

# Africo-American Presbyterian

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

VOL. LII. CHARLOTTE, N. C. THURSDAY, JANUARY 2, 1930. NO. 1.

## PROGRAM OF WORKERS' CONFERENCE

DIVISION OF MISSIONS FOR COLORED PEOPLE,  
THE BOARD OF NATIONAL MISSIONS  
IN THE U. S. A.

To be Held in the University Church at Johnson C. Smith  
University, Charlotte, N. C., February 4th-7th, 1930

**Tuesday Afternoon, February 4, 1930**

Rev. J. M. Gaston, D. D., Presiding.

2:30 P. M. Devotional.

Rev. M. J. Crocker, D. D., Scotia Seminary, Concord, N. C. (The Book of Acts will be studied in all the devotional periods of the Conference.)

2:45 P. M. Training Young Men for the Gospel Ministry. Dr. Yorke Jones, Charlotte, N. C.

3:15 P. M. Discussion.

3:30 P. M. Church Survey. Rev. George W. Long, D. D., Coulter Academy, Cheraw, S. C.

4:00 P. M. Discussion.

4:15 P. M. Putting the Men of the Church to Work. Rev. C. J. Baker, D. D., Atlanta, Ga.

4:45 P. M. Discussion.

5:00 P. M. Recess.

**7:30 P. M. Memorial Service for Mrs. Johnson C. Smith**

Invocation, Rev. J. H. Hayswood, D. D.

Hymn No. 505, "How Firm a Foundation."

Scripture Lesson, Rev. Z. A. Dockery, D. D.

Prayer, Rev. L. J. Melton, D. D.

Address, Rev. H. L. McCrorey, D. D., representing the faculty.

Hymn No. 601, "Nearer My God to Thee."

Address, Mr. A. S. Powe, representing students.

Address, Rev. W. L. Metz, D. D., representing University Alumni.

Hymn No. 508, "Lead, Kindly Light."

Address, Rev. J. M. Gaston, D. D., representing the Board.

Quintette, "Were You There When They Crucified My Lord."

Benediction, Rev. P. W. Russell, D. D.

**Wednesday, February 5th, 1930.**

9:00 A. M. Devotional. Rev. A. H. Prince, Charlotte, N. C.

9:15 A. M. The Minister at Work. Rev. A. A. Hector, Richmond, Va.

9:45 A. M. Discussion.

10:00 A. M. Sunday School Missions. Mr. John M. Somerndike, New York, N. Y.

10:30 A. M. Discussion.

10:45 A. M. Young People in the Church. Rev. A. H. George, Knoxville, Tenn.

11:15 A. M. Discussion.

11:30 A. M. What the Pentecostal Season Means to Us. Mrs. A. E. Snively, Field Representative.

12:00 Noon. Discussion.

12:15 P. M. Recess.

2:00 P. M. Devotional. Rev. C. W. Francis, Anderson, S. C.

2:15 P. M. The Relation of the School and Church to the Community. Rev. S. T. Redd, D. D., Butler School, Savannah, Ga.

2:45 P. M. Discussion.

3:00 P. M. The Making of a Worthy American Citizen. Rev. W. L. Metz, D. D., Edisto Island, S. C.

3:30 P. M. Discussion.

3:45 P. M. Problems in Modern Education. Rev. J. A. Savage, D. D., Albion Academy, Franklinton, N. C.

4:15 P. M. Discussion.

4:30 P. M. Religious Education in the Church and School. Mrs. W. J. Harris, Birmingham, Ala.

5:00 P. M. Discussion.

5:15 P. M. Recess.

7:30 P. M. Popular Meeting. Under the Auspices of the Women of the Conference. Mrs. G. C. Shaw, Mary Potter School, Oxford, N. C., Presiding.

**Thursday, February 6th, 1930**

9:00 A. M. Devotional. Rev. H. Wilson, Concord, N. C.

9:15 A. M. The Boy Problem. Rev. J. G. Porter, Harbison Agricultural College, Irmo, S. C.

9:45 A. M. Discussion.

10:00 A. M. The Training of Girls for Their Life Work. Mrs. M. J. Crocker, Scotia Seminary, Concord, N. C.

10:30 A. M. Discussion.

10:45 A. M. Some Qualifications of a Good Teacher. Rev. H. M. Hosack, Barber Memorial College, Anniston, Ala.

11:15 Discussion.

11:30 A. M. The Service to be Rendered by a Church School in City Life. Rev. J. B. Barber, Newton Memorial & Industrial Institute, Chattanooga, Tenn.

12:00 Noon. Discussion.

