

Africo-American Presbyterian

"AND YE SHALL KNOW THE TRUTH. AND THE TRUTH SHALL MAKE YOU FREE."—John viii. 32.

VOL. LIV.

CHARLOTTE, N. C., THURSDAY, JUNE 29, 1933.

NO. 25.

LARIMER HIGH SCHOOL, EDISTO ISLAND, S. C.

(Issued by the Department of Specific Work of the Presbyterian Board of National Missions.)

Our colored pastor had two difficult problems to solve when he went to Edisto Island over twenty years ago—the one to destroy a belief in primitive signs and the other to stimulate a belief in progressive signs of the day. It was equally as difficult to break down superstitious "signs" as it was to build up effective responses to the signs that pointed to a new way to life.

Deeply rooted are customs and traditions and they cannot be swiftly destroyed, nor can new habits be quickly established. Some of us still act as if we think it is a bad sign to walk under a ladder, or to sit down with thirteen at a table, but we are not fettered as is the average Edisto Islander who turns neither to the left nor to the right, takes neither a step forward nor backward without speculating as to what his movements under such and such conditions would be a sign of.

Umbrellas, if they had umbrellas, were, you may be sure, never opened in the house, and the geese were never plucked save in the light of the full moon. Seeds were planted according to mysterious "signs." Whether the crop was to be good or bad was also determined by signs. It was thought drought could be forestalled by the making of certain signs on the ground while the making of other appropriate signs was thought to cure disease.

The destruction of superstitious beliefs has been a slow, slow process. "It never could have been done in the church alone," Dr. Metz asserts emphatically, "nor by Larimer Day School alone. The two have been needed to work hand in hand, in order to uproot primitive beliefs. In the church we touched the adults—but they were slow to change, until their children went to school where superstitious beliefs were openly ridiculed. The parents not wishing to be laughed at by their offspring, gradually changed their customs. This, then, made it easier to train the children that conjurers are quacks to be avoided and that the way to a happy and useful life is to follow the Bible, while the way to a healthy life is to know and observe nature's laws."

Today there is in Larimer School a special clinic room. On certain days a sign is posted. A sign the children have been trained to believe in. A sign that announces that a doctor, a dentist or a trained nurse will be there to examine and treat not only the sick, but those who wish to avoid sickness such as malaria, typhoid and diphtheria. The islanders no longer make silly signs to avoid the bad luck of sickness. At Edisto Island church and Larimer School they have been taught the truth and the truth has made them free from such hampering ignorance.

It is sometimes difficult for the city boy to be on time though he be used to catching a certain car, meeting a specific train and answering the class room bell. Too often the average white child keeps his eyes on the clock, hoping soon work will be over and he will be free to play. But the colored child from the country neither works nor plays by the clock. His parents work from sun up till sun down or until a job is completed, while he now works and now plays according to his moods and immediate needs. To "go to school" usually means to the white child, to be in the class room every day, rain or shine, from nine until twelve and from one to three-thirty, from September to June, but the colored child drifts in

irregularly sometime in the fall after the cotton is picked and stays until time for the spring planting, and, remember, spring comes early in the South, so he is lucky if he spends four or five solid months in the classroom. Nor does the average colored child reach the schoolhouse necessarily at nine. Often if it takes him quite a while to complete his morning chores and to get over the roads, he comes in much later, but that does not matter to him, nor does the fact that he leaves the schoolhouse early. Then if it rains, of course he does not think of venturing out.

One of the first things Dr. Metz did was to teach his pupils that they must come to school on time. If he ever knew the saying, "Better late than never," he certainly did not teach it to them. "Either be on time or stay out of school" was his chapel message that first day. Then they saw him hang a sign to a post by the road. The rain has since washed the words off that sign but stragglers know it means "School Opened. Late Comers not welcome—go home." And home they go even if they have walked some seven miles. There were those who argued nobody would come if they had to be in their seats promptly at nine, but they were mistaken. At a quarter to nine Dr. Metz blows his trumpet. By nine the children are seated at their desks ready for morning worship Only "once in a blue moon" does some straggler miss school because he got there after the sign was hoisted.

