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

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A RELIGIOUS PEACE CONFERENCE

Plans are well under way for the convening, within the next two years, of the widely heralded Religious Peace Congress. The Secretary of the International Committee of Arrangements, Rev. Henry A. Atkinson, on his return to the United States from an extensive around-the-world trip, reports that the leaders of eleven of the world's living faiths are enthusiastic in their support of the proposed conference.

"Everywhere I went," says Dr. Atkinson, "I felt a real hunger for fellowship based on a genuine consideration of the meaning of brotherhood, and a willingness to co-operate in every plan which promises security and liberty. This was indicated by Government officials, religious leaders, teachers, preachers, business men, travellers—men and women of all types and all kinds. The progress and development of our plans must be pushed to completion.

"The proposal to hold the World Conference for International Peace Through Religion is timely. It gains a response from every group and every individual to whom it is presented. The call for the projected Conference is in accord with an almost universal movement. At least a dozen different groups in different parts of the world are feeling their way and trying to secure co-operation in some similar enterprise. All of these groups are willing to join in the plans for the World Conference.

"The holding of such a conference will bring about an increased interest in the struggle for world peace will help nations and political leaders and will give to the agencies such as the World Court, the League of Nations and similar organizations the moral backing of the united religious forces of the world.

"A great deal of intensive promotional work needs to be done in China, for, no matter how completely the religions of the world may be represented, unless there is strong representation from China, the most important country at present in its influence for peace or war, the rest of the world will be neglected; and on the other hand, when China finds herself her religion will become a dominating factor in the whole Pacific basin.

"Arrangements should be made to send deputations to the various countries for establishing friendships and points of contact, and it should be arranged so that these visitors will be received by the various religions and will have the opportunity to speak in the universities and colleges and to meet with smaller groups for the carrying on of discussions by means of a question and answer. Moreover, a new literature needs to be developed which will deal with the whole question of religion as it relates to international affairs.

"The principle reasons that the religions of the world find themselves so often in opposition to each other is because they have only a limited opportunity of coming in touch with each other and therefore remain strangers. The reports that are given are usually made by those who are interested in propagating their own faith; consequently very often the outside world only knows of religion by its worst manifestations. Its failures are written large, its successes small; its great achievements are unknown; its weaknesses are pictured in dramatic form. An interchange and a world organization as a basis of understanding will be the prime necessity upon which the ultimate success of the World Conference will depend."

Preparatory plans for the Conference call for the setting up of six international committees of investigation. Commission number 1 will study the influence of war, such, for example, as economic and political conditions, social and industrial conditions, racial differences, political misunderstandings and the effect of the propaganda. The second commission will diagnose the spiritual resources of mankind with which the influences that make for war can be met, such, for example, as religion, science, culture, education and philanthropy. Commission number 3 will make a survey of the efforts being made by the various religions, religious agencies and their adherents to further inter-racial and international understanding and peace. Commission number 4 will suggest methods by which these resources may be set in motion, co-ordinated and directed to bear upon the causes of war.

Dean Shaller Mathews, of the Chicago Divinity School, is chairman of the International Committee on Arrangements. Other members of this committee include Pasteur Jules Jezequel and M. Julien P. Monod, of France, Professor S. Siegmund Schultz, of Germany, Mr. Paul H. Steele, of England and Mr. A. Yusuf Alei, of India.

LEBANON PRESBYTERIAN CHURCH, RIDGEWAY, S. C.

The funeral of Mr. Simon Prioleau, who died Tuesday morning, March 25, after a lingering illness, was conducted at Lebanon church, Thursday afternoon, March 27. In the absence of the pastor, the service was conducted by Rev. Nathan Smith, a friend of the deceased for many years. The funeral was attended by a host of friends and relatives. Interment was in Lebanon Cemetery.

The pastor, Rev. J. R. Dungee, and Elder Millard Williams represented Lebanon church at the Spring meeting of Fairfield Presbytery which was held at Cood Will Presbyterian church, Mayesville, S. C., March 26-29. As retiring Moderator, Rev. Dungee preached the Presbytery's opening sermon. On the trip to and from Presbytery the pastor and elder were accompanied by the Rev. J. T. Wright, D. D., of Rock Hill. They report a very enjoyable session.

