

Africo-American Presbyterian

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

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NEGRO COMMUNITY IN HARLEM BOASTS 150 CHURCHES

Ecclesiastical Property in This Region Belonging to Race Is Valued at \$6,000,000

By Lester A. Walton, in The New York World

There are more than 150 churches in Harlem's Negro section. No other community in Greater New York can lay claim to so many.

While some are disparagingly referred to as "two by four," and there are quite a number which cannot be called gems of ecclesiastical architecture, having been formerly used as private dwellings, or stores, nevertheless the ministers and communicants are proud of these churches.

Negro congregations in Harlem own more valuable church property than in any other city, the figures being put at over \$6,000,000. Many of the structures are imposing in appearance. Some are the latest in church construction.

Some Examples

St. Mark's Methodist Episcopal church recently moved into its new plant costing \$580,000. Abyssinian Baptist church, Mother African Methodist Episcopal Zion church, Mount Olivet Baptist church and St. Philip's Protestant Episcopal church are reputed to be the most ornate and costly temples of worship for Negroes of their faiths. Salem Methodist Episcopal church, Metropolitan Baptist church, Bethel African Methodist Episcopal church, St. James' Presbyterian church, Union Baptist church, Rush Memorial African Methodist Episcopal Zion church, Grace Congregational church and Mt. Calvary Methodist Episcopal church are included in the list valued in six figures, ranging from \$100,000 to \$500,000.

A survey of Negro churches in Harlem taken last July by the New York Urban League gave the number as 141. Approximately 15 new congregations have since been organized.

Nearly 40 churches are Baptist. It is pointed out that a Baptist minister desirous of establishing a new church does not have to receive sanction from high officials as is necessary in other large denominations.

Usually Baptist and Methodist churches are in the majority in Negro communities. However, in Harlem the Spiritualist Church takes second rank numerically. There are about 25 Spiritualist churches to 22 Methodist churches of various branches. Members of the race attend five Catholic churches or missions. There is one Protestant Episcopal church and two missions, two Congregational, two Presbyterian, one Moravian, one Christian Scientist, two Seventh Day Adventist, one Hebrew, one Emmanuel, one Lutheran and seven African orthodox churches.

Other denominations are the Metaphysical Church of Divine Investigation, the Holy Church of the Living God, Beautiful Eden Free Psychic, Church of the First Born and the Prophet Bess Church.

Does the church exert a far-reaching influence in community life for law and order? If the police blotter is to be taken as a barometer the answer is yes.

Police Capt. Camille C. Ferne of the West 135th Street Police Station, who commands the 16th Precinct, says the section is one of the most law-abiding in Manhattan; that it is entirely free of organized or premeditated crime; that gangs are unknown and no trouble is encountered by police in obtaining witnesses as in some sections.

One Big Robbery

The major crime committed in the precinct is felonious assault, usually growing out of a love affair. Only one big robbery

has been committed in six months. That was when white men shot and robbed a driver employed by a large ice cream concern.

Despite his long experience in the Police Department, when Capt. Pierre was transferred to the 16th Precinct Police Station last July he had preconceived uncomplimentary ideas of Harlem's large Negro population—an uncommon fault. His views, he says, have undergone a marked change.

Capt. Pierre remained at his desk until 5:30 o'clock New Year's morning, as a large number of people were hilariously celebrating the advent of 1927. Yet the records show that only two arrests of civilians were made—one a white man and one a colored man—each having broken panes of glass while intoxicated. Otherwise the police passed an uneventful night.

In the 16th Precinct are seventeen cabarets of various sizes and catering to different clientele. They are owned by colored and white men. Capt. Pierre reports that Harlem cabarets observe police regulations and are as orderly as those on Broadway and in Greenwich village.

The bulk of the large Negro population of 250,000 lives in the 16th Precinct, which runs from West 130th Street on the South to the Polo Grounds on the North, and takes in residents living between Madison Avenue on the East and St. Nicholas Avenue on the West.

During December the records reveal that in a population of 200,000, the most important arrests were: 1 for homicide or shooting, 1 for robbery, 15 for burglary, principally in flats and apartment houses; 15 for miscellaneous felonies and 54 for grand larceny, such as stealing automobiles. Some of the prisoners were white but the majority were colored.

