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

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THE TRAINING OF NURSES

(A paper read at the Twelfth Annual Presbyterian Workers' Conference, held at Johnson C. Smith University, Jan. 25-28.)

By Mrs. A. S. Clark,
Gillespie Normal School, Cordele, Ga.

Cordele is the center of a vast territory. Within a stone's throw it has a 35,000 acre pecan farm. It is a great peach section. The Hale Farm has 25,000 trees. The town has four trunk lines of railroad. The medical profession is favorable and helpful. The races get on well together. There are three Negro schools. All cooperate with the whites.

They say that necessity is the mother of invention. Be that as it may, there is one thing certain, that necessity is the mother of Gillespie Normal School in Cordele, and also the mother of the hospital idea we are trying to put into realization.

There is not a hospital where colored people can go and be assured attention in our section within a radius of a hundred and seventy-five miles.

You see the necessity of this work in Cordele and at Gillespie Normal School. Dealing with children from untrained homes—rough, uncouth, not knowing how to take care of themselves along the simplest lines of life—we are brought into contact with all sorts of accidents. Under circumstances like these we all see the necessity of knowing the value of first aid and what to do until the doctor comes or in case you have no doctor at all. Quite naturally we thought what a blessed thing it would be to have a health department in our school. Being without money it could only remain an idea.

A girl came into our school who was a graduate and a trained nurse and she inspired us.

Persons entering any profession should fit in. One of our doctors said that there is no profession higher than that of a nurse. The trained nurse must meet the needs of the day. They are to spread the gospel of hygiene which will mean better homes and more happiness. We believe that nurses and doctors should be Christians. It is almost a tragedy to see a nurse or a doctor who is not a Christian. Often times for them to be Christians means more than medicine.

The nurse has the opportunity to render valuable service and in the meantime help herself. Not only does the well-trained nurse make a good living but she comes in contact with many different kinds of people and thereby makes for herself friends. This means "Capital in stock"—education, culture, means.

The trained nurse is better prepared for a wife and mother. She can serve better the wife and mother. Professional ethics is based on the golden rule—she must be loyal to the doctor and to the patient. There is never a time when she should criticize the doctor or complain of surroundings. She ever needs a cheery, sunny disposition. We all need this. She should love the profession. Her responsibility to the family and friends is great. The child knows that the mother loves it. The patients should also know that the nurses love them. The nurse should not complain and shirk duty. So many persons will do as little as possible and exact full pay. How easy it is for a nurse to lauder a garment for a patient. "If you are asked to go a mile," etc., etc.

Not only are grown-ups living in unsanitary conditions, but their offspring so often die from the effect. The venereal diseases, tuberculosis, etc., are causing too many deaths in the human race. If these diseases are not handled rightly they will be handed down to the offspring.

No group can afford to have a sickly, disabled set of young people. Let us see to it that the right kind of teaching before birth is done. This is a great opportunity for nurses.

The work of the world would be incomplete without the hospital. The Church—the greatest of all institutions—is doing a wonderful work, pointing souls to the Lamb of God. The school is training the youth and preparing them to live better in this world, but the hospital is caring for the lame, blind and wornout servants of both the church and school and thereby making their last days and hours more comfortable; and which is better than that—it is helping to build up a set of strong young people who will be able to carry the burdens of life with far more ease than did their parents.

We succeeded in securing the service of Miss L. A. Burke, a registered graduate nurse, who is doing a splendid work at Gillespie. Many concrete cases of service could be cited.

We have clinic days three times a week. More than 300 children have been helped. Children from all three of the schools in town have been treated and their wounds dressed.

Our nurse worked at the white hospital side by side with the white nurses and gave satisfaction. We could keep at least two nurses all the time at work at the white hospital.

Our white physicians have given their services unreservedly. What the doctors are doing for the sick in Cordele can be done for all sections if their services are solicited. After all it amounts to this—"Inasmuch as you did it unto the least of these my little ones, ye did it unto me."

PAST EVENTS AT JOHN HALL, CARTHAGE.

According to The Trenton Times the recent death of Miss E. Johnson, of that city, removes from life one of John Hall's best friends. She had always been interested in the work here and the many good deeds she did will long be remembered and cherished.