"What does that sign on the white folks' church mean?" Presbyterian Church, U. S. Why the U. S.?" a dark hued lad asked Dr. Metz one day. Dr. Metz followed the suggestion by conducting a class in Church History wherein all was explained about the difference between the Presbyterian Church, U. S., and the Presbyterian Church, U. S. A. The next Sunday evening at Christian Endeavor, the young people began talking about the meaning of the sign on the big Presbyterian church up the road. "Let's put a sign on our church," came an enthusiastic suggestion which was promptly acted upon by the group. Today those who pass down the King's Highway have but to read the black and gold sign to know that they are welcome to the morning and evening services of Edisto Island Church, U. S. A.

Larimer School, like most of the schools, closes for the summer but the sign, "Larimer Library," invites readers throughout the year. There is but one room in the schoolhouse that is screened and that is the library. The screens say to the mosquito and the fly, "Keep out—Good-bye." They say to the reader, "Come in, browse around, be up-to-date, read the signs of the times!"

BOWERS CHAPEL CHURCH, LAURINBURG

On Sunday, June 25, our pastor, Rev. H. O. Walker, preached a wonderful sermon. His text was Matthew 13th chapter and the 30th verse. It was full of inspiration and thought. Every one who was under the sound of his voice was uplifted. We are still hoping to have many new members before the year has expired. The Sunday school is increasing and much interest is being aroused under the headship of Mr. Hector McNeil. Quite a number witnessed the Children's Day program Sunday night. It was enjoyed by all. A cordial invitation is extended to all to worship with us.

A MEMBER.

LONELY IN THE MIDST OF THE MULTITUDE

By Dr. Kelly Miller

One evening about dusk a Negro boy, in his middle teens, accosted me to inquire where he could find a colored settlement. It was in a section of Washington where colored people are not permitted to live under existing covenants, and which they rarely frequent. On inquiry I found that this dusky vagabond had hoboed his way from Lynchburg, Va., in quest of Northern allurements. He wore two suits of clothes which, together with an extra pair of shoes strapped over his shoulder, constituted his wardrobe. I at once sensed his situation and pointed him to the Salvation Army for a night's lodging. As I was going in the same direction, I accompanied him on the street car after paying his fare. During the fifteen minutes' ride I gathered his whole life story and turned him over to the tender mercies of the Salvation Army which looks out for the unfortunate who are down and out.

I can not say now whether it was my raw human goodness or the recollection of my own similar predicament some years ago that made me so quickly responsive to his appeal. It happened in this wise. I had just lectured in Springfield, Ill., and had boarded, as I thought, a train for Cincinnati, Ohio, where I was booked for the High School Commencement address the next morning. When I handed the conductor my ticket he hastily scanned it and queried about my destination. On informing him that I was bound for Cincinnati I was advised that the train was moving in the opposite direction as fast as the wheels would roll. The conductor kindly suggested that he would inquire at the next stop about a taxi by which I might return to Springfield. The rate was fifteen dollars. I was not in funds to meet the demands of the robber. The train master then advised that he would carry me to the next town—Pleasant Plains, Sangamon County, sacred to Abraham Lincoln—where I might stay over night and catch the same train the next morning in time for my Cincinnati engagement. I arrived at this sleepy town about eight o'clock, and diligently looked all around but there was no colored face in sight. I was painfully aware that there were towns in Abraham Lincoln's old State where the sun is not allowed to set on a Negro's head. Darkness was fast covering the town with the mantle of night. I looked around and saw opposite the depot what looked like a rustic hotel and started in that direction when the lights were suddenly blown out for the night. I then returned to the station and listened for the moment to the depot crowd indulging in about the same grade of talk as prevailed in Lincoln's day. I then put my psychology to work. In the language of Robert Burns, I "tint my reason a' together," and picked out a man of benevolent face who I judged would be responsive to a human appeal. "Sir, I am a stranger in this town, having missed the outgoing train; will you tell me where I may find a night's lodging?" "Certainly," came the immediate response in a kindly tone of voice. "There is a colored man named Ben up the street who will be glad to accommodate you." I thanked him profusely, but had to inquire further how I could reach Ben's quarters. "O, I'm going right pass there and will be glad to show you." Thereupon he volunteered to carry my grip and directed me to my colored host. He stopped at the first house beyond the concrete pavement and presented me to Ben and his

wife and admonished them to take good care of this gentleman. Having refused the proffer of cigar money, my guide, philosopher and friend wended his homeward way and left me there to darkness and to Ben.

The reader will please note that I said nothing about race or color in my quest and query about a night's lodging. But my Cicerone knew his Pleasant Plains, a village of six hundred white souls and two colored ones. The white folks were of about the caliber and grade of those who composed the Scottsboro jury at Decatur, Ala., only their race prejudice was not constantly inflamed by aggravating proximity to a large Negro group. Race prejudice was rather in the passive than in the active voice. The avowed attitude was benevolent and kindly. During the ten minutes' walk to Ben's cottage, I allowed my volunteer guide to do most of the talking, injecting only the right word here and there to keep the conversation moving and to avoid mutual embarrassment of silence. "Ben and his wife," I was informed, "are the only colored people in the neighborhood. They get along all right and we all think a lot of them. Ben is a tyler and works for the white farmers throughout the neighborhood. His wife is a good woman, too, and works for the best families in the town." To all of which I rejoined: "This is very interesting indeed." I spent the night with Ben, but have often wondered what might have been my predicament had Pleasant Plains not had a single colored resident.

In my next release I will tell about my conversation with Mr. and Mrs. Ben, as I judge that such reminiscence might prove as engaging a dog-day diversion as any other form of disquisition.

GOOD RESULTS EXPECTED FROM COTTON CAMPAIGN

Continued support of the cotton reduction campaign by North Carolina farmers and bankers, augmented by the cooperation of the agricultural forces, points to a successful reduction in this State, Dean I. O. Schaub, director of the State College Extension Service believes.

District and county meetings, under the supervision of the College Extension Service, have been in progress during the past two weeks and definite results will be available within the next few days. North Carolina's reduction quota is 363,000 acres. Lack of information from Washington during the inaugural days of the campaign handicapped the movement momentarily; however, the county agents and vocational teachers were prepared by Tuesday, June 27, to answer the many questions arising.

The College Extension Service now has the bulk of its personnel in the cotton reduction work. Roy H. Thomas, director of vocational education, has placed 133 vocational teachers from 50 counties as assistants to the county agents in the campaign.

"It is necessary that the farmer understand that he is to be paid for his cotton reduction," says Dean Schaub. "And that the plan is purely voluntary on the farmer's part. Payment will be made on a yield per acre basis and two plans are offered.

"Under the first plan, the farmer is paid from \$6 an acre for land producing from 100 to 124 pounds with an increase in amount depending upon the yield per acre. With this plan, options on government cotton at

six cents a pound in the amount destroyed by the farmer are given. No option of 9 1-2 cents a pound is given in October.

"The second plan offers the farmer a straight cash rental only. The rate of payment ranges from \$7 per acre on land producing between 100 and 124 pounds of cotton with the scale ranging as high as \$20 for land producing over 275 pounds, the rate depending upon the yield per acre."

ATLANTIC SYNODICAL SUNDAY SCHOOL CONVENTION

To the Pastors, Superintendents and Sabbath School Workers within the bounds of Atlantic Synod,

Greetings:

The time is not far distant when we will be marshalling our forces for another annual pilgrimage to the Atlantic Synodical Sabbath School Convention and School of Methods which meets at Brainerd Institute, Chester, S. C., August 14, 1933, through Sunday, August 20th. We are hoping to register 175 delegates who will remain in the dormitories on the campus until the final curtain Sunday night, August 20th. We have in the Atlantic Synod 133 churches, and if each church will send one delegate we will have a representative from each field. Of course, we are counting on getting 6 or 7 delegates from such places as ——— guess where?

Since we are going through Sunday this year, board and lodging will be \$3.00 instead of \$2.50 as was last year. Registration will be the same. Registration, \$1; Room and Board, \$3; total, \$4. If we have not done so let each Sunday school elect its delegate or delegates at once and make plans for Chester, S. C. "On to Chester, August 14th!" Recently, some one said if we take the "DE" out of depression, we will have left "Press-I-on." In the spirit of the great Apostle Paul, let us press on to the mark of the high calling in Jesus Christ. Leadership is necessary to unity of action. Christian leadership is what we are attempting to develop at our summer conferences.

Last year we failed to measure up with our assessment as we so much desired. Here is hoping for a better report this year. According to the General Assembly Minutes, '32, we have 6074 Sunday school pupils enrolled in the Atlantic Synod, as follows: Atlantic Presbytery, 1,180; Fairfield, 2,215; Hodge, 968; Knox, 818; and McClelland, 893. Our Synodical assessment is the small sum of 2 cents per pupil. There should be in the Synodical treasury the amount of \$121.48 when the report is called for. Since we have twelve months in which to get 2 cents from each Sunday school pupil, I am sure no school will come up short this year. We are expecting from the Presbyteries not more than the following amount and looking for not one cent less, viz.: Atlantic Presbytery, \$23.60; Fairfield, \$44.30; Hodge, \$19.36; Knox, \$16.36; and McClelland, \$17.86.

Yours for a bigger and better Synodical Sabbath School Convention and School of Methods for 1933.

H. M. SCOTT, Dean.
Ocala, Fla., Box 24.

CHILDREN'S DAY AT ST. PAUL'S PRESBYTERIAN CHURCH, BROKEN BOW, OKLA.

Promptly at 2 o'clock P. M., June 25th, the bell began to ring and the children began to march in and take their seats in order: the little tots first and after them came the older ones under the leadership of Mrs. Bennie Brown and Miss Corena Lewis. Brother Bennie Brown is

a graduate of the High School destroyed by the fire at Broken Bow, Okla.; however, most of his training at Lee Elliott Academy, Valedictorian of Broken Bow, Okla. At this school Miss Corena Lewis is a present student. Both of these students are the product of St. Paul's church.

The exercises were superb. Miss Inez Cubit opened the program with some remarks. Mr. Jesse Lewis made the welcome address and was responded to by Mrs. Irene Polk, followed with a paper setting forth the reasons why we should have such a program.

The little folks, about 40 in number, were very anxious to speak. Some of them appeared on the stage before their names were called.

The church was filled beyond its capacity. Many were unable to get in but were compelled to stand on the outside at the windows to hear what was being said.

There were also wagons and cars from far and near. The exercises had been well advertised and all took in the program. It was made up principally of speeches, solos and quartettes. Those who composed the female quartette were Mrs. Alma Lewis, Mrs. Chaney Workman, Mrs. Tommie Cubit and Mrs. Isrina Evans; and those composing the male quartette were Mr. Jerry Evans, Mr. John Parker, Mr. Robert Parker and Mr. Willie B. Parker. These two quartettes seemed to sing contesting songs. Everybody seemed to conspire to help make the exercises one of the best in the history of the church. After the program a good collection was taken and sent to the Board. We are trying to do our bit to help the Board out of debt.

G. A. MORROW.
Broken Bow, Okla.

CHAPEL HILL CHURCH, LAURINBURG, N. C.

On Sunday afternoon, June 25th, at 3 o'clock, Rev. H. O. Walker, our pastor, was with us.

To the Junior church he spoke of the resurrection and the everlasting Christ. He asked the young people not to lose faith as the people did when Christ died, but to carry on, for the Church is everlasting, the same as Christ.

To the Senior church, Rev. Walker preached from the 5th chapter of Corinthians, 1st verse: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Paul wrote this message to the people in Corinth, telling them to be faithful, then their hope for immortal glory would be certain.

Just as Paul sent this message Rev. Walker brought it to us. He urged us to be sure that when we moved out of this earthly house, we have a house eternal in the heavens to which we may go. Our pastor made our hearts burn as he spoke to us concerning these things.

The congregation was small, because there were Children's Day programs at different churches, but our collection was the best for ages. We collected \$14.05.

We are going over the top this year because God is pleased with our efforts and we have a grade "A" minister.

The young people, with Mr. Dannie Hugh Dockery as sponsor, gave a singing contest and a basket social recently. From these two gatherings they collected nearly \$6.

The 5th or 6th of July is to be a gala day for the young and old of Chapel Hill church. Under the leadership of Mrs. Fletcher a picnic is to be given at Lake Waccamaw.

Mrs. Janie Malloy, Mrs. Trapp

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