

## The Africo - American Presbyterian

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CONSOLIDATED WITH

THE SOUTHERN EVANGELIST

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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, NOV. 13, 1930

## THE EFLAND HOME FOR DELINQUENT NEGRO GIRLS

The North Carolina Industrial Training School at Efland for delinquent Negro girls should be enlarged and supported by State funds. In other words, it should be a State institution instead of simply an institution of the State. The institution was founded six years ago by colored women of the State. These women through various women's clubs have supported this home with the exception of \$2,000 a year for the past three years. This small amount was given by the State.

The accommodations of the home are far too limited and the financial support too meagre to enable the institution to meet the needs of that class of persons for whom it was founded. It should, therefore, be taken over by the State and enlarged and supported.

Some years ago a few colored men of the State bought a tract of land on which to build a reform training school for incorrigible Negro boys. The property was later turned over to the State and as a result we now have the Morrison Training School for colored boys. This institution is a credit to the State and a blessing to the Negro race. The project, however, was not taken over by the State until after the State Legislature had been appealed to three or four times by a committee of colored men during a period of six or eight years.

A similar thing should be done for the Efland Home for delinquent girls. The matter of having the State take over and finance the Efland Home should be taken to the State Legislature and constantly kept before that body until favorable action is secured.

## DEDICATION OF NEGRO BUILDING AT THE ORTHOPEDIC HOSPITAL

The \$25,000 Duke Memorial Building for crippled Negro children at the North Carolina Orthopedic Hospital in Gastonia will be dedicated Sunday afternoon, November 23rd. This is the first effort of this kind in America to provide hospital facilities for the exclusive care and treatment of Negro cripples. Dr. W. S. Rankin, a former Secretary of the State Board of Health, will be present, representing the Duke Foundation. Representative colored men and women have been invited to attend the dedication and some of them will speak. Music will be furnished by singers from Livingstone College, Lincoln Academy and the churches of Gastonia and Charlotte. Lieut. L. A. Oxley, of

the Negro Division of the State Board of Charities and Public Welfare at Raleigh, is in charge of arrangements for the dedication.

### WHO IS READY?

Albion Academy, Franklinton, N. C., Nov. 12, 1930.

About two-thirds of the ecclesiastical year has passed. Each church will make its report to its own Presbytery, and the records will be completed for publication in the Minutes of the General Assembly. The Minutes of the General Assembly are a barometer of the Church.

The Synod of Catawba, in its recent meeting, by resolutions, handed down to the several Presbyteries within its bounds the work of promotion and field activities. The organization of the local churches depends upon the activities of the Presbytery itself, and each minister should take special pride in the advance made by his own church.

The Synod of Catawba points out two main objectives for this year. The first and most important one is the saving of souls. We must have more members in each of our two hundred churches. The two and three thousand mark must be passed. The second objective is the raising of funds to pay our local expenses and the budget of Benevolences. "Pay as you go" is a wise suggestion.

Bigger and better churches and Sunday schools are the prize of the mark of our high calling. Who is ready to report a marked success this year?

If all our ministers and officers would put as much energy and loyalty into the work of the church as is put into the day and State schools, every one would be happy. This is an earnest appeal for prayer and the guidance of the Holy Spirit in this work of the Master.

The Program and Field Activities Committee has its ears to the ground. We wish to hear the rumblings from beneath, and the mighty rustling of the mulberry trees from above.

Very prayerfully,  
JOHN A. SAVAGE,  
Chairman.

## THE MINISTERS AND CHURCHES OF EAST TENNESSEE SYNOD

Dear Brethren: An official statement of receipts from churches in the Synod of East Tennessee applicable upon the benevolence budget of the current year up to October 10, 1930, is before me. Alongside of the statement is the amount allocated to the Synod by the Committee on Apportionment at Chicago, Ill., on November 20, 1929. A study of the two documents reveals the fact that with the year more than half gone the receipts are just a little over one-fifth of the amount allocated to the churches and accepted by the Presbyteries. From that we can see that unless something unusual happens the prospects for raising our full benevolence quota are not at all pleasing. But I believe that it can be done. And the job is ours to do.