With incontrovertible statistics indicating there are more than 150 churches and less than 20 cabarets in the Nation's most widely known Negro district, it would seem that on the face of facts and figures the community should be looked upon as one of churches rather than of cabarets. Furthermore, while an appreciable number of cabaret devotees come from other parts of the city and belong to other groups, the churchgoers are residents of the community and unquestionably reflect the life within its borders.

The Churches

Among the Harlem churches where Negroes worship are St. Barnabas African Orthodox Church, Bible Truth Church of God, Nazareth Baptist, Union African Methodist Episcopal, Church of the First Born, Temple of the Gospel of the Kingdom, Harlem Pentecostal Assembly, House of Prayer, Baptist; Spirit Messages, Metaphysical Church of Divine Investigation, Liberty, Spiritual; Independent Church of the Spiritual Temple of Truth, Love and Friendship, Spiritualist; Evangelical Church of God, Beautiful Eden, Free Psychic; Silver Light, Spiritualist; Emanuel Holiness, Universal Church of Christ, Apostolic, Congregation of Beth B'nai Abraham, Cedar Grove Baptist, Shiloh Baptist, Metropolitan Baptist; Salem Methodist Episcopal, Unity, Christian Science Meeting House, St. Matthew's of the Divine, Tabernacle of the Congregation of the Disciples of the Kingdom, Allen Memorial, Spir-

itual; Spiritualistic, St. Andrew's Baptist Church.

Rendall Memorial, Presbyterian; Galilee Christian, African Orthodox; William Institutional, Central Methodist Episcopal; Mt. Pleasant Baptist, New York National Baptist; Central Baptist, First Emmanuel, Gospel Hall; Paradise, Baptist; Tabernacle, Baptist; Church of the Spiritual Star, Catholic; Seventh Day Adventist, No. 1; Timothy Baptist, Holy Church of the Living God, New York Colored Mission, King's Chapel, Pentecostal Assembly House; Community, African Methodist Episcopal; Christian Mission of the British West Indies, Mt. Moriah Baptist, Spiritual Church of Christ, Prophet Bess, St. John's African Orthodox, St. Mary's African Orthodox, Spiritual Home, Anthony Shrine, Inc.; St. Anthony, Spiritualist; Universal Christian Mission, Seventh Day Adventist, No. 2; Holy Temple, Church of God; Walker Memorial, Bethel African Methodist Episcopal, Gospel Hall, Pilgrim Baptist, Holy Tabernacle of God, Holy Divine, Spiritualist; Baptist Temple.

St. Aloysius's Catholic; Pentecostal Assembly Church of God; Temple of Inspired Souls, Spiritual, St. Anthony's A. O. Church of God, Beulah Baptist, Refuge Church of Christ, Apostolic, St. John's Baptist Mission, Rush Memorial A. M. E. Zion, Catholic Church of St. Mark the Evangelist, Abyssinian Baptist, Universal Spiritualist, St. Mark's M. E., Beulah Wesleyan Methodist, Jehovah Jireh Spiritualist, Spiritualist Church of Christ's Teaching, Holy Temple of God in Christ, Queen's Rescue Mission, Mt. Carmel Baptist, Temple of St. Joseph Spiritualist, United Praying Bands of New York, Grace Gospel, St. Philip's P. E. King's Highway Mission, Southern N. C. Baptist, Gospel Mission, Spiritual Church of the Temple of Love, United Apostolic Church.

Ebenezer Wesleyan Methodist, St. Matthew's A. M. E. Zion, Metropolitan A. M. E., Jerusalem Baptist, Holy Utopian, Community Baptist, Ebenezer Baptist, Mount Calvary Baptist, St. Charles Borromeo Catholic, Chapel of the Crucifixion Catholic, Little Mount Zion Baptist, Mount Calvary M. E., Grace Congregational, Mother A. M. E. Zion, St. James Presbyterian, Grace Christian, Mission of the Crucifixion, Fourth Moravian, Harlem Community, Mount Olivet Baptist, Second Mount Tabor Baptist, Mount Zion Pentecostal, Light House Spiritual, Good Shepherd Mission, People's Methodist, Gospel Tabernacle, Christian Ecclesia, St. John's A. M. E., All Saints A. O. Collegiate Chapel, New York Baptist Temple, Union Congregational, Transfiguration Lutheran, Macedonia Baptist, St. Luke's A. M. E., United Apostolic Church of Christ, Progressive Spiritual and National Baptist Church.

THE "C" IN Y. M. C. A.

