

**The Africo - American
Presbyterian**
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All questions arising under the various subjects above indicated are discussed from a Christian point of view. Each number contains the freshest and best news from the Southern field and from the Church at large. There is carefully selected reading matter suited to all classes of our people—the farmer, the mechanic, the artisan and the professional man.

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THURSDAY, JAN. 30, 1930.

THE WORKERS' CONFERENCE

The Annual Conference of workers in the Division of Missions for Colored People of the Presbyterian Board of National Missions will convene in Charlotte from February 4-6. The sessions will be held in the Johnson C. Smith University church. Ministers and teachers are expected here from all parts of the South, and Charlotte and Johnson C. Smith University are preparing to give them a most cordial welcome.

MR. PEABODY'S APPEAL

In another column will be found a letter written to The Christian Century by Mr. George Foster Peabody in behalf of Negro education. Mr. Peabody represents the finest type of American citizenship and his interest in Negro education for nearly half a century has been of untold benefit to the race. He has been for a long time a member of the Boards of Trustees of Hampton and Tuskegee Institutes and much of the financial standing of these schools is due to his connection with them.

The present appeal is not limited but is in behalf of all the agencies and schools that are promoting Negro enlightenment. The need of such an appeal is readily apparent. While much has been done for the education of the Negro, the task that remains is stupendous, and calls not only for large appropriations from the States, but for the gifts of individuals as well, if the needs are to be adequately met.

REV. A. C. JOHNSON DIES SUDDENLY.

Another valiant Christian warrior has laid his armor by to receive the victor's crown. Rev. A. C. Johnson passed away suddenly, Thursday, January 23rd, at the home of a daughter, Mrs. Nettie I. Wright, in Fort Pierce, Fla. His funeral will be held Monday, February 3, at 1 o'clock, in Winnsboro, S. C.

Rev. Johnson formerly lived at York, S. C., and served churches in Fairfield Presbytery. He retired from the active work of the ministry three years ago on account of failing health. Following an operation in New York City he had apparently regained much of his former vigor. During the last two summers he resided in Charlotte with his son, Prof. H. D. Johnson, of the city schools, and was delighted to preach whenever there was need for his service. He had gone to Florida for the winter. As he had lived there in recent years, nothing unusual was thought

of his going. His death, therefore, came as a shock to relatives and friends in Charlotte. He was genial and likeable, and his brethren in the ministry will cherish his memory.

OMISSIONS

The letter to the Editor in last week's paper, headed, "Thirty Years of Mission Work," was written by our esteemed friend, Mrs. M. B. Marks, whose name was left off through oversight. We take this occasion to express appreciation of the gracious sentiments conveyed in that letter.

The article in this week's paper, "How Far Shall I Go With the Crowd?" was read by Miss Georgia Donnell, at a recent meeting of the Young People's League, of the 1st and 2nd Districts of Cape Fear Presbytery.

PRINCIPAL OF HAMPTON

All who are concerned about Negro schools will be interested in the announcement that Dr. George P. Phenix has been elected Principal of Hampton Institute in succession to Dr. J. E. Gregg, who resigned some months ago. Dr. Phenix was for a long time Vice-Principal.

IN BEHALF OF NEGRO EDUCATION

Editor The Christian Century:

Sir: May I ask space to call to the attention of men and women and their lawyers, who are drawing wills, to an oversight which I cannot but believe is, in very many cases due to a lack of knowledge of actual conditions respecting most worthy and, even more so, most needy subjects for wise consideration in the matter of bequests. I have noticed for a long time now, in reading the reports of wills probated and the distribution of estates, that very few of the decedents leave anything for Negro education and, alas, the few who do, leave so small sums that it seems evident to me that there has been no realization, on the part of those making the will, of the vital importance to the United States as a whole of the education of the ten per cent of our population sharply assigned by custom and law to the Negro race.

