

Africo-American Presbyterian

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

VOL. LVI.

CHARLOTTE, N. C., THURSDAY, AUGUST 8, 1935.

NO. 31.

LABOR DAY MESSAGE, 1935

(Issued by the Executive Committee of the Federal Council of Churches of Christ in America, through the Department of Church and Social Service. Requested to be read in the Churches on Labor Sunday, September 1, 1935, or on the first available Sunday thereafter.)

For five years the people of this land have suffered untold hardship. Millions have vainly sought work. Some 20,000,000 men, women and children have been thrown upon public relief. Other millions have lived in constant fear of the same fate. In city, town and country, many American families have been reduced to living standards unprecedented in our history. All this has produced strife and bitterness. Both in our great cities and in rural areas labor unrest, strikes and lockouts have grown in number and severity. In many areas troops have been called out. Armed bands have sought to intimidate those who would protest against their conditions of labor. Scores have been killed and hundreds have been injured in these conflicts. But this crisis is not confined to our own land. In nearly all countries the outlook is similar. Governments have seemed powerless to solve the problems created by modern civilization. And over all there hangs the constant threat of war fought with the devastating weapons created by science.

The Churches of America have not been and can not be indifferent to this situation. They can not pass by on the other side and say it is not their concern. The Founder of their faith declared that He came that men might have life and have it abundantly. The conditions under which men live and secure their food, clothing and shelter in no small measure affect their spiritual as well as their physical well-being. Men may justly ask today for some word of hope and counsel in this fearful time. Especially may those who toil look to the disciples of the Carpenter of Nazareth who said: "Come unto me all ye that labor and are heavy laden. The organized opposition to the Christian Church today is in no small measure due to its failure adequately to meet a justified expectation.

Abundance For All

But in the midst of our suffering a glorious truth shines clear. For the first time in human history, man has the technical knowledge to solve his economic problem. He can at last provide sufficient material goods for an abundant life. Since the depression the research of scientists and engineers, the findings of private and governmental commissions, have been reiterating this same basic fact. The natural resources of the United States of America and the industrial and agricultural equipment are sufficient to give every man, woman and child the material basis for the good life. Recent governmental estimates and other authoritative studies have indicated that had our plan been used to capacity in 1929 over \$4,000 in goods and services could have been supplied to every American family. Nevertheless, 16,000,000 American families, or nearly two-thirds of our people, actually received in that year less than \$2,000. That was six years ago. Since then inventions and improvements in technological processes have marched steadily on. The clear truth is that from a purely physical engineering point of view we could now produce enough fully and completely to banish poverty. Yet, in spite of this potential plenty, restricted production in both industry and agriculture is the rule, while devastating poverty and unemployment continue. We have the natural resources; we have the machinery; we can produce enough for all. This good news must be pro-

claimed to every worker with hand or brain.

Effective means must be found to eradicate sins of selfishness and to make this abundance available for all. The solution of the deplorable maladjustment in distribution is adequate income for the masses and security of employment. Only by a more equalized ability to purchase can the anomaly of want in the midst of abundance be solved. To achieve such an end new forms of social control must be designed. New ways must be found.

Freedom of Discussion and Organization

But these new ways can not be found unless men are free to discuss frankly and openly the problems before them. We rejoice in the great American principle of free speech and press which is enthroned in our federal and State constitutions. This principle has its roots in the Christian faith. We would solemnly point out that the changes which must come in our economic set-up can come peaceably only if the channels of communication are kept open. True Americans and true Christians must be ever alert to repel any attempt to deprive them of these civil rights so important in a democracy. Moreover, they must champion these rights for the weakest among us, for if one group be suppressed, it will only be a question of time until such suppression is extended to all who dare voice opposition to those temporarily in power.

Again, it is important on this Labor Sunday, as we extend our greetings to the toilers of the nation, to point out the basic importance of organization. Employers have found it decidedly to their benefit to band themselves together for mutual aid and counsel. It is equally important that the men who labor should band themselves together that they, too, may bargain collectively through their own freely chosen representatives. We rejoice that the churches have gone on record for their Social Ideals for

"The right of employees and employers alike for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups."

Such organization of those who labor with hand or brain is essential if justice for all is to be achieved. It is good to recall that the American labor leader, Samuel Gompers, declared: "I have been jealous that the American labor movement should never lose its character of a great crusade for human justice."

Finally, the churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus.

If we will only trust and love our Saviour He will always be with us and in us. Then, we will surely find that life will always be full of joy and holiness and peace.—Sel.

In 1535, on October 4, the first printed Bible, translated by Miles Coverdale, came from the press.—Sel.

POWER OF THE NEGRO PRESS

By Dr. Kelly Miller

During the past decade practically every phase of Negro life, comprehensively considered, has been stationary or retrograde. The Negro Church has fallen from its high state of promise and prestige and is threatened with financial and spiritual bankruptcy. The several denominations have reached a new low level beyond which they can hardly decline further and must needs move forward or lose their hold upon the support of the people. Of all the misfortunes which have befallen the race, this is the greatest.

The Medical Fraternity, which at one time represented the elite among the professions because it enjoyed an income beyond the rest, is now struggling for existence under the heavy weight of the depression.

Our banks, insurance companies and business enterprises have for the most part come to grief, not less because of the nation-wide depression than by reason of the inefficiency or downright rascality of their promoters. Politically, the race has wholly lost out in the South where the bulk resides, which was offset somewhat by incidental gains in the North. But the effective political power of the race is best exhibited in the South where they are, and not in the North where they are not.

Our schools are rapidly passing from under Negro influence and control to that of the white manipulators. They are not of the philanthropic disposition of the founders of Negro education and their interest in the race is rather of the negative than of the positive character. Their function is to see that the funds are wisely applied and that the system is efficiently operated rather than to develop character, power and purpose on the part of the Negro. Schools and colleges under Negro support, inspiration and management have all but fallen out of the equation for the want of adequate nurture. Of course there is enlargement of machinery and apparatus and heightened efficiency in technical instruction, but no increase in power or inspiration.

I might go on through the entire catalogue of racial enterprises and find the same depressing note running through them all but this might be interpreted as pessimism.

There has been encouraging upsurge of the literary spirit among the younger writers, musicians and actors. This, however, takes the form of pictorial and mimic art rather than the disposition to grasp and grapple with the actualities of racial life.

But there is one flourishing oasis amidst the desert. Of all the agencies that work among Negroes the press alone has made and is making substantial progress. The press falls wholly under Negro ownership and enterprise. It is the only independent voice of the people. Our ecclesiastical leaders have lost their former prestige as spokesmen for the masses. School teachers are controlled by those who contribute to their sustenance and dare not call their voice their own. Only the press is left to speak boldly for the people as it ought to speak.

In the early years of its life, the Negro Press was regarded as a discredit, all but a disgrace to the pretended intelligence and advancement of the race. The mechanical make-up was impossible, the typography was bad, the language was oftentimes grammatically inaccurate, to say nothing of being rhetorically inelegant. Advertisements of skin bleachers and hair straighteners seemed to furnish their chief means of existence. It was on the whole, with a few shin-

ing exceptions, sordid and venal. Their policy, opinion and judgment were bought and paid for by political bosses. On the approach of each campaign the political managers and manipulators allotted a few hundred dollars to each publication which was considered sufficient to control both the news service and editorial opinion in favor of the Republican party bidding for Negro support. Negro thinkers, or those who thought they were thinkers, scholars, writers and authors of literary pretension, scarce disdained to have their productions appear in the Negro Press.

But all of these conditions have been greatly improved. The mechanical make-up, the typography, literary quality, the dignity and tone of the editorial utterances have approached much nearer the journalistic standard. The editorial discussion is conducted with engaging thought and pleasing style. Leading Negro writers and scholars are glad to have their contributions appear in the Negro journals. White people who wish to keep in touch with what is going on in the Negro world do so through this means. Every Negro who professes to be informed must keep in touch with the Negro press. There are about fifty Negro papers throughout the country which rank in the better classification. All of these seem to be financially successful. Several of these papers have a certified circulation of over fifty thousand and support a staff of half-hundred people. These represent perhaps the most successful business enterprises the race is now conducting. The best of these journals have filed their "declaration of independence" and their editorials are no longer open to the control of the politician. Advertisements are being placed on a dignified basis. The Negro press is steadily growing in efficiency and power. The advertiser may buy space according to a fixed schedule of rates and must not intrude upon the editorial page. If the race wishes to gain its rightful place in the political, industrial, economic scheme of things it will be largely through the instrumentality of the Negro press.

MATTHEWS CHAPEL NOTES

Sunday morning, August 7, our pastor, Rev. J. H. Gamble, brought to us an inspiring sermon from St. John 6:68, "Will ye also go away?" As he spoke to us our thoughts were centered on the countless thousands of people who are "going away" from Jesus.

Among the visitors at the morning service were: Mrs. Geneva Smith, of New York City, who spent the week-end with her sisters, Mrs. Ollie Patterson and Mrs. Florence Burke; Mrs. Leola Harry, of Charlotte, who is also a sister to the above named, and Mrs. Della Stitt Griffin, of Washington, D. C., who has been visiting her mother, Mrs. Nellie Tillitt. We were glad to have these visitors with us and hope they can be with us again soon.

On August 5th the Missionary Ladies had a "Calendar Wedding" at the church. This proved to be one of the greatest events of the year. A neat sum of \$12 was realized from the effort.

Sunday evening at 7:30 o'clock the Young People's Society had its annual program. The program consisted of selected poems, readings, papers, choir and quartet selections, a duet, and an oration. Mr. D. G. Burke was master of ceremonies. Every one seemed to have enjoyed himself very much.

D. G. BURKE.

CAPE FEAR PRESBYTERIAL SUNDAY SCHOOL CONVENTION, DISTRICT NO. 1.

The 27th annual Convention of District No. 1, was held at Davie Street Presbyterian church, Raleigh, N. C., July 25th-28th.

The first meeting was held on Thursday evening. Rev. J. W. Smith, of Davie Street church, conducted a short song and praise service, after which the President was presented to the convention. At this time he gave the annual message which was very helpful and inspiring to all present. The President's subject was: "My Church and I."

A very warm welcome was given by Miss V. Irving, of the local Sunday school, and a brief response was given by Miss Cornelia Green, of Oxford.

Next in order was the enrollment of delegates, appointment of committees, announcements, collection, closing hymn and benediction.

Friday Morning, July 26

"All Hail the Power of Jesus' Name" was used as an opening selection. At this period, Rev. W. G. Anderson, of Oxford, conducted a Bible Study class. Having only two days for the classes Rev. Anderson was forced to present his subject matter in a very brief way, yet it was done with much interest and intelligence. The first ten chapters of the Book of Acts were used as a general course of study. During this time the group was able to exchange ideas, ask questions and to secure a clearer knowledge of the organization and work of the early church and to compare the same with the church of today.

Rev. W. S. Brinkley, of New Bern, conducted a class the next period. His study was along the line of Sunday school work. During these two periods Rev. Brinkley tried earnestly to fix in the minds of the group: "How to Conduct a Model Sunday School." In an interesting manner he outlined the historical setting of the Sunday school and gave the objectives of a model Sunday school. In his last remarks he showed how Young People's work and Sunday school work are closely related.

Intermission

The assembly period was in charge of Rev. J. W. Smith. The general theme was: "The Work of the Presbyterian Church Among the Youth." Rev. Smith presented a diagram which gave a bird's eye view of how the young people's work is linked with the church work. The General Assembly was used as the central point.

Rev. Mr. Smith also gave to the young people the proper type of material that should be used and the correct place for securing it. A short devotional service closed this session.

On Friday afternoon a portion of the business was taken up. The reports as a whole were very good. Rev. W. S. Brinkley, Director of Religious Education, and Rev. H. S. Davis, chairman of the Committee on the Board of Education, gave members of the convention some helpful information in regard to the Pension Plan.

Friday Evening

This was called the popular meeting of the convention. Special music was rendered by the Convention choir. Two inspirational addresses were given. Rev. W. S. Brinkley and Mr. Charles G. Irving were the speakers of the evening. Strange to say, the speakers being from different places, and not knowing each other, prepared addresses which hinged around the same subject of the "Prodigal Son." Both were very interesting and seemed to have been at their best. They also held the interest to the end because their addresses were presented from different angles.

Saturday Morning, July 27

"Fling Out the Banner" was used as the opening hymn. Then assembled as on the previous days. At the close of this period Rev. Brinkley continued the discussion, "How to Conduct a Model Sunday School." A short intermission was given and Rev. Smith completed the explanation of his diagram which dealt with the program for young people. After a brief devotional period the convention was dismissed for dinner.

Saturday Afternoon

The remaining business of the convention was finished at this session. The convention ordered the annual picnic discontinued on account of infantile paralysis.

The next place of meeting will be Timothy Darling church, Oxford, N. C.

A new constitution was presented and adopted.

When the meeting was over cars were all ready in front of the church to take members of the convention and friends over to Pullen's Park for several hours of fun and amusement. Instead of playing the games Saturday on the church ground as on Friday they were conducted while at the park. Miss Annie C. Ridley and Mr. Jno. O. Woods conducted all games during the convention. During the outing a great watermelon feast was enjoyed. The melons were so plentiful people felt that they were in a field of melons. Everyone expressed himself as having spent a pleasant afternoon.

Sunday Morning

The Model Sunday School was conducted for a period of one hour. In the absence of Rev. Brinkley the President acted as Supt. Although children are kept from public places on account of paralysis threats, yet a sufficient number of children were present to form the various classes. The delegates were urged to take special notice of the Sunday school work and endeavor to take new ideas to their fields.

11 o'clock Church Services

Rev. Herman S. Davis, of Oxford, preached the annual convention sermon. As we know, Rev. Davis always brings an interesting message to his hearers. The text was Romans 1:14-15. Some of the important points were: (1) Paul's Frankness. (2) Paul's Indebtedness to individuals and our indebtedness to parents. (3) Importance of realizing life's responsibilities as Paul did. (4) Individuals may pay indebtedness by rendering service. (5) The reward, which is everlasting joy.

Sunday Afternoon

For a few minutes a song service was conducted, after which the time was given for the various superintendents to present their problems of the local Sunday schools. The discussion was led by Mr. A. L. Young, of Wake Forest. Some of the problems presented were: (1) Difficulty in getting co-workers to cooperate with the superintendent. (2) Difficulty in finding willing substitutes. (3) How to get the grown-ups interested in the Sunday school. (4) Difficulty in keeping proper records. Many hints and suggestions were given in answer to solving these problems.

Next came the installation of officers. This was done by Lawyer Carnegie, of Raleigh. The collection was taken, after which the resolutions of thanks to the local church and community were read and adopted. Just before the benediction the convention joined heartily in singing: "God Be With You Till We Meet Again."

All members of the local church, and friends as well, seemingly did all in their power to make the convention a success. But just here, we would

(Continued on page 3)