

# THE MISSIONARY REVIEW WORLD

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## American Negro Number

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*J. S. Ledbetter*

## Dates to Remember

June 4-9—General Synod of the Reformed Church in America. Rochester, N. Y.

June 10-17—Annual Conference, Church of the Brethren. Hershey, Pa.

June 16-24—General Council of Congregational and Christian Churches. Mt. Holyoke College, South Hadley, Mass.

June 23-28—Christian Youth Council of North America. Lakeside, Ohio.

June 27-July 4—Geneva Summer School for Missions. Lake Geneva, Wisconsin.

June 29-July 10—Indian Missionary Conference and Annual Meeting of the National Fellowship of Indian Workers. College of Agriculture, Madison, Wis.

July 6-12—Twelfth World's Sunday School Convention. Oslo, Norway.

July 9-August 12—Winona Lake School of Theology. Winona Lake, Ind.

August 16-23—World Missions Institute, Chautauqua, New York.

## CONFERENCES AND SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions and the Committee on Women's Work, Foreign Missions Conference

Baltimore, Md.—October 19-21.

Mrs. David D. Baker, 410 N. Calhoun St., Baltimore, Md.

Bethesda, Ohio—July 20-24.

Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Boulder, Colorado—June 21-27.

Mrs. Henry F. Hoffman, 741 Adams St., Denver, Colo.

Chautauqua, N. Y.—Institute of World Missions (August 16-23).

Mrs. F. C. Reynolds, 309 Woodland Road, Roland Park, Baltimore, Md.

Eaglesmere, Pa.—June 26-July 3.

Mrs. E. B. Breeding, 24 Rugby Lane, Scarsdale, N. Y.

Houston, Texas—September 28-October 2.

Dean—Mrs. A. B. Hynes, 618 Highland, Houston, Texas.

Lake Geneva, Wis.—June 27-July 4.

Mrs. T. A. Freeman, 427 Greenwood Ave., Evanston, Ill.

Minnesota (Minneapolis-St. Paul)—September 21-25.

Ex. Sec.—Mrs. C. E. Heard, 3020 Colfax Ave., Minneapolis, Minn.

Mt. Hermon, Calif.—July 25-August 1.

Mrs. N. J. Forsberg, 325 Dorantes Ave., San Francisco, Calif.

Mt. Lake Park, Md.—July 10-16.

Mrs. B. H. Sincell, 103 2d St., Oakland, Md.

Northfield, Mass.—July 6-14.

Miss Amy Ogden Welcher, 796 Prospect Ave., Hartford, Conn.

Southern California (Los Angeles)—September 21-25.

Mrs. H. M. Horn, 1965 Carmen Ave., Los Angeles, Calif.

Warren, Ohio—October 6-7.

Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

Winona Lake, Ind.—June 24-30.

Mrs. Lulu C. Hunter, 1021 So. Elmwood Ave., Oak Park, Ill.

## The Gospel in Print

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## Personal Items

Dr. M. T. Rankin, missionary teacher in the Graves Theological Seminary at Canton, China, has been elected secretary for the Orient of the Southern Baptist Board, to serve as a connecting link between the missions and the Board.

\* \* \*

Dr. Roy G. Ross, a missionary secretary of the Disciples' Church, has been elected executive secretary of the International Council of Religious Education, to fill the position made vacant by the resignation of Dr. Hugh S. Magill.

\* \* \*

Miss Lillian Nichols, head of Holston Institute, Songdo, Korea, has been cited for 26 years of meritorious service to this Methodist School.

\* \* \*

Dr. James R. Joy, for 21 years Editor of *The Christian Advocate* of the Methodist Episcopal Church, and previously eleven years assistant editor under the late Dr. James M. Bulkley, has announced his retirement from editorial work on June 1st. Dr. Joy has held a position of large responsibility and wide influence in the church. His paper, which is the offi-

cial weekly periodical of the Methodist Episcopal Church, is one of a number of *Advocates* published in different parts of the country with a total circulation of 170,000. Dr. Joy is seventy-two years of age, having been born in Groton, Mass., and was graduated from Yale University in 1885. He is still in good health and wields an effective pen. His successor, Dr. Harold Paul Sloan, was elected at the Quadrennial Conference of the Methodist Church held in Columbus, Ohio, early in May.

\* \* \*

Rev. F. W. S. O'Neill, missionary in Manchuria since 1897, will be the moderator of the general assembly of the Presbyterian Church in Ireland this year. Mr. O'Neill is the author of several books which are a distinct contribution to missionary literature.

\* \* \*

Rev. William C. Kerr, who has served as Presbyterian missionary in Seoul, Korea, for 18 years, has been honored with the decoration of "the fourth order of merit with the sacred treasure" by Emperor Hirohito of Japan.

\* \* \*

Rev. Nelson Bitten retired on April 30th from office as Home Secretary of the London Missionary Society after thirty-eight years' service as missionary and secretary. One of the special services he rendered was his visit to Samoa in 1932. Other activities included participation in the L. M. S. China Council, the Anti-Opium Campaign, associate editorship of the *Chinese Recorder*, as well as the work of the Christian Literature Society of China.

\* \* \*

Dr. David McConaughy, vice-chairman of the World's Stewardship Union, is now in Europe, having been invited to address a series of stewardship "clinics" with church leaders in Switzerland, France and Great Britain. Among the other gatherings he is to speak on stewardship before the General Assembly of the Presbyterian Church of Scotland.

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DELANVAN L. PIERSON, *Editor*

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## Editorial Chat

Here is our special number on the American Negro. It has food for thought and prayer. Our readers will appreciate the ready response of the authors who have contributed these papers in response to our invitation. It will lend additional interest if the reader can try to distinguish, from the style and spirit and thoughts expressed, which are white of skin. It will be seen that color is only skin deep, provided that the soul has not been oppressed or embittered by injustice or lack of opportunity.

Some of the important promised articles, we regret to say, have not reached us in time to be included. These may be looked for in later issues of THE REVIEW. These articles are intended to supplement the textbooks published by the Missionary Education Movement for adults, young people and children of various grades. They offer a large and rich assortment.

\* \* \*

### BOUND VOLUMES WANTED

The library of Emory University, Emory, Georgia, asks for the following numbers of THE REVIEW to complete its files:

November and December, 1925.

January, February, May, July, 1926.

January, 1927.

December, 1929.

They might be interested to secure the entire years 1925, 1926, 1927 and 1929 in bound volumes.

Kindly write to Miss Elizabeth Royer, Librarian, Emory University, Emory, Georgia.

## Obituary Notes

Mrs. Dan Crawford, widow of the famous Central Africa missionary who was author of "Thinking Black" and other volumes, died on April 13th. Mrs. Crawford went out with her husband 37 years ago to Luanza, Central Africa, and there did effective pioneer work. She was a wise councillor and a remarkably able worker in Bible schools and in Gospel evangelism which helped to transform so many lives. The work is still carried on as an independent mission, most of the workers being associated with the Plymouth Brethren.

\* \* \*

Dr. John C. Berry, distinguished medical missionary to Japan, who introduced the first trained nurse into that country, died in Worcester, Mass., February 8th, at the age of 89. In addition to his medical work, Dr. Berry was instrumental in effecting a comprehensive and permanent work of prison reform in Japan. At a recent convention of social workers in Tokyo, attended by 3,000 delegates, he was hailed as the "Founder of Social Service in the Nation."

\* \* \*

Dr. Judson C. King, Baptist medical missionary in the Belgian Congo, died March 27th, at Sona Bata. The crowning achievement of his missionary service was the founding of Sona Bata Medical School in 1932.