We may recall Booker Washington's notable saying that the "Negroes were the only people who came to the United States with a most urgent invitation that they were not free to decline." Following this, their condition of slavery of both body and mind practically and their being set free in the midst of a devastated land wherein the dominant white race was but slightly better off materially than they. Apart from the ownership of the land and even as to that usually "land poor" and certainly equally poverty-stricken by the deadly incubus which the ownership of slaves puts upon mind, conscience and heart.

It is the fact that today the vast majority of the white population in our Southern States is poor in worldly goods and, therefore, poor in educational opportunities. Alas they are not helped by this, to be "poor in spirit." This possession of power by the ignorant who are dominated by its vigorous child prejudice is, of course, equally dangerous to those having it and subject to it. Therefore, it restricts the educational opportunities for both the dominant and the unprivileged population.

As thirty percent in round figures of the population of the United States reside in these Southern States and of that thirty per cent nearly one-third are of the Negro race, the relation of this Negro citizenship to the future of the country is one of immeasurable importance because they, in effect, dominate through a white primary all the political activities of these sections and largely eliminate all fundamental political issues from consideration

by the voters. Only in the instance of sumptuary legislation is there manifest a definite consideration of issues from election to election.

I think readers of this will realize that money wisely left for aid to the education of Negroes serves not only the beneficent impulses but also greatly serves the future welfare of our country. There are, of course, many efforts for educational assistance that are not wise because of the uncertainties of continuance. Therefore, aid that reaches unto the strengthening of the noble and ever more widely spreading efforts of the materially poor southern people in the education of the Negro is of largest benefit and eliminates the risk of waste most surely.

The Rosenwald fund, Jeanes fund, Phelps-Stokes fund, American Church Institute for Negroes, the many Baptist, Methodist and Presbyterian colleges and other church schools that cooperate with the state and local educational officials afford a wide selection for the lover of his country and humanity to provide for this, I believe, most important subject of beneficence—the education of the Negro ten per cent of the population of the United States.

I assume to ask for the publication of this letter because for sixty years I have had the privilege of active relationship with many education boards and, therefore, have personal knowledge which I believe justifies my urging the consideration of this subject by all of those who are making wills and very particularly those who are privileged to draw the wills for their clients.

GEORGE FOSTER PEABODY
Saratoga Springs, N. Y.

HOW CAPE FEAR PRESBYTERY STANDS

To the Africo-American Presbyterian:

On January tenth, there were eighteen churches within the bounds of Cape Fear Presbytery that had not given as much as a penny to benevolence this church year. These churches are supplied by graduates of our schools, all of which received their training at the expense of the great Church. The thing that puzzles me is that these men have sufficient courage to come up to Jerusalem, year after year, to be recommended for aid.

Many of these churches, if not all of them, received loans or grants, pledging to make annual payments, and they do not keep up the insurance nor interest on the investment.

Let us redeem our pledges.

C DILLARD,
Chairman of Committee on Field Activities, Cape Fear Presbytery.

"I HAPPIED HIM UP"

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's, two or three doors away. Her eyes were bright, her lips so smiling that her mother smiled too. "Did you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you; that is all. Where were you, daughter?" "At the Brown's. And O, mother, Walter was cross, but I happied him up, so that he got all over it; and then the baby cried, and I had to happy her up; then someone stepped on the kitten's tail, and I was just going to happy her up when you called me."

"Why, what a happying time you have had!" laughed her mother. "It must make you happy yourself to happy up little boys and babies and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, or sick, and soon you will find yourself so happy that your face will shine with smiles.—Ex.

NANNIE HELEN BURROUGHS

By Joseph V. Baker

(For Associated Negro Press)

"They shall never hunger nor thirst, neither shall the sun smite them, even by rivers of water shall He lead them."

I have inserted that verse before my sketch of Miss Burroughs, because as an eternal promise of the Almighty, it suggests the kind of material upon which Miss Burroughs has based all of her efforts; an unshaken faith in the promises of her Maker.

In sketching Miss Burroughs' life, one cannot go very far without speaking of the concrete evidence of her personality—the National Training School for this school is Nannie Burroughs; her entire being is connected and fused with its welfare; and is, as Prof. Kelly Miller has said, "as much the outgrowth of her personality as Tuskegee was the projected shadow of Booker T. Washington."