Sunday morning, March 30, the pastor preached from St. John 4:34, "God is a Spirit, and they that worship him must worship him in Spirit and in truth." The sermon clearly pointed out that one's religion is not determined by his place or mode of worship but by its genuineness. God is everywhere and may be worshipped in any place and His worship may be as fully and as sincerely rendered by the soul which keeps reverent silence in His holy temple as by the soul which makes a joyful noise unto Him, and vice versa. It is the sincerity and not the mode which counts. No individual or sect is justified in ridiculing or condemning another on account of differences in modes of worship.

In the afternoon an appreciative audience of Ridgeway citizens assembled at Lebanon church and were very pleasantly entertained by a glee club, composed of young people from some of the prominent churches of Columbia, whose appearance in Ridgeway was sponsored by Elder Williams. The program was of a high order, consisting of many delightful numbers. Especially pleasing were a violin solo, "March of the Priests," (Mendelssohn), rendered by Mr. Rosmand, and a vocal solo, "Enter the Gates of the Temple," rendered by Mr. Bailey. It is hoped that these young people will soon come to Ridgeway again.

PUBLICITY COMMITTEE.

THE REVOLT IN INDIA

Washington.—While the London Conference has been occupying a leading place in the international news columns of the hour, events of far-reaching importance have been taking place in India. Gandhi's march to the sea, and the campaign of civil disobedience, are the outward signs and manifestations of a disturbance that cuts deep into the social and political life of the Indian people. What the future has in store no one can predict, for in Asia we deal with factors and forces which no westerner can fully understand. That India is in a state of deep unrest, no one can deny, and the turmoil and unrest give the British government one of its biggest problems. For India, in the past, as in the present, is the keystone of the imperial arch, and if India were to break away completely from the empire, the international repercussions would be felt the world over.

Gandhi, the seer, the political leader, and the prophet, is the personality that dominates the present independence movement in India. Only in India perhaps, the heart of Asia, could such a man as Gandhi arise to wield the influence over his countrymen which he today exercises. He is not the "man on horseback" whose military exploits have been identified with so many nationalist uprisings in the past. For Gandhi is stoutly opposed to the use of military force, and in the methods which he and his followers have used in the past, and propose to use in the future, force finds no place. Non-co-operation and civil disobedience are his weapons of attack, weapons which may disarrange the political organization of his country, but which are hardly apt to lead to any spilling of blood.

Independence Gandhi's Aim

What does Gandhi want? The answer is, the independence of India, or at least a far greater measure of self-rule than the Indian people have so far enjoyed. In 1919 and 1920, it will be recalled, the British Government held out to the Indian people a definite promise of dominionhood, though no date for the change in status was fixed. The General promise was much like the pledge of eventual independence which is incorporated in the Jones act, the organic law of the Philippine Islands. India has rendered notable services to the British cause during the World War, and the promise, in one sense, might be considered as a reward for the loyalty of India to Great Britain during the war.

Though the promise was made, the responsible heads of the British government have been firmly of the opinion that India was not yet ready to launch the dominion bark upon the high seas. Compromise measures have been tried, as a stop gap, such as the system of dyarchy. Under this plan, now in effect, the Indian legislature, and other Indian political agencies, share with British officials in the work of administering the affairs of India. Dyarchy has given the Indians a greater share in the management of their own affairs than they have ever had before, but they are still a long way off from the full Dominion status which Canada, South Africa, New Zealand and Australia enjoy. A few months ago, Lord Irwin, the Viceroy, reiterated the promise of dominionhood, a promise which was interpreted as reflecting the policy of the new labor government headed by Ramsay MacDonald.

Gandhi and his followers—and his movement numbers millions of sympathizers—have not been satisfied with the way the British Government has carried

out its pledges. Disregarding the responsibilities and interests of the British Government, the independence group have been vigorously pushing forward their program which envisages complete home rule. Having refused to follow force, they have been employing the well-known policy of non-co-operation. Indians have shown themselves adept in carrying out this policy, as for example, in the boycott of the Simon Commission which has visited India twice in the past year or so to study how India can best be given an increasing measure of self-rule.