The Annual Sermon to the Brotherhood was preached on the 5th Sunday by Rev. F. C. Shirley, of Charlotte, and was considered one of the best heard in a long time. The total amount realized was \$50. The last meeting of the Brotherhood was held at the home of Elder H. Hayes. After listening to an excellent journal by Mr. Everett Kelly and a debate by two of the Juniors we were deliciously served. Number present, 22.

The Week of Prayer was a great success. The preaching was done by the three leading white ministers of the city and Dr. Chas. Lincoln Jackson, of Pine Bluff. At the close a pageant was presented by the young ladies under the leadership of Miss Florence Stafford. The amount raised was \$7.

The Banner class for the month was the Young People's Division. The largest number in attendance was 25. The largest amount raised by this class during one Sunday was \$5.01.

A joint meeting of the two sessions was held recently to devise plans for supplementing the pastor's salary to the sum of \$300 or \$400. The Ladies' Aid Society, of which Mrs. L. A. McDonald is President, has decided to defray the light bill, and the Brotherhood, with Mr. H. A. Goins as President, is to furnish all fuel. The splendid

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STORY OF THE MOVEMENT TO SEND NEGRO MISSIONARIES TO AFRICA

By Rev. John W. Lee, D. D.

The Presbyterian Church in the U. S. A. had decided to send colored missionaries to Africa, under the same conditions which they send white missionaries.

A large Missionary Conference on Foreign Work was held at the rooms of the Board of Foreign Missions, 156 Fifth Avenue, New York, N. Y., on February 7th, 1927, to consider plans for sending colored missionaries to Africa.

The Presbyterian Church in the U. S. A. sent its first missionaries to Africa in 1832, all of whom were white, until 1842. During that time about twenty were sent out. In 1842 the first colored missionaries were sent out and from 1842 to 1865 about sixty colored missionaries were sent to Africa. From 1860 to 1865 most of these missionaries were sent from the old Ashman Institute, now Lincoln University. Among them were such men as Revs. John Debety, J. R. King, Wm. H. B. Blain, Thos. Amos, and later Dr. Edward Wilmot Blyden, with many others. These men established missionary churches and schools in Monrovia, Liberia, West Africa.

It is also true that the late Dr. Henry Highland Garnett, who was one of the first resident United States Consul Generals to be appointed to Liberia, had a daughter, who married an African by the name of Barboza. They had two daughters. Mrs. Barboza established a school on that field, where she was principal, and she also taught there until her death. It is said that many of the statesmen of Liberia attended that school, some of whom continued their courses of study in other colleges and became the leading statesmen of that Republic.

For a time the work of the missionaries grew and flourished but difficulties arose, integration set in and the work began to wane, growing weaker and weaker each year until it became very small and insignificant. The Methodist Episcopal Church had the strongest missionary work on that field. They invited the Presbyterian Church to turn over their work to them which they did. The two works were correlated, so whatever support the Presbyterian Church in the U. S. A. gave it was given through the Methodist Episcopal Church.

It was then that the Board of Foreign Missions of the Presbyterian Church in the U. S. A. withdrew from the Liberian field, in 1890, about forty years ago, and has not sent any colored missionaries to the Foreign Field since. However, a few of these colored Presbyterian missionaries refused to be withdrawn and have remained through these nearly forty years, establishing themselves permanently. In order to accomplish this they organized into a local Presbytery known as the Presbytery of West Africa, remaining loyal to the Presbyterian Church until today. These men with their families have lived through many hardships and much sacrifice, enduring illness and poverty in order to maintain their identity as Presbyterians.

Dr. Solomon Porter Hood, who was appointed United States Resident Consul to Liberia in 1921, by President Warren G. Harding, discovered a group of men and some women with whom he had been acquainted for many years in America. Some of them had been his old friends and acquaintances of the Ashman Institute, now Lincoln University, nearly fifty years ago. In their friendly exchange of experiences, past and present, these men told Dr. Hood something of the hardships they had

endured and the sacrifices they had been called upon to make in order to continue their work on the Liberian missionary field, which rested so heavily on their hearts. The story of their sacrifices and sufferings touched a tender chord of sympathy in the heart of their old friend, who was once himself a Presbyterian minister and he resolved to use his influence to secure for them some assistance.

