

African American Presbyterian

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

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A PRE-VIEW OF THE GENERAL ASSEMBLY

Philadelphia, May 14.—Four ministers are expected to be entered by their friends in a contest for election as Moderator of the Presbyterian General Assembly at its annual meeting here, May 24-June 1. The four most widely mentioned in various parts of the Church for this highest Presbyterian honor are the following:

The Rev. Dr. Robert Freeman, pastor of Pasadena Presbyterian church, Pasadena, California.

The Rev. Dr. S. Willis McKelvey, pastor of Second Presbyterian church, Kansas City, Missouri.

The Rev. Dr. Ezra Allen Van Nuys, pastor of Calvary Presbyterian church, San Francisco, California.

The Rev. Dr. Charles W. Welch, pastor of the Fourth Avenue Presbyterian church, Louisville, Kentucky.

The moderatorial election this year is considered of unusual interest because the Assembly over which the new Moderator will preside is the Sesquicentennial General Assembly of the Presbyterian Church in the United States of America. It marks the 150th anniversary of the organization, at Philadelphia in 1788, of the first General Assembly of American Presbyterianism.

The Assembly Moderator holds a position of influence in the Church for three years after his election. At the Assembly he appoints the chairmen of the principal committees. He continues in office for one year, during which he is chairman of the General Council of the Church, and during the next two years he is a Council member. The present Moderator is the Rev. Dr. William Hiram Foulkes, of Newark, New Jersey.

Much interest is being shown throughout the Church in a second election. The Philadelphia General Assembly will elect for a five-year term a successor to the Rev. Dr. Lewis Seymour Mudge, of Philadelphia, as its Stated Clerk, or executive secretary. Dr. Mudge will reach the retirement age in August after seventeen years in the office. According to the rules of the Church the Stated Clerk, who gives all his time to the position, is eligible for re-election at the end of each five-year term.

A nominee for the office will be reported to the May General Assembly by a committee which has been considering names since last June. Nominations may be made from the floor also, after the committee has made its report.

Other elections to be made by the 1938 Assembly include those of members of the General Council, the Permanent Judicial Commission and the four national boards of National Missions, Foreign Missions, Christian Education and Pensions. These four agencies of the Church expend a combined annual total of about \$9,000,000.

A new order of commissioned church workers will be established by the Presbyterian Church if it adopts a recommendation of its General Council. The proposed new status is that of "commissioned church worker." Without giving such full-time workers in local churches an ordination such as ministers receive, the new status would confer a formal commission on each of them, and would list their names in the official "Minutes" or yearbook of the Church, in the same volume as the ministers but in a separate listing.

Aids in providing unemployed ministers with churches and vacant churches with ministers are contained in another proposal that will be acted on by the Philadelphia Assembly, and that would set up "committees on ministerial relations." A third recommendation provides for grants in aid of churches unable to pay their ministers a minimum "living" salary, and a fourth would retire all pastors

of churches at the age of 70.

Several movements for closer relations with other Churches, including action on an invitation from the Protestant Episcopal Church looking toward organic union of the two Communions, are among other leading subjects to be considered by the May Assembly.

Eleven sessions of the General Assembly will be given to celebration of its sesquicentennial, which will note the fact that Presbyterianism in the United States is 308 years old, and that as a formal organization the Presbyterian Church in the United States of America is 232 years old, dating from the establishment of the General Presbytery, at Philadelphia, in 1706.

Six of the sesquicentennial meetings will be evening and Sunday afternoon mass meetings, and five will be held during the Assembly's business sessions. Each of the meetings will have addresses by distinguished Churchmen and women of America and abroad.

Presbyterian women from all parts of the country will hold separate meetings May 27-29, with men and women speakers from Alaska, Asia and several States. The women's meetings will be held while the General Assembly is in session.

An Afro-American Congress is scheduled for May 29, in connection with the General Assembly's sessions, to celebrate the beginning in 1807 of organized Presbyterian work for Negroes.

Before the General Assembly opens its business sessions on May 26, two "Pre-Assembly" meetings will be held May 24-26 in the municipal Convention Hall, under Assembly auspices. One is a "Congress of New Americans," concerned with the Presbyterian Church's work for immigrants and its work in the cities and with industrial groups. The second is an interdenominational Conference on Evangelism under auspices of the Unit of Evangelism of the Board of National Missions. The latter will emphasize the 200th anniversary of what often is called the conversion of John Wesley, May 24, 1738.

Evangelistic meetings using two sound trucks will be held on the streets of Philadelphia during the sessions of the General Assembly.

DEATH OF MRS. HARRIET LIVINGSTONE

Mrs. Harriet Livingstone passed away April 27, 1938, at the home of her brother, Rev. Benjamin F. Mallard, D. D., of the A. M. E. church, 210 So. Franklin Street, Mobile, Ala. She was the only sister living of the six girls and six boys of the late John R. Mallard, Sr., and Nancy Mallard, of McIntosh, Ga., who passed away in 1905 and 1920 respectively.

Dr. Peter S. Mallard passed away in 1922 in Detroit, Mich., where he was practicing medicine, leaving four brothers and three sisters to mourn their loss. In 1927 the death angel passed through and took Anna C. Mallard and Mary Mallard Gregg, who were teachers, leaving Harriet, Rev. Julius W. Mallard, Rev. John R. Mallard, Jr., Rev. B. F. Mallard, and Rev. Samuel D. Mallard to mourn their loss. Mrs. Livingstone was a Christian and a member of First Congregational church, of Savannah, Ga., where she resided before going to Mobile.

"Only Good Night, beloved, and not farewell,
A little while and all His Saints shall dwell
In hallowed union indivisible:
Good Night.

Until we meet before His throne,
Clothed in the spotless robe He gave His own,
Until we know even as we are known:
Good Night.

J. W. M.

"HAITI" RECALLS FAMOUS SPEECH BY WENDELL PHILLIPS

With the unusual success achieved by "Haiti" at the Lafayette Theatre, Harlem is reviewing with new interest and excitement the illustrious leader of that great Negro leader, Toussaint L'Ouverture.

Neglected by school books and heretofore ignored as material for the drama, Toussaint for too many years has been only a name associated with dates in Haitian history. Now that he has been immortalized in the stirring drama by William Du Bois, intelligent members of the Negro race everywhere are clamoring for more information about L'Ouverture.

In newspaper reviews of "Haiti" and in the columns of many newspapers are found references to the famous speech by Wendell Phillips, in which he defended the importance of Toussaint L'Ouverture in the world's history. Phillips, who was one of the greatest orators of his day, identified himself with the abolitionist cause and succeeded William Lloyd Garrison as president of the Anti-Slavery Society in 1865.

The following lecture, extolling Toussaint L'Ouverture as incontrovertible proof that the Negro is one of the most heroic of races, is given because of its historical interest:

"If I were to tell you the story of Napoleon, I should take it from the lips of Frenchmen, who find no language rich enough to paint the great captain of the nineteenth century. Were I to tell you the story of Washington, I should take it from your hearts—you who think no marble white enough on which to carve the name of the Father of his country. But I am to tell you the story of a Negro, Toussaint L'Ouverture, who has left hardly one written line. I am to glean it from the reluctant testimony of his enemies, men who despised him because he was a Negro and a slave, hated him because he had beaten them in battle.

"Cromwell manufactured his own army. Napoleon, at the age of twenty-seven, was placed at the head of the best troops Europe ever saw. Cromwell never saw an army till he was forty; this man never saw a soldier till he was fifty. Cromwell manufactured his own army—out of what? Englishmen—the best blood in Europe. Out of the middle class of Englishmen—the best blood of the island. And with it he conquered what? Englishmen—their equals. This man manufactured his army out of what? Out of what you call the despicable race of Negroes, debased, demoralized by two thousand years of slavery, one hundred thousand of them imported into the island within four years, unable to speak a dialect intelligible even to each other. Yet out of this mixed, and, as you say, despicable mass he forged a thunderbolt and hurled it at what? At the proudest blood in Europe, the Spaniard, and sent him home conquered; at the most warlike blood in Europe, the French, and put them under his feet; at the pluckiest blood in Europe, the English, and they skulked home to Jamaica. Now, if Cromwell was a general, at least this man was a soldier.

"Now, blue-eyed Saxon, proud of your race, go back with me to the commencement of the century and select what statesmen you please. Let him be either American or European; let him have a brain the result of six generations of culture; let him have the ripest training of university routine; let him add to it the better education of practical life; crown his temples with the silver of seventy years, and show me the man of Saxon lineage for whom his most sanguine admirer will wreath a laurel, rich as embittered foes have placed on the brow of this Negro,—rare military skill, profound knowledge of human nature, content

to blot out all party distinctions, and trust a state to the blood of its sons,—anticipating Sir Robert Peel fifty years, and taking his station by the side of Roger Williams before any Englishman or American had won the right; and yet this is the record which the history of rival states makes up for this inspired black St. Domingon.

"Some doubt the courage of the Negro. Go to Haiti, and stand on those fifty thousand graves of the best soldiers France ever had, and ask them what they think of the Negro's sword.

"I would call him Napoleon, but Napoleon made his way to empire over broken oaths and through a sea of blood. This man never broke his word. I would call him Cromwell, but Cromwell was only a soldier, and the state he founded went with him into his grave. I would call him Washington, but the great Virginian held slaves. This man risked his empire rather than permit the slave trade in the humblest of his dominions.

"You think me a fanatic, for you read history, not with your eyes, but with your prejudices. But fifty years hence, when Truth gets a hearing, the Muse of History will put Phocion for the Greek, Brutus for the Roman, Hampden for England, Fayette for France, choose Washington as the bright consummate flower of our earliest civilization, then, dipping her pen in the sunlight, will write in the clear blue, above them all, the name of the soldier, statesman, and martyr, Toussaint L'Ouverture.

RACE RELATIONS IN TENNESSEE

By James D. Burton, Oakdale, Tennessee, State Executive Secretary, Tennessee Interracial Commission

(Abstract of report to 19th annual meeting in Nashville, April 28, 1938. Released by direction of Commission)

The Tennessee Interracial Commission was organized in 1918 to foster helpful cooperation between the white and colored races. Leading men and women of Tennessee serve on its committees. It is promoting mutual understanding of viewpoints and needs through joint conferences.

Under the strain of existing conditions, the Commission is happily adapting itself to the needs of the day, and at the same time conserving the principles which brought it into existence. It believes that Christianity applied to the social, business and economic system will mean newer and higher levels of life for all people.

The Church alone among extant organizations should be able to show an unselfish approach in racial adjustment. Business organizations might be accused of seeking commercial advantage, political organizations might be accused of seeking political power, but the Church is in position to undertake the task of developing a Christian attitude among the races. There is no other organization so well situated to demand justice among the races as is the Church. It must unhesitatingly lead the way.

The childlikeness of the racial attitude, even among Christians, may be suggested by supposing that the white race had the privilege of naming the conditions of the heaven to which they hope to go. Logically, the white man's heaven would have no place in it for the Negro. If, on the other hand, the present attitude of developing among some of our Negro brethren continues, practically the same sort of Negro heaven will be demanded, with the white man excluded. Racial differentiation amounts almost to religious antagonism. The trouble is that man cannot

summarily dismiss his attitudes, because they come to be a constituent part of his mental being.

New attitudes come as a result of revolutionary processes; they have to be developed, evolved. This is the reason why a program of race relations is so slow. We are trying to sweep back the tides set in motion through the accumulating centuries of the past. Progress can be made only as we adhere to the principle of human brotherhood.

There is a large responsibility resting upon educational institutions in matters of race relations, and they should share in it. The People must be taught. Trained people are the hope of advancement toward correct attitudes. In ignorance and superstition are breeders of prejudice. We are dependent upon the best elements in all races to give drift to sentiment. There is hope in humanity and steady progress is being made in standardization of ideals for the races. We must think of all citizens as human beings, with human rights, and entitled to equality before the law, equal sanitary provisions, and equal protection of person and property.

FOUNDER'S DAY AT MARY POTTER

Mary Potter-Redstone-Albion Academy of Oxford, North Carolina, celebrated fifty years of service in the field of secondary education by appropriate Founder's Day exercises May 9th, honoring the late Dr. George Clayton Shaw, who passed away January 1, 1936.

After the invocation by Dr. L. B. West, field representative of the Board of National Missions, the principal of the school, the Rev. H. S. Davis, acting as Master of ceremonies, spoke of the founding of the institution in 1888 by Dr. Shaw, beginning with a donation of \$600 by Mrs. Mary Potter, of Schenectady, New York. With this beginning, the founder built an institution which has five brick buildings and two teachers' cottages, all now valued at more than a quarter of a million dollars. It is an "A" class accredited high school, and a member of the Southern Association of Secondary Schools and Colleges. Rev. Mr. Davis mentioned the greetings received from other schools.

Several speakers offered felicitations on this golden anniversary occasion, paying tribute to the founder and to his widow, Mrs. G. C. Shaw, also expressing faith in the progress of the school under its present principal, Mayor Pro-Tem F. W. Medford, and Mr. C. G. Credle, Supt. of schools of Oxford, both spoke of Dr. Shaw's leadership and of the faith of the community in its standards. Dr. B. K. Hays, representing the white citizens, very forcefully commended the work of Dr. Shaw and attributed the success of the institution to his ability to mold character. Dr. J. A. Cotton, of Henderson Institute, emphasized the importance of the church-supported schools to our education, and Dr. E. E. Toney, an elder of Timothy Darling church, spoke of Dr. Shaw as a man who thought constantly in terms of the comfort of others.

After Mr. Alfonse Heninburg, of N. C. College, brought greetings from the Negro colleges of the State and expressed their appreciation for the type of training offered at Mary Potter, the President of the Alumni Association, Mr. A. R. Dees, of the Scotland Neck High School, emphasized the inspiration the alumni had received from the guidance and noble lives of Dr. and Mrs. Shaw.

The main address was delivered by the Secretary of the Unit of Colored Work of the Board of National Missions, Dr. J. M. Gaston, of Pittsburgh, Pa. Dr. Gaston spoke feelingly of his

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THE NEGRO AND WHITE CHURCHES MUST MOVE FORWARD TOGETHER

Hot Springs, Ark., May 6.—In a forceful address before the General Conference of the Colored Methodist Episcopal Church in session here this week at the Municipal Auditorium, Dr. George E. Haynes, Executive Secretary, Department of Race Relations, Federal Council of Churches, reviewed the action of Negro and white Church leaders in race relations the past four years and pointed to the need of the Church today as never before to gird itself with stronger leadership and more united action in behalf of justice to racial minorities.

Officially representing the Federal Council, Dr. Haynes brought greetings from that body in which twenty-three Protestant denominations in this country have voice, and described the work accomplished through its Department of Race Relations to eliminate old evils of race discrimination. His review of the past four years covered what the Department has done for justice during the National Recovery program; work in behalf of Negro tenants and sharecroppers under Governmental plans; stimulation of the development of consumers, cooperatives; the continual drive of the churches for the passage of anti-lynching legislation; the promotion of Race Relations Sunday which this year marked the sixteenth annual observance and its extension into Interracial Week; the expansion of the Department's promotion of interracial conferences, publication of literature on various phases of the subject; and its representation before various Church and educational conventions and conferences for the presentation of race problems which challenge the Church of America today.

In a plea for unity of Church forces, Dr. Haynes said: "The evangelical denominations, Negro and white, cannot single-handed and separately successfully grapple with this hydro-headed monster of race hatred, bigotry and prejudice. We must move forward with united forces. ... Negro masses are being told that the road of violence and revolution is the only highway to manhood rights and opportunity. This comes to them in no uncertain terms by leaders of radical groups. If we are to hold their loyalty and convince them that the way of goodwill and understanding is the way toward democratic equality and justice we must close the gaps in our own ranks.

"Our churches today lack unity and vision; many of our church methods are outworn and do not meet the requirements of these terrible times. ... The Church must strengthen its able leadership. That leadership must be an informed leadership; a leadership of knowledge. It must be a leadership of courage. ... The times demand men and women who will stand for the rights of the people, the right of liberty of movement, the right to equality before the law, equal pay for equal work, equal treatment on the job, the right of privilege to share in all agencies that control the forces that make their lives. ... Leaders should put the good of the people they serve before their own personal profit. Instead of fighting each other in a mad scramble for honor and for office, real leaders should vie with each other in seeing how much of themselves and their lives they can devote to the advancement of all the people. This is not only good religion; it is plain common self-interest of the highest kind. If the masses of the Negro people do not rise, then the preacher and his church cannot prosper. If the masses of the people do not share largely in the wealth of America our churches cannot grow and flourish. ... The challenge, then, is for unity of organization in the Church, unity of the Negro Church."