

American Presbyterian

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

VOL. LIX.

CHARLOTTE, N. C., THURSDAY, AUGUST 4, 1938

NO. 31

COMPARISON OF CHURCH FIELDS IN THE SOUTH

By Rev. W. Harrison Lane, D. D.

Today I am sitting alone in a meditative mood, taking a retrospective view of Presbyterian Church activities in the South among Negroes 70 odd years ago, just a few years prior to my birth.

Just after the close of the Civil War in 1865 the United Presbyterian Church of North America began her missionary work in the South and founded a college in Vicksburg, Mississippi, for colored people recently emancipated. The records show that this school had the Reverends A. Calhoun and D. S. Littell for Superintendents, and Capt. Joseph Morehead for Business Manager. The teachers connected with this institution of learning were Prof. Peter Donaldson, dean; Mrs. A. Calhoun, Mrs. Joseph Morehead, Misses Agnes D. Frasier, Mary A. Cummings, Belle Brown, Aggie E. Hammond, Alma Glasgow, Sarah J. Gibson, Maggie Littell, Jennie Cummings, Mollie Hezlap, Sallie J. Balph, Anna M. Smith and Mrs. Nancy J. Campbell, matron.

This institution prepared many of the pioneer teachers who rendered efficient service in the South following the Civil War, and was under the auspices of the Board of Freedmen's Missions. It rendered great service until the State of Mississippi began to establish a free school system for colored children, and the last report of this Board to the General Assembly was made in 1874, and its useful career was terminated.

Out of this school work a colored Presbyterian mission church was organized April 8, 1868, under the Indiana Presbytery, and later transferred to the Tennessee Presbytery. It appears that this mission church took the course of the school by making no reports to the General Assembly when the school work was terminated, but its real, actual existence as a religious body continued until April or May, 1901, when it was re-organized by a commission appointed by the Presbytery of Birmingham, U. S. A., to receive the local colored Presbyterian church of Vicksburg and its property into the fellowship of the Presbyterian Church in the U. S. A. This local church, of which my father and I had been ruling elders, owned real estate valued at \$2500 at that time, and was free of debt when it was received into the Presbytery of Birmingham, U. S. A.

Our last effort to procure a minister of the United Presbyterian Church was in 1895 when the Board sent the Rev. J. A. Cotton, D. D., to Vicksburg to investigate the condition of our local colored Presbyterian church. The Rev. Dr. Cotton found the membership still in the faith, but small and discouraged for lack of leadership. None of the members had renounced the faith of the U. P. Church.

The membership waited until 1899 when I was sent to Charlotte, N. C., to make or establish church relationship with the Catawba Presbytery, U. S. A., and lead the Vicksburg colored Presbyterian church into the Presbyterian Church, U. S. A., which plan was completed in Birmingham-Vicksburg in early May of 1901, for I was made licentiate by the Presbytery of Catawba and was ordained by the Presbytery of Birmingham in March, 1901, and the petition from the Vicksburg colored Presbyterian church, U. P., asking for membership, was favorably received and her request was granted. This was the first meeting of the Presbytery of Birmingham, U. S. A., whose charter members were Rev. C. H. Trusty of Chattanooga, Tenn.; Rev. Job Lawrence of Columbia, Tenn.; Rev. L. B. Bascomb and Rev. Eli

Clarke of Birmingham, Ala.; Rev. Tom McLin of Ethel and West Point, Miss.; Rev. W. Harrison Lane, of Vicksburg, Miss.; and Dr. H. T. Payne, of Mary Holmes Seminary, and Dr. Davis of Barber Seminary, Mississippi and Alabama respectively, and three or four ruling elders. Today this small beginning has increased to twelve ordained ministers and eighteen established churches, with many ruling elders and deacons and members. Of this growth the Birmingham Presbytery should be proud.

I am anxious to know what has become of the church property in Vicksburg, Miss. There were only two legal Presbyterian churches for colored people in Vicksburg. The first church was organized April 8, 1868, and the second church was the first church re-organized in early May of 1901. I should like to know what has become of our church property in Vicksburg, Mississippi, for \$2,500 worth of property in 1901 should be worth much more now.

Leaving the country east of the Mississippi River, I visited the great State of Texas, west of the Mississippi River, where our Church work centered in and near the little city of Crockett and had its beginning about as early as the activities in the country east of the Mississippi River. Here we find but little development in church work and 1938 can claim but meagre gain over 1870 or 1900. What appears to be the trouble? The right answer is forthcoming—lack of home (or State) interest and organization.