The most remarkable feature of Miss Burroughs' venture in establishing her school is the fact that it is the direct product of the singularity of her personality; singular, in that it defied even the advice of her closest friends to put her school in the South, instead of in the nation's capital. But Nannie Burroughs was right, as some of those same friends will tell you now, for the one beautiful, romantic spark left in the nation's capital,—romantic in that it represents the upward climb of one who has kept the faith, one whose personality alone as a basis, has created something tangible and dedicated it to the progress of a race,—is the story of Nannie Burroughs and her school.

As an example of her tenacious personality, we quote her answer to Prof. Kelly Miller, at Louisville, quite some time ago, after he had suggested that she plant her institution some place else, as Washington was already full of schools. Prof. Miller quotes her as answering, "Even if the schools were as thick as the tiles on the houses, I am going to plant my school in the midst thereof, and that right early."

To my mind no other statement ever made by this truly outstanding personality, sums up the trend of her greatness, the almost fathomless depths of her trusting soul, as this.

Miss Burroughs was born in Orange, Va., and at about the age of five years, moved with her mother to Washington.

To quote Dr. Pickens, in his "Nannie Burroughs and the School of the Three B's," "The battle of this young woman for an opportunity began before she was out of school. She had been promised the position of assistant to the domestic science teacher, and had shaped all of her studies, her plans and conduct accordingly. The position of assistant was open; she did everything to merit it. She could do the work, and we have in recent years, often heard her former teachers proudly proclaim from the public platform her superiority as a pupil and student. But she was doomed to ugly disappointment. In spite of promise and open understanding, she was mysteriously side-tracked, and was not appointed to the position." But she did not stop, and we cite the incident to show that even by the time she was ready to strike the chilly waters of a rather cruel world, she had already been introduced in striking terms to the disconcerting ghost of disappointment; to the harshness of human inconsistency; and hence by the time she was ready to found what, in all probability will be a lasting memorial to her name and personality she had "stealed" her face, as it were, to criticism, and daringly pushed on to her mark. Indeed that was greatness of personality. It is not our intention to survey the resources and assets of the training school that Miss Burroughs has founded; for we are writing of personalities, but if it were, it would indeed be an

ultra romantic story, from beginning to ending—of how one great woman dreamed of how she could help other women; how, after much battling, on a six-acre plot of land, mostly on a hill, and in an old eight-room house, she began to make her dream come true; and lastly, how in less than twenty years that dream has come to represent a property value of more than one hundred thousand dollars, and an immeasurable amount of work done in bringing the women of a rising race "unto here."

Another truly great characteristic of this "maker of things" is that she takes unto herself little or no credit for the great work she has done. In a recent letter to me, in answer to my missive, announcing her selection, she wrote: "I appreciate your kind consideration, but my good friend, I am not among the immortals, I am just beginning to get our work where it should command the support of people who believe in helping those who help themselves."

And so we leave her, this levithan of personalities, on the banks of the romantic Potomac still striving to make tangible her dreams, still pushing onward toward her goal; her goal of unselfish purpose, to contribute her bit to make an assured fact of the assertion, "WE ARE RISING."

FROM DANVILLE, VA.

Mr. Editor:—Please allow space in your valuable paper to say a word about Holbrook St. Presbyterian church. We have good congregations each Sunday and good attendance at Sunday school, with Miss Nannie Green as Superintendent.

We have been successful in getting some one to preach for us each Sunday. Sunday, the 16th, we had Rev. John Paxton (white), missionary to China. The past Sunday we had Mr. Spiers of the Y. M. C. A., of Schofields, to speak for us. He gave us a very interesting talk. It is Christianlike in our white friends to help us in the time of distress. They all know how the colored Presbyterian church was organized. It came out of the First Presbyterian church (white) of this city.

We will have to preach for us on the first Sunday in February Rev. Thomas H. Amos, of Hillburn, N. Y.