Program Has Five Fingers

But Gandhi is more than a political leader. He has a very definite program for the social amelioration of his people. Swaraj, or home rule, is the great objective which he is working for. Aside from this his program has five "fingers," each which has a significance all its own, and meets a special problem of the Indian people. Hindu-Muslim unity is one of the things he stresses. Out of the population of over 300,000,000, the Moslems number 60,000,000, and in the past there has been a sharp line of cleavage between the Moslem minority and the Hindu majority. The cleavage has caused a divided household, and Gandhi proposes to bridge it, if he possibly can.

Prohibition of all drinks and drugs is the second "finger" of the five. Opium and other drugs, as well as alcoholic liquor, have been a cancer in the flesh of Indian society. Thirdly, Gandhi proposes to give women equality with men—presumably both social and political equality. Fourthly he wants to remove the stigma that attaches to the "untouchable" class—some 50,000,000 or 60,000,000 in all. These unfortunate beings are the pariahs of society. No one knows precisely when the untouchables came into existence as a pariah class, but it was probably hundreds of years ago. Though Gandhi does not favor the abolition of the caste system altogether, believing it is best suited to the requirements and habits of the Indian people, he does advocate a policy which will bring the "untouchables" back into the pale of respectability.

Finally, Gandhi emphasizes Khadder—that is, home-spinning and weaving. He wants the people in 750,000 villages to learn how to make cotton cloth themselves, thus causing increased employment and the consequent cutting down of poverty, and the attendant spectre of famine. He has offered a prize of \$37,000 for the best spinning machine suited to household use.

Great Britain, of course, has great investments in India, and trade with India is a most important asset on the British industrial ledger. All told, British capital has been invested in India to the amount of 800,000,000 pounds sterling. The capital is well diversified, going not only into government enterprises, but into railways, plantations, factories, etc. Britain must gaurd this capital very closely, and this is why every British government, conservative as well as labor, must not do anything which will jeopardize this great investment. Not long ago the Indian government moved to increase the duty on imports of cotton cloth.

The situation was regarded as so serious that the home government took the almost unprecedented step of appealing, directly, instead of taking the matter up through the India office. This is significant for two reasons. In the first place, it reveals the intimate relationship which exists between the Indian market, and the pocket book of the British textile manufacturers. In the second place, it reveals the British government dealing with the Indian

A CAPITAL N FOR NEGRO

New York, March 28.—A poll conducted by the National Association for the Advancement of Colored People among editors of leading white dailies throughout the United States, and book publishers, shows that sentiment is overwhelmingly in favor of the use of the capital N in printing the word Negro, and that many editors and publishers have adopted this style in response to the request of the N. A. A. C. P.

The first week's replies received by post cards and letters at the N. A. A. C. P. National Office, 69 Fifth Avenue, show the following startling results: Now using capital N in printing Negro, or endorsing this use editorially: 114.

Will use this style henceforth, according to N. A. A. C. P. request: 28.

Do not use capital N: 7.

Including among those who have adopted this style at the N. A. A. C. P. request are Brennan's, Publishers; G. P. Putnam's Sons; Boston Evening Transcript; Albuquerque Journal; Paterson Evening News; New York Evening Post; Harvard Law Review; Cornell Law Quarterly; San Francisco News; Roscoe Conkling Bruce, who has been very active in this campaign for some time, informs the N. A. A. C. P. that Houghton Mifflin Co., and the Directory of Social Agencies, published by the Charity Organization Society have adopted the capital N.

Among the pioneers in the use of the capital N in this country should be mentioned the Standard, in New Bedford, Massachusetts, which has used this style for fifty years, and the following publications report that they have been capitalizing N in Negro for one or more years: South Bend Tribune, Indiana; The World Tomorrow; Louisville, Ky., Times; Birmingham News, Alabama; Norwich Bulletin, Connecticut; Columbus Enquirer-Sun, Georgia; Peoria Journal and Transcript, Illinois; Register and Tribune, Des Moines, Iowa; Capper's Weekly; Louisville Courier-Journal; Lowell, Mass., Courier-Citizen; Worcester, Mass., Evening Post; Duluth, Minn., Herald; St. Louis Post-Dispatch; Paterson, N. J., Press-Guardian; London, England, Daily Telegraph and Sunday Times; Better Times, New York; Vanity Fair; Troy, N. Y., Record; Troy Times; Elizabeth City, N. C., Independent; Harrisburg, Pa., Telegraph; Johnstown, Pa., Tribune; Columbia, S. C., State; Nashville, Tenn., Banner; Norfolk-Virginian Pilot; Richmond News-Leader, Va.; Clarksburg Telegram, West Va.; Evening Telegram, Superior, Wisconsin; Japanese American News, San Francisco.