\* \* \*

James Cruickshank, of Cairo, assistant to the Chief Mechanical Engineer of the Egyptian Railways, died February 10th. Mr. Cruickshank was  
(Concluded on 3d Cover.)

## The Presbyterian

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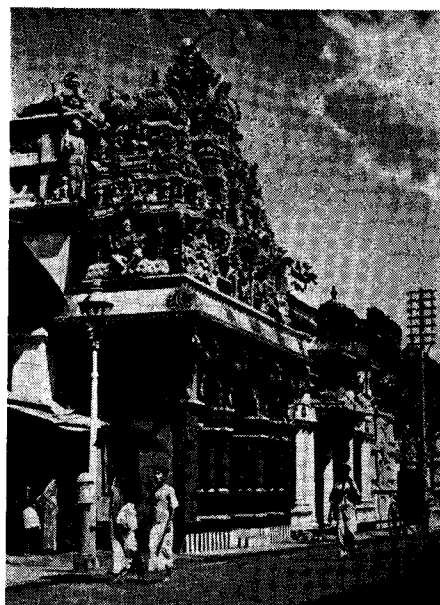
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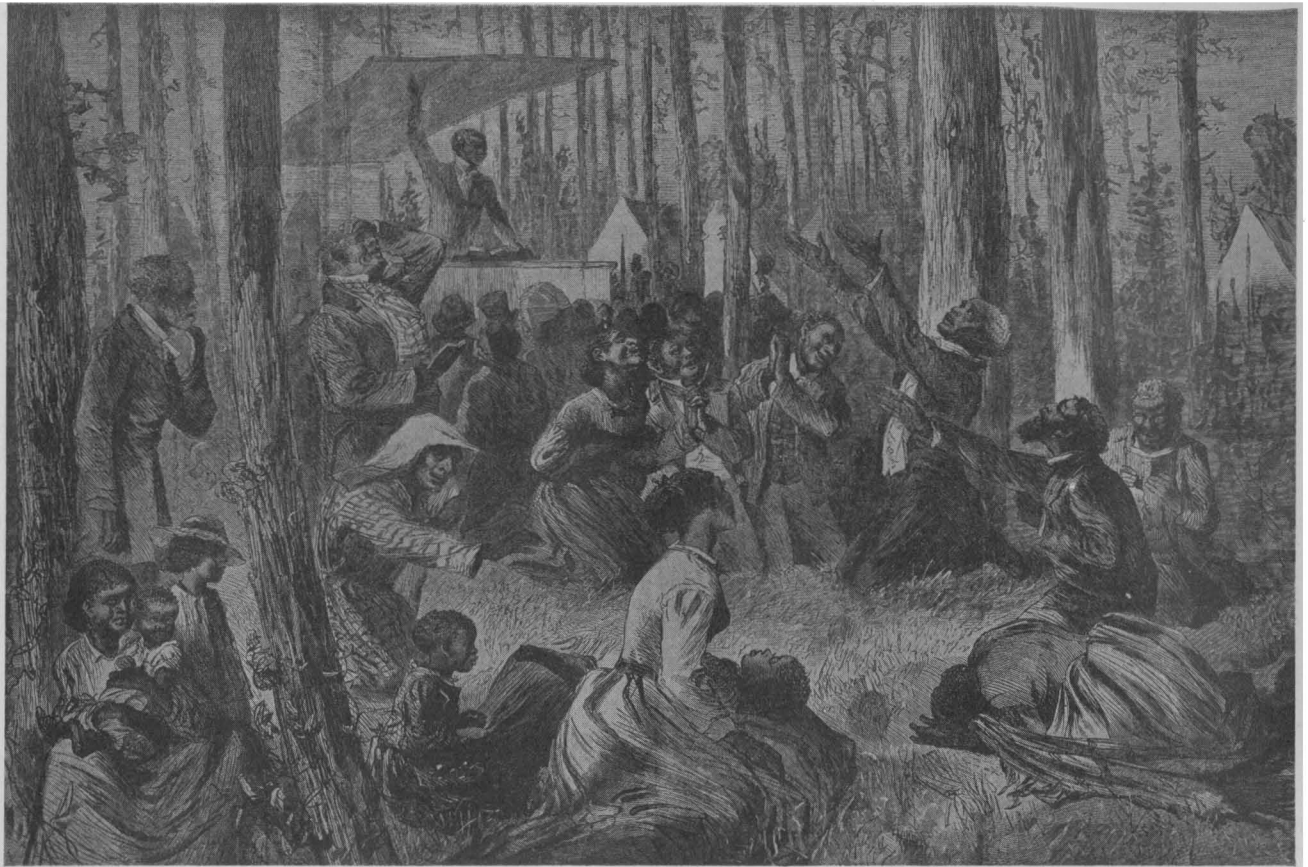
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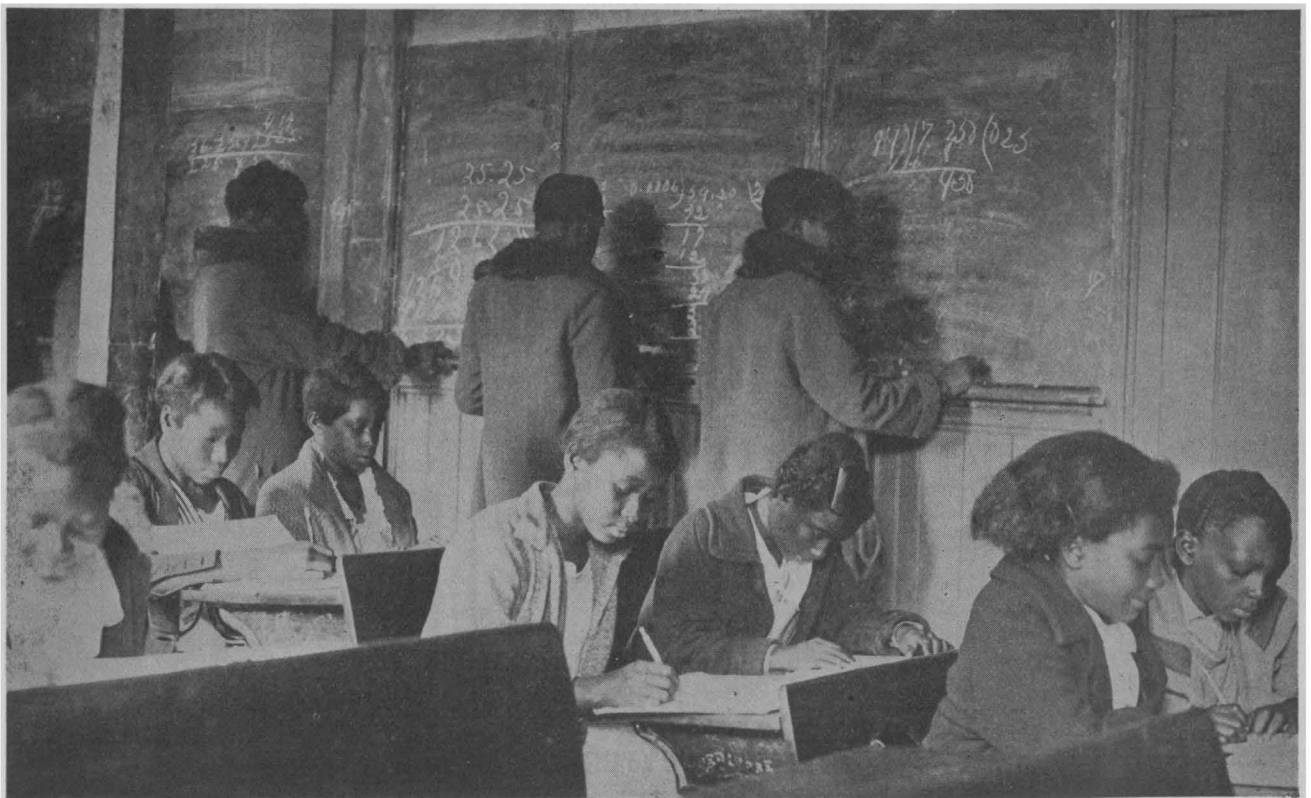
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From "Harper's Weekly"