The Young Men's Christian Association, while enlarging its buildings and expanding its work, was warned in addresses made before the annual dinner of the New York Y. M. C. A., held at the Hotel Roosevelt in New York on January 10, against losing sight of its Christian mission and its duty to young men and boys.

The Rev. Henry Howard, D. D., pastor of the Fifth Avenue Presbyterian church, particularly sounded a note of warning against forgetting what the "C" in Y. M. C. A. stands for. "We want men here who can stand for that third letter," he declared. "For every man we have got into the Kingdom of God through giving him a sandwich, we have ten men who are able to furnish their own food and clothing through having come into the Kingdom."

Dr. John R. Mott, President of the World's Alliance of the Y.

M. E. A's and General Secretary of the National Council, mentioned the rapid expansion in Y. M. C. A. building during the last generation, and then urged that the Association keep always uppermost in its mind the future welfare of youth.

"Great as is the need of expending in the immediate future millions of dollars on this enterprise," he said, "it is of equal importance that there be liberated a far greater lay force in order that the principles and spirit for which the Association stands may be brought to bear upon the everyday life and relationships of the youth of the city."

"We are summoned to a larger comprehension and understanding. Surging around us is a new generation. Forty-two per cent of the male population of this city is made up of young men between twenty and thirty-four years of age, and the majority of them are unmarried.

"Nowhere on earth does there exist such a field. We must seek to understand their antecedents, their background, their mentality, their outlook, their ruling motives and ambitions, their needs and aspirations. We must get a clearer view of our objectives, our distinctive sphere and functions, and also of our relationships to all other constructive forces interested in the young manhood and boyhood of the city. Such knowledge is essential if the Association is to afford that guidance and service and outlet which this pulsating youth with its limitless possibilities demands."

SOJOURNER TRUTH BRANCH Y. W. C. A., NEWARK, N. J.

Well, the holidays are gone and now we are getting back to ourselves again. They were spent very pleasantly. Many nice presents were given by one another. I spent one day in New York City with my brother and family. They made the day a real delight.

Clubs are meeting regularly and growing in numbers.

On January 11 the house girls of the "Y" were organized into a nice, large club. We selected for our name "Live-Y-ers." The purpose of our club is to promote real interest in home and a closer tie in religious duties.

Saturday we had a real snow storm. It was the coldest day of the season.

Sunday we had our vespers. We had a health program. Mrs. Elizabeth W. Tyler, the Executive Secretary of the New Jersey Tuberculosis League, Inc., conducted the vespers. She presented Dr. Myra Smith, a young woman physician, a speaker. Dr. Smith was very eloquent and made many helpful suggestions to the audience.

After Dr. Smith spoke Mr. Rock made some very interesting pictures on health.

After the service, the Secretary, Mrs. A. P. Allison, and her family were very delightfully surprised when the dining room door swung open and the "Live-Y-ers" invited them in to dinner.

The table was beautifully decorated with pot flowers and fruit and the dinner was served in courses. The waitress was full of dignity and knew her duty. Some funny jokes were told. The joke told by Mr. Alton tickled the girls very much. He said that Hambone was asked by the Deacon to give money for the cause of Christ. Hambone said, "I allus has a collar for de Marster, but I'm powerful particular who I sends it by."

I am inclosing \$1.00 for the Africo.

MRS. H. D. HALL,

Matron.

BOOK CHAT

A REVIEW OF "THE ADVANCING SOUTH" BY DR. EDWIN MIMS.

By Mary White Ovington, Chairman N. A. A. C. P.

To me, the most interesting part of the book is the South's struggle for academic freedom. We learn of great moments in the past when Trinity College (now Duke University) stood by John Spencer Bassett. Bassett had written an article in which he had said that save for General Lee, Booker Washington was the greatest man the South had produced in a hundred years. One can imagine the uproar. When the Board of Trustees, after a protracted sitting, decided that academic freedom must be preserved and refused to accept the resignation that Professor Bassett was ready to present, it was three o'clock in the morning. But the student body, the youth who are doing so much for freedom in the South today, were up waiting eagerly for the news of the outcome, and when they heard they rang the college bell and made bonfires of victory. Another great moment was the freeing of Vanderbilt University from the domination of the Methodist Church. The story of the University of North Carolina is a continuous tale of successful bouts with a legislature that was more conservative than the college and yet that learned to be very proud of the achievements of its men of science and letters. Howard W. Odum's Journal of Social Forces is given special mention. This is accounted for by two such diverse critics as Ross Wisconsin and Mencklen of the American Mercury as the most interesting and comprehensive journal of its kind in the United States.

