

**The Africo - American Presbyterian**  
**CONSOLIDATED WITH**  
**THE SOUTHERN EVANGELIST**  
 Rev. H. L. McCROREY, D. D., LL. D.,  
 Editor  
 W. E. HILL, Associate Editor  
 Rev. C. P. FITCHFORD,  
 Business Manager.

Devoted to the Educational, Material, Moral and Religious interests of our people in the South, and published at Charlotte, N. C., every Thursday.

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.

**TERMS OF SUBSCRIPTION:**  
 Single copy one year \$1.50  
 Six months .75  
 Three months .50  
 Send all money by P. O. Money Order, Registered Letter or Bank Check, otherwise it might be lost and the sender alone will be responsible.

Entered at the Postoffice at Charlotte, N. C., as second class matter.

THURSDAY, MARCH 26, 1931

**PROHIBITION**

Indulging in intoxicating beverages works harm physically, economically and socially. Therefore, the manufacture, sale, and transportation of intoxicating liquors for beverage purposes should be prohibited. This is the purpose of the Eighteenth Amendment. Therefore, every legitimate means should be used for its enforcement.

It is the duty of the Church which contributed so much towards the adoption of the Eighteenth Amendment to help to preserve and make the Amendment effective. Neither the State nor the Church can afford to sleep on the job or to be neglectful of its moral obligation in this respect.

**BERRY O'KELLY**

In the passing of Berry O'Kelly North Carolina lost a useful citizen and the Negro race one of its most loyal and progressive members. Berry O'Kelly, as far as possible, identified himself with every movement in the State which had for its end the moral, intellectual and industrial betterment of his race, and the welfare of the State in general. He was unassuming, and a man of poise and sound judgment.

**NEGRO TEACHERS COMPLETE PLANS TO CELEBRATE GOLDEN ANNIVERSARY**

Officials of the North Carolina Negro Teachers' Association announce a list of noted speakers for their fiftieth anniversary which will be held in Winston-Salem, April 2, 3, 4, 1931. Among those who are to speak before the general sessions are Dr. Ambrose Caliver, Specialist in the education of Negroes, Office of Education, Washington, D. C.; Mr. A. T. Allen, State Superintendent of Public Instruction; Mr. N. C. Newbold, Director of the Division of Negro Education, and Mr. E. J. Coltraine, Superintendent of Salisbury Schools and President of the North Carolina Education Association. The section meetings will feature interesting discussions as well as addresses by prominent speakers. All meetings will be held at the Winston-Salem Teachers' College except the Friday afternoon session which will be held at the new high school on Cameron Avenue.

It is to the credit of the entire Negro population of North Carolina that their greatest professional organization has held forth for a half century and is able to measure its progress in terms of solid, constructive work.

Prof. R. J. Boulware, a well known educator of Rock Hill, S. C., is dead. The funeral will be held today—Thursday. Prof. Boulware was an alumnus of old Biddle University.

**STATE TEACHERS' ASSOCIATION**

Winston-Salem Teachers' College,

Winston-Salem, N. C.,  
 March 18, 1931.

Dear Friend:

You will be interested to know that the railroads have put on a very low Easter excursion rate which can be used by teachers attending the meeting of the Teachers' Association at Winston-Salem the first week in April.

We finally succeeded in getting these rates on for April 1st and 2nd, as well as the 3rd and 4th, in order to accommodate our teachers in due time. The rate is one fare plus one dollar for the round trip, and in most instances will be cheaper than gasoline, but is great luck for those who do not have automobiles.

I know that you will want to bring this good news to the attention of your teachers and to the attention of teachers in your community. Please give them the information about the low railroad rates as mentioned above. We understand that more teachers than ever are planning to come, and we shall be expecting you and your teachers.

Yours very truly,  
 S. G. ATKINS,  
 President.

P. S. Inquire at your railroad station about the rates and let me know if there is any trouble.

S. G. A.

**A TRAGIC DEATH**

(From The Roanoke, Va., Church News.)

The tragic death of our friend and fellow townsman, Mr. R. A. Pindle, of the Pindle & Sons' New Cleaning Plant, which occurred Friday, February 25th, following an automobile wreck on the day before, while enroute to South Boston, cast over the entire city a heavy gloom, which was accompanied with a deep feeling of gratitude for the miraculous escape of the other members of the party.