Drawing by Sol Eytinge

TYPICAL SCENE FROM NEGRO CAMP MEETING IN THE SOUTH SIXTY YEARS AGO



EAGER SEARCH FOR KNOWLEDGE—LORIMER SCHOOL, EDISTO ISLAND, SOUTH CAROLINA

EVIDENCES OF PROGRESS AMONG AMERICAN NEGROES



# THE MISSIONARY REVIEW OF THE WORLD



AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

JUNE, 1936

NUMBER 6

## Topics of the Times

### OUR INTEREST IN THE NEGRO

There are more Negroes in the United States than comprise the population of Egypt or Ethiopia or Siam. Many of these Negroes are as poor, as ignorant and as spiritually destitute as are the underprivileged of many lands to whom we send missionaries. Christians in these United States have a special responsibility for helping American Negroes since these people are descendents of men and women who were taken from their native land by force and were brought to this country against their will to work for the white man without pay. Many of them were treated worse than cattle. As a result of prejudice and lack of opportunity, multitudes of these Negroes are still subject to unfair discrimination and their physical, mental and moral welfare are neglected. These conditions form a menace to health, social security and Christian progress in the communities where these people live, not because they are Negroes but because their ignorance and the crowded, unsanitary, one-room cabins cannot but spread physical and moral disease—whether they are inhabited by white folk or black.

But such a condition is not characteristic of all Negro communities today. With good, steady jobs, an opportunity for education, and fair treatment, the Negro has proved his ability to advance and to serve his generation unselfishly and effectively. Such men of African descent as J. E. K. Aggrey, Chief Khama, Bishop Samuel Crowther, Paul Lawrence Dunbar, Booker T. Washington, Richard R. Moton, and hundreds of other Negro men and women, are proof of what valuable an asset to humanity the African may be. America is indebted to the race for service in many lines and everywhere they may be an asset to the nation.

The Negro is a living soul made capable of receiving the impress of the likeness of Christ. What then is the great hindrance to Negro development in America? Undoubtedly it is racial prejudice and discrimination. We may not approve of it theoretically, or be ready to acknowledge it, but practically every white man is influenced by this prejudice, especially in communities where Negroes are numerous. The reason for this discrimination is another matter. It is not innate; children have no such prejudice until it is put into their minds by their elders or by some unpleasant and unreasoning experience. Negroes have racial characteristics which have proved valuable assets to State and Church. Their natural good cheer and sense of humor, their music and other talents, their ability to work, their devotion to those who show them kindness, and their religious sense and response to the Gospel of Christ, are all evidences of God in them.

The study of the Negro is worth while. The mission books of the year and this number of THE REVIEW provide the opportunity. Here are set forth the characteristics of the race, the progress made in the past two generations, the great achievements of individual Negroes and the possibilities for advance. Such a study will increase interracial understanding and sympathy and should stir Christians with a determination to give adequate economic and educational opportunities, to promote social justice and to recognize the Negro as a brother man. There is no reason to obliterate social barriers or to advocate interracial marriage. The most intelligent Negroes do not desire such a movement but they ask, and have a right to expect, equality of opportunity, impartial justice, friendliness and Christ-like interest in their temporal and eternal welfare.

## ETHIOPIA — A PREY

The Empire of Ethiopia, practically the last independent African-ruled territory, has finally become a prey to the Roman Eagle. With the fall of Addis Ababa, the capital, on May 3d, and the flight of Emperor Haile Selassie to Palestine, Ethiopian independence came to an end and Premier Mussolini has declared the country to be Italian territory. The victory, after seven months' warfare, brings no honor or credit to Mussolini and the Italian armies. A strong nation, with an effective army and navy, equipped with modern guns, tanks, airplanes and gas bombs, has indeed overcome a weak but brave nation which had an untrained army, no navy, and almost no modern military equipment. The Italians have descended like wolves upon a sheepfold. This conquest of a weaker member of the League of Nations, by an aggressive and self-seeking conqueror belonging to the same League, has again revealed the ineffectiveness of the League and their inability to cooperate unselfishly in order to stop a strong nation from violating covenants. Partial trade "sanctions" and moral disapproval have not been effective, but a united stand by members of the League, backed by military measures, would no doubt have put a stop to Italy's program. America, like the other European nations, was unwilling to resort to war to make the League covenants effective.

The rainy season and the roadless mountains were Ethiopia's best natural defences but these failed to stop airplanes equipped with machine guns and bombs. Without respect of persons, non-combatants and Red Cross units suffered along with the military forces. Two missionaries were killed accidentally—Dr. Hockman by a bomb, and an Adventist, Mrs. Stadin, by a stray bullet. Several Red Cross workers were also killed or wounded.

The terms of conquest have not yet been proclaimed. Italy has promised to give Ethiopia a more stable modern government than was possible for Haile Selassie and his tribal chiefs. This will depend on the Italian's ability to win the co-operation of the people and their ability to pay the cost of good colonial government. Their experience in Eritrea, Somaliland and Tripoli does not give much reason for confidence. Slavery has already been abolished by Italian decree, as Haile Selassie had already attempted to do. Lake Tana, the headwaters of the Blue Nile, will be a point of friction with Egypt and Great Britain and international trade presents many a problem. The nations of the League have thus far refused to acknowledge Italian sovereignty.

The effect of Italian occupation on Protestant missionary work, it is difficult to foretell. Mus-

solini has proclaimed religious liberty, as Haile Selassie had done, but experience in other Italian colonies does not give great encouragement to hope that the ten Protestant societies, with some one hundred and forty missionaries working in thirty stations, will be free from interference or discrimination. No Protestant missions are permitted in Italian Somaliland or in Tripoli and the few mission workers in Eritrea have been expelled. If the Italian Evangelical churches were strong enough they might be able to establish work in Ethiopia.

The unofficial plan, outlined in Rome for the conquered territory, includes the following provisions:

1. Native chiefs, with Italian civil commissioners and district military commanders, are to be set up in each province. There is no thought of continuing an even nominal native dynasty, as the Japanese have done in Manchukuo.
2. Civil and religious liberty is proclaimed, with the abolition of slavery.
3. A native mercenary army, under Italian officers, may be organized to police the country as in other colonies.
4. Roads, airports and a new railway will be built, and commerce will be developed.

Dr. Charles J. Rolls, a representative of the Sudan Interior Mission, who recently visited Ethiopia during the Italian invasion, writes as follows in the *Evangelical Christian*:

Italy deems the best course to take for reforming Ethiopia is to conquer its people by atrocious warfare that violates more principles of righteousness than all the wrongs she declares need to be eliminated. . . . The Divine method of transforming a people is not by bombs and tanks and by turning machine gun-fire from airplanes on villages and Red Cross units, but by opening up wells of Salvation.

## WHAT IS WRONG WITH AMERICA?

Views as to the present situation in North America, and in the world at large, vary according to the chief interests and viewpoints of critics. Newspaper and magazine articles, sermons and addresses are full of warnings or optimistic statements as to the political, economic, social and religious outlook. That many things are wrong and should be corrected all will agree but there are differences of opinion on the causes and the remedy. Those who are committed to God and His standards for life, as revealed in the Bible, generally agree that there has been a great lowering of moral standards and a disturbing failure in religious education of the youth of the present generation. The results are seen in many ways, especially in the lawless attitude of youth, even of the so-called "best families," toward all restric-

tion in what they consider personal liberty—as to speed limits, use of intoxicants, marriage and sex-life, property rights, tax returns and the laws of God. The best thing about the youth today as a whole is probably their frankness and readiness to risk all to carry out whatever ideals they have. But one of the greatest needs of the day is the training of the youth in respect for law, in reverence for God, in knowledge of His revealed will, and in self-discipline and the putting of first things first.

