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

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WASHINGTON A GOOD CHURCHMAN

Attended With Equal Reverence, Dutch, Catholic, Quaker, Presbyterian, Congregational and Episcopalian Services

With the Churches of America of every denomination preparing to take a leading part in the George Washington Bicentennial Celebration in 1932, it is recalled that George Washington attended services in at least thirty-four different churches of various denominations, according to a research just completed by the United States Bicentennial Commission. He was exceptionally broadminded as to sectarian views, attending with equal reverence the services in the Dutch, Catholic, Quaker, Presbyterian and Congregational faiths as well as his own, the Episcopalian.

Every crisis in Washington's life found him turning to Divine Providence for help and guidance, and in thankfulness for the benefits he had received. He expressed on numerous occasions in his diary his thankfulness for success in his military exploits, and for preservation from disaster. He attended church services wherever he happened to be, unless he was prevented from doing so by the press of official duties or by bad weather and worse roads.

As vestryman, church warden and trustee, he rendered many practical services to the four churches in the parish of Truro. These were Pohick, Falls Church, Payne's Church and Christ Church, Alexandria, all in Virginia. His duties as vestryman were faithfully and conscientiously discharged. He made surveys, drew plans, interested himself in building estimates and costs, in church design, location and equipment. He attended twenty-three vestry meetings in eleven years and missed eight due to illness or absence from the vicinity.

Beginning in 1785 he was a worshipper at Christ Church, Alexandria, where he bought a large family pew the day the church was turned over to the vestry. During his sixteen years as a member of the House of Burgesses, he attended divine services with Mrs. Washington and the family at Pohick Church and Christ Church, Alexandria. When in Williamsburg, Va., during the sessions of the Burgesses, he attended Bruton Church, and sometimes went to St. Peter's at New Kent with Mrs. Washington. When visiting his mother, and his sister, Mrs. Fielding Lewis at Fredericksburg, Va., he attended St. George's Church principally, as it was a church of tender memories through childhood. His father had been vestryman and his parents and family had always been regular attendants. His wife's father and, later on, other of his relatives were buried in the churchyard.

At Richmond, Va. Among other churches of Virginia attended by Gen. Washington at various periods during both his public and private life were: St. John's at Richmond, where he also went to listen to the fiery oration of Patrick Henry; Yeocomico Church, the home church of his mother and known to her from childhood; Lamb's Creek Church and St. Paul's of King George County; and Nomini of Westmoreland County, in addition to the four in Truro Parish.

During the frequent visits to Annapolis, Md. he attended the services conducted by the Reverend Jonathan Boucher, who was a tutor for a time to Jacky Custis, and at times also worshipped at St. John's, Broad Creek, Maryland.

While President of the United States, during the time he

lived in New York, he and the family seemed to divide their time between St. Paul's Church and Trinity, both Episcopal.

During his travels through New England which he started on October 15, 1789, he not only attended church whenever possible but he noted in his diary the churches in the towns he visited. For example, of Stamford, Connecticut, he wrote:

"In this town are an Episcopal church and a meeting house. At Norwalk, which is ten miles further, we made a halt to feed our horses. To the lower end of this town sea vessels come, and at the other end are mills, stores, and an Episcopal and a Presbyterian church." He also recorded of Fairfield: "Two decent looking churches in this place, though small, viz., an Episcopal and a Presbyterian or Congregationalist as they call themselves."

While in New Haven he attended October 18, 1789, two churches, Trinity, Episcopal, in the forenoon and in the afternoon one of the Congregational meeting houses. During this visit and his previous stay in this section during the Revolutionary War, he attended Queen's Chapel of St. John's at Portsmouth; Trinity church and Christ church, Boston; Christ church, Cambridge; Trinity church, Newport, and St. Michael's church, Litchfield.

Deep Regard for Church. General Washington's deep regard for church edifices is a matter how humble, was shown during the war when passing through Litchfield, he reprimanded some soldiers who had thrown stones at the Old Litchfield church, by saying: "I am a churchman and wish not to see the church dishonored and desolated in this manner."

During his Presidency while living in Philadelphia, he attended Christ church and St. Peter's, and also attended St. John's in York, Pa. While on his famous Southern tour he noted the churches, as well as the factories, all industries, schools and other contributing elements in the communities through which he passed or where he stopped. The principal churches which have found definite mention in his own record of attending divine service on this remarkable journey of 1,187 miles were St. Philip's and St. Michael's church in Charleston, S. C., and Christ church in Savannah.

Frequent references are made by him in his correspondence as having gone to church without the designation of the specific church being made. Thus while research has disclosed his presence at service on Sundays in thirty-four different churches, it is believed that the interest aroused in all of General Washington's movements by the United States George Washington Bicentennial Commission in its plans for the coming celebration in 1932 will bring to light authentic proof of other churches in which he worshipped at different periods during his busy life.