Dr. L. L. Downing, Mr. R. F. Tate and Mr. Pindle, together with the chauffeur in charge of Dr. Gardner Downing's car, were enroute to South Boston Thursday, February 24th, to attend the funeral of Rev. Abraham Kendrick, Presbyterian minister of South Boston, when suddenly there was a blow out which blew off one of the tires of the car and caused the car to turn turtle, which almost completely demolished the same.

Mr. Pindle sustained the greatest injuries and was hurriedly taken from the scene in an ambulance, ordered from Lynchburg, which was about fifteen miles away, and finally brought home. He suffered great agony and pain until the next day and died.

Mr. Tate, Dr. Downing and the chauffeur all sustained injuries, but narrowly escaped death. The most seriously injured of those who escaped was Mr. Tate. At this writing friends will be glad to know that Dr. Downing, who suffered severely from the shock and from internal injuries, has recovered sufficiently to be up and out again, although not well; while Mr. Tate is still confined but slowly improving. The chauffeur is practically out of danger.

The accident occurred between stations on the highway in a sparsely settled white neighborhood between South Boston and Lynchburg, but the neighbors and the travelers on the road rendered quick relief and showed great sympathy for the victims of the wreck.

The funeral of Mr. Pindle took place Sunday, March 1, at 2:00 P. M., in the Fifth Avenue Presbyterian church, Dr. L. L. Downing, the pastor, officiating. The funeral discourse was delivered by Rev. I. M. Gray, pastor of the Ebenezer A. M. E. church, assisted by other ministers of the city.

A delegation of students, in company with Miss Davis, including a quartette from The Palmer Memorial Institute, of Sedalia, N. C., were among the out-of-town visitors at the funeral. This special delegation

(Continued on page 3)

**THE HIGHLY EDUCATED NEGRO "GRADUATES" FROM CHURCHES OF THE MASSES**

"One of the most striking evidences of the failure of higher education among Negroes," says Dr. Carter G. Woodson, "is their 'graduation' from the popular churches, largely Baptist and Methodist. The masses of the Negroes still belong to these churches, but the more education the Negroes get the less comfort they seem to find in these evangelical groups. These churches do not measure up to the standard set by the university preachers at Harvard, Yale, Columbia or Chicago. The large majority of Negroes returning as finished products from such institutions, then, are lost to the popular Negro churches forever. Most of the unchurched of this class do not become members of such congregations and those who have tend to continue as communicants in name only.

"This is sad indeed, for the Negro church is the only institution the race controls. With the exception of the feeble efforts of a few of all but starved-out institutions, the education of the Negroes is controlled by the whites, and save the dramatization of practical education by Booker T. Washington, Negroes have not influenced it at all in America. In business the lack of capital, credit, and experience have prevented large undertakings to accumulate the wealth necessary for the ease and comfort essential to higher culture.

"In the church, however, the Negro has had sufficient freedom to develop this institution in his own way. It is not perfect, but it can be improved; and those Negroes who desert it in its struggle upward are unwise even if they are infidels. They are throwing away what they have to get something which they think they need.

"The Negro church is the great asset of the race. It is a part of the capital that the race must invest to make its future. The Negro church has taken the lead in education in the schools of the race, it has supplied a forum for the thought of the 'highly educated' Negro, it has originated a large portion of the business controlled by Negroes, and in many cases it has made it possible for Negro professional men to exist. It is unfortunate, then, that these classes do not do more to develop the institution.

"I attended in Washington last Sunday one of the popular Negro churches with a membership of several thousand. While sitting there I thought of what a power this group could become under the honest leadership of intelligent men and women. Social uplift, business, public welfare—all have their possibilities there if a score or more of our 'highly educated' Negroes would work with these people at that center. Looking carefully through-out the audience for such persons, however, I recognized only two college graduates, Kelly Miller and myself; but he had come to receive from the church a donation to the Community Chest which he represents, and I had come according to appointment to make an appeal in behalf of Miss Nannie H. Burroughs' school. Neither one of us had manifested any interest in that particular church, and this is the way most of them receive any attention from our talented tenth.

"The 'highly educated' Negroes will say that they have not lost their interest in religion; that they have gone into churches with a more intellectual atmosphere in keeping with their new thoughts and aspirations. And then there is a sort of contagious fever which takes away from the churches of their youth others of less formal education. Talking with a friend from Alabama the other day, I find that after her father died and she moved to Washington she forsook the Baptist church in which she was a prominent worker and joined the Episcopal church which is more fashionable.

