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THURSDAY, SEPT. 11, 1930

SENATOR BLEASE REJECTED.

Some colored people in South Carolina who are capable of judging, say Senator Cole Blease is a sort of dual personality—there is Blease the man, and Blease the politician. As a man he is sympathetic and kindly in his dealings with Negroes; as a politician he is a firebrand. Senator Blease was defeated this week in his race for re-election to the United States Senate. The horse that had carried its rider through many a battle fell from under him this time, and one of the Senator's opponents, Congressman Byrnes, rode to victory. In his campaign speeches the Senator defended lynching and expatiated at length on "white supremacy." His slogan did not carry. Evidently the white people of South Carolina doubted the sincerity of the Senator, or they are not afraid of the Negro.

THE BLACK SHIRTS

A few demagogues in Georgia, hoping to reap financial profit from the economic distress of the poor white people of that State, are gathering them into an organization named The Black Shirts. The object of the order is to secure for the unemployed white men of the State desirable jobs now held by Negroes. The movement is being frowned upon by the best white people of Georgia. Most of them prefer colored men and women in the places which this new organization seeks.

WHY JUDAS WAS TRUSTED WITH THE CASH

Dr. John A. Hutton, editor of the British Weekly, was conversing with Dr. G. Campbell Morgan.

"Do you know," said I, "what is the deepest, truest, most beautiful thing I ever heard you say?" "No, what was that?"

"Well, you were dealing with a subject on which I had supposed I knew everything that could be fairly said; you were dealing with Judas Iscariot. How Judas kept the bag. Suddenly you quoted the words, 'Jesus knew what was in man.' Why, then, you asked, make Judas Treasurer? And you answered it, 'It was our Lord's way of saying, 'Judas, I know you as only one who loves you knows, I know your weakness but only as something from which I would fain deliver you. Your weakness is money. Money is your snare. Gain the victory there, at that one single point, and you win all along the line. There's the bag! There's your field of battle! Forward! And I am with you all the time!'"—N. Y. Christian Advocate.

CATAWBA SCHOOL OF METHODS

By Rev. F. C. Shirley

On August 31st at "Beautiful Albion" the Catawba Synodical Convention and School of Methods closed its 1930 session. "Old Timers" say that it was the best meeting we have ever held. Be that as it may, one thing is certain, it will go down in history as a definite landmark in the progress of the Convention and School of Methods idea.

We are centering this account of the meeting around certain outstanding heads:

The Delegation

The spirit of youth predominated; fully two-thirds of those in attendance were young people, and even though youth predominated the spiritual atmosphere of the meeting was none the less evident. Another commendable attitude or characteristic of the delegation was that all had "a mind to work." As a matter of fact there is nothing in the atmosphere of Albion conducive to loafing or shiftlessness.

The Evening Meetings

We speak of these next because the Convention opened with an evening session. The following programs featured the evening meetings: Monday, the President's address; Tuesday, the annual social; Wednesday, Anniversary Night; Thursday, a Suggestive Missionary Program; Friday, Young People's Night; Saturday, Musical Program. All of these programs were commendable, but we will speak specifically of two.

Dr. H. C. Miller, the acting President, delivered the address on Monday night. It was a brief address but very comprehensive. He sounded the keynote that became the Convention's anniversary watchword which was: "Forward."

In addition to the Tenth Anniversary Roll Call on Wednesday night we had three significant addresses: "Looking Back on Ten Years of Leadership Training," by Dr. McCoy; "A Pastor's Estimate of the School of Methods," by Rev. H. Wilson, and "Looking Ahead for Another Ten Years," by Mr. J. M. Somerndike. In these addresses the path was outlined for the forward march sounded Monday night by Dr. Miller.

The Class Room Work

The work in the class room this year was without doubt the best we have had yet, from the standpoint of presentation on the part of faculty members and the response given by the pupils in the classes. These splendid results are due to definite plans towards which we have been working for several years, and the general interest manifested on the part of both teacher and taught this year convince us that we are approaching our objective so far as class room work is concerned.