From the parish in Vicksburg went the ministers, who ordained my father as ruling elder and who baptized me in my infancy, to the parish of Crockett, Texas. So the work in Texas is of age in consideration of time. There has been abundant time for growth, but the will, home interest and organization were not to be found in Texas. I think the ministers who are residing and working in Texas should change this awful condition out there. You have in Texas as much brain development and material resources as the ministers east of the Mississippi River had at the beginning of their career, and as much time has been yours. Why not have a deep concern for the work in Texas and a will or determination to make Texas the equal of any other field in the Church? Make an inventory of your stock today behind closed doors with a determination to improve conditions there.

At Crockett is established a fine, well-equipped co-educational Junior College—Mary Allen Seminary—with our very brilliant Dr. Byrd R. Smith as President; and the Rev. L. A. Ellis is there, too. At Hawkins, Texas, is our veteran preacher and scholar, Dr. Coyden H. Uggams, a man of great experience. In Lubbock, Texas, our very much beloved brother, the Rev. M. H. Wilkinson, a highly-polished product of Lincoln University, has located recently, and has charge of a \$4,000 concrete church building and a working congregation of 50 or more loyal members.

In Paris, Texas, the Rev. C. A. Payne is occupying the pulpit of the old African-Grace Congregational church building in which a Presbyterian mission church is operating. In Dallas, Texas, the Rev. W. W. Mayle has located recently.

And the Rev. Wm. H. B. Tapp, with his beautiful and talented wife, the daughter of Elder C. O. Gamble, M. D., of Paris, now waits for an opportunity to show what he can do. These young people are prepared for our church work. Mr. Tapp is a product of Bishop

College in Marshall, Texas, and his wife is a graduate of our own Mary Allen Seminary in Crockett.

Last year when I was rendering service in the Presbytery of Kiamichi the Paris mission was organized, and this year though not in active service I visited Lubbock, Texas, and during a preaching mission of 11 days the congregation of 50 communicants, with all property possessions, applied for membership in our Church. I was called as pastor, but found a better leader in the person of the Rev. M. H. Wilkinson, whom I recommended to the congregation; and Dr. Wilkinson and his wife are now located in Lubbock. Watch them bring great things to pass out there!

Now I should like to see these gifted men and ministers of the gospel organized into a Presbytery in Texas, for an organized church activity gets better results. May this comparison of Church Fields in the South be a challenge to the workers in Texas and our hopes and dreams for Texas be changed into fruition ere long. God grant it and thou shalt have the praise, now and in eternity!

DREAM ON

"Aye, dream thy dreams. The noblest of achievement,
The schemes of daring which have crowned the race,
Lived once but in the fancy of the dreamer—
Illumed his dwelling-place.

"Aye, dream thy dreams. The fret-work of time's glory
Is built upon that first prismatic ray
That flashes in a thought when mind is soaring
Midst the unknown. Today.

"The feet which scale full many a towering ladder,
The hands which reach for many a goal,
Were lifted in pursuit on airy dream-wings—
The thought-wings of the soul.

"Dream and pursue, although the vision falter;
Although the feet stop ere the height be gained;
Joy broods amidst the sheen of dreamland vistas!

"Dream, but dream nobly. 'Midst the spirit-chamber
Dwell guests who enter with a thought sublime;
Dream, and move on to will, to do, to conquer—
Move toward the dreamland clime."

"TIME" APOLOGIZES

New York, July 29.—Time magazine apologized this week for use of the term "Darky" in a recent article appearing in the news magazine, describing a Michigan horse show in which Joe Louis took part.

In a letter addressed to Walter White, Executive Secretary of the National Association for the Advancement of Colored People, who protested use of the insulting epithet, I. Van Meter, editorial secretary of the publication, said:

"... I can assure you that your frank criticism has had the careful attention of all those who contributed toward the preparation of TIME'S report on the Orange, Virginia, horse show.

"Our attempt at a pun (on the race-track slang 'dark horse') in the caption was, we now realize, objectionable to many of TIME'S good friends—and hence in bad taste.

"Frankly, we had not known that feeling was so strong against this traditionally kind Southern expression. But we know it now, and won't forget it, you may be sure."

A man who has assumed a new responsibility, said to me: "I never knew until I began to take an active interest in its work, what the Church could mean to me. It speaks with a different message." — Dr. S. Nye Hutchison.

"In all their affliction he was afflicted" (Isa. 63:9).

WHY SOCIALIZED MEDICINE IS INEVITABLE

By DR. KELLY MILLER

That Public Health should be made one of the chief objectives of the New Deal is essential to the fulfillment of its basic purpose. It is indeed but the concrete embodiment of the Declaration of Independence, which declares that all men are entitled to the inalienable right of life, of which health is the prime essential. Health is more essential than wealth, knowledge, culture and goodness; for without health none of these other human values would be very much worthwhile. "What profit is it to a man to gain the whole world and lose his health?" Like education and charity, health was at first regarded wholly as an individual concern controlled by the individual, the church, and philanthropic organizations. Such agencies were active until the State with its more competent machinery undertook to assume the social responsibility in all such functions. The State in effect says to rugged individuals and private agencies, "Occupy till I Come." Whenever such functions as education, charity and health are assumed by the State they are performed with moiety of expense and with thrice the efficiency as when conducted by individual and private agencies. The history of education fully illustrates this principle.

The advocates of private medicine today are no more intolerant and dogmatic than were the advocates of private schools against public education a few generations ago. In the South the advocates of rugged individualism and private enterprise were especially insistent and dogmatic. A distinguished Southern statesman who at one time declared that "He would put a torch to every public schoolhouse in his State," afterwards was a high public official and became an advocate of the public school system.

The sudden reversal of Southern opinion in the sphere of education may well be taken as prophetic of the early shift of national sentiment from private to socialized medicine.

Carlyle says that for "One man to die ignorant who had capacity for knowledge is a tragedy though it should happen twenty times a minute." It is a double tragedy, then, if any individual who might have enjoyed normal health and strength is permitted to live and die afflicted with sickness and disease. Our land is filled with millions of such tragedies of human beings who with capacity for health and knowledge are allowed to drag out a miserable existence of disease and ignorance. Private medicine, like private education, is wasteful at best by duplication of effort and failure to cover the whole circle of needs.

Public schools are calculated to make the population one hundred per cent intelligent. Under public provision every individual not only may but must acquire a certain minimum of knowledge. It is not left to the ability of the individual to pay for his enlightenment but each receives from the State instruction according to his capacity to receive and absorb.

When it comes to the question of health and disease, the disparity is still more glaring; for knowledge is communicable by contact and association. But disease and not good health is contagious.

President Roosevelt informed us that quite a third of our population is illy fed, illy housed and illy clothed. Perhaps a larger proportion are grievously suffering from sickness and disease for lack of proper medical care. On the crowded streets of our large cities physicians, mostly idle, stand in each other's way; while in rural districts and smaller communities the dearth of doctors is lamentable. On the other hand, school teachers under

State control are more or less evenly distributed throughout the United States, according to the educational needs of the population.

Socialized medicine will improve the general condition of the public's health just as public education is calculated to stamp out ignorance.

Of course the money must be raised for medical treatment just as it is for education by public taxation. Those who object on account of the bug-bear of regimentation, are merely caught up in the culture lag of centuries ago. As our population increases and the processes of civilization become more and more complex, the world must conform more and more to the regimented regime. As Tennyson with a prophetic eye, told us a hundred years ago, "The individual withers, and the world is more and more."

But what is to become of the machinery which has been built up under private agencies when the State takes over medicine? The example of private schools and colleges which still exist in rivalry with public education indicates the solution.

A few private physicians will find patients under specialized circumstances just as there are specialized private schools. The great private institutions of learning like Harvard, Yale, Columbia and Princeton now compete with public education only by keeping out of its way through specialization.

In some such fashion, no doubt, private physicians and private hospitals will continue for years to come, but will confine themselves mainly to special expert functions.

The existing corps of physicians will in the main be absorbed as State doctors, just as private instructors have become public school teachers. The relative efficiency, enthusiasm and enterprise of our corps of teachers today indicate we need not fear the lack of incentive as our spur to the medical fraternity when medicine becomes socialized.

3,000 GOT DEGREES CRISIS SURVEY SHOWS; NINE PH. D.'S

New York, July 29.—There were 3,079 colored persons graduated from mixed and segregated institutions of higher learning in the United States during the academic year 1937-1938, according to the twenty-seventh annual education edition of the Crisis magazine for August.

This figure does not represent complete and accurate statistics the magazine says, because the National Association for the Advancement of Colored People does not have the "means or the staff to make an absolutely accurate survey." Another contributing factor is the manner of keeping records in such mixed schools as Columbia University, University of Pennsylvania and the University of Southern California, where graduate statistics are kept without regard to race.

Howard University continues to have the largest enrollment among the Negro universities, 2,240, according to the magazine. Other figures set forth in the article show that 22,361 students were enrolled in Negro colleges during the past year. Of this number 2,451 were graduated with the bachelor degree. Of the mixed schools, New York University headed the list with 494 colored students enrolled. There were 2,525 colored students enrolled in mixed schools during the past year with 192 receiving the bachelor degree. There were nine colored students who received the Ph.D. degree last June.

The romance languages are Italian, Spanish, Portuguese, Provençal, French and Roumanian.

LIMA, OKLA., NEWS

The Presbyterian Summer Conference of Rendall Presbytery was held at Lima, Okla., beginning Wednesday night, July 20, and ending Saturday, July 23, having a total registration of thirty.

Wednesday night was opening night and the members of the faculty were introduced. A short sermon was preached by Rev. J. S. Wilson, of Stroud, Okla. Song period was led by Rev. M. L. Bethel.

Thursday morning the Conference breakfasted at 7:30 and after an hour of preparation and study, classes began. From 9:00 to 9:45 Bible Study was offered. Rev. W. J. Starks taught Group A—Young People's Bible Class. The Adult Bible Class was taught by Rev. M. L. Bethel.

From 9:45 to 10:30 the following courses were offered:

A—Sunday School Management, Rev. H. G. Lee.

B—Methods of Young People's Work, Mrs. O. A. Conner.

C—Teaching Children in the Church School, Mrs. B. L. Glenn.

D—Our Presbyterian Church, Rev. L. N. Neal.

After a short recess the members of the Conference met in the chapel where a five-minute report of each class was made by a representative. This method made it possible for every one to obtain knowledge from each course. Various reporters were Mrs. H. G. Lee, Oklahoma City; Mrs. C. P. Wallace, Okmulgee; Joyce Starks, Langston; Mattie Hood, Okmulgee; Mattie Lewis, Oklahoma City; Opa Payne, Lima; Eldridge Logan, Lima; Rheta Lane, Oklahoma City; Annie Strain, Oklahoma City; Beatrice Foster, Lima.

The next twenty minutes were devoted to business, during which on Thursday reports from the Sunday schools were made. Mr. Henry Crowell acted as President in the absence of his father, Mr. J. H. Crowell, who is ill.

Assembly period was conducted daily by Rev. J. S. Wilson. Dinner was served at 12:45 and until 4:00 the Conference was at leisure.

Recreation and games began at 4:00 under the supervision of Mr. Thaddeus Logan, of Lima. The players were divided into two groups—the Reds and the Blues. The captains were Joyce Starks for the Reds, and Mattie Hood for the Blues. Soft ball was one of the main games played.

Supper was served at 6 P. M., after which vespers were held out on the campus.

Thursday night the President's annual address was delivered by Mr. Henry Crowell.

Misses Thelma and Oneda Payne and Mrs. Roberts were in charge of the program on Friday night, which was Young People's Night. The following program was rendered:

Song—"We're Marching to Zion."

Invocation.

Selection—The Lima Federal Choir.

Recitation—Eldridge Logan. Solo—Pearly R. Gordon.

Reading—Lucille Freeman.

Introduction of Speaker—Alease Gross.

Address—Mrs. Guilford Snowton, Wewoka, Okla.

Offering.

Closing selection—Lima Federal Choir.

On Saturday morning during assembly the Conference officers were elected. They are as follows:

J. H. Crowell, President; Henry Crowell, Vice-President; Joyce Starks, Secretary; Mattie Lewis, Asst. Secretary; Mrs. H. G. Lee, Treasurer.

Delegates to the Synodical Conference to be held at Lima, and Cotton Plant, Arkansas, were also elected. They are: Joyce Starks and Nannie Bethel. Alternates are Annie Strain and Henry Crowell.

The Conference adjourned at the dinner table Saturday with the song, "God Be With You Til We Meet Again," to meet next July.

MATTIE HOOD, Reporter.