I would not dare to make an argument in favor of any particular religion. Religion is but religion if the people live up to

the faith they profess. I would say the same in respect to the Catholics and Episcopalians if the large majority of Negroes belonged to those churches. The point I want to make is that the ritualistic churches in to which these Negroes have gone do not touch the masses, and they show no promising future for the intelligent Negroes since such institutions are controlled by whites who offer the Negroes only limited opportunity and then sometimes on the condition that they be segregated in the court of the gentiles almost outside of the temple of Jehovah.

"How an 'educated Negro' can thus leave the church of his people and accept such jimmecrowism has always been a puzzle to me. He cannot be a thinking man. It may be a sort of slave psychology which causes this preference for the leadership of the white man. Only last evening I heard Captain Claytor, one of the Negro officers of the World War, say that the troubles in France, recently mentioned by Pershing, resulted, in a large measure, from their making unfavorable reports on one another, their failure to respect one another and co-ordinate their movements, but as soon as a white officer took charge everybody fell in line and things moved on harmoniously.

"The excuse given for seeking the religious leadership of the whites is that the Negro evangelical churches are 'foggy,' but I would rather be behind the times and have myself-respect than compromise my manhood by accepting segregation. They say that in some of the Negro churches bishops are actually bought, but I would rather belong to a church where I can secure a bishopric by purchase than be a member of one which would deny me the promotion on account of my color.

"And such is the history of the Negro in this country. The gap between the masses and the talented tenth is rapidly widening. I was only 4 years old in 1880 when the Negroes had begun to make themselves felt in teaching and, consequently, do not remember the conditions then obtaining, but I have read the record of the times and have talked with persons who participated in that effort. Invariably they say that the attitude of the leaders was quite different from what it is today. At that time men went off to school not to make money but to prepare themselves for the uplift of a down-trodden people. In our times too many Negroes go to school to memorize certain facts to pass examinations for jobs. After they get these positions they pay little attention to humanity. This attitude of the 'educated Negro' toward the masses results partly from the general trend of all persons toward selfishness, but it works out more disastrously among the Negroes than among the whites because the lower classes of the latter have had so much more opportunity.

"For some time I have been making a special study of the Negroes in Washington, and I try to compare their condition of today with that of the past. Now although the few 'highly educated' Negroes of the District of Columbia have multiplied and are in better circumstances than ever, the masses show almost as much backwardness as in 1880. I find here sometimes as many as two or three store-front churches in a single block where Negroes indulge in heathen-like practices which could hardly be equalled in the jungles. The Negroes of Africa have not descended to such depths. Although born and brought up in the Black Belt of the South I never saw there such idolatrous tendencies as I have seen under the dome of the Capitol.

"Such conditions show that the undeveloped Negro has been abandoned by those who should help him. This is the outstanding shortcoming of the 'highly educated' Negro. In this respect our talented tenth has proved faltering to a sacred

trust. The community taxes itself to educate the youth not that they may live selfishly but that they may lift as they climb.

"This very thought came out not long ago when I was talking with my friend, George E. Hamilton, a prominent lawyer and business man of Washington, who is very much interested in the uplift of the masses. 'The educated white man,' said he, 'differs from the 'educated Negro' who so readily forsakes the belated element of his race. When a white man sees a person of his own race tending downward to a level of disgrace he does not rest until he works out some plan to lift such unfortunates to higher ground, but the Negro forgets the delinquents of his race and goes his way to feather his own nest.'

"But never mind, my 'highly educated' Negro friend. The social order in this country is so constructed that the washer-woman, the hodcarrier and the teamster will get their rights the same time you will. You are your brother's keeper, and you will have to give an account of your stewardship at the bar of public opinion. I am not pointing a finger of scorn at you. I am speaking also of my own shortcomings. I have been guilty of some of these very things about which I am complaining, but I have seen the error of my ways, and I am now trying to do better."

**BRAINERD INSTITUTE NEWS**

The school continues in its work of tense and close application to the things that stand for moral, physical and intellectual development. The aim uttermost in mind to the thoughtful being is, no let up until the scholastic year is finished.

**Religious Services**

1st. Sunday past, the regular study of the Scriptures as indicated by the Uniform Sabbath School lessons.

2nd. The Christian Endeavor Society at its regular hour showed in its readings, clippings and versatile discussions "The Many Important Ideas" found in John 3:16. The meeting was conducted jointly by Miss Willie Johnson and Mr. Otto Boyce.

**Social Events**

Saturday a group of young lady students gave a birthday social in honor of Mrs. Lila J. Brown and Miss Berenice A. Allen, two teachers whose natal days came together. The members of the faculty and some outside friends were invited guests. The occasion was not only pleasant from a social view point, but educational from the program rendered and witnessed. The delicious addenda served satisfied, and invoked commendation for the hostesses, the young ladies.