During the Revolutionary War Falls church was a recruiting place for the company of Captain Charles Broadwater. In the Civil War Union Soldiers used the church first as a hospital and then as a stable, and partially dismantled it. In recent years the church has been so restored by ladies of the guild that it is said to be almost exactly the same as it was during the lifetime of Washington.

The plot of ground on which

WASHINGTON BICENTENNIAL CELEBRATION

Every State, City and Town to Participate

These points should be emphasized with respect to the Celebration of the Two Hundredth Anniversary of the Birth of George Washington next year:

1—It is sponsored by the United States Government; Congress created the United States George Washington Bicentennial Commission and the President of the United States is its chairman.

2—It will not be a world's fair or exposition, and it will not be held in any one place.

3—It will be a nation-wide, even a world-wide series of celebrations in which every State, city and town—every organization and institution, every home and individual in this country, together with Americans and others in many foreign countries, will participate. Every community is expected to plan and carry out its own program of events, in co-operation with the United States Commission and the State Commissions.

4—It will last from Washington's birthday, February 22, 1932, with special local and national celebrations everywhere on all holidays, anniversaries, or other days which can be connected with the life of George Washington.

5—While the ceremonies on February 22 should be especially elaborate and impressive, marking the actual Two Hundredth Anniversary of George Washington's Birth, arrangements also should be made for public gatherings, pageants, plays, processions, musical festivals, tableaux and other events at various times during the entire period of more than nine months. Every program should relate to the great life and work of the First President and Founder of the Republic on Memorial Day, Independence Day, Labor Day, Thanksgiving Day and other national and local holidays or anniversaries there should be special programs, but the celebration should not be confined to these days.

6—It will take time to pre-arrange for the local celebrations. The United States Commission urges mayors and other officials of every city and town in the country to appoint United States George Washington Bicentennial Commissions or Committees, in order to prepare for the events of the Bicentennial Year.

7—All organizations and institutions of whatever character—civil, business, labor, educational, religious, fraternal, literary, social and others—are urged to plan for a "George Washington Year" in 1932.

8—The United States George Washington Bicentennial Commission, Washington Building, Washington, D. C., will send literature and suggestions for local programs to any committee, organization or group that will write for them.

the church stands has also served as a cemetery. The old faded markings on the tombstones show that persons were buried there as long ago as 1750.

Men who will rise when a woman enters the room go about their work heedless of the millions of men in this country who are unemployed. Rev. Frederick B. Newell, D. D.

Mr. Coolidge's great following was built by not talking and not by saying something every day.—Will Rogers.

KNOXVILLE LETTER

By The Scribe

The city of Knoxville has a most unique organization known as the Friendship Club. It is non-denominational in its scope as a matter of fact a large number of its members are not members of any church. The organization meets every Sabbath evening from 6 to 7. This hour permits its members to attend church services. The program is as follows: Prayer and song service, reading of minutes, etc. Each Sabbath afternoon promptly at 6:30 a prayer is offered for the unaved of the city. Usually a visiting speaker is invited. It is understood that he is not to speak over 15 minutes. Promptly at 7 o'clock the meeting closes. This organization renders service to any one in need. It has a special physician to attend to those who are sick and are unable to employ a physician. It also pays the physician but also pay for the medicine, which is provided for those in need; however, the organization will not give any one any cash money. All cases are investigated by a committee before help is rendered. In an unostentatious way this organization has done a most effective piece of work in the city of Knoxville. The membership is over 600 with an average attendance of over 1150. The weekly dues are ten cents per member. All of this money goes to charity except that which is paid for rent. No other overhead expenses.

The Communist in the East say in a recent article entitled: "Children"—

who romp and play through the streets, spend their time on Sunday idly, as they desecrate the Sabbath and engage in all kinds of mischief, abound in such large numbers that interested observers are inclined to believe that the vast majority of the race youths are absolutely void of proper training. A different view presents itself, however, when one looks in on the fine group of little folk who assemble each Sabbath afternoon under the direction of Mrs. A. H. George, Mrs. J. H. Dailey and Mrs. J. O. Davis, workers in the Shiloh Presbyterian church. It is remarkably surprising to note the manner in which these little tots offer up words of prayer, relate clearly and accurately the wonderful stories of the Bible and engage in singing religious songs. Such excellent training as directed by these earnest church workers is certain to bring forth good results and the conduct of the future generation will be better because of the unselfish and effective service being rendered by these women.

The Shiloh church puts forth every possible effort to make a larger number of people Shiloh minded. Recently the annual sermon to the graduates of the Austin High School was preached in this church. Although its auditorium is one of the largest among the churches in the city, standing as it was at a premium, and more than 2500 people were turned back. It is estimated that a total of more than 1,500 people attended the services of the church during that day. On the 5th Sunday in May the Women's Conferences, conducted by the Presbyterian Church, U. S., had their evening service in Shiloh. The message was brought by Mr. E. G. Grant, a member of the Foreign Board. This also was the means of bringing a large number of people to the church.