In May, 1924, Dr. Hood returned to America on a leave of absence from the Liberian field. Early in June he attended the commencement exercises of his Alma Mater, Lincoln University, where he met many of his old friends and acquaintances. Among them was Dr. John W. Lee, who is the Field Representative of the Division of Missions for Colored People in the Presbyterian Church, U. S. A. He related to Dr. Lee the true situation of the West African Presbyterian field. Immediately a conference was called at the home of Dr. Matthew Anderson in Philadelphia. This was the first definite step taken in this direction. Those present were Drs. F. J. Grimke, S. P. Hood, Wm. H. Imes, Chas. L. Freeman and John W. Lee. Dr. Lee was authorized through Dr. Hood when he returned to his post to find out the true situation. As a result of this investigation the West African Presbytery was directed to hold a meeting relative to the matter. At that time an overture was passed requesting the General Assembly to direct the Board of Foreign Missions to reopen its missionary work in Liberia. This overture was forwarded to Dr. Lee who delivered the same to the General Assembly at Columbus, Ohio, in 1925. This body turned it over to the Standing Committee on Foreign Missions.

Dr. Lee presented the entire case before this body, declaring that the colored Presbyterian Church in America earnestly requested it as a means of inspiration to the young men and women of their Church to prepare themselves along missionary lines for work on the Foreign Field, especially Africa. That the reopening of the West African Field, or the opening of some new field would not only be an inspiration to our young people, but would inspire our colored Presbyterian churches to give more largely of their spiritual, moral and financial support to work on the foreign field. Furthermore, that churches of all denominations require this form of inspiration to quicken and develop their spiritual and missionary conscience and the the Presbyterian Church, U. S. A., needs it also. The Foreign Board after hearing the argument, promised to take the whole matter under consideration, and, if the way be clear, they would either reopen the work in Liberia, West Africa, or begin in some new field.

Our next conference was held in Philadelphia, May 10, 1926, by Drs. Robert E. Speer and W. R. Wheeler, Secretaries of the Foreign Board, and Dr. John W. Lee, Representative of Colored Work in America, to arrange for a larger conference at the General Assembly in Baltimore, Md., on May 18th, 1826, at Brown Memorial Presbyterian church. On this occasion we had with us Drs. Speer and Wheeler, Foreign Board Secretaries, three white missionaries from the foreign field, and a large group of colored men, representatives of our colored Presbyterian churches in America.

It was at this conference that the Executive Secretary, Dr. Robert E. Speer, stated that the Board of Foreign Missions had decided to send one of our col-

ored group to Le Zoute, Belgium, to the World's Missionary Conference. Rev. A. B. McCoy, of Atlanta, Ga., a Sabbath School Missionary, was appointed and made the trip in September, 1926. After their return a conference was held in January, 1927, at which time a favorable report was made relative to sending colored missionaries to Africa by the Presbyterian Church in the U. S. A.

It was after this decision that the Missionary Conference was called by the Board of Foreign Missions on February 7, 1927, at the Presbyterian Building, at 156 Fifth Avenue, New York, N. Y., to consider the whole question of sending colored missionaries to Africa.

The following representatives of the Foreign Board were present: Dr. Cheeseman A. Herrick, of Philadelphia, Pa.; Dr. Robert E. Speer, of New York, N. Y.; and Dr. W. B. Wheeler, of New York, N. Y.

Delegates to the Le Zoute Conference:

Dr. A. J. Brown, of New York, N. Y.; Miss J. K. Mackenzie, of New York, N. Y.; Miss Irene Sheppard, of New York, N. Y.; Dr. A. B. McCoy, Atlanta, Ga.; Dr. W. C. Johnston, and Mr. and Mrs. G. Schwab, Foreign missionaries.

Representatives of our colored churches in America, appointed by the Board of Foreign Missions:

Dr. John W. Lee, Philadelphia, Pa.; Mrs. H. L. McCrorey, Charlotte, N. C.; Dr. J. W. Holley, Albany, Ga.; Dr. W. C. Hargrave, Rogersville, Tenn.; Dr. John T. Colbert, Baltimore, Md.

