

# Africo-American Presbyterian

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

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## WOMEN WORKERS IN INTERRACIAL CONFERENCE

Wyncote, Pa., May 15.—The white and colored church women of Philadelphia and neighboring cities have just closed an interracial conference at the Woolman School here which many of those present said gave them a new vision of goodwill and peaceful adjustment between the two races. There were thirty delegates in attendance—seventeen white and thirteen colored—representing the Y. W. C. A. and women's societies in ten denominations in the Philadelphia area; also a representative from the State Department of Public Welfare and one from the Philadelphia Department of Public Welfare.

The delegates came from Philadelphia, Germantown, Media, Torresdale, Wyncote, Chester, Harrisburg, Pa.; Camden, Englewood, Palmyra, Plainfield and Pitman, N. J.

The topics discussed included the questions of "My Church and Race Relations," "Conditions of White and Negro Women in Employment," "Housing," "Health," "Education," and "The Educated Negro in American Life Today." The discussions were conducted in open forum with competent leaders on each of the topics named. Mr. Forrester B. Washington, Secretary of the Armstrong Association of Philadelphia, who has just accepted a position as Director of the Atlanta School of Social Work, led the discussion on Employment. Mrs. Lena Trent Gordon, of Philadelphia Department of Public Welfare, led the discussion on Housing, and Mrs. Addie W. Dickerson, of Philadelphia, led the discussion on Education.

In discussing the question of Women in Industry, Mr. Washington pointed out the significant fact that in the country as a whole the number of colored women employed in agriculture from 1910 to 1920 had decreased only 42 per cent and in domestic service only 26 per cent; while in the following occupations they had increased as follows: manufacturing, 54 per cent; transportation, 174 per cent; trade, 58 p. c.; public service, 176 p. c.; professional service, 31 per cent; clerical occupations, 165 per cent. He further stressed the fact that vocational guidance of colored girls and women can take into view a larger choice of fields of employment as colored women in smaller or larger numbers have entered into many of the industrial occupations and in a large number of the professional pursuits. He called attention to the cordial attitude developed recently on the part of white workers in the garment trades of Philadelphia because of the attitude of colored workers in those trades toward organized labor.

In its findings the Conference urged that the attention of various religious groups be called "to the need for a changed attitude on the part of white employers toward colored labor," and that "an effort should be made to bring about better attitudes on the part of white workers toward colored fellow-workers in the same industry."

In the matter of Housing, Mrs. Gordon reported a most interesting experience now being developed in Philadelphia with the cooperation of the Department of Public Welfare in the training of volunteer workers from the several Negro churches in social service to help them in connection with their local churches to improve the neighborhood and housing conditions in their local neighborhoods. In its findings the Conference recommends that "an effort should be made to encourage the investment of money in homes that may be rented or bought by colored people and that colored people

be encouraged to join reliable building and loan associations and thus be able to buy homes in that way."

On the matter of the local church and race relations the Conference recommended that "there be frequent exchanges of visits, interracially, between white and colored groups such as schools, Sunday schools, young people's societies, and church and allied organizations both within the denomination and interdenominationally."

Mrs. Dickerson, in speaking on the educated Negro in American life pointed out that the work of the mission schools of the churches had so developed an educated group of Negroes which today was seeking the advantages of American life that it was now the responsibility of the churches to see that they had a full chance.

Following this discussion the conference resolved that "in view of the frequent insults and embarrassments met by the educated Negro in the ordinary walks of daily life it would seem to be the part of white church women to do everything in their power to change the situation."

It was urged that special attention of church groups be given to the effort to provide hospital and clinical opportunities for Negro doctors as one of the best measures for the promotion of public health and the protection of the community against the spread of communicable diseases.

The conference closed with a religious service at which Miss Elizabeth Shipley of the Society of Friends, spoke on the abundance of life in which she brought out the point that Jesus' meaning of the abundant life was an experience in the way He showed and that it was not a goal which one individual or one race may achieve and bestow upon another.

The Woolman School where the conference was held, an institution carried on by the Quakers, is situated about eleven miles from Philadelphia, and is housed in an old stone mansion with beautiful, well kept grove and lawn about it. The school is a unique experiment in adult education, for there meet here for periods of several weeks interracial groups for the study of the teachings of Christianity and other subjects relating to the problems of modern life from the Christian point of view.