Dr. William Merrill Vories, founder of the Omi-Hachiman Mission, Japan, has recently revisited America and has traveled extensively over the country. Like Mrs. E. Stanley Jones, he is disturbed by the signs of retrogression in the spiritual life of the people—especially in women. Formerly they were the moral backbone of the country, the spiritual strength of the Church and the chief promoters of its missionary work. Today Dr. Vories sees them generally spending lavishly on cosmetics, cigarettes and strong drink, talking freely of sex, living loosely and devoted more to “bridge” and the theater than to children, their homes, or the church. He sees many churches lifeless and preachers too often seeking popularity with men, rather than desiring to be true prophets of God; he notes the absence of a clear and effective message of salvation for this sin-sick and distracted world. Even Christians are charged with having forgotten their chief business in life—the carrying forward of Christ’s work—and of being guilty of settling down to ease or hopeless discouragement.

But in the youth of today and tomorrow we find cause for real encouragement—if they can be turned Christward. There are signs of awakening here and there among them, but with powerful materialistic forces holding them back or dragging them down to ruin. The youth of today need new life, vision, an incentive to sacrificial service, and wise, inspirational Christian leadership. The remedy for present evils can only be found in Christ.

### A NATIONAL PREACHING MISSION

America needs a spiritual awakening. That cannot be denied; but how is it to be brought about? In the autumn, between September 13th and December 9th, the Federal Council of Churches is planning a united campaign to deepen Christian faith and life throughout North America. A team of preachers will visit some twenty of the larger cities, spending four days in each city, and holding popular mass meetings and smaller conferences in order to make an impact on the spiritual life of the community. The teams

are expected to include the following speakers—Dr. E. Stanley Jones, of India, author of “The Christ of Every Road”; Dr. T. Z. Koo, the well-known Chinese Christian leader; Dr. George W. Truett, of Dallas, Texas; President Albert W. Beaven, of Colgate-Rochester Divinity School; Dr. George A. Buttrick, of New York; Dean Lynn Harold Hough, of Drew Theological Seminary; Dr. Ivan Lee Holt, of St. Louis; Bishop Arthur J. Moore, of San Antonio, Texas; Rev. Daniel A. Poling, of New York; Miss Muriel Lester, of London, and some twenty others.

The purpose of the Mission is stated briefly as follows:

The Mission shall therefore seek to teach and preach in its fulness the Gospel of our common Lord and Saviour, Jesus Christ; to confront through group contacts and public meetings as well the clear thought and courageous will of the American people as their finer feelings and best tradition; in a civilization which irreligion is on the verge of destroying, and in the midst of which it has become an imperative necessity in the high cause of the future that Christianity should gird itself for a real struggle, to stress once more the reasonableness of the Christian faith in the Personal God, its aptness to the deepest needs and farthest aspirations of human life, and its redemptive, creative power in the organizing and shaping of a bewildered society toward the standards and ideals of the Kingdom of God.

The emphasis will be upon the Gospel of Christ as the unchanging need of every age and especially needed to solve the problems of the present day.

Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the undertaking and the workers; and for the revival of true Christian faith and spiritual life in this time of crisis and the world’s need.

Preparations for this Preaching campaign will be followed with prayerful interest. Clearly the Gospel of Christ needs to be preached more faithfully and powerfully than it is preached in most churches today. His power needs to be manifested by regenerated lives for more than is evident in most Christians in America. But a revival cannot be “worked up”; that experience must come by the power of the Holy Spirit, working through lives surrendered to God. The success of this or any other work for spiritual awakening will not depend on organization or on famous speakers; it must depend chiefly on four things:

1. The character of the messengers—whether they are truly Spirit-filled men and women, with personal experience of Christ, a passion to win men to Him, and a whole-hearted belief in the power of the Gospel.

2. The message they reach—whether it is truly the Gospel of Christ, unclouded with doubts, and

mixed with a discussion of international questions, economic problems, social service and other secondary considerations.

3. The receptive attitude of the audiences and the zeal of local workers—will their expectation be a thrill from eloquent preachers or will they come hungry for the Word of God and an experience of new life in Christ.

4. The power of the Spirit of God must be evident in speakers, committees, personal workers and hearers. Prayer and the “still small Voice” in this enterprise are more important than preaching. Vital personal work is more effective than sermons that draw large crowds. The time to begin to pray and prepare for a revival is now, not next September; and the place is not in large meetings but in individual homes and hearts, on our knees.

### FIVE-YEAR EVANGELISM IN INDIA

Christian leaders in India have united in a call for a definite Five-Year Evangelistic Forward Movement, inaugurated by seven weeks of preparation, in each district, with the following topics suggested, one for each week:

1. The primary duty of Christians to witness.
2. Successful personal evangelism.
3. Churches and United Witness bearing.
4. Witness of the Christian home.
5. Evangelism by literature.
6. Education and evangelism.
7. Evangelism and social service.

This movement is being promoted by the National Christian Council of India, Burma and Ceylon, which is calling all churches to witness in their own areas. A definite aim and program is advocated “to enlist all Christians—men and women, students and officials, boys and girls—in one great army of volunteer evangelists, each bringing his or her own talent to the task. Some will preach, others will sell Gospels, some will sing, still others will do personal work with individuals.”

A special “Witness Week” has already been held in Dornakal, after which the field was divided into six parts under the care of six groups. Each had a leader and the congregations were divided into four age-groups. Children had banners made with these words inscribed in Telugu: “*The Lord Jesus, the Saviour of the world.*” The leaders met each morning for prayer and consultation, and in the evening went in groups to the villages assigned. The work consisted mainly of (1) distribution of handbills and tracts, (2) sale of Gospel portions, (3) witness bearing, (4) per-

sonal talks, (5) lantern lectures on the Life of Christ. Results were reported to be remarkable.

In Hyderabad and elsewhere teams of preachers and lay workers have distributed Gospel portions at *melas*, a cinema projector has been used to attract people and the Gospel was proclaimed in song. Many villages were visited and even those from high castes were reached in large numbers.

The main points of the program for the movement are: the observance of a special time of preparation, annual “Weeks of Witness,” and the setting aside by each Council of two workers to forward the work; newspaper evangelism, Bible and tract distribution and preaching missions.

The Chhindwara Retreat for Prayer and Consideration of Mass Movements in Mid-India, held in 1935, calls attention to eleven principles to which they subscribe. It is possible today for whole castes to be won for Jesus Christ. “We hold that the present situation is nothing less than a call from God to disciple entire castes numbering hundreds of thousands of souls.” Large populations have been christianized, not through the conversion of the upper castes first, but through that of the Depressed Classes. It is, therefore, wise strategy to concentrate attention on the more approachable castes. To do this a greater mobility of missionary forces is needed. There should be cooperation in revival, a reallocation of resources, and, in some cases, of territory.

Dependence must be placed on the preaching of God’s Word. “We believe that merely living the Gospel, and mere humanitarian projects to relieve human ignorance or suffering are, when taken alone, entirely inadequate to bring men and women into the great salvation.” At the same time, the convert must be enabled to give proper expression of his new-found spiritual experiences among his neighbors. Following baptism, adequate instruction and guidance must be given to new converts. Finally, the present opportunities constitute a great call to all Christians for new consecration.