12:15 P. M. Recess.

**Afternoon Sessions**

Consideration of the Work of Evangelism—Division of Evangelism.

Rev. W. F. Klein, D. D., Presiding.

7:30 P. M. Evangelistic Services. Conducted by Rev. S. D. Thom, D. D., Evangelist, Atlantic Synod, and Rev. I. H. Russell, D. D., Evangelist, Catawba Synod.

**Friday, February 7th, 1930**

Personal interviews will be granted to the workers by Mrs. Agnes B. Snively and Rev. J. M. Gaston, D. D., at the Carnegie Library, beginning Friday, at 9:00 A. M., and continuing as long as necessary.

Every minister is urged to bring from his church as many delegates as possible to attend these meetings. We are especially anxious to have the elders present.

It is expected that the members of the Conference will attend all sessions.

Write to Rev. L. B. West, Johnson C. Smith University, Charlotte, N. C., advising him as to the time of your arrival, and your place of entertainment will be assigned to you.

It is earnestly hoped that local churches will pay the traveling expenses of their ministers to the Conference. The information and inspiration derived from the Conference should a good deal more than justify the local church in paying the expenses of their pastor. It will be impossible for the Division of Missions for Colored People to pay the traveling expenses of those attending the Conference. Entertainment for all delegates will be furnished free, however.

**WHITE PASTOR TAKES OVER NEGRO WORK**

New Orleans, La., Dec.—(By The Associated Negro Press). Dr. U. D. Mooney, white pastor of the Napoleon Avenue Presbyterian church, has announced his resignation. He is to become the director of the Christian Social and Community Center to be established in behalf of the Negro people of New Orleans. His resignation will take effect February, 1930.

Dr. Mooney has for a period

## WHY PEOPLE GO TO THE DOGS

By Nannie H. Burroughs

(For The Associated Negro Press)

Negroes have invested more money in churches than they have in any other enterprise in the world.

When churches are used PROPERLY, the people get more out of them than they do out of any other enterprise in the world.

The ministers are their only welfare group for whose salaries and upkeep Negroes seem to feel responsible.

Up to the last decade the Negro took the church and his religious obligations most seriously.

He felt it his bounden duty to build churches and "spots" the ministry. In return for the investment in property and their fidelity to the cause, the race has millions of dollars tied up in churches that are shut up four-fifths of the year, run down, going to pieces, or standing still while the leaders are wasting time and money, fighting, masquerading, half preaching, or preaching spurious doctrines, in the name of the Christian religion. A relatively small number are doing anything like their duty in bringing the people up and out of the mire and the clay and establishing their going.

The colossal waste and bad management that is an incident in Negro Church life would not be tolerated nor supported in any other enterprise or profession. O, religion! religion! what awful and enormous waste is indulged in, in thy name.

People put their money into churches for the dissemination of the truth, the regeneration of mankind, the edification of the mind and soul, the creation of a new earth wherein dwelleth righteousness. But from nine-tenths of our churches the people are not getting anything that approaches the spiritual and moral returns that they should get on their tremendous investments. The Bible asks "Will a man rob God?" Yes, any church that gets a dollar's worth of sacrifice and gives back a dime's worth of results, is robbing God and man. That is just what every church that is shut up four-fifths of the time, run down, neglected, and allows poor preaching, and questionable living on the part of leader, represents—a dime for your dollar—in some cases, even the dime has a hole in it.

Thousands of our churches are not only locked up but are left dirty and "topsy turvy" from Sunday to Saturday and are only brushed up on Saturday. This condition is due almost wholly to lazy, standardless visionless, selfish leaders. Able-bodied men who claim that they are called of God, sit around all the week and allow their church yards to grow up in weeds or become as bare of grass as the palms of their hands are of hair, the fences to fall down, the window lights to drop out and these men have the temerity to come to church on Sunday and preach about how industrious Paul, the tent making preacher, was.

No, don't put it on the sexton. If he is hired to keep the church clean he should be fired if he doesn't do it. He is not hired to keep the church to suit himself. Coming down to fine points the trustees and stewards are not responsible for setting up standards of physical excellence. The officers and members are responsible for providing the meals and cooperating in every way possible but it is the

## A REVIEW OF CONDITIONS IN HAITI

By Eve E. Sorensen, in The New York World

What is wrong in Haiti? And what are we going to do about it?

Last week's cry for help from the American High Commissioner in Haiti to the State Department which resulted in a million rounds of ammunition and additional marines being despatched was an admission of failure of our fourteen years of military directed administration. It is the signal for a drastic change in policy if we are to retire in 1936, as provided in our treaty with Haiti, with any degree of dignity.