There are chapters on the newspapers that are doing liberal work, among them the Memphis Commercial Appeal, the Charleston News and Courier and the Columbia State. The Columbus (Georgia) Enquirer-Sun, edited by Julian Harris, son of Joel Chandler Harris, is not afraid of the truth as when it states that "Georgia holds the first place among her sister States for the number of native born illiterates and the last place in her per capita expenditures for education." Nell Battle Lewis of the Raleigh News and Observer, comes in for high praise. I can only see her as she stood on the platform of Smith college, class day orator, talking on the South and as she came to the Negro saying with a little sneer and a wave of the hand: "On this subject I refer you to the Negro minstrel." A colored classmate of four years was facing her. The South has advanced if Nell Battle Lewis has had a change of heart.

When it comes to the Negro question, Mr. Mims, like other advancing Southerners, does not talk much. Even the Interracial Committee's work is dismissed with a few pages. To me, he is least convincing when he asks us to have sympathy with the white man who has borne the burden of the Negro's criminality, disease and inefficiency. Disease, crime and inefficiency are social problems. In so far as the South has been impoverished, all its working class has suffered from it. Today as long as the Southern employer of labor discriminates against the black man in education, health, housing, he will suffer; but we have no more reason to pity him than we have reason to pity exploiters of labor in the North.

One of the finest of human qualities is the intense pride that most people have in their work.

BARBER COLLEGE

NEWS

By Joetta Stinson

The past week has been visitors' week in Barber. On Sunday Mrs. Bell and her mother, Mrs. Hawkins, stopped over on their way home from Florida.

Mrs. Mevich had arrived the day before for a little visit with her daughter, Miss Mevich, teacher of voice. Mrs. Mevich came directly from her home in Nebraska.

Dr. A. B. McCoy, of Atlanta, Ga., motored over bringing his family, Mrs. McCoy, Celia and Myrtle. Dr. McCoy in the morning at Calvary Presbyterian church. In the afternoon the Daily Vacation Bible Band met with him in the chapel and plans and phases of the work were freely discussed and drawn up.

Just at early twilight the Y. W. C. A. group conducted a service during which Dr. and Mrs. McCoy both spoke about their trip to Europe. Their talks were very interesting and instructive. When Dr. McCoy had finished talking about the newly opened door to Africa, many of the girls expressed a desire to go, and a little informal group gathered around after the close of the service, eager to hear and know more about "other people."

Wednesday morning Barber was honored by a visit from a representative of the Theodore Presser Company. He told of long years of service with the Wanamaker Company in New York, and of the progress that that institution has made with music—particularly carol singing, in which employer, employee and purchaser all join joyfully. He sang a number of songs, and received more enthusiastic applause than had been heard this year in the chapel.

Spring must be on the way, for the thermometer made a jump from 8 above to 76.

Barber sends four representatives to the Workers' Conference this year. The "folks back in school" look forward to their return with pleasant anticipation. Miss Kinniburgh always comes back with "information to let." Misses Irwin, Edwards and Speer will also be "Conference Bulletins."

A recital by the students of the music department in chapel Friday morning was much enjoyed. The program follows:

"Butterfly"—Grieg—By Marie Vernon.

"Scene 1 from an Imaginary Ballet"—Coleridge-Taylor—Joetta Stinson.

"The Flatterer"—Chaminade. Thelma Miller.

"In the Time of the Roses"—Hoffing—Laura Crayton.

"Pastorale"—Mozart—Bessie Mayle.

"Chinese Quarrel"—Nieland—Lillian Smith.

PANTHERSFORD CHURCH, BUIE, N. C.

Please allow me a short space in your valuable paper to say that Panthersford church, under the leadership of Dr. Hayswood, is not dead, though you have not been hearing from her very often. We are glad to say that 1926 was a year of success to Panthersford church. Dr. Hayswood planned and we followed. At the end of the year everybody felt that the Lord was with us.

The 4th Sunday in October and the 4th Sunday in November we rallied for the Boards and a neat sum of \$500 was collected. This sum liquidated our quota for the year.

On Wednesday, January 5th, the Missionary meeting convened at the home of Mrs. A. J. McMillan. The following officers were elected: Mrs. A. J. McMillan, President; Miss Sallie Wil-

(Continued on page 4)