Shiloh had ten young people to finish high school and college this year. Those who achieved special recognition are Miss Mary Gillespie, a prize at Knoxville College for the greatest advancement in Voice Culture during the year; Miss Pattie Turner at Austin High School, a prize for the highest average in Biology; Mr. Homer Saunders, for winning the singles championship in tennis at Knoxville College.

The church vacation school in Shiloh church opened Monday morning with a large number of eager children ready to grow into the more abundant life through worship, instruction and play. On account of the lack of playground space and in the interest of efficiency the number is limited to 150.

There are some themes which are always timely. Here is one of special timeliness and it never loses its interest, except for the regrettable instances where parrot-like platitudes or mere sentimental sophistry is used to take the place of sincere practice of brotherhood, justice and goodwill.

The Church today is facing critics of as great severity as possibly have ever been known. It is no longer taken for granted that the Church is leader in public thinking and action; the strong suspicion almost always now seems to be that the Church may be a follower in adventurous endeavor for human welfare, but not a leader. Harsher critics have even said that the Church is even an impediment and hindrance to the cause of progress along all lines. There are not a few who listen to this church-baiting talk; it is specious, popular, and apparently brave. There is just enough of excuse for it in some of the regrettable weaknesses and backwardnesses of the Church (because of its human administration) to give the anti-church vogue the garb of respectability. But, happily, the would-be critics are tarred with the same stick of human faultiness that they glibly ascribe to church people and church matters, and even more so. All of which does not make their argument impressive.

Since they can not be silenced, however, I propose to use their weapons on their own vulnerable points. They have charged the Church with being unprogressive, unresponsive to human needs, and unwilling to separate from the imperfect social order with which it is surrounded. I charge the anti-church forces with precisely their own indictments, (1) lack of progress; (2) aloofness from human need; (3) inseparableness from the existing social order, confessedly imperfect.

To substantiate my counter charges, I would first of all say that material progress (which is doubtless all that the Church's hostile critics mean by that word "progress") is not the truest progress. We have more things in our modern world, but we are not the happier people for those things. For all of his luxury the very wealthy person cannot be sure of contentment. He has material progress, but in human and spiritual values he is poverty-stricken, if he stops with his mere possessions. He does not possess his riches, they possess him!

Next, I should say that one would find the greatest unconcern for human life today in those areas which are least touched by the church. The

great factories and sweatshops of modern industry, the mines and public utility corporations, with their millions of workers who are dealt with impersonally, its cogs in a vast machine, important only in the aggregate to the managerial power of industry, and not at all valuable for other reasons than ever-increasing production and profit. We of the church are constantly reminded that "business is business" and we should stay within our sphere, which I suppose is meant to be religion, but the more we study religion, the more we are sure it has a vital and definite message for human relations in the great struggle to get a living. The church, despite its many shortcomings, is one of the great voices challenging the degradation of personality by the impersonal and mechanical emphasis of industry.

Again, who can tell what the existing order is today except in terms of those things outside the Church? What would you include, otherwise? If you say, "The Church is a part of its age, and cannot escape so being considered," the reply is, "Yes, to such extent as the outside world has captured nominal adherents to the Church." There are, however, multitudes who are endeavoring to hold their own ideal clearly above the insufficiency and futility of the world apart from a power which makes for righteousness far greater than any human power. And these multitudes have found, despite its many human failures, that the Church is the only institution which makes possible and permanent, such an ideal.

THE CHURCH AND THE SOCIAL GOSPEL

Radio Address over Station WEVD, May 24, 1931, by Dr. Wm. Lloyd Imes, St. James Church, New York

What does this do for our social gospel? It makes it clear that there is no other kind of Gospel but that. If an agitator of the anti-church variety attacks the Church as the conservator of the status quo, which is certainly far from just and righteous, I reply that but for the idealism which the Church creates, even the agitator himself would not be able to make his very speech of protest. The very bitterest critics of the Church stand on a platform made possible by the sacrifice and heroism of many people within the Church. Thus, the Church which is the real Church (not the outward, ecclesiastical structure which men confuse with the Church, but that body of people who hold to the imperishable ideal of righteousness through faith in a Higher Power that cares and controls) is its own severest critic, and by sacrifice, self-criticism, self-denial, and the path of service, is forever identified with a Gospel that means social redemption, social progress, and social upbuilding. That the Church in human hands often fails to live up to its ideal is not denied; but that the Church should ever abandon its ideal is unthinkable.

THE NATIONAL NEGRO BUSINESS LEAGUE

Thirty-Second Annual Convention in New York City, June 21st-24th

The theme of the convention this year is "Interracial Co-operation in Business," and the program is so arranged as to lay the foundation for important interracial contacts in business and to offer definite and specific information to specific groups who are engaged in business.

The convention will be the occasion for the opening of the New York office of the National Business League, and to formally celebrate the incorporation of the National C. M. A. Stores.

The convention will close with a banquet on Wednesday evening, June 24th, at a downtown hotel at which time business men of both races will

(Continued on page 3)