Very few Americans have even the faintest idea of the difficulties which will confront the commission to be appointed by President Hoover to study the situation in this little republic of 2,250,000 French-speaking Negroes, and to plan for a definite policy in its relations with the United States.

**Must Get Unbiased Testimony**

The commission will have the bewildering job of getting unbiased testimony from Haitians and Americans whose jobs hang in the balance; it should therefore seek out also the opinions of Americans who have left Haiti permanently, and now have no further axe to grind. The task of finding Americans equipped to study the Haitian problem is in itself difficult. Such a commission must appraise a type of life new to him. He must also conversant with French culture, for the educated 10 percent of the Haitians who form the ruling class and must inevitably take over the reins of Government in 1936, are French in training and ideals.

It is with this small group of aristocratic and articulate Haitians that many disinterested Americans are in sympathy, and to whom they have joined themselves in demanding a change of policy. A consensus of opinion of such Americans and Haitians if submitted to the commission would be somewhat as follows:

The Haitians demand restoration of suffrage and right to elect their legislative bodies and a President by constitutional means. The more conservative realize that this cannot be done immediately but they all concur in demanding an end to a dictatorship maintained by the armed forces of the United States. They want a civilian rather than a military High Commissioner. Military rule in Haiti is obviously a failure and has seriously jeopardized the possibility of permanent harmony between Haiti and the United States. The soldier, whether in the rank and file or an officer, is essentially a military policeman, which is to say a mailed fist existing for and trained for emergency only. He is indispensable in his line, Haitians agree, as was proved in the neat, clean military job which the marines did in putting down the uprisings of 1915-16. But once his job of fighting was definitely accomplished his functions should have been exercised and restrained under the control of a civil body, as in any well-functioning State. They hold that the "caco" troubles of 1918-20, during which between 1,500 and 2,000 Haitians were killed by the United States marines after several years of tranquility, would never have occurred if military functions had been divorced from civil rule. They claim that more Haitians were killed in suppressing the "caco" uprising than in all of their revolutions since 1843.

**The Soldier Always Wins**

The great trouble with a military occupation is that the

soldier is always right, always wins in any controversy with a civilian. Force, not necessarily reason or sympathy, is his eternal argument. This has been particularly unfortunate in Haiti, where the commission will discover that the social aspects of the situation present a curious phenomenon. It is the spectacle of a white, highly modern, Nordic, domineering American civilization suddenly superimposed upon a colored, conservatively formal, French colonial civilization without the saving grace of similarity of ideals, traditions, language, color, customs or ambitions.

What the American officer and his family do in the normal pursuance of work and recreation is frequently bizarre and oftentimes shocking even to sophisticated Haitians. The daily life and performances of the Haitian is hopelessly old-fashioned or even ludicrous to the proverbially untactful American. Add the ever-present color question, which draws a sharp and unympathetic line between American officers and their families and the Haitian yellow or black elite, together with the dominance of the American military over every phase of Haitian life, and there is revealed a perfect background for mutual misunderstanding, suspicion, lack of co-operation.

Take the strike of the students at the Agricultural School at Damien on October 31. The Haitian government through its American advisers had diverted some of the money appropriated to scholarships toward paying needy students for practical farm work on the school grounds. The strike was declared as a protest against this, as an immediate cause, but was really a demonstration of more general protestation against the whole regime.

This appropriation of scholarship money for youths in the farm schools was a mistake in the first place. The Haitians of the better class are not and have never been interested in agriculture as a profession. Some of the "elite" became lawyers or doctors, or if their families happened to be among the "in" obtained Government sinecures. But agriculture and engineering being totally undeveloped in Haiti, offered few inducements to Haitian youths. The farm school scholarships were had psychology, a blundering attempt to bribe young men of the upper class to take up studies in which they were not interested.

The system of education imposed on the Haitians by the American director is unsuited to their needs and they know it. It totally ignores their aspirations, traditions, and native character. Since they could not be led to learn through methods repugnant to them, they were virtually hired to go by means of the scholarships, at five or six times the wages earned by the fathers of many of them, and equal, for example, to the salary paid to surgeons in the hospitals. This unaccustomed innovation and its effect on the educational program in Haiti has been unfavorably commented upon by every educator visiting the island in recent years. Another factor in the school situation causing unrest has been the fact that a considerable number of American instructors of the Damien School are drawing salaries ranging from \$4,000 to \$5,000 a year, in addition to expenses paid by Haitian tax-payers, without being able to speak the native creole or French. Their lectures are

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