

The Africo-American Presbyterian

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IMPRESSIVE MEMORIAL SERVICE

At the same hour that funeral services for the late James Weldon Johnson were being held in New York City, a memorial service was held for him at the annual meeting of the National Association for the Advancement of Colored People then in session at Columbus, Ohio. Mr. Wm. Pickens and others paid fitting tribute to the lamented author who had been Secretary of the Association. As a benediction the audience closed the service by reciting this paragraph from Mr. Johnson's book, "Negro American, What Now?":

"I will not allow one prejudiced person or one million or one hundred million to blight my life. I will not let prejudice or any of its attendant humiliations and injustices bear me down to spiritual defeat. My inner life is mine, and I shall defend and maintain its integrity against all the powers of hell."

THE LYNCHING RECORD FOR THE FIRST SIX MONTHS, 1938

Editor, The Africo-American Presbyterian.
Dear Sir:

I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled at Tuskegee Institute in the Department of Records and Research that there were no lynchings in the first six months of 1938.

This is the first time since a record of lynchings has been kept that the first six months of the year went by without a lynching.

There were 4 lynchings each in the first six months of 1935, 1936 and 1937.

Yours very truly,
F. D. PATTERSON,
President.

STANLEY JONES AT NEW YORK

Dr. E. Stanley Jones of India will address a meeting open to all ministers in Marble Collegiate Church, New York, at 10:30 A. M., Monday, September 26, it is announced by the department of evangelism of the Federal Council of Churches. An outstanding leader in the National Preaching Mission of 1936, Dr. Jones will participate also in the University Christian Mission which will be conducted this fall at 14 American colleges and universities.

WOMEN EAGER TO CO-OPERATE

Nearly 200 delegates from 16 Communions, forming the annual Conference of the National Council of Church women, late in June adopted resolutions providing for closer relations with the Council of Women for Home Missions and the Foreign Missions Conference. It also approved "any other cooperative measures which may be undertaken with other interdenominational agencies." The conference was held at Granville, Ohio, with delegates present from 20 States.

During the past week President Roosevelt has been making speeches in the western section of the country, defending Ned Deal policies, and, incidentally, saying a good word for his supporters in Congress who are up for re-election.

The kind of preaching a worldling likes is that which permits him to keep on living in sin, and still feel that he is safe.—Sel.

SUMMER SCHOOL AT SMITH UNIVERSITY

The Summer Session held at Johnson S. Smith University opened on Monday, June 13, with an enrollment of 282 students, of which number 35 are men and 247 are women. The majority of the students come from North Carolina and South Carolina, the remaining group from Virginia and Tennessee.

The first session faculty is composed of the following: Mr. G. T. Kyle, Psychology; Mr. W. R. Coleman, History and Philosophy; Mr. J. E. Grigsby, Education, Sociology, and English; Mr. N. R. Bolden, Sociology, Political Science, and Economics; Mrs. G. E. Davis, Art, Education, and Geography; Mr. Brooks Dickens, Education; Mrs. Q. E. Hawkins, English, Geography and Education; Mr. D. T. Ray, Science; Mr. J. J. Adam, French; Miss Ruby V. Dusenbury, Music, History, and Drawing.

The summer school officials are Mr. W. C. Donnell, Director; Miss Esther V. Rann, Secretary; Miss Juanita C. Gibson, Clerk; Mr. Booker T. Davis, Clerk; Miss Dorothy M. Dusenbury and Mr. Howard Wilson, Assistants.

The Lyceum programs have been very interesting and entertaining during this summer. They were as follows: June 15—Mr. Leon de Kalb, Violinist, and Miss Louise Jackson, Soprano Soloist; June 20—The Chambers Opera Company; June 27—Lucille Elmore and Company; June 29—Miss Louise Burge and Miss Jean Coston, Contralto Soloist and Pianist, respectively; July 8—Le Petit Ballet Russe; July 11—Dr. William Cooper, artist, in an exhibition and talk on painting; July 13—Mr. G. H. Ferguson in an address on the problems of certification; July 13—Dr. Walter Hughes in a address on Public Health. On July 21, the concluding Lyceum number for this session will be presented. Miss Gretchen Branche, Soloist, will appear at that time.

The programs for the second session are as follows: Mr. Luther King, Tenor—August 2; and Miss Etta Moten, Soprano—August 18.

The first session will close on Friday, July 22, and the second session will begin on July 23. Registration for the second session will take place July 23 through July 25.

THE SECRETARY.

BACK TO MARY POTTER!

Yes, "It's Conference Time at Mary Potter." Dust your bags; gather up your "togs." Shine up your "limousine;" oil up your "old lizzy," and limber up your "thumb." All roads lead to Mary Potter, the conference center of North Carolina, beginning Saturday, July 30, closing August 5. All delegates should be on the grounds by six o'clock Saturday, July 30, for the first meal.

"A Bigger and Better Conference" has been our motto throughout the years. To each church within Catawba Synod, the call goes out. This is our conference; it has become through the years just what we have made it. The same holds true for this year and the years to come. What churches have been represented in the making of our conference? Here they are: those churches which have made great efforts to take advantage of every opportunity and avenue of training and development. Those are the churches of which it has been said, "They are doing things." We are satisfied that such churches will continue to take advantage of every avenue available for advancement and progress, but we are not satisfied to see some fade out of the picture while others march on to the battle front.

So, to you, "thou that sleepest," we sound the call today. Ours is a conference of rich fellowship, hard work, wholesome play, and a spiritual retreat. "There is something in the air" which tells me that "the clock has struck the hour," ringing out to "him that sleepest."

Send registration, one dollar, to Dr. F. C. Shirley, 621 Carmel Street, Charlotte, N. C., for "It's Conference Time at Mary Potter." Meet us there.
R. L. JEANS.

THE MISSIONARY ENTERPRISE AND NATIONAL UNITY

By REV. H. N. MORSE, D. D.,
Administrative Secretary, Board of National Missions

(From an address on "National Missions and the Growth of the Church," delivered at the recent Sesquicentennial meeting of the 150th General Assembly of the Presbyterian Church, U. S. A., in Philadelphia.)

One of the enduring motives which have nourished missionary enthusiasm in the Church has been the conviction that no nation could achieve lasting greatness whose people were not bound together in unity by a common allegiance to one Lord. "Blessed is the nation whose God is the Lord." Only a national program of missionary effort could bring to bear upon every community the generative forces of the Christian religion. In many ways its influence worked for the achievement of true national unity.

From the beginning of our national life one of the great threats to national unity has been sectionalism. This has manifested itself politically, economically, socially and, at times, in religion. But, on the whole, those Churches which, like our own, have had a true national outlook have been bulwarks of unity.

"In the days of rapid expansion, Home Missions was a strong tie binding the old and the new settlements together. The missionary went as the emissary of the old to the new. In turn, he interpreted the new to the old. His influence helped to make each new territory a link in an unbroken chain."

Furthermore, the missionary enterprise gave practical expression to two fundamental democratic principles, the principle of equal opportunity for every man and the principle that the strong should help bear the burdens of the weak. Suppose that, throughout our history, in each community, religious development had been left solely to local initiative: How many communities would have grown old without a vestige of religious influence! Could the State have left any of its common concerns, like education, to such haphazard local handling? The Church had not only to equalize local resources for the support of religion. It had frequently to take the initiative in creating local desire. And how often not religion alone but almost the whole local concern for education, for health, for human welfare was dependent upon that missionary impulse.

Of equal, if not greater, importance has been the need to bridge the gap between races. The spiritual distances between races have been greater and harder to span than the physical distance from ocean to ocean. Think of the history of our national treatment of the Indian. And then remember the home missionary. John Eliot and David Brainerd and Azariah Horton in the east; Gideon Blackburn and Samuel Worcester among the Cherokees; Marcus Whitman and Spaulding and Parker in the northwest; the Williamsons and Riggs among the Sioux; Charles H. Cook fighting the battles of the Pimas against the rapacity of the white man with no resources but his faith in God. Three hundred years of missionary service to redeem in part the record of tragic wrong!

Or think of the history of the American Negro. Often the concern of our Church was directed toward the slave. The ink was hardly dry on the Emancipation Proclamation before mission schools were begun. This at least we have done—we have trained a generation of educated leaders for Church and school and every walk of life, and have developed a Church that stands for the highest concepts of Christian American citizenship without regard to color.

If time permitted we might call the roll of the races and for each in turn tell a story of missionary service. In 100 years, thirty-five million immigrants reached our shores from every nation under the sun. How easily might national unity have been frustrated by a thousand isolated islands of alien thought and feeling! How

easily might racial passion rather than interracial amity and understanding have been our lot. It has been the high privilege of home missions to help interpret to the alien the best in American life, and to interpret the alien himself to the country of his adoption, by providing points of friendly contact and opportunity for mutual helpfulness.

It is well to remember, too, that it has not been only those of another race or color who have faced adverse circumstances and unequal opportunities. What the hardest pioneer faced on the roughest frontier has been duplicated over and over again in American life. Take your soundings anywhere and you can find poverty and misery and ignorance. It has always been so. It is so today. Fifty years or so ago our Church rediscovered in our southern Highlands a sturdy Anglo-Saxon stock that lacked only opportunity. Forty years ago Frank Higgins aroused the Church to the need of hundreds of thousands of men in deepwoods lumber camps. Thirty years ago Charles Stelzle warned the Church it was losing its hold on the workingman.

In recent decades, as the problem of geographical expansion has receded, the dominant interest has shifted to the enlargement of our missionary responsibility. We have seen with a new sense of urgency the problem of millions of children and youth untouched by the influence of the gospel. We have realized the truth for many fields of what the fathers urged 150 years ago as regards the Indians—that a plan for their civilization was essential to a plan for their evangelization. The problem of religion in the modern city has been forced upon our attention—a city not only vastly larger but different in character. So, too, the problem of the country church, weakened by every trend of modern life.

Conclusion

Thus, most inadequately, we characterize the history of a century and a half of National Missions. A library would hardly suffice to tell its story. As we conclude, these things seem worth remembering:

First, such greatness as our Church, under God, has attained is due to the fact that it has always dreamed the dream and seen the vision of a nation and a world won for Christ. Hence it has been a sharing Church.

Second, from the beginning until now we have ever made our greatest advances when we have been readiest to undertake the task that was beyond our powers. The timid, cautious Church lacks the genius to propagate itself and so to survive.

Third, missionary zeal is never a by-product of strife and dissension. It languished on every occasion when the Church was rent asunder. It flourished whenever a zealous, united Church had its heart open and its mind alert to the need and opportunity of its time.

Fourth, National Missions has kept concrete and definite the concern of the Church for the poor, the alien, the outcast. The splendid, specially-minded resolutions the Church has long had the habit of adopting are all very well, but unless backed by concrete ministries they would be but as a "sounding brass, or a tinkling cymbal." Here, at least, they have found expression in action.

Fifth, the most practical ministries have grown out of the most genuine spiritual concern. Because its purpose has been evangelization, National Missions has dealt realistically with every form of human need. In this history, not only have evangelism and service not been opposed to each other; usually neither has long prospered without the other. Service needs the motive of evangelism. Evangelism needs the expression in service.

Finally, this history constitutes a pledge of the continuing devotion of the Church to the great ideals which it embodies: to pioneer for Christ on

every frontier, physical and spiritual; to stabilize the Church where it is weak and to assure the equalization of religious privilege for all sorts and conditions of people; to reach out for the last community, the last man, the last child; to bridge over with the love of Christ every chasm that separates race from race, or color from color; in short, to direct the force of our religion toward the realization, in our time, of the abundant life of the Kingdom for our nation and for the world.

One of our modern prophets has said that "the chief value of knowledge is not that it makes every thing certain, but that it constitutes a frontier backed by vast resources from which expeditions into the unknown may hopefully set out." So may we say of our missionary enterprise. It is not that we have already attained our goal. But thus we keep open the channel between the acute needs of our time and the eternal forces of regeneration and spiritual development. Thus we may hope "to make America Christian for the friendly service of the world."

WOMAN SHARECROPPER STEALS SHOW AT N. A. A. C. P. CONFERENCE

Columbus, Ohio, July 1.—A kindly, tired gray-haired mother of eight children, who was driven 700 miles from Memphis, Tennessee, to tell the story of her fight to organize Negro and white sharecroppers in Arkansas, stole the show at the twenty-ninth annual conference of the National Association for the Advancement of Colored People held at Shiloh Baptist church here this week.

More than 2,000 persons who jammed the church, strained eagerly to hear every word of Mrs. Henrietta McGhee, as she poured out her story of slave labor, beatings, arrests, and persecution at the hands of Southern white landowners and law enforcement officers.

"But, I can say," she concluded, "that I never lost faith in the union, and I ask you all to help us in our struggle for us poor Negro and white sharecroppers. All we want to do is to make a decent living, but it looks like some of the white folks down in Arkansas don't want us to live like decent folks."

Mrs. McGhee is now out on bail, and has been touring the country under the auspices of the Southern Tenant Farmers Union, in an effort to spread the story of the plight of the white and Negro tenant farmer.

MISS A. CHRESFIELD ADDRESSES SEVENTH STREET YOUNG PEOPLE

The young people of Seventh St. church were very pleased to have Miss Annie Chresfield as their speaker at the evening service Sunday. Miss Chresfield is the Secretary of the Young People's Work in Catawba Presbyterian.

Miss Chresfield spoke to us on "What It Means to Be a Christian." She said early in our lives all of us learn what it means to be a Christian, but we know just a bit about it. We join the church but we continue in the ways of the world. Every individual hears about Christ, but we must learn about him. We can do this by reading the Bible and praying. Through his word we learn that Jesus wants us to be truthful, honest and pure.

After we learn of him we begin a period of growth in Jesus Christ. When we grow in the service of Christ we get a joy out of helping others to know him. Life is a beautiful possibility for us. In one place we learn that life is a vapor. In this sense life can be very powerful, beautiful and destructive. Let us take Jesus Christ as our pilot on the sea of life so he can strengthen us and help us to overcome our obstacles.

This talk was very interesting and inspiring to our young people and we hope that Miss Chresfield will visit us again as soon as possible. Miss Estelle Ward rendered a pleasing solo.
A MEMBER.

Mrs. H. L. McCrorey spent last week-end in Atlanta.

ST. JAMES CHURCH GREENSBORO

By Mrs. E. O. Favors

In celebration of the annual Women's Day at St. James church, Sunday morning, July 10, the guest speaker, Mrs. M. E. McNair of Ingleside-Fee Institute, brought to us a very helpful and inspiring message. She used as a theme: "Church Women at Work in the Community and in the Church."

"Women's work covers a broad field," said Mrs. McNair, "and must not be limited to the church only, but must reach out into the community, because it is from the community we must draw for the church. What are we making of our community? As women, this is our problem. As individuals we should strive to make our communities the very best. Although we have been given Federal aid to help our program on the way—that is only a patch. We must plan, work and fight zealously. The big job is really ours. This is the first time in the history of our country when such great opportunities awaited us. The world must be evangelized, and we owe our first allegiance to the Church. It is our first possession. There is a great work to do. O, that we might reach out and cover all."

There is also the problem of our young people, said the speaker. What must we do about them? Are we drawing the lines of discipline tight enough? Youth as well as the adult must be prepared for life in the ever-changing world. It is expected of the women of the church to see that the young people become interested in mission work, to see that they have the right leaders to cope with the ever changing program. Today is the day of the "survival of the fittest" and I hope our young people will survive.

The world needs the human touch, and I hope that our women will be imbued with the spirit of the Master to go down into the gutters and lift up the fallen—to bring the lost sheep back to the fold.

At the close of the address, Mrs. S. M. Taylor, Miss Dorothy McNair and Mrs. R. E. McNair sang, "Saviour of the World," one of the selections used at the National Meeting.

Remarks were made by Dr. H. W. McNair, President of Ingleside-Fee, and Miss Freeman, recently appointed Sunday School Missionary.

At the evening services, a brief but interesting talk was made by Mrs. Clark, who is attending Summer School at A. and T. College, on "The Master's Friends." In part, Mrs. Clark said, that the women friends of the Master were genuine. They were last at the Cross and first at the tomb. We should strive diligently to pattern our lives after these friends of the Master.

Mrs. R. E. McNair gave an interesting and informative talk on "Echoes from the Biennial."

Soloists for the evening service were Mrs. N. W. Cherry of Greenville, Miss Moore and Mrs. D. H. Banks of the city.

Mrs. L. A. Morrow presided over both morning and evening services.

Attending the Junior School of Methods, which convenes at Mebane, July 12-16, are Mr. Frank Caldwell, president; Misses Elinor Watkins, Dorothy McNair, Mr. Bruce Miller, delegates; and Dr. H. C. Miller and Mrs. R. E. McNair.

Personals
Mrs. G. A. Rivers, nee Miss A. B. Mears, youngest daughter of Mr. and Mrs. W. J. Mears, received her M. A. from the Univ. of Michigan, June 18, majoring in Secondary Education. Mrs. Rivers is spending the Summer with her husband in camp at Ashland, N. H.

Miss Louise Mears, daughter of Mr. and Mrs. G. W. Mears, is spending the Summer in New York City.

SEGREGATION

(Continued from Page 1)

that our future in America must be nothing less than full participation in all the activities, and policy-making forces that will go into making up the future world in which we live."