A similar conference of white and colored women under the auspices of the Race Relations Commission of the Chicago Church Federation will be held in Chicago on May 25.

## UNVEIL MONUMENT TO DR. WASHINGTON.

Atlanta, Ga., May 20th. Before an audience of 10,000 people, in which both races were represented, Atlanta today honored both itself and Dr. Booker T. Washington by the unveiling of a heroic bronze monument to the great educator on the grounds of the Booker T. Washington High School. High tribute was paid Dr. Washington by both white and colored speakers, Dr. Plato Durham, of Emory University, and Dr. J. W. E. Bowen, of Gammon Theological Seminary, delivering the principal addresses.

In presenting the monument to the city, Prof. Charles L. Harper, Principal of Washington High School, spoke of the monument from the standpoint of art, as a project in interracial co-operation, as a tribute to the life and principles of Booker T. Washington, and as an inspiration to the boys and girls of today. The memorial was accepted on behalf of the city by Dr.

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## BY THE WAY

Thunder will not keep, but its effects will keep.

In his effort to "turn out" or "suspend" all watch-care members of the Presbyterian Church, Brother Hector, our active minister at Richmond, Va., has requested Uncle Billie to "save his thunder" until he (Brother Hector) returns from the General Assembly to be held in San Francisco, California. Everybody knows that Uncle Billie foregoes often times his privilege to grant a request of a brother or even of an alien to the Commonwealth of Israel; but since thunder is the result of a natural cause—and nature does not do things by halves—Uncle Billie shall not make the sorry effort to keep it for Brother Hector's return; for the result of thunder will keep. You, no doubt, have seen many thunder-stricken objects years after the thunder had died beyond the clouds.

A third of a century ago a classmate of mine read this passage of Greek from the Gospel of John 3:8, and rendered the following translation: "auto estin pas o gegennamenos ek tou pneumatou." In his translation he read: "Thus is every one that is born of the wind" (pneumatou). The professor asked, Why translate pneumatou "wind"? Why not "thus is every one that is born of the Spirit"? My classmate said, "I am trying to keep away from King James." No doubt, he felt that it exhibited research and more of real scholarship to steer clear of King James' translation even if he had to use a word that did not express the idea. Brother Hector seems to hug the idea with very fond affection that it is the essence of "law and order" of the Presbyterian Church to steer clear of anything that has Baptist or Methodist written on it, perhaps even to kneel in prayer. Why should an orthodox Presbyterian feel that law and order in his Church have gone to the dogs because some one sings a Psalm, the 23rd Psalm, for instance, in Wednesday evening prayer meeting? Is it a bad step to sing a Psalm because the United Presbyterians—or the Associate Reformed—commonly called in the South—sing Psalms?

Brother Hector thinks that "if watch-care members are given particular watchful care, it will be wholly advisable that the entire membership of all of our churches be watch-care members." I feel that Brother Hector omitted to use his own "salt" which he recommends to us in his effort. To advise that all become watch-care members because they receive special attention with the hope of bringing them into the church, or to strengthen some who happen to be among us for a season, is equal to advising all to become objects of the county alms house because those inmates receive special attention from the State and county; or that we remain in sin, undecided, "almost persuaded" in order to receive watchful care. Poor logic and bad philosophy.

"And the Lord added unto the church daily such as should be saved." The apostles did not seem to be deeply concerned—in fact their exclusion is implied—about those who had found the Messiah and were following Him, but "such as should be saved." It is pursuing the path of the Master to give the undivided watchful care and exceptional attention be they watch-care members being trained and encouraged and strengthened to make a decision for Christ some day, or members of a Presbyterian church out of their convenient reach. And if such do not get special attention from the church people and sessions, our Church has missed its mission in the earth.

If the Methodist and Baptist Churches are to be stigmatized as churches that "fool" the people into the church through the method of watch-care members they should feel justly proud of the fact that they are in line with the means of the first great revival, when the preachers spoke with cloven tongues.

The late Colonel William Jennings Bryan was called the Great Commoner; and, as a statesman and a man among the commoners, his friends who were closest to him said one of his mistakes was, "he stepped over facts." Often in many of his oratorical flights, Mr. Bryan stepped clear of facts that marked him unsafe for this country's chief magistrate.

Brother Hector is stepping over facts that make his efforts look sorry. Does not Brother Hector know that the first Moderator and founder of the oldest Negro Presbytery in the world, Catawba, had watch-care members in his church in Virginia and in North Carolina sixty years ago? And, by the way, some one has just informed me that Demerara, British Guiana, is Brother Hector's home where this same first Moderator of Catawba Presbytery preached to Negroes in that country fifteen years before he came to this country to preach to Negro slaves in Virginia, in Iredell county, N. C., and finally to free Negroes of Iredell county (1845).

It was my great fortune to come in possession of this great man's records among the things for the trash heap thirty-four years ago, and I find much of his work among the Negroes of Demerara runs parallel with his work in Freedom church in Iredell county, N. C. He had watch-care members at both places; and he was a Scotchman of the highest type, Sidney S. Murkland. I call him by name lest Brother Hector make the mistake he made some years ago and call such "ignorant men," as he called the founders of the Southern work, who were graduates of some of the best colleges and theological seminaries of this country and Scotland.

Now, Brother Hector, I expect to see you later, for you seem to think it weakness to let the other fellow have the last word; but you should be the last brother to plead ignorant of watch-care members when it was practiced so long in your home; in fact, before we as a colored wing of the Church knew anything about it in this country.

Then, too, Brother Hector, I admire your zeal to keep Presbyterian "Law and Order" pure and safe from infractions, but do not forget that in the absence of law there is nothing to abrogate one's liberty; especially when that liberty has moral backing and Scriptural practice. Then it would be a fine idea to inform yourself relative to watch-care members in Demerara, British Guiana, from 1831 to 1846, under Rev. Sidney S. Murkland as missionary among Negroes of that country. Then, too, Brother Hector, to steer clear of a good thing, a thing that is productive of growth in the right direction, because somebody else does that thing savors of a selfishness that points to extinction. Imitation, reflecting one's inherent dignity and cooperation are the first steps to progress. Step over this and we revert to type, back to the cave to eat roots and chase wild boars. If the Methodist and Baptist Churches are imitating the Presbyterian Church by educating their ministers "like the Presbyterians" and thereby ameliorating conditions, why not lay aside your dry-as-dust, matter of fact form and take on a little Methodist fire and let the people know that there is a Presbyterian church in town. It is not harmful to preach with a little volume if you have something to

say. This will get you some watch-care members along with your other members. Let us not be too straight like the Indian. He is so straight in physical posture that he is crooked, gone the other way. Of course this is not the point, but it illustrates the point of seeing yourself as others see you and profiting thereby.

"But they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

UNCLE BILLIE.  
Edisto Island, S. C.

YADKIN PRESBYTERIAL MEETING.

By Mrs. J. H. Clement

On Wednesday, April 13th, the Yadkin Presbytery met with Tradd Street church, Statesville, of which Rev. J. L. Hollowell, D. D., is the pastor. A crowded house listened to a wonderful sermon by the retiring Moderator, Rev. Z. A. Dockery, D. D. His theme was: "The Open Door." The local society had secured the Odd Fellows Hall for the ladies to hold their meeting in. We found the text of the Moderator very fitting for the occasion.

The homes and hearts of every Christian family that had been asked were thrown open to the very large delegation of women and men.

Thursday morning, April 14, the ladies assembled in their place of meeting. Every one seemed to have the meeting at heart. At 9:30 the devotions were led by Mesdames Cox and Washington, theme, "The Open Door." The verse was: "Behold, I have set before thee an open door." Rev. 3: 8. Each member present took an active part in the meeting. The splendid remarks brought life into the meeting. After spending twenty or more minutes in the meeting the hour arrived for the business part. Mrs. E. B. Meares, our beloved President, arose and uttered a word of prayer thanking God for having spared us to meet again. After greeting us the real business began and was transacted in a business like way. We are glad to say our meeting was largely attended. There were 56 delegates some of whom had never attended a Presbyterial meeting before.