After a full, free and friendly discussion of the whole question by all present, a resolution was passed that it was now the unanimous opinion of the conference that the time is ripe to send colored missionaries into Africa. Also that two couples be sent, two men with their wives, in 1928, or as soon thereafter as practicable. That they should enter the missionary field as evangelists, as we believe that the active proclamation of the Gospel must accompany and indeed precede all other activities. The standards to be met by our colored missionaries shall be the same as those met by white missionaries, spiritually, morally, physically and educationally. That the wife shall be required to meet the same tests of standards that the husband is required to meet was also agreed upon. While these qualifications are necessary for both, the chief asset is sanctified common sense, in order to enter the Foreign Field. For upon these appointments a great deal depends as to future appointments. The opening of this new field of endeavor to the colored churches of the Presbyterian Church in the U. S. A. is a real challenge to our faith, our ability and our courage.

Indeed, it should actuate us to give our full measure of devotion along every line to the generous support of this Foreign Missionary Work in Africa from whence our forefathers came. It is to be hoped that our colored churches, East, West, North and South will awake and put on their strength and give their support unreservedly and universally toward this forward movement, now made possible to us on the African continent.

Then let us as a committee representing the colored Presbyterian churches in America plan to present this matter to our mission schools, colleges and seminaries, as well as our Sabbath schools, Christian Endeavor Societies, and other religious bodies, calling the attention of our young men and women to the great field for Christian service which has been opened unto them.

May our ministers also request that missionary classes be organized to teach the young people the need of preparing themselves as Foreign Missionaries and creating in them a

burning desire and willingness to enter the door of opportunity now standing open before them, to render service to their fellow men in the heathen and semi-heathen lands that we may send their names and something of their qualifications for the service to the Candidate Committee, 156 Fifth Avenue, New York.

To this end may the Holy Spirit enlighten the minds of our young people that they may see their full duty in the matter and, like the young prophet of old, may they offer themselves and be able to say, "Here am I, send me, send me."
Philadelphia, Pa.

EAST VINE AVENUE PRESBYTERIAN CHURCH KNOXVILLE, TENN.

By Rev. J. J. Foster

The church has been remodeled this year at a cost of \$3,500 and is one of the prettiest churches on the interior in the city. We have a basement with all modern conveniences. We began work as the Stated Supply of the church just after the Spring meeting of the Presbytery and by the splendid cooperation of the good folks we have increased in attendance and membership. I frankly admit that I have not had as wide a pastoral experience as a great many of the brethren but I can truthfully say we are separated perhaps a few hundred miles from the hub of Presbyterianism, but this people are the greatest workers we have had the opportunity of being with or who have come under my observation. Now I do not mean that there is a hundred per cent efficiency in the church; and there are many things that could be improved, of course, but I take the church in general.

First, we have a Ladies' Missionary Society, Ladies' Aid Society, Junior Missionary Society and Laymen's League. Every one of these organizations, except one, meets every week.

The Ladies' Aid is just completing the purchase of a \$400 carpet for the splendid remodeled auditorium. The Ladies' Missionary Society pay the light bill of the church. The Junior Society has also contributed in various rallies and in the general upkeep of the church. And all of them have administered to the sick and infirm.

The course that was studied this year in the Missionary Society was "The Trend of the Races," and at the beginning of the church year they will take up "Templed Hills."

The session is composed of men of experience and vision and of great reverence for the work of God. Also we have a splendid set of deacons and a reorganized Trustee Board that is functioning in the progress of the church.

The minister and his wife were sitting at home on Christmas Eve wondering how to make ends meet. With silent tread and hushed voices members of the church came stealing in one by one until the living room was filled to its capacity with the members and friends, singing, "Joy to the world, the Lord is come." After prayer by Elder Tate, veteran elder of the church, they went one by one into the dining room and filled the table with delicious eatables of all descriptions, such as flour, sugar, lard, coffee; beans, potatoes and that meat they call preachers' meat and many other things that were needed. We were compelled to say, "May the Lord bless the cheerful giver." It was indeed very much appreciated.

But that is not all. When we thought everything was over the Ladies' Missionary Society saw that there was something

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