vine, ye are the branches," and as branches of the vine, Christ, we should go forth and bear much fruit. She also urged the importance of the missionary literature.

Miss Annie Chresfield, her time being limited, next said a few well chosen words relative to the Board of National Missions. After this Dr. Foster, for the instruction of the Mission Study Class, gave an interesting talk on "One Blood." This impressed us anew with the fact that we should give freely of our

means to evangelize all nations. After some helpful and encouraging words from Mrs. Nicholson and Mrs. Lizzie Leeper, Mrs. Foster yielded her time in favor of Wilson Street representative, Mrs. Byers, who said that she believed the meeting would be an inspiration and help to the work there.

Love's Chapel was chosen as the next place of meeting. After a few words from Dr. Rollins, Dr. Foster pronounced the benediction.

All were then invited to the Sabbath school annex where the ladies had prepared a delicious feast of good things.

After spending time in a pleasant social way, we returned to our homes feeling, I am sure, that we had been greatly benefited.

MRS. JOSEPHINE LEEPER, Kings Mountain, N. C.

RE-UNION AT JOHNSON C. SMITH UNIVERSITY.

By Rev. E. W. Carpenter.

We see the Alumni of Johnson C. Smith University (Old Biddle) returning to the re-union from all parts of the United States. Dear Alumni, we are not to meet so much to think new thoughts as to rehearse old stories of the past. Our purpose for coming together is not to survey a new course for our Alma Mater, but to relocate the old landmarks. We shall briefly review the past, not in order that we return to it, but that we may find in what direction, straight and clear, it points into the future.

We shall not return to the institution with regrets or depressed by any memories of faded splendor but to rejoice in the possession of hope fulfilled and to glory in the vision of desire realized. We shall review the success of our Alma Mater with great joy, and thank God for giving to the President and his faithful teachers such a wonderful assurance that He answers the prayers of the faithful.

Let us ask ourselves, What mean these great buildings? As we behold the wonder of all these accomplishments, we realize that they have been wrought by the untiring efforts of Dr. McCrorey, backed by an able body of teachers.

It is to be hoped that the approaching re-union may be a source of inspiration to each alumnus, and an untold benefit to Johnson C. Smith University.

Southampton, N. Y.
Box 45.

DEATH OF AN ELDER OF LYNCHBURG CHURCH.

On the morning of April 30th, 1925, God called from our midst Elder Moses Bock Tunstall. Elder Tunstall was born about 80 years ago near Chatham, Va., in Pittsylvania County. He came to Lynchburg when just a mere boy, and from that time onward resided in this city. He joined Central Presbyterian church, and for about forty years remained a devoted elder, rendering sacrificial service that stands unparalleled.

He was a thorough Presbyterian; beyond and above all, he was a Christian gentleman, and for this reason he succeeded in winning the highest esteem of the citizens, both white and colored.

For forty-eight years he was employed by the Western Union Telegraph Company, and due to ill health was retired with a pension. His employer said of him that "He was a cheerful, honest and upright man."

His funeral was conducted from the church May 3rd. The sermon was preached by the pastor, Rev. J. Metz Rollins, who used as a text Rev. 14:13, subject, "The Blessedness of Those Who Die in the Lord."

The Presbyterian church has lost a valiant soldier, and a veteran in the cause. May God raise up more in our midst like him. He leaves many relatives and friends.

INDEPENDENT EDITOR WILL SPEAK IN ASHEVILLE.

Asheville, May 12. (Special.)—Editor Benjamin J. Davis, of The Atlanta Independent will speak in Asheville June 15th on Race Newspapers and Their Development. Mr. Davis is President of the National Negro Press Association and is one of America's greatest writers and orators. He is noted for condemning the wrong and protecting the right. He has been head of the God Fellows in Georgia for a number of years.

As a writer and an orator, he is fearless and intrepid—he is Georgia's spokesman. The world has wondered how Mr. Davis can write as he does and remain in Georgia, but the white citizens of Georgia have the highest respect for him, especially those in Atlanta. He is also one of the wealthiest Negroes in the State of Georgia. His palatial dwelling is one of the most artistic in the South.

In addition to Mr. Davis other speakers who will appear on this program are: Editors W. L. Porter of the East Tennessee News, Knoxville, Tenn.; J. A. Roach, of the Recorder-Indicator, Columbia, S. C., and N. J. Frederick of The Palmetto Leader, Columbia, S. C.

The coming of these distinguished educators is an honor to Asheville and all Western North Carolina. The Asheville Summer School for Colored Teachers will be in session at this time and these gentlemen will have the opportunity to send a personal message to our people through intelligent representatives from different sections of this state and other states. This will be a rare opportunity for the Asheville Summer school to hear these gentlemen and to meet them personally.

The Asheville Summer school begins June 10th and all our teachers will be on hand in time for this important meeting. The Ministerial Union, fraternal orders, professional and business men join hands in extending to these honored guests an invitation to visit The Land of The Sky.

CALVARY CHURCH AND SOUTH HIGHLAND SCHOOL, ANNISTON, ALA.

The prayer services Wednesday evenings have increased in attendance and interest. Spiritual interest seems to be awakening and the social side is enjoyable. The elders are the leaders.

Last Wednesday evening after prayer-meeting, the Missionary Society, through its President, Mrs. M. F. Martin, in very fitting words, presented a gift to Mr. and Mrs. Theodore Kirby, who were married recently.

Sunday, April 19th, at 11 o'clock, Rev. T. B. Hargrave preached a soul-stirring sermon to an attentive audience, after which the following persons united with the church: Mr. and Mrs. J. L. Pittman, and Mrs. S. B. Owens.

We were pleased to have with us recently Rev. J. B. Barber, of Chattanooga, Tenn.

Rev. G. E. Cooper spent the week-end of the 26th in Birmingham.

Mrs. M. K. Spaulding spent the week-end of the 2nd and 3rd of May with Mr. and Mrs. J. W. Grier and family.

Children's Week is being conducted by Mrs. A. W. Rice.

South Highland School is now having examinations. Its commencement exercises begin Thursday night, May 7th and run through the 12th. It will run through the 12th. Dr. C. J. Baker, of Atlanta, Ga., will preach the annual sermon May 10th, at three o'clock.

The Senior Class of the South Highland School will be entertained Wednesday evening by the Junior Class.

MRS. M. PHELPS RICE.

The third annual commencement of the High School of the Berry O'Kelly Training School, Method, N. C., will take place Monday, May 18, 10:30 A. M., in the school auditorium.