We were indeed glad to have them. We feel that our local societies will be able to do more and better work as their representatives all seemed interested and took notes of everything in order to carry the correct statements to the societies. We were sorry that the Synodical President, Mrs. H. L. McCrorey, could not be present with us as we had hoped. Still she had us at heart and sent a letter of regret. Our local societies are doing nicely and hoping to do better another year.

We are glad to say our quota was raised. Our President, Mrs. E. B. Meares, seems to have the work at heart. She is anxious to see it go forward and does more than her part to reach the goal. We are indeed proud of her.

Mrs. W. J. Rankin, our former President, was with us this year. We were glad to welcome her in our midst. On Thursday morning at the hour of 11 we had what is known as a Question Box which answered, What is your society's problem? Each delegate wrote a question and it was passed in and read by Mrs. Dixon, of Lexington.

This feature was very interesting and many good thoughts were taken from one another.

Thursday P. M. the devotions were led by Mrs. P. A. White, of Cleveland, and Mrs. Wood, of Statesville. The topic was: "Service and Worship," John 10: 9. This was a glorious meeting. The Scripture lesson that had been selected by the President was what we needed to study more. We are praying that our

people will do all that is in their power to make our Presbyterial just what God would have it be.

The good people of Tradd St. church and Statesville made our stay a pleasant one. We will keep in memory the reception given us by the Woman's Missionary Society at the Masonic Hall; also the dinners given by Mt. Vernon church, of which Rev. L. M. Onque is pastor, and the Mt. Tabor church. There may be others that I am not making mention of because I do not know the names.

Our popular meetings are getting better each year. There was a splendid program at this meeting. The collection was \$60.50.

The following officers were elected for the year:

President, Mrs. E. B. Meares, 301 Beech Street, Greensboro.

1st Vice-President, Mrs. J. A. Bonner, 1621 E. 14th Street, Winston-Salem.

2nd Vice-President, Mrs. L. H. Lord, Box 355, Statesville.

3rd Vice-President, Mrs. B. F. Murray, Cleveland.

4th Vice-President, Mrs. J. W. Ritchie, Salisbury.

5th Vice-President, Mrs. W. J. Rankin, Aberdeen.

Secretary of Young People's Work, Mrs. G. A. Bridges, 950 McGee Street, Greensboro.

Secretary of Children's Work, Mrs. E. H. Liston, Teachers' College, Winston-Salem.

Secretary of Literature, Mrs. J. L. Hollowell, Box 25, Statesville.

Secretary of Home Sewing, Mrs. Electra Cox, Sanford.

Secretary of Stewardship and Missionary Education, Mrs. A. J. Harris, 1020 Woodland Ave., Winston-Salem.

Corresponding Secretary, Mrs. J. V. Biting, 119 Third Street, Lexington.

Treasurer, Mrs. W. P. Donnell, Box 327, Mebane.

Mrs. J. L. Hollowell was elected delegate to the Synodical which will convene at Oxford next Fall.

Our President, Mrs. Meares, will attend the General Assembly which will convene in San Francisco, California, May 24. We feel sure she will bring us the real news of the work being done in our Church.

Having enjoyed a good meeting we adjourned to meet at Pine St. Presbyterian church, Durham, April, 1928.

MRS. E. B. MEARES, President.  
MRS. J. H. CLEMENT, Rec. Sec.

NEW HAMPTON CHURCH AND COMMUNITY NOTES.

By Miss Alberta O. McClelland

On last Sunday morning our beloved pastor, Dr. F. T. Logan, preached a very interesting sermon from the 40th chapter of Isaiah and 31st verse: "But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

The collection was taken by Deacon J. D. Davis which amounted to the neat sum of \$5.25.

In the afternoon we had our Sabbath school which is always interesting. We were glad to have our pastor take a part.

His many friends will regret to know that Mr. Elijah Granger is very ill. We hope for him an early recovery.

Mrs. Adelaide Mason who has been spending a while in Salisbury visiting relatives and friends, has returned home.

Mrs. Edna Alexander and children, who have been visiting in the home of her parents, Mr. and Mrs. S. M. McClelland, left recently for her home in Tennessee.

The Lord's Supper will be celebrated at New Hampton fourth Sunday in May. We invite our friends to attend.