Besides these, the leading magazines and publishers of the country including the publisher of the Saturday Evening Post are using or have adopted this style. The seven replies to the N. A. A. C. P. from editors who do not capitalize Negro, come from Texas (3), Louisiana (1), Mississippi (1), and Missouri (1). These are all States with a high lynching record.

Many Editorials Commend Capital N.

Upwards of twenty editorials from all parts of the country commending the capital N have been received by the N. A. A. C. P., from which the following excerpts are forwarded:

Altoona, Pa., Tribune: "The N. A. A. C. P. is right in its campaign for the capital N and the readiness with which newspapers and other periodicals have agreed to fall in line indicates that there was no intentional slight in the usage of the small letter. And it is a source of pride to the Tribune that this newspaper does not need a reminder

of the justice of the capital N. The number of Southern newspapers which use the capital N is extremely interesting. The success of this movement is one more indication that the effort to relieve the acuteness of the racial problem is thoroughly sincere."

Des Moines, Iowa, Tribune: "The list is (N. A. A. C. P.) publishes an imposing one, and it must be particularly satisfying to the Association to see how many such papers are in the South. And of course it promises well for the future of race relations in Southern States to find friendly publishers there."

Providence, R. I., Journal: "The matter is an interesting one and it is regarded earnestly by the National Association for the Advancement of Colored People. There is no reason for opposing the desired capitalization, inasmuch as 'Negro' is the correct form and 'negro' is incorrect, there is good reason for a general compliance with the organization's request."

Macon, Ga., Telegraph: "The National Association for the Advancement of Colored People announced this week—not without pride, it is to be imagined—the names of a number of newspapers and magazines, a number of whom from the South, that have adopted the use of the capital 'N' in the word Negro. The Telegraph used the small letter for a great number of years, but for several years now it has been using the capital letter, because there is no good argument against its use."

Other editorials have appeared in the Columbia, S. C., State; the Troy, N. Y., Morning Record; Times, New York; The Chattanooga, Tenn., Times; Kingston, N. Y., Freeman; Hopkinsville, Ky., New Era; Petersburg, Va., Progress-Index; Grafton, W. Va., Sentinel; Catskill, N. Y., Mail; Paterson, N. J., Call; Brunswick, Ga., News; Allentown, Pa., Chronicle News; Springfield, Ill., State Register; Jackson, Miss., News; Dalton, Ga., Citizen; Bristol, Va.-Tenn., Herald-Courier; and many others.

FAITH PRESBYTERIAN CHURCH, ABERDEEN, N. C.

Sunday being the fifth Sabbath of March, our church held a special service conducted by the officers of the church as the last effort towards raising our benevolence quota.

The service was opened by the reading of the Scriptures, St. John 8:1-10, by the Rev. P. N. Toney, and the singing of "Oh, for a faith that will not shrink."

The speakers spoke very intelligently from a full heart. Elder Utley, who is always very good in taking the initiative, and whose actions always excel his words, gave some very inspiring remarks. He said: "If any among you are found without sin, let him cast the first stone." He said: "The past year has been very good, but let us start today to make the next year better."

Elder Thomas then took up the strain by saying: "What am I doing to make the church better? We must begin to cooperate as Christian workers must do."

Elder Davis, in his usual good way began by saying, "Are we crawling our brother? When he reaches the top do we pull him back? We will have to cooperate; not ride on the back of the wagon while the few in front pull. We must work together and begin in time. As for me and my house will serve the Lord."

Deacon Dock Ray then spoke from a heart full of good thoughts. He said, "We must be like a city that sits on a hill, and let our light shine. We must have the love of God in our

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