Mr. Preston Brown, of White Rock Hill, departed this life last Friday, the 24th of January. His funeral was held at Loyal Baptist church, Sunday afternoon, at 1 o'clock. Rev. Melton, his pastor, officiated. Mr. Brown was one of the leading members of Loyal Baptist church. He leaves a wife, two daughters and one son to mourn their loss.

Mr. Henry Love departed this life, January 16th. He was at a church meeting at the time of his death, in Alamagro, Va. He was one of the leading officers of Shiloh Baptist church. His funeral was held Monday afternoon, from Shiloh church. His pastor, Rev. C. C. Harvey, officiated. The funeral was largely attended. He leaves a sister and sister-in-law to mourn their loss.

We are going to have another undertaker in the city, Mr. Brevard Flipper. We have had some undertakers here, but they have been charging our people too much to bury their loved ones, charging as high as \$700 or \$800. So our white friends have taken it in charge. When will some Negroes learn how to treat their people?

JAMES GARLAND.

SOUTHERN WHITE EDUCATION

(Continued from page 1)

or condemned while the Nordic is daily eulogized because of his superiority as exhibited by such oppressors of the weak as Bismarck and Gladstone.

These Negroes, too, have been misled equally as much by the study of such marplots and murderers as Alexander, Caesar and Napoleon. Unusual characters of African blood like Antar, Es-Sadi, Pushkin, and Dumas have not crossed their path in their college career. Believing, then, that they belong to an inferior group

these Negro intellectuals spend their whole lives complaining about what the Negro cannot do and howling because white groups socially exclude them from their circles. White people tell these Negroes that they do not care to associate with them because they do not represent anything, and instead of refuting the charge by actual achievement these unfortunates spend practically all of their time trying to secure the enactment of laws to make the whites do what laws cannot force them to do without public opinion behind them.

This answers the question, then, as to why the uneducated Negroes of the country have accomplished so much more than these so-called educated but misinformed ones. The reason is simple. Men like S. W. Rutherford and Jesse Binga, who did not attend any school very long never had the opportunity to learn in the higher institutions any such theory as the inferiority of the Negro or the impossibility of his rising to a position of usefulness and recognition in the country. These practical men, therefore, never lost faith in their own group. They believed in their possibilities and organized them for constructive work while the so-called educated Negroes have been keeping up their howling in a corner. These practical men are developing the race from within and will eventually break down the barriers by actual achievement, by demonstrating to the world that the Negro has done and can do what others have done and thus make the Negro race so attractive to other groups that instead of desiring to be separated from them they will seek contact with them.

AMERICA THE GRAND

America the Grand,
The nature-favored land,
The land we love,
Thy hills are verdure-dressed;
Thy mountains treasure-pressed;
Thy valleys plenty-blessed,
All lands above.

Thy loyal sons—and strong,
And virtuous daughters throng
Thy portals wide.
The nations' family
Justly acknowledge thee
The fairest land to be—
Of earth the pride.

E'er in prosperity,
Virtue, and verity,
Lead thou the van.
Ever oppression flee;
Ever be tyranny
And all iniquity
Beneath thy ban.

Let arrogance and strife
And hostile rumors rife
Forever cease.
From war's disaster hold;
Thy martial banners fold;
Thy armaments remold,
In bonds of peace.

America the Grand,
The nature-favored land,
All lands above,
God give to every clime
Deliverance from crime
And, to remotest time,
Abounding love.

(From Random Rhymes, by Dungee. Appropriate to be sung by all Americans).

OPEN LETTER TO PRESBYTERY OF SOUTHERN VIRGINIA

Dear Brethren:
A few more weeks and then will come the close of our Church year. Judging from the reports coming in to me we are yet far from the goal of raising our benevolence.

We know what the past record of the Presbytery of Southern Virginia has been, but the question today is what the future will be? We can answer this question by meeting our every obligation to the Boards and by raising our benevolence. May not we ask God's help in this great work?

Yours in His Service
FRED D. NANCE,
Treasurer of Benevolence of the Presbytery, So. Va.

Never do what you cannot ask Christ to bless, or go where you could not take Him.