The editor of *The Indian Witness* writes:

“Everywhere Christians are found to be deeply concerned with their own spiritual condition and that of those around them. Everywhere we hear the hope expressed of a spiritual revival among Christians. . . . Reports reach us of awakenings in many places—in schools and churches and retreats. . . . If the Christians of India everywhere will show the love of Christ in testimony and through their lives, the blessings to themselves and to others will be innumerable.”

# Beacon Lights of Negro Progress

By CHARLES H. WESLEY, Washington, D. C.  
*Professor of History in Howard University*

NEGROES have been associated with the achievements of the American people from the earliest years, both as individuals and as a racial group. One of the noted early explorers and pioneers was Estevan who led an expedition in the sixteenth century from Mexico into the territory of the Southwest and discovered what we now call New Mexico and Arizona. From this period to the time when Matthew A. Henson, a Negro, accompanied Commander Peary in his discovery of the North Pole, Negroes have been associated with some of the outstanding American pioneer efforts. From the time when twenty Negroes were brought to Jamestown, Virginia, in 1619 to the most recent of the developments in the South, the Negro has helped with his labor in producing the agriculture and the economic and social life of the Southern states. From Crispus Attucks, a Negro who shed the first blood for the American cause in the Boston Massacre in 1770, to the Negro soldiers who fought in the Civil War to the number of 178,000, the courage of Negro troops has been highly praised.

In literature, song and cultural progress Negroes have made distinct contributions to American civilization. They had also improved their economic status and were engaged in numerous gainful pursuits prior to 1865. There were 59,557 free Negroes in America at the first census in 1790 and in seventy years this number increased to 488,070. Contemporary observers stated that there were among them persons of "education, refinement, sound sense and correct morals." This is corroborated by the historical facts.

It is absurd to assume that all the Negroes were degraded until the issuance of the Emancipation Proclamation and the passage of the Thirteenth Amendment. There were inefficient and unworthy Negroes just as there are the same types in any group today. By their own efforts, and with the aid of sympathetic friends, individual free Negroes were attaining economic independence and making personal progress before 1865, when the group as a whole was made physically free. Decades prior to this period, thousands had freed themselves from human slavery and economic want.

The Negro's progress since emancipation should be examined as it relates to population

changes, economic, religious and educational trends and cultural progress. These are beacon lights which point the way through the maze of complex changes.

*Population Changes*—During the one hundred and forty years from 1790 to 1930 the Negroes have increased from three-quarters of a million to nearly twelve millions. The increase from 1920 to 1930 was greater than the entire Negro population in 1800. In 1860 the total number of Negroes was 4,441,830, and in 1930, it was 11,891,143. In the meantime the percentage of the Negro to the total population has shown a decrease, from 19.3 per cent at the first census in 1790 to 9.7 per cent in 1930.

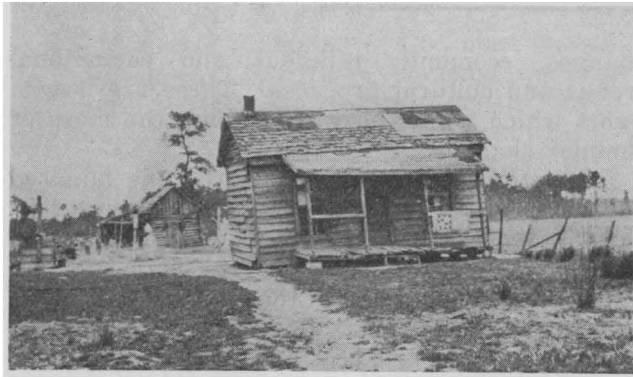
Prior to 1910 about 89 per cent of the Negro population lived in the South Atlantic and South Central states. A majority of these lived in the so-called Black Belt. In several counties the Negroes outnumbered the whites. In 1930 of the total Negro population, 78.7 per cent were in the Southern states, whereas in 1910 they constituted 90 per cent. In the last twenty-five years over a million Negroes have left the farms for the cities of the South and over a million and a half have migrated to the urban centers of the North.

The greatest change in the distribution of the Negroes came in the decade 1920-1930, during which there was a shift northward. This migration began with the opening of the World War in 1914, and continued with the cessation of immigrant labor and the rise of the demand for Negro labor. The peak of this migratory movement was reached in 1917-1921. More than two-thirds of the increase in the Negro population during the last two decades has taken place in the Northern states; but the percentage of Negroes in the North in 1930 was only 3.3 per cent. At the same time over 40 per cent of the Negroes were still in Georgia, Mississippi, Alabama, North Carolina and Texas. The largest number of Negroes in the North are in Pennsylvania, New York and Illinois.

Many believe that this newer distribution of Negroes will make the problem of their presence among Southern whites less acute, but others maintain that it has added to the strained race relations in some of the Northern and urban centers. Wherever toleration and Christian in-

fluences have been at work the change has been ultimately beneficial to the Negroes and the communities have registered no loss by their presence. The dangers have been found to be more imaginary than real.

*Economic Progress*—The aggregate wealth of the Negroes has increased from 1860 to the pres-



TYPICAL HOME OF A NEGRO TENANT FARMER  
IN THE SOUTH

ent time from about \$20,000,000 to perhaps \$2,000,000,000 or about 100 times. There were about 20,000 farms operated independently by Negroes in 1865. Now they operate about 880,000 farms. In 1920 there were 925,608 Negro farmers who operated 41,432,182 acres, 23.6 per cent being owners. Ten years later (1930) the Negro farmers had decreased to 882,850 and their acres in operation had decreased to 37,597,132.

The depression, together with the accompanying hard economic times, was responsible for these decreases in the usual upward trends in Negro agricultural life. The crop reduction program, tenant evictions and unemployment for Negro agricultural workers have made these conditions worse, especially among sharecroppers and tenants. Negro land tenantry as a result of foreclosures has influenced the formation of sharecroppers' unions and of cooperative associations upon racial and interracial bases.

Of the gainfully employed Negroes in 1930, of whom there were 5,503,532, there was 36.1% who were engaged in agriculture and 63.9 per cent in industrial and urban occupations. There has thus developed a trend towards industrial life. The factory workers have increased continuously, and the period since the World War has brought about a more extensive increase of semi-skilled and skilled workers. The labor unions, however, have not welcomed Negro workers and some unions have excluded them.

Since the economic crisis of 1929, the numbers upon relief have increased so that in 1933, there were approximately 13,600,000 persons on relief, of which 81.3 per cent were white and 16.7 per

cent were Negroes, the percentage of Negroes on relief in proportion to the population, being almost twice that of the whites. In January, 1935, there were 3,500,000 Negroes in families receiving relief or 29 per cent of the entire Negro population. This is an indication of the deepening of the economic plight of black Americans. While 20 to 25 per cent of the white workers are unemployed today, from 40 to 50 per cent of the Negro workers are unemployed. There has been progress, but there has also been retrogression.