In urging that each church raise its quota and thus make it possible for the Synod to go over the top I am not unmindful of the fact that we are passing through some "peculiar times," and that many of the churches are behind in their local expenses, the pastor's salary included. But while that is true, it is also true that we haven't been any less regular in making our requests and askings of the Boards and Agencies of the Church that are greatly dependent upon the gifts and the liberality of the churches for the wherewithal with which to favorably consider the number of demands that are made upon them for finance and aid for one thing and another. We still look to Pittsburgh, New York and Philadelphia for help even in these "peculiar times." We seem not to think that the kind of re-

sponse we get from these sources depends in a large measure upon the kind of response they get from the churches plus philanthropy. Each is dependent upon the other.

In view of these things, and as a matter of loyalty to the Church that has done and continues to do so much for us, and for which we have done comparatively so little, and out of Synodical self-respect, I am writing these lines to beg of you to give diligence to make possible and sure the raising of the benevolence allocated to our Synod. Whatever sacrifice it calls for, let us make it and pay our benevolence.

Our quota is \$2,051. The record shows that the receipts up to October 10th were \$360.10.

Fraternally yours,  
S. A. DOWNER,  
Chairman P. & F. A. Committee

### TALKING BLACK AND TRADING WHITE

The Africo-American Presbyterian, Charlotte, N. C.

My Dear Sir:

I am enclosing a circular denoting the big sale I have on, for which I circulated 3,000 copies among white and black people in communities which trade at Laurinburg.

My reason, however, for writing you is to acknowledge because of my experience my corroboration of the statement Gordon B. Hancock made through the Journal and Guide, that "Negroes don't believe in Negroes no how; they talk black and trade white."

On the day of the sale I issued 25 tickets to the first 25 customers who entered the store. Among the 25 who entered was only one colored man; before the drawing came off there were quite a hundred of white men, women and children, but only the one colored man. When the drawing took place a little white child drew from the box one number and that number corresponded with the number that the only colored customer present held, and he, of course, was awarded the prize. In one sense I was glad the colored man drew the prize because it showed the balance of my race the chance they lost of getting free a set of Rogers' Silverware by their not patronizing their own store or enterprise. On the other hand, a party remarked that by the measure of merit and equity some member of the white race ought to have drawn the prize because they co-operated one hundred to one in helping the colored merchant sell his merchandise and relieve his financial depression, while his own race flocked to other stores and helped the white merchants up and out of their financial depression.

With this attitude of the Negroes toward each other I fail to see how the race can hope to rise higher than mere dependents or hewers of wood and drawers of water.

I have during this sale fifteen colored clerks, some of whom are high school graduates. My situation reminds me of the condition that Mr. Gordon B. Hancock spoke of that in Washington, D. C., The Fair, a large department store with forty-two colored clerks, is about to fail because colored Washington fails to give their reasonable support to the store that employs their own people.

I believe the race would make greater and more substantial progress if the schools would for a while suspend text-book education and teach race integrity, racial traits, traditions, race interest, pride and love of race co-operation; the value of time, assuming responsibilities, and, like the Jew, make race first, last and always.

W. P. EVANS,  
Laurinburg, N. C., Nov. 11.

Charlotte folk have pleasant recollections of Mr. E. Fitz Fredericks, of British Guiana, and are gratified to learn of his success since he has returned home.

## HON. E. F. FREDERICKS, LL. B., M. L. C.

Mr. Edmund Fitzgerald Fredericks began life as a school teacher at the early age of 16 in the Colony of British Guiana where he was born. In 1903 he left for the United States and entered the Law Department of Shaw University. In 1905 he completed the three years' course of the school and obtained the degree of LL. B., and in the spring of the same year before taking his degree passed the State Board examination in Law and gained admission to the State bar. He practiced law and taught school intermittently for some years in Charlotte and Mooresville, North Carolina.

In 1911 he paid a visit to London and witnessed the coronation of King George, returning to America in the same year. He went back to London in 1913, and in June, 1914, entered Gray's Inn, England as a law student. In Michaelmas, 1918, he was called to the English bar as barrister-at-law.

During the Great War, Mr. Fredericks worked in the War Office and also in the Inland Revenue Department at Harlesden, London. In 1918 he was sent to Paris as a delegate to the first Pan-African Congress by the African Progress Union of England.

During his stay in England between 1914 and 1918 Mr. Fredericks became a popular figure on the Brotherhood platform. He returned to British Guiana in 1919 and in less than three years had carved out for himself a prominent position in his profession. In 1923 he founded, along with Dr. T. T. Nichols, a graduate of Lincoln University, and Mr. E. P. Brynning, barrister, the "Negro Progress Convention," which is now an effective force among his people.

In 1926 he stood for the Legislature as a member of South East Essequibo, and won in what was considered and agreed was the keenest contest of that election. In '28 the Constitution of the colony was superseded by a new one, and the districts redistributed, and, as a consequence, a new election was held in September of 1930, when Mr. Fredericks was returned unopposed.

The Governor, Sir Edward B. Denham, K. B. E., C. M. G., has now raised Mr. Fredericks, with the consent of His Majesty the King, to the position of a member of the Executive Council. He is the first full-blooded Negro who has won that distinction in the Colony. Other worthy Negroes have been for years in the Legislature, but Mr. Fredericks is the first to get in the Cabinet of the Government.

He is a most unassuming man and entirely devoted to race uplift.

### SYMPATHY OR SILENCE

If I stand by with idle hands  
While opportunity commands,  
The fact affords the evidence  
I underrate the consequence  
If everybody else should claim  
The privilege to do the same.

If I look on with cynic eyes,  
And querulously criticize,  
When my assistance might achieve,  
Or my encouragement relieve,  
I then and there concede to you  
The liberty to do it, too.

Suppose that every one should choose  
Co-operation to refuse,  
Or, faults and foibles to condemn  
Instead of rectifying them—  
Suppose that all the world should shirk,  
Who, then, would carry on its work?

Let no unsympathetic word  
Or syllable from him be heard  
Who has withheld what he could do  
To pull or push a project through.  
Within our lips it never lies  
To ridicule or criticize  
A situation or defect  
We make no effort to correct.

J. RILEY DUNGEE, L.  
Norfolk, Va.,  
November 10, 1930.

## CYCLONE MACK LAUDS CARTHAGE AND REV. BOYKIN

(From The Moore County News)

Copies of "The Recusant," a monthly publication of which Rev. Baxter F. McLendon is editor, have been received in Carthage by citizens who subscribed to the paper while the great divine was holding a meeting here recently. This issue, the first since the close of the Carthage revival, contains a rare tribute to the people of Carthage. "Cyclone" Mack seemed to have taken a liking to the folks here from the day he arrived and said that he was going to sing their praise in the next issue of his paper.

In a front page article headed "Four Evangelistic Campaigns," Mr. McLendon tells of a meeting he conducted at Lynchburg, Va., just before coming to Carthage. He then writes about his campaign here, and closes with a few remarks about the ups and downs he is experiencing in Lexington, Ky., where he says the meeting is "as cold as a bachelor's appetite." Here is what he had to say about us:

"My next undertaking was a week's campaign at Carthage, N. C., under the auspices of Rev. Boykin, a Negro Presbyterian preacher. He is one of God's ebony-faced aristocrats with the decorousness of a Chesterfield and the humility of a first century saint; a colored man in whom is no guile. For months he had been endeavoring to get me to hold a meeting in this beautiful little burg. He wrote and wired me in season and out of season, and had some of his prominent white folk write me. Finally, I accepted the invitation and arrived here one Sunday afternoon and found every nook and corner of a large warehouse seated, and everything in perfect order, and multiplied thousands of people of every color, walk and strata of life waiting for me. For eight days the interest and crowds never abated. The white folk occupied about two-thirds of the building and platform that was built for the choir and the colored people surely were conspicuous by their presence in their section. The whites would sing a few choice selections and then turn it over to their Ethiopian neighbors, and right there and then the fire works were on. It is doubtful whether John on the Isle of Patmos heard any better singing from the hundred and forty-four thousand. If so, I don't know how he lived through it. They fired my soul, fed my faith, inspired my hopes, and fixed my heart affections on a country where the flower never withers and the rainbow never fades. To use succinct expression without the sacrifice of clarity, in my 17 years of evangelistic work from ocean to ocean, and lake to gulf, I have never been among a more hospitable, appreciative folk, both white and colored, than I found in Carthage. I hope the time will come when I can return and give them several weeks' campaign that will fill their churches, crowd their prayer-meetings and overflow their Sunday schools."

Thursday night Rev. G. W. Griffin was delayed on account of a funeral, but after all he brought to us a thoughtful sermon.

Friday night Rev. C. A. Washington and his choir and congregation, of Mt. Tabor church, worshipped with us. Rev. Washington delivered a very thoughtful and edifying sermon and the choir rendered excellent music.

Sunday, November 1, at 11 A. M., Rev. J. H. Ward gave us another heart felt sermon.

At three P. M. the homecoming sermon was delivered by Rev. J. G. Murray. The sermon was brief but touched the heart.

The death of one of our choir members, Mr. Willie Phifer, threw sadness over the homecoming.

A short history of the church was given by Elder Miller and Dr. J. G. Murray.

At 7:30 P. M., Sunday, Rev. R. F. Dodds, and his choir and congregation were present. Rev. Dodds brought to us a soul-stirring sermon, urging us to duty and warning us of sin.

sort of racial attitudes." He added: "We want to enlist that group of thinking men and women who maintain their poise and self-control, who believe that right attitudes and co-operation in a normal fashion will bring about needed adjustment in the average community."

The district conference included in its comprehensive program discussions of subjects bearing on public health, law and order and education. Two local speakers augmented the program held at 1 P. M. at the Y. M. C. A., Judge Karl W. Wilkes, and Attorney Homer Waldrop, who addressed the meeting on the subject of law and order.

The conference is a statewide movement organized eleven years ago. Since its inception into the welfare program of West Tennessee it has proven a gratifying success.

TO THE SUNDAY SCHOOL SUPERINTENDENTS OF CATAWBA PRESBYTERY

I take this opportunity to invite you and two of your officers to a series of Saturday Conferences on Sunday School Work. The meetings will be held at Seventh Street church and will begin Saturday, November 29th, and continue for six Saturdays, closing Saturday, January 10th, 1931. There will be no conference on Saturday, December 20th. The meetings will open promptly at 3 P. M., and close at 4:30 P. M.

The following topics will be taken up at the Conferences:

November 29th, "The Work of the Superintendent."  
December 6th, "Improving the Teachers."  
December 13th, "The Workers' Conference."  
December 20th, "School Improvement Through Records and Reports."  
January 3rd, "Improving Working Conditions."  
January 10th, "Testing Spiritual Results."

All the topics are taken from the book, "Improving Your Sunday School," by Paul H. Veith. Price, 75c. It will be well for those planning to attend the conferences to secure a copy of this book and read up on the topics to be discussed.

Please let me know by November 24 whether you can attend. We are limiting the number because the room we are to use is small.

FRANK C. SHIRLEY,  
506 N. Myers Street,  
Charlotte, N. C.

## OAKLAND CHURCH NOTES

By Mrs. Mattie Payne

Grand Annual Home-Coming church services were held at Oakland church, October 29th to November 1, 1930.

Wednesday night Rev. Wm. Cross and his choir and congregation failed to be with us as it was very stormy. But Rev. J. H. Ward delivered an inspiring message.

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