**Tree Planting**

The 1931 graduating class made history for itself by planting a "Class Tree" on the campus on the 21st inst. The entire school assembled on the school lawn as an audience. The class rendered the following program in planting the tree:

Negro National Anthem, Assembly.

Reading, "A Tree," Miss Daisy A. Davis.

Presentation of Tree, Mr. G. Bernard Allen.

Response on behalf of School, Dr. J. D. Martin.

Music, "Trees," Graduating Class, 1931.

Dramatization of Song, "Trees," Miss Carrie A. Harper.

Planting of Tree, Class of 1931.

Benediction, Rev. J. W. Manoney.

**Visitors**

Among the many visitors noted on the school campus during the past week, special mention is given Mr. and Mrs. Higsbee, of Marquette, Mich., Prof. and Mrs. R. W. Boulware, of Harbison Institute, Irmo, S. C., and Mrs. T. W. Parson, of Troy, Pa. They each looked closely into the physical plant of the school and indicated their interest.

BERENICE A. ALLEN.

Friends in Charlotte deeply sympathize with the family of Mr. R. A. Pindle in his untimely death.

**LUMBERTON NEWS**

By H. Eustace DuBissette

The meeting of the Young People's League which convened at Bethany, this city, was a brilliant success. Prof. J. E. Bryant, President of the League, made the welcome address, to which every one responded by taking active part in every phase of the meeting. Rev. F. C. Shirley had charge of recreation. His manner of handling this important part of the program brought everyone present to childhood reminiscences. (The discussion period was active and inspiring.)

On Friday, March 13, under the management of Mrs. Gavin, a play was rendered by the student body of Redstone Academy in the school auditorium. The play was well attended. It appeared as if Mrs. Horace Manning, an imposing widow, became outraged because her daughter, Marie, fell in love with Jerrie Higgins, a poor but promising lawyer. Through a stroke of good fortune Jerrie received the favor of Mrs. Manning.

On Monday, March 23, a court play, "I Was Accused of Murder," was given by the Lumberton Dramatic Club in the auditorium of Redstone Academy. This was a murder trial in which Elizabeth Wade was accused of murdering her common-law husband. The procedure was thrilling, dramatic and highly instructive. Both plays were for the benefit of the New Bethany.

**The Impression**

Every first and third Sunday are our regular preaching Sundays. Our pastor, Dr. J. H. Hayswood, after Sunday school, delivers a very interesting sermon, and on Wednesday mornings we have our regular Bible lesson.

The impression made upon me in church activities and school work shall remain with me forever. Like a scar the impression may be forgotten but the mark remains. The forceful and direct simplicity of the administration of Redstone Academy has created an obedience among the student body which cannot be excelled. Throughout the student body is that brotherly spirit which makes one feel at home. The time is not far distant, when, if I am fortunate enough to graduate, I shall say good-bye to dear old Redstone, rendering many thanks for the knowledge imparted to me and the Christian impression it has stamped upon my heart, soul and strength.  
 STUDENT CORA L. SHAW,  
 Senior Class.

**WELCOME SPRINGTIME**

Dear springtime with your skies so blue  
 And the sun rays flashing through,  
 It's hard to tell you how much we do,  
 But oh! my dear, we welcome you.

Of course, we hate to see old winter go,  
 With the dew, frost, and drifts of snow:  
 Tell her that we love her, too,  
 But oh! dear, we welcome you.

We appreciate what old winter did.  
 She held us close and kept us hid,  
 Was nice to us, that much is true,  
 But oh! dear springtime, we welcome you.

We as all children do,  
 Want to join hands and welcome you,  
 Gather your fruits and flowers, too:  
 Springtime dear, we welcome you.

We hope you are glad to come  
 To join us in our games and fun,  
 Yes, the fun has already begun—  
 Come, come, dear springtime, come.  
 STUDENT ADDIE JONES.

**SO. VA. PRESBYTERIAL**

The Southern Virginia Presbyterial will be in session with the Presbytery of Southern Virginia, April 7-9, 1931, at Russell Grove Presbyterian church, Amelia, Va. We hope there will be a full representation of churches and societies, with young people.

Please remember the Presbyterial contingent fee.  
 MRS. M. S. KENDRICK, Pres.  
 MRS. S. J. H. DILLARD, Sec.

The Cosmopolitan Club met with Miss Beulah Moore at her spacious home in Washington Heights, recently.