Assembly Periods

The first assembly period at ten twenty-five has always been of great value because one central theme has been discussed during the entire week. This year the theme was: "Our Church in the Missionary and Benevolent Fields." Out of his vast storehouse of information Mr. Somerndike gripped the delegates as he unfolded to them the place our church holds in these fields.

The noon day assembly period has not always been so satisfactory, but this year it was impressive and deeply worshipful. The noonday assembly this year was really an object lesson in the proper way to conduct a worship service.

Athletic Activity.

A Convention without a sharp contest between the "Reds" and "Blues" would show a 'missing link.' Early in the week the two groups began grooming for the battle royal Friday afternoon. In all the games a high degree of skill was exhibited on both sides, but the "Reds" finally came out victorious and thus were awarded the "Sommerdike Loving Cup" for 1930-1931.

Vespers

The thirty minutes spent in this service each day at sunset are the most sacred moments of the week. It is at this time that we really major in worship, not in an academic sense nor because of any formal cut and dried plans but because the trend of events during the day bring us at sunset to the point where we spontaneously yearn for fellowship with the Master. The messages this year brought by Dr. Bethel were opportune and inspiring and made us all feel the sense of our absolute dependence upon God our Father.

Saturday's Outing

On Saturday afternoon Dr. Savage and the delegates having motor vehicles, placed them at the disposal of the Convention for transporting the delegates to Kittrell College for our annual outing. We left Franklinton at three P. M., carrying our supper with us. Kittrell College which is 9 miles from Franklinton is an ideal place for an outing. While there interesting games were played by the youngsters. Some of the older folk sat down in the shade to look on, while a few of the more romantic couples betook themselves to quiet spots on the campus where they could talk unmolested. At six o'clock the delegates assembled on a beautiful hillside near the school lake where we ate supper. Following supper we joined in a sunset worship service which had been prepared by the young people. Rev. J. T. Douglass delivered the message. At the close of the sunset service we boarded our cars and returned to Albion in time for Dr. Long's Musical Program. We certainly thank those who put their cars at our disposal and also the kitchen force at Albion for preparing our supper so we could take it out with us.

The Sunday Services

Sunday was a busy day. There were four services held in Mt. Pleasant Presbyterian church situated on the national highway near Albion. The fifth meeting was the final vesper service held on the campus at 6:30 P. M. At the morning service hour Rev. F. D. Nance, of Norfolk, Va., was the preacher. His sermon was appropriate to the occasion and he led us into spiritual realms that were altogether exhilarating. At the close of this hour three young men presented themselves for membership in the church and another young man joined at the afternoon service. At three thirty in the afternoon in addition to the consecration message and the awarding of certificates the Sacrament of the Lord's Supper was reverently administered. Dr. Bethel delivered the consecration message. He also preached the closing sermon on Sunday night. We appreciated very highly all the messages brought by Dr. Bethel during the week. In keeping with past years Sunday was filled with spiritual treat after spiritual treat, and at the close of the day we were reluctant to leave the "Mountain Top."

This year the camp was in charge of Rev. W. C. Jones, of Macon, Ga., assisted by Mr. Nestos Freeman, Jr., of Wilson. We did not have as many boys as in former years, but those present were interested and alert and got many thrills out of camp life during the week. Some got some new experiences, especially those who broke some of the camp rules. Such boys would have to go to the barn at night to sleep by themselves or walk down "the line." The boys will understand what that last expression means.

The Convention Music

As usual Dr. Long with his choir was ready at every service. A punctuality was exhibited that was in every sense of the word commendable. No service was ever delayed because the choir was not in place. In addition to the regular Convention choir this year we were favored with the presence of the Junior choir of St. James

MR. EVANS COMES BACK

Editor Africo-American Presbyterian:

Permit me again the use of your columns not for argument relative to the question I asked several weeks ago, "What must or can the Negro section of the great Presbyterian Church do to attract a requisite amount of the leadership brain of our strong young men to the Christian ministry?"

Since Mr. Hector couldn't or did not give the answer to this question, he should not contradict the facts that led up to the asking of the vital question. The facts that co-operated in my asking the question are, "The number of vacant churches in quite all of our Presbyteries, the diminishing congregations, the unilluminating services in nearly all of our churches, and, added to these, is the fact that in 1930 only one Presbyterian minister graduated in our great Johnson C. Smith Theological Department, while from the same college there were great numbers of graduates prepared for employment in different professions.

My question is, what can or must be done to attract the greater number of brainy young men to the church house as ministers, instead of the court house as lawyers.

If the sage Bro. Hector will tell the laity just what and how to do, my question will be answered. If he fails, then the jury, which is the public, will believe that his wholesale contradiction of the facts set up in my proposition is his smoke screen, to hide from the public the lamentable condition of the colored contingent of the great Northern Presbyterian Church.

In the process of law, indictments are brought before the grand jury to find the facts.

If there are no facts the case is thrown out and the defense has to make no answer. But if the facts are found, a true bill is rendered; then the defense answers. If there was no true bill of facts why did Mr. Hector file his answer?

W. P. EVANS.

Laurinburg, N. C.

GEORGIA MAY WASH "BLACK SHIRTS" WHITE

Atlanta, Ga., Sept.—(By The Associated Negro Press.) The "Black Shirt" organization, formed primarily to uphold white supremacy by ousting Negroes from jobs, is destined to have rough sledding throughout this State if present indications mean anything. Already an injunction has been issued restraining the organization from securing a charter until a full investigation is made by State officials, and several cities have placed a ban upon the sale of "The Black Shirt," the official organ of the American Fascist.

Here in the capitol city, the mayor has issued an edict prohibiting the sale of the newspaper which sets race against race and urges the firing of all Negroes from jobs which might be occupied by whites. According to the mayor, the publication seriously endangers the amicable relations which exist in this city between the races and threatens to undo all of the good work done by the Inter-racial Commission and other organizations working to bring about better feeling between the two groups.

In Athens and Macon, similar edicts have been issued by city officials and efforts are being made to abolish the organization, which boasts of thousands of members and which has been termed as more dangerous and more pernicious than the Ku Klux Klan.

State officials and leading citizens who recognize the worth of Negro labor and prefer it to foreign labor, and in some instances, to native white labor, have denounced the organization, its methods and purposes, with the idea of washing "the black shirts white." On the other hand, the charterless organization is going ahead securing members from the army of unemployed whites and Negro-phobists throughout the State through appealing to race prejudice.

ST. JAMES CHURCH GREENSBORO

By Mrs. T. B. Jones

As has been before, St. James church was well represented at the School of Methods. We sent a delegation of twenty-one and during the week the following members spent several hours in attendance: Mrs. Lottie Morrow, Misses Alma Morrow and Hettie Lash, Dr. William Morrow, Messrs. Barber, Bergin, W. L. McNair, Jr., and Edward McNair.

The younger members who attended returned very much inspired and encouraged. They are especially interested in working up the Cradle Roll Department in our church.

In the absence of the pastor, Dr. D. G. Gilmer filled the pulpit the last Sabbath in August.

During the month of August the two missionary circles held no meetings, but beginning this week they will resume their regular activities.

Mrs. E. B. Meares spent last week in Raleigh visiting her sister, Mrs. H. L. Trigg.

Friends are glad to welcome back Mrs. S. W. Carter. Mrs. Carter spent three months visiting relatives and friends in South Bend, Ind., and Chicago, Ill.

Mr. Julian Meares is at home for a few days before his return to Hampton. He has as guest Mr. Lewis Hughes, of Norfolk, Va.

Mrs. Rosa Daniels, of Jamaica, N. Y., has been a pleasant visitor in the home of her sister, Mrs. W. L. McNair, Sr.

Miss Marietta Meares left last week for Jacksonville, Fla. Miss Meares will teach Home Economics at Bethune-Cookman College in Daytona Beach.

At the morning service which was a communion service several members were accepted into the church by letter and one by confession of faith.

Dr. Miller spoke to the children briefly on "How Daniel Was Selected." He related how Daniel, even though a foreigner, was advanced or promoted over all others of the kingdom to be prime minister. The children were held by his gripping story of the fact that what one knows or possesses, nor even how good one looks, will not make one great, but rather his disposition and personality are the qualities that make for greatness.

One's own spirit determines not only one's success, physically, socially and religiously, but also determines one's happiness and contentment in this life. Therein lay Daniel's success.

The pastor quite fittingly chose a theme of sacrifice for the brief communion service. Brief but indeed rich in food for thought might well be said of his discourse. He found the idea of his sermon in Exodus 12:26. He briefly showed how the feast of the Passover was instituted in Egypt and passed on unmolested for more than 4,000 years; how each Jew and Jewess carefully instilled into his or her children the meaning of the passover and its significance. He also related how the coming of Christ into the world where He lived, died and arose again; and how He instituted the Last Supper, which all Christendom observes until today (2,000 years afterwards,) and here the speaker forcefully and in most appealing terms uttered his subject, "What Means This Feast." Further, he asked does one-tenth of all Christendom fully appreciate the significance of sacrifice?

Do we expect reward for duty or for sacrifice? He emphasized that there is no greatness except through sacrifice. He pointed to Abraham, whose greatness dates to his determination to obey the commands of God no matter the sacrifice. In conclusion the speaker gave a brief summary of the meaning of this feast: 1. Great Deliverance; 2. A Sacrifice; 3. Jesus's Great Sacrifice; 4. A Challenge to you and to me to put over God's program in this world, in this country, in the Southland, in the State, the country, the city, and last, but by no means least, in our church.

HENDERSON GROVE CHURCH NOTES

By Mrs. Rosa E. Fulwood

On August 19, our Daily Vacation Bible School opened at Henderson Grove church. On account of the public school being in session, our Bible School could not open until 3 o'clock. Under the leadership of Miss Martha L. Smith, of Statesville, the Bible School proved to be a great success and a help to the people of Henderson Grove and the entire community. This being the first year that the Bible School has been conducted in this section of the country, it was a new feature and a very helpful one. We were sorry that it did not run for three or four weeks. We highly appreciate the service rendered by Miss Smith and hope she will return to us at the next opportunity.

On Friday, the closing day, we had a picnic for the children. It was very much enjoyed by all who attended.

Mrs. Mollie Evans, Mr. Joe Horn and Mr. Clay are on the sick list. We hope for them a speedy recovery.

Eight different churches of this community have organized themselves as a unit for a singing Convention to be held the every fifth Sunday. The various churches sing alternately. This organization has been in operation for four years under the leadership of Prof. Byrum, one of Union County's teachers. It has proven to be a great success and an enjoyment to the community.

On Sunday, August 31, this Convention was held at Henderson Grove. At an early hour the crowd began to gather. All the churches took part in the Sabbath school which made it very interesting and helpful. The collection was very good for the Sabbath school.

After Sabbath school they entered into the singing service. The church and church ground were filled to their capacity. A large number of white friends were there and enjoyed the singing.

First the singers held a memorial service for three of the members who died since they last met; after which they entered into their program. It was a great pleasure to see what wonderful talent some of those people had for singing.

At the close of the services, Mrs. N. T. Henderson, sister of Mrs. Fulwood, and a public school teacher in Baltimore, Md., was asked to come forward and give some remarks on the singing. Her first statement was that she being a Henderson, and the church and a good number of its "people" bearing the same name, they were closely connected, and she was very proud to be connected with such good, talented people. She commended them very highly for their good singing and gave them some good illustrations of how much honor the Negro had won for himself by singing. She was at Hampton Institute, Hampton, Va., for both terms of summer school. She said a select band of Hampton singers are now traveling in Europe and had won great fame and honor for themselves and the whole Negro race. The people have a very little knowledge of the Negro. Mrs. Henderson has had the pleasure of hearing Roland Hayes, and she said he and the Hampton singers sang some of the same pieces that our chorus had sung that day.

After Mrs. Henderson's talk a collection was raised. One man was selected from each church to lift this collection. From \$40 to \$50 is the regular amount, but since times are a little hard, they fell somewhere between \$20 and \$30 that day. All the money that they raise is left at the church where they meet, and the church officers use it for pastor's salary or any church expense that they see fit. This closed a very successful day.

The next fifth Sunday the Convention is to meet at Red Branch Baptist church.

Mrs. Lola Harrison, a sister of Mrs. Fulwood, accompanied by her husband, Mr. Chester Harrison, motored from Camden, N. J., and spent a week vis-

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