Just after emancipation there was only one bank in which Negroes were active as workers and depositors. The Freedman's Savings Bank had white officials until the last year when it was almost ready to fail and Negro officials were introduced. In 1924 there were 73 Negro banks with \$6,250,000 in capital and \$20,000,000 in resources. Some of these banks are still in active operation, although they operate on small capital. Negro life insurance companies have enjoyed unprecedented growth and expansion from 1920 to 1929, when difficulties began. Fifteen companies operated old line legal reserve insurance in 1920, with policyholders' surplus in excess of \$100,000; in 1935 these had decreased to eight; seven had disappeared, three had failed, three had amalga-

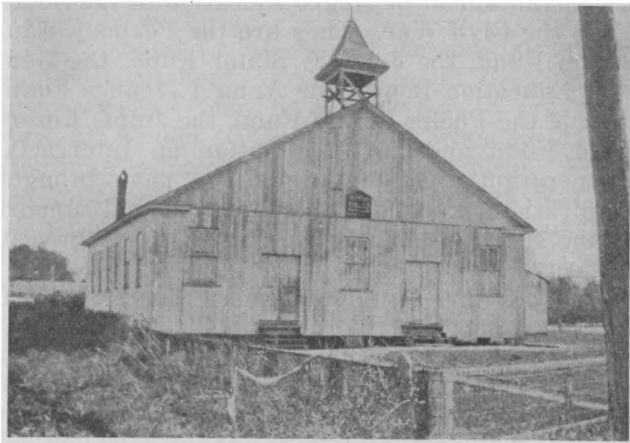


MODERN TYPE OF NEGRO HOME IN THE CITY

mated, one had changed to a mutual company. The capital and surplus of these fifteen companies in 1929 was \$2,903,228 and in 1935 was \$2,046,214. These companies have given opportunities to Negroes for experience in business management and control, and have given employment to hundreds of young Negro college graduates.



Negro retail business has greatly increased since emancipation. In 1865, it was estimated that there were 2,100 Negro business concerns, and in 1936 there were over 70,000, with sales amounting to over \$100,000,000 in 1930. The principal businesses were grocery stores, filling stations, restaurants and lunch rooms, tobacco



RURAL NEGRO CHURCH RECONSTRUCTED  
FROM AN OLD BARN

stores, and barber shops. These serve especially the Negro communities of the large urban centers and give employment to hundreds who would find difficulty in obtaining employment in similar fields in the older American stores.

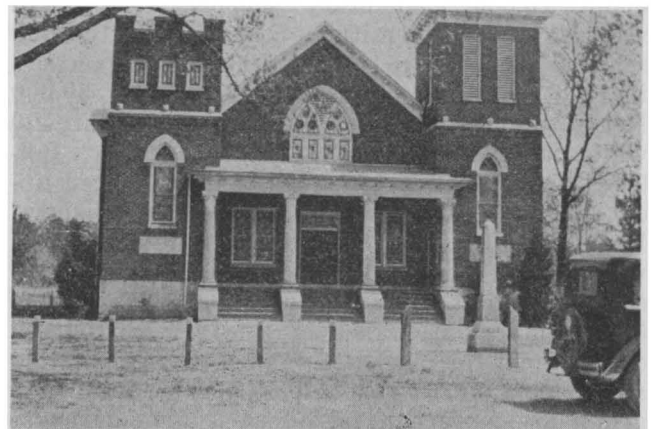
In spite of numerous handicaps Negroes have become a part of the economic life of the nation. In agriculture, industry and business they have become more important factors with the passing years. Whether the present economic changes will make their lot better or worse is problematical. It seems clearer each day, however, that their economic status is closely allied with that of the whites and that the interracial relations of whites and blacks on the lower economic levels are as important as these relations are for the higher levels.

*Religion*—It is difficult to chronicle the advance in religion, which is often personal in its operation rather than organizational. There are factors other than numbers which deserve consideration. The total number of Negro church members, according to the most recent figures, is 5,187,500 in a total Negro population of 11,891,143. This leaves a non-church population of 6,703,643 Negroes. All agree, however, that as a group, Negroes have been fundamentally religious and have responded readily to religious appeals. There has been a continuous advance since freedom in the methods and improved practices in religious worship. Less emotion and more reason are shown today.

The Negro ministry has improved in quality as well as in numbers since the days of slavery.

College graduates continue to enter the ministry, and while there are relatively more Negro ministers than white, in proportion to the population, it is also a fact that there has been an advance in the intelligence of the Negro ministers. However, only 38 per cent of the pastors of Negro churches are either college or seminary graduates. There were 42,585 Negro churches at the last religious census. The Negro membership was 5,203,487, or 9.5 per cent of all church members in the United States. These members were distributed among the denominations as follows: Negro Baptists, 61.4 per cent; African Methodist Episcopal Church, 10.5 per cent; African Methodist Episcopal Zion Church, 8.8 per cent; Episcopal Church, 6.4 per cent; Colored Methodist Episcopal Church, 3.9 per cent; Roman Catholic Church, 2.4 per cent; Protestant Episcopal, 1 per cent; and all other denominations, 5.6 per cent. These churches contribute annually over \$250,000 to home missions and over \$150,000 to foreign missions. There are large denominational publication houses furnishing these congregations with religious literature.

*Education*—In 1860, the vast majority of the Negroes were illiterate. Decade by decade, this has been reduced so that by 1930 Negro illiteracy was only 16.3 per cent. Of these illiterates, 93.6 per cent were in the South. This reduction in illiteracy has been made in spite of the fact that the Negro separate schools have been invariably inferior to the white schools in the same areas. Nineteen of the 48 states provide by law for the separation of the races in the schools; this has



A MODERN NEGRO RURAL CHURCH

resulted in gross inequalities in expenditures and equipment. For instance, in 1930 the per capita expenditure for the average white child enrolled in schools where separation was mandatory was \$44.31, while the per capita expenditure for the average Negro child was only \$12.57. During the past 30 years these disparities between ex-

penditures for the education of whites and Negroes have increased more than fourfold. These increasing inequalities are reflected in Negro crime, delinquency and maladjustment. It is unfortunate that these are placed to the Negro's discredit as a race rather than to the conditions out of which these results arise. In spite of this discrepancy, there has been remarkable improvement and cooperation between white and colored people in the extension and development of Negro education.

There are about 25,000 Negro students in institutions above high school; 22,500 are in Negro institutions, while there are about 250,000 white students in the colleges of the South where the average ratio of whites to Negroes is about 4 to 1. It should be especially noted that there is not one state-supported institution in the Southern states in which Negroes may be admitted to pursue either graduate or professional education. Due to court action, brought last year by the National Association for the Advancement of Colored People, a Negro student was admitted for this school-year to the University of Maryland Law School. State support of Negro mechanical and agricultural state colleges and normal schools has been increasing year by year, although their support is by no means proportionate to the taxes paid by Negroes or to their educational needs.

### Advance in Education

In spite of these limitations Negro education has continued to advance. In 1865 there were very few schools for Negroes, but there are today about 25,000 elementary schools, 1,400 high schools, 500 universities, colleges and normal schools. There were less than 600 Negro teachers in 1865 but today there are more than 50,000 Negro teachers with approximately less than 500 white persons teaching Negroes exclusively. Colleges for Negroes are gradually being placed under the control of Negro officials and teachers. In the days immediately following the Civil War, white teachers volunteered for service in Negro education and through the subsequent years there has been a continuance of this service, but as employment for Negroes becomes more restricted and opportunities for whites among their own group are more general, there is a tendency to replace white presidents and teachers with Negroes in Negro schools.

In the decade 1860-1870, there were only 44 Negro college graduates; but from 1900 to 1910 there were 1,613 and in the one year 1925, there were 675, who received the bachelor's degree. This number has steadily increased. Prior to 1931 sixty Negroes (52 male, 8 female), have gained the degree of Doctor of Philosophy, which

is regarded as the highest degree conferred by any university. There were 16 of these degrees given in the natural sciences, 15 in the social sciences and 14 in the languages including English.

White friends have contributed directly and indirectly to the progress of Negro education, and seven educational foundations have worked for the advancement of Negro education in the South since the Civil War. They are the Peabody Education Fund, the John F. Slater Fund, the General Education Board, the Anna T. Jeanes Foundation, the Phelps-Stokes Fund, the Julius Rosenwald Fund and the Commission on Interracial Cooperation. These foundations have brought inspiration, expert direction and material support to the education of Negroes when it was greatly neglected.

