

# The Afro-American Presbyterian

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CONSOLIDATED WITH  
THE SOUTHERN EVANGELIST

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THURSDAY, OCT. 16, 1930

## DEATH OF PRESIDENT PHENIX

In the death of Dr. George P. Phenix, who was drowned October 4th while bathing in the waters near Hampton Institute, the cause of Negro education loses an able champion. Dr. Phenix had been connected with Hampton for about thirty years, and became President about 18 months ago upon the resignation of Dr. James E. Gregg. He was born and educated in Maine and in his relations with Negroes exemplified the best spirit and traditions of the New England of former years. He understood Negro aspirations and were sympathetic with them. His passing is to be sincerely lamented.

## THE DEEP THINGS OF GOD

The Rev. Robert Putsch, pastor of the Congregational church at Hanover, N. H., in a sermon recently on "The Deep Things of God," urged his people to "aspire to ampler, more vital knowledge of the things of God." In the course of his discourse, he said:

"Our environment, the world, in which we live, is full of three elements—divine things, evil things, commonplace things. As different constituent elements float about in milk, so the divine, the evil, and the commonplace are mingled in the world. Our attitude toward them is all important.

"A searchlight throw a mood of illumination upon everything. Open such a light upon this room. All objects in it are equally illumined. But the light of the mind acts differently. It is selective. The human mind does not see all equally, neutrally. It always has a bias. It tends to select what it wants to see, what it is in the habit of seeing. Our minds are quick and keen to discover the accustoming, but sometimes they are as thick as boards in finding out that which is foreign to our habits of thinking.

A botanist looks at a tree and notes its growth. He would like to cut it through and put a section under a microscope. He is interested in its inner mechanism. A lumberman looks at the same tree, blind to the tiny structures in its leaves. He thinks of its marketability. How thick is it? How much lumber does it represent? How difficult will it be to get it out of the forest? In short, what is its market value. All artists look at the tree with different eyes from the botanist's or the lumberman's. The tree to him is a thing of beauty. Each of us regards any object with his own bias.

"Burbank and a friend were once walking down a city street

amid a roar of traffic. Suddenly Burbank pulled his friend's arm, saying, 'Stop!' He reached down and from beside the pavement lifted a cricket. "But how could you hear in all this traffic?" exclaimed the friend. "Wasn't that marvelous?" "No," answered Burbank. "He dropped a dime, and a dozen pedestrians looked toward it. They were listening, as Burbank was listening, but there was a difference. Our attitude toward an environment is all-important.

"Here is a person who has despairing moods. He picks out only the failures of the day, brooding over the things in which he has fallen short, and feeding unhealthily upon his defects. Here is a cynic, selecting always the unworthy from the deeds of his fellowmen. But, if he will look, he will find that every day has also its good harvests. Each of us tends to select one type or another out of facts."

## SCHOOL GIVEN RATING

The South Highland High School, of Anniston, Alabama, has been made an accredited high school with Grade "A" rating by the State of Alabama. The school was inspected last April, 1930, and was accredited on June 7, but formal announcement was not made until Mr. E. G. McGehee, the State Supervisor of Negro Education, visited the school Friday morning, October 10th, 1930. This is one of our Presbyterian schools and the Principal, Rev. A. W. Rice, is to be congratulated on the recognition. His school has won from the Alabama State Board of Education.

## INTERRACIALLY SPEAKING

Current Comment on Matters of Mutual Interest

By R. B. Elzezer

The cheerful proverb that "every cloud has its silver lining," is not always true, of course, but in most cases it is. In that of the "Black Shirts," for example, certainly a lowering cloud on the interracial horizon, lashed into fury by the winds of impassioned oratory and the forked lightning of prejudice, looked pretty bad for a while, and it did have dire possibilities, without doubt.

But now turn the cloud around and take a look at the lining and you will see that the substantial elements in every community were united and active in opposition to the movement. The newspapers laughed and scouted it; preachers denounced it from the pulpits; officials refused it the use of the streets and public buildings; civic and business organizations opposed it; employers of labor frankly defied it.

With all its promises the organization did not succeed in turning a single Negro out of his job here in Atlanta so far as we have been able to learn. Now the move seems to be in a hopeless decline, though some of its leaders are still trying to galvanize it into life. They may again succeed for a time and raise another cloud; but that, too, we hope and believe, will have its silver lining, and will ultimately disappear before a growing sense of interracial friendship and fair play.

## ATLANTIC SYNOD MEETS AT CORDELE, GA.

On the 22nd of October, 1930, at 7:30 P. M., Atlantic Synod will open its 61st annual meeting. At this meeting all Standing Committees are expected to make brief and comprehensive reports on papers worth sending to the press.

Please do not forget to bring or send your full Synodical assessment.

Please notify Rev. A. S. Clark, D. D., of your intention of attending this meeting that ample arrangements may be made for your entertainment while at Synod.

W. L. METZ,  
Stated Clerk Atlantic Synod.

## SO THIS IS PRESBYTERY!

By Rev. I. W. Underhill, Jr.

(In The Westminster Adult Bible Class.)

It has been my privilege to attend but two Presbyteries as an ordained minister. One of them was the Presbytery of Philadelphia, in June, 1928. The other was the Presbytery of Corisco, which convened at Sakbayeme on November 27, 1929, and held sessions until December 1.

In many respects these two meetings were as different as the places in which they were held are far apart. The church where the Presbytery met in Philadelphia was hardly three city blocks from my home, whereas the church at Sakbayeme was over three hundred miles away from my African home. The church at Philadelphia was only six minutes away; the church at Sakbayeme was six meals away. It took us two days, traveling over rough roads with the assistance of a motorcycle, a Chrysler car, a native raft to ferry across a swollen stream, a Ford car to carry us to the railroad station, two trains, and a tenn-passenger Ford "bus" known as the Yellow Peril, jointly because of its color and the fear that it instills in you for your life as it speeds over the rough, rocky roads at the unheard-of rate of fifteen miles an hour and eleven minutes.

The journey to Sakbayeme gave me my first opportunity to see an African railroad. It was interesting to see African boys, one generation removed from the jungles, selling tickets at the railroad stations. Never have I seen such a polyglot of clerks; for most of them have a knowledge of French, English and German, and converse fluently in many of the Cameroun languages. The train on which we rode was manned entirely by natives. I was surprised to see African boys as engineers, firemen, and ticket collectors.

From its place of eminence Sakbayeme affords a view of a most gorgeous landscape. High hills covered with trees of multicolored foliage and a beautiful river winding in through the narrow valley make a most pleasant prospect.

Eighteen native pastors were present and a host of native elders. Together with the thirteen missionary pastors they made up the Presbytery. Nowhere perhaps in all the world is there a Presbytery constituted of such a heterogeneous group of Christian workers. The native pastors and elders came from eleven different tribes and represented as many tongues. The missionary pastors, though mostly American, indirectly represented many ethnic groups; there were English, Canadian, and a group of hyphenates—Scotch-American, Irish-American, Welsh-American, German-American, Anglo-American, and Afro-American.

As the Presbytery was held in the land of the Bassa people, and inasmuch as most of the other tribes do not understand the Bassa language, it was necessary to hold the meetings in two languages. Bulu was the other language used. Every one knew either the one or the other.

Undoubtedly the most epoch-making action of the Presbytery was the establishing of a Board of Foreign Missions. The black Christians who have experienced the joy of knowing Jesus and His saving grace want to send out their own missionaries to the less fortunate tribes in the interior. Most of the Cameroun churches are self-supporting and now many of them are raising funds to finance this missionary project. This action on their part evinces more than anything else that their Christian experience has been both deep and genuine. It augurs well for the future of their Church, for a Church fired with the spirit of missions can never die.

The closing day of the Presbytery was most impressive. It was Sunday. The morning was given over to a service of praise and worship and to the ordination of candidates for the

ministry. Four young Africans, who had completed their seminary courses, came forward for the laying on of hands. I noticed Pastor Mejo at this stage of the service. His face was wreathed in smiles, and his eyes glistened as from joyful tears; for his brother, Emyana, a tall, capable youth, was numbered among the four ordained.

I saw Emyana afterwards standing near Pastor Ndenga Pipa. What a contrast they made! Emyana—tall and young, standing on the threshold of his life's work for the Master; Ndenga—short and old, and leprous, nearing the close of an active ministry. But in this they were both alike—their faces beamed. They, too, had the spiritual birthmark of those who have found the Christ.

## SIMPLY A MISUNDERSTANDING

I have read with deep interest the discussions through the Afro-American Presbyterian between Layman W. P. Evans and Rev. A. A. Hector; consequent to the question asked by Mr. Evans: "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?"

Knowing Mr. Evans as I do and his life long sincerity in all matters pertaining to the real betterment of his church, his race, and Negro business interests, I am frank to say that Rev. Hector must have misinterpreted the question, because in Mr. Evans, as his church will attest, there was no hypocrisy in the asking of said question. To corroborate my statement of his sincerity, I will enumerate face-value instances of his interest and worth to the church and to the race.

Many years ago when the crash happened to Bowers chapel church building during the session of Cape Fear Presbytery, at which the late Rev. Brown and several other ministers were seriously hurt, the said church building was incomplete and its foundation rested on wooden blocks. After the accident to the church Mr. Evans at his own expense had the wooden pillars replaced with a substantial brick foundation that created a commodious basement that for many years was used to accommodate a parochial school. This was done at not a cent of cost to the church. He was instrumental in having a parochial school established and for six or eight years supplemented the salaries of three different teachers, a Miss Fisher, of Newbern; Miss Amy Martin, of Charlotte; and Mrs. Tyson, of Carthage, N. C.

Just a few years ago at a personal sacrifice he brought to the church \$500 in cash which was used to redeem the manse from mortgage and provided repair work on the church building.

He has always been and is contributor to the church, as the largest and most willing sowing himself from \$50 to a hundred dollars a year for his church's upkeep. Surely if Rev. Hector could have known these virtues in Mr. Evans or any Layman he would have long since bridled his tongue and assented to any layman's right to crave for light, leading to a bigger and better Presbyterian Church and a more brilliant ministry. As a race man and a Negro business man Mr. Evans has manifested an unlimited faith in Negro farmers' ability to do well and for years accepted the hazards of boll weevil ravage to furnish hundreds of Negro farmers to live and to make a living.

Service has been his watchword even at his own peril. The race, like the churches, communities and the National Negro Business League, needs more men like him.

## LAYMAN

Unfriendly kindred are the greatest strangers and often the worst foes.

## REV. PRINCE MARRIES MISS PEACOCK

In a ceremony characterized by beauty and charming simplicity, Miss Susan M. Peacock and the Rev. Abraham H. Prince were married at 7:30 P. M., on October 4th, at the home of the bride, 218 Ashe Street, Wilson, N. C.

The vows were spoken in the living room in front of an array of ferns and flowers.

The officiating clergymen were: Revs. J. T. Douglass, of Calvary Presbyterian church, Wilson, the bride's pastor, and the Rev. L. B. West, D. D., pastor of Biddleville Presbyterian church, Charlotte.

Mrs. Maggie Crawford, of Wilson, rendered the wedding music. Prior to the ceremony she sang "Because," and during the ceremony she played softly "O Promise Me." The bridal party entered to the strains of Mendelssohn's Wedding March. Little De Vetta Peacock, a niece of the bride, was flower girl. She scattered flowers along the bridal path.

The bride wore a handsome ensemble of powdered blue trimmed with velvet accessories. She carried a shower bouquet of bride's roses. She entered leaning on the arm of her brother-in-law, Mr. Eugene Norman.

The groom had as his best man the Rev. O. E. Sanders, of Charlotte.

The couple left via motor for Charlotte. They are at home, 1927 Oaklawn Ave.

The bride is the third daughter of Mr. and Mrs. Levi Peacock. She was graduated from Shaw University. She is a young woman of bright intellect and attractive personality. She is prominent in social and religious circles where she is greatly admired.

The bridegroom is a progressive young Presbyterian minister. After graduating from the College and Theological Departments of Johnson C. Smith University, he further pursued his studies at the Presbyterian Theological Seminary, Chicago, Ill. He possesses rare social gifts; and as the minister of Brooklyn church in Charlotte, he has become widely known for his successful work among young people.

The couple received many useful presents.

## AMERICA'S TENTH MAN OUT IN NEW EDITION

Atlanta Ga., Oct.—A new edition of "America's Tenth Man," remarkable sixteen-page survey of the Negro's contribution to American history and progress, has just been brought out by the Commission on Interracial Co-operation, with headquarters in the Palmer Building in this city. This is the fourth edition of 10,000 copies of this booklet that the Commission has published, or a total of 40,000 copies, of which more than 30,000 has been distributed, chiefly to school teachers and pupils throughout the country.

The pamphlet has been widely used as a study text in high schools and has been highly commended by educational leaders of both racial groups.

The new edition is now ready for distribution. A sample copy of the pamphlet will be sent to any one sending postage, or it may be had in quantity at twenty cents per dozen.

## REMAINS OF MISS McCROY INTERRED HERE

Last Sunday at 1 o'clock the acceptance containing the ash of Miss Madeline De Arona McCrorey, daughter of President and Mrs. H. L. McCrorey, of Johnson C. Smith University, whose body was cremated in New York, was deposited in the family plot in Pinewood Cemetery, Charlotte. As the funeral service had been conducted in New York, only members of the family and a few friends witnessed the interment here.

Beautiful floral designs were given by the faculty and students of the University.

## ST. JAMES CHURCH GREENSBORO

By Mrs. A. B. Peace

Sunday, October 5, Dr. H. C. Miller preached from Genesis 35:3, "Let us arise and go up to Bethel."

By way of introduction the speaker said the history of Bethel is fascinating because of the thrilling incidents connected with the place. Abram on his journey touched Bethel and there erected an altar. The beautiful vision to Jacob was given at Bethel. The meaning of the word Bethel is: "House of God." It was the place of vision and inspiration; the place where God was met in an especial way.

**The Call to Return to God**  
The crowning glory of our age depends not upon education; but the return to Bethel. This will inspire us; give us courage to pioneer. If we are satisfied with our achievement we need not go back to Bethel.

**A Fresh Vision of God**  
Such a vision was Jacob's. It will cause us to see duty and fire us to perform. It will cause us to see obligation. Jacob vowed the tenth of God's bounties to Him because of the vision at Bethel. What wonderful results will be had here in St. James church if every member will give one-tenth to God.

**The secret of the Apostles' power with God and men was not because of great intellect, not material holdings, but men took knowledge of them because they had been with Jesus—had been to Bethel.**  
The church cannot fail when her builder is God. The gospel has been and is the power of God unto salvation. This generation, this group of members here can only fulfill their high mission by returning to Bethel. Not simply Bethel, the House of God, but Bethel, the God of His House.

The Senior choir rendered very effective music. Prof. A. D. Lomax and Mrs. E. B. Meares sang "A Clean Heart." Preaching the sermon Miss Susie Miller sang, "I Come to Thee."

There were many visitors present; among them were Mrs. Reba Graham, field representative of the Board of Foreign Missions, and Mrs. M. D. King, of Macon, Ga., who is visiting the Meares families.

Sunday afternoon Mrs. Graham spoke to the Ladies' Missionary Society. Mrs. Graham lectured especially on Foreign Missions and gave demonstrations by chart. Visitors from the Baptist churches were present. The following visitors from the Lexington Presbyterian church were present: Mr. and Mrs. Biting, Mrs. Dixon, Mrs. Gilchrist, Mrs. Bingham, and Mr. Wm. Tapley. Quite a crowd attended the lecture.

Sunday night Rev. C. O. St. John spoke on the Board of Pensions. The Junior choir was at its best for the evening service.

Mrs. Lucy Clement is out again after having been ill for a few days.

Mrs. Maggie Alexander leaves the last of this week to teach in Moore County.

The Lucy Laney Circle met with Miss Juliet Phifer Monday afternoon. Plans were discussed for a Halloween entertainment.

The Ladies Missionary Society met with Mrs. Bray last Thursday. The meeting was very interesting and largely attended. Mrs. Jones was a visitor and made a talk to the ladies. Other visitors called on to say a few words were Miss Mary Donnell, Miss Newton and Mrs. Waugh. Misses Donnell and Newton will leave soon to resume teaching in Iredell County. The next meeting will be held with Mrs. S. W. Carter.

"If the Church is Christ's body, it is the organ through which His Spirit now finds expression in the world. He did not commit His Gospel to writings, but to a society which should alike interpret and exemplify His scheme of life.