Negroes have contributed more than \$3,000,000 for the support of their schools, it has been estimated, yet this is only a fraction of the possibility. The Negro religious denominations support about 175 schools; the African Methodist Episcopal Church contributes about \$500,000 annually to its schools and colleges. Assistance is also given by the Negroes of local communities to the building and maintenance of schoolhouses and social organizations.

*Cultural Progress*—Politics, literature, art, music, amusements and organized social efforts have shown a marked advance. Though at first wedded to the Republican party by tradition and by an acknowledged debt, the Negroes today are voting and working for every ticket as American citizens. There are some so-called radicals who are stimulating the thought of Negro life as never before and a Negro was selected as the candidate of the Communist Party for the Vice-Presidency of the United States in 1932. But there are relatively few Communists among Negroes at present.

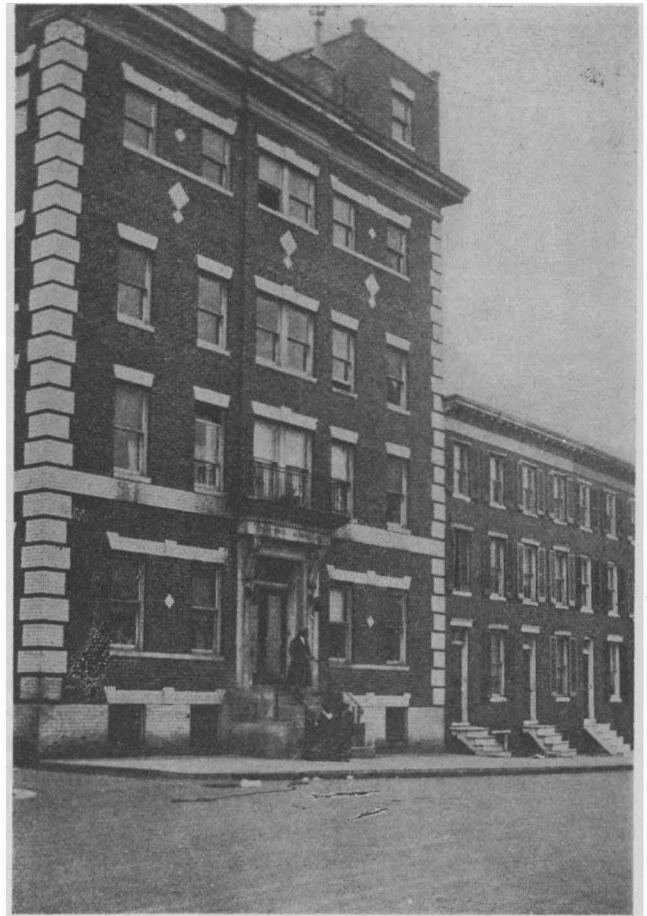
In literature, there is a Renaissance of production which since the World War is most noticeable. Poetry, novels and volumes of serious scholarship are pouring off the press, until the few published prior to this period may seem very small. In art, always the last of civilizing activities to appear, individual attainments are beginning to be made. The names of H. O. Tanner, E. M. Bannister, R. S. Duncanson, William Edward Scott, Meta Warrick, May Howard Jackson, Augusta Savage, Edmonia Lewis—these are the new evidences of distinction in this field. In music, attainments were made prior to freedom in the folk melodies, the work songs, the minstrel songs—which are the original contributions of the Negro to American life. Negro musicians, among whom are H. T. Burleigh, Roland Hayes, Marion Anderson, J. Rosamond Johnson, Nathaniel Dett, William Dawson, William Grant Still and others

are using these themes very effectively in public presentations.

Great advances may be noted in the publication of newspapers and magazines. One has only to look at the Negro newspapers of twenty years ago and the same papers today, or to have visited the publication plants of twenty years ago and then compare them with the plants today in order to note the advance.

Many eloquent white spokesmen and courageous leaders have shown the measures of the Negro's advancement. They have spoken with great respect of Booker T. Washington who has left a deep impression upon American education. Richard Allen, Frederick Douglass, James Varick, Daniel A. Payne, J. W. C. Pennington, Soujourner Truth, Harriett Tubman, J. C. Price, M. C. B. Mason and hundreds of others, in the church and in public activities of various types, have demonstrated the capacities of the Negro for citizenship and the privileges within the gift of the nation.

Behind these individual leaders, there are the masses who, through social organizations such as the Y. M. C. A., the Y. W. C. A., fraternal organizations and welfare associations, are giving continuous evidence of a progressive advancement. These beacon lights in Negro life should not be neglected. Let us face these neglected beams of light as we express the fervent hope that the spirit of Christian brotherhood may make possible greater achievements by the Negro and by all minority social groups in American life.



A MODERN NEGRO CHURCH RECREATIONAL CENTER

### The Word of God as a Missionary

Man is sometimes bound, "but the Word of God is not bound"; the restrictions and restraints which limit and fetter man do not touch the Book. The lapse of time and stretch of space do not affect it. It utters no unwise word, takes no wrong step, forms no indiscreet alliances and lowers itself by no political entanglements or worldly compromises.

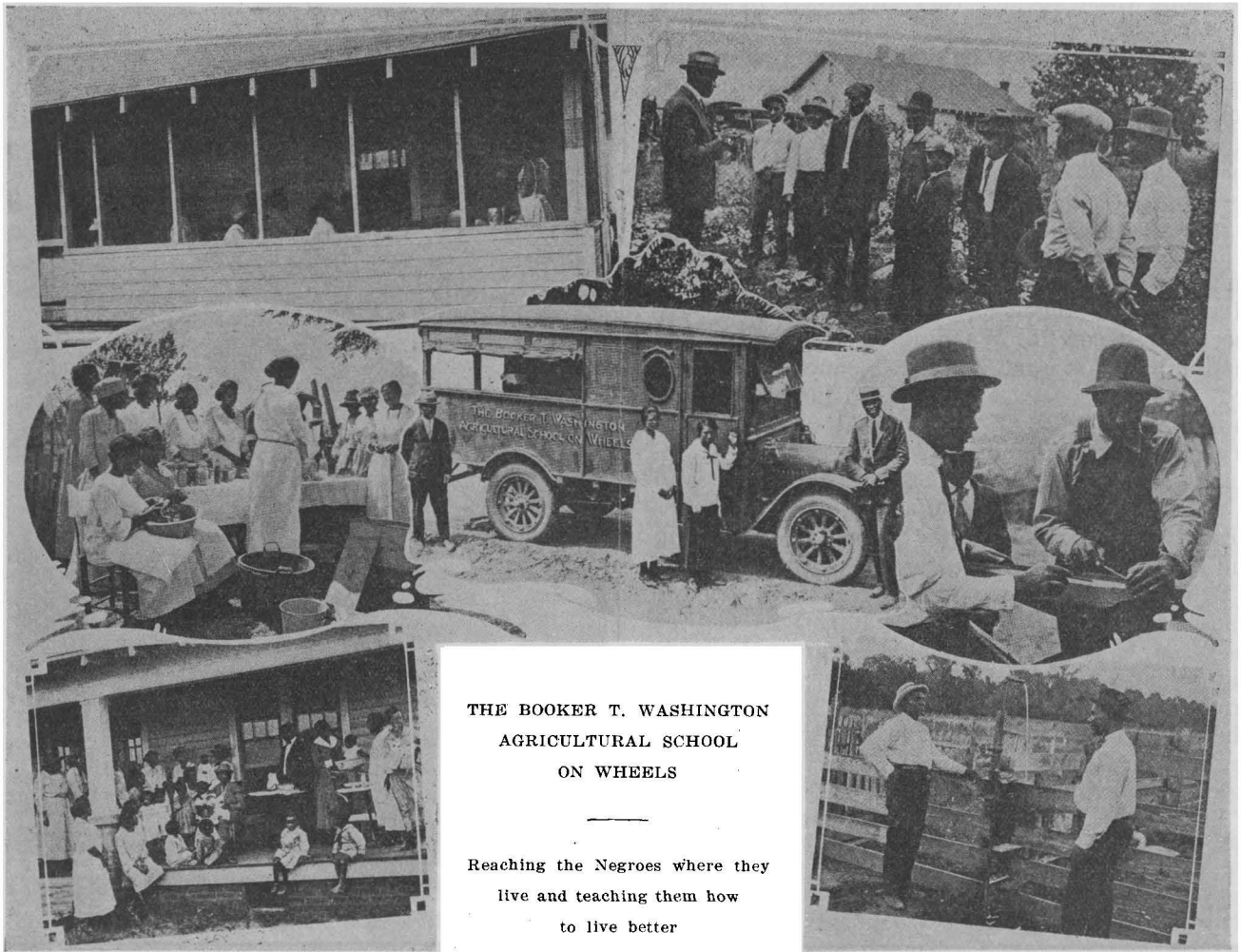
This Missionary is never weak nor weary, needs no rest and is unaffected by climate, diet or local surroundings.

A stranger alike to external hardship of internal disquiet, this Messenger of God never halts in obedience, hesitates in aim nor stumbles in action. It speaks as powerfully to the ignorant as to the educated, the poor as the rich, the low-born as the high-born; is not intimidated by threats, dismayed by persecution nor destroyed by violence.

It claims to have in it, as His Living Book, God's vital power and to be life-imparting, so that men are born from above through it as God's "seed." (Acts 7:38; Hebrews 4:12; 1 Peter 1:23; James 1:21.)

The history of missions puts these claims to the test and proves God's Book to be his chosen channel whereby his Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, his Word has often won its triumphs.

—Arthur T. Pierson.



THE BOOKER T. WASHINGTON  
AGRICULTURAL SCHOOL  
ON WHEELS

Reaching the Negroes where they  
live and teaching them how  
to live better

### THE STRONG GO ON!

BY EDWARD E. BLAKE, Washington, D. C., in *Twentieth Century Progress*

In the fight 'twixt Truth and Error when the  
Right opposes Wrong;  
When the friends of Light seem weakest and the  
hosts of Darkness strong;  
When the way grows harder, rougher, and the  
clouds are black ahead;  
When the timid doubters question, and the weak-  
lings stop with dread;  
—the strong go on!

Though the Church deserts her standard and be-  
fore strong Error quails;  
When allies desert, surrender, and expected suc-  
cor fails;  
When the sneering liquor foeman hurls his shafts  
of bitter hate;  
And through servile venal parties overwhelms the  
Ship of State;  
—the strong march on!

As the surging battle thickens, and the cohorts of  
the foe  
Make assault with seeming triumph dealing heavy  
blow on blow;  
'Spite of darkness, doubters, weaklings, and cor-  
ruption's sordid crew;  
'Spite of greedy, trimmers, traitors; with cour-  
ageous faithful few  
—the strong fight on!

Still with faith in Truth triumphant and in Right,  
dynamic, strong;  
Like the pow'rful few of Gideon crushed the many  
weakly wrong;  
Mighty as the pen of Lincoln 'gainst dark Slav'ry's  
futile sword;  
Ever forward, ever onward, battling Rum's sa-  
tanic horde;  
—the strong go on—to victory!



# Some Helps and Handicaps to Progress

By BISHOP REVERDY C. RANSOM,  
Wilberforce, Ohio

*President of the Fraternal Council of Negro Churches*

NEGROES and their white fellow countrymen are so closely bound together in the currents of our national life, that it is difficult to specify the "helps and handicaps" that may not apply equally to all groups.

As a result of his inheritance from American chattel slavery, as well as from his present social and economic plight within the nation, the Negro is encumbered with certain handicaps which, either through circumstances or design, apply particularly to him.

No nation, not even in the days of the Apostles, has ever had laid upon the steps of the altars of religion a race as susceptible to the appeal of the Gospel message as is the case in the United States. The Negroes brought here from Africa were indeed crude material, fresh from the jungle and the desert, with no sacred books, no written system of ethics, science or philosophy. They were a highly emotional people of vivid imagination, warm in their friendships, eager to respond to cordial overtures, and filling with music, laughter and song the days of their captivity in a strange land. Within the past three hundred years, what is the harvest of souls gathered from a so-called "heathen" or "inferior" people by American Christians? The American Indian has given Christianity a negligible, a cold and indifferent response; on the other hand, in the face of denial in the beginning, the Negro, as a slave, almost immediately sought to become a baptized member of the Christian Church. It seems a providence of God that the Negro, among the most backward of the races of men, should be linked, almost from the beginning, with the birth of American democracy and should be brought under the influence of American Christianity.

The Negro population of the United States today is three times larger than the entire population of the United States in 1787 when our Federal Constitution was framed. Today, Negroes in North America number about twice the entire population of the New England states. There are three times as many Negroes in the United States as there are Jews. They make up a population six times larger than the Indian, Mexican, Japanese, Chinese and Filipinos combined. There are

twenty-four Negro religious denominations in the United States, not counting the hundreds of storefront churches and missions scattered throughout the country. These denominations have approximately six million members, but more than six million Negroes in the United States do not belong to any church. These constitute both a problem and an opportunity, not only for the Negro church, but for all American Christians. Many grave problems confront both the American government and the church, but none is more serious and challenging than that which relates to the social, economic and political status of Americans of African descent. This question strikes at the heart and spirit of both American democracy and American Christianity. The problem is not so much one of evangelism as one of freedom, justice and opportunity. American Christians must face the question of applying the Gospel of Christ to uphold the spirit of American democracy in the vital test of the social status and economic opportunities of our Negro population. It strikes a disturbing note when, either from the rostrum or the printed page, this whole question is stripped of its disguises and we are forced to look upon it as millions are compelled to see it for what it is, every day of their lives.

Americans at heart desire the progress and well-being of all groups of citizens; and in the spirit of Christ, particularly in the case of the Negro, we have gone far to assist that progress. There is nothing more beautiful in history than the service rendered by the consecrated white men and women who went south at the close of the Civil War, under the auspices of the American Missionary Society and boards of some of the religious denominations, to prepare the recently liberated slaves for the duties and responsibilities of citizenship. Many of these young men and women, in complete self-forgetfulness, remained until they grew gray in that constructive service. Their action touched the heart of philanthropy, it encouraged statesmanship, it stirred aspiration, and gave hope and courage to an aspiring race. As the result of this Christian service, we have in the United States today 118 Negro colleges, where, in the year 1933, there were 54,166 stu-

dents. In 1935, the degree of B.A. or B.S. was granted to more than three thousand Negroes. There are more than four thousand practicing Negro physicians and surgeons, and more than fifty thousand Negro school teachers in the United States. This is but a part of the leadership being furnished within the race to permeate and uplift the entire mass of the people. Of course, it is inadequate, but is none the less a miracle wrought by the Christian spirit and cooperation of white men and women who started the work amid the wreckage of slave-pens and the dying embers of the Civil War.

### **Negro Christian Leadership**

Negro Christian leadership, today, through catering too largely to the religious forms and customs of the era of slavery, is losing its hold and influence over the growing body of intelligence in the race as a whole. This group is largely drifting, without spiritual chart or compass, in peril of shipwreck, upon the rocks of indifference, atheism or communism. They are the most fruitful soil in America for the seed of any doctrine that promises to give them social and economic deliverance and opportunity.

Negro Christian leadership has not seriously assumed responsibility for the fact that almost the entire load of the social, moral and spiritual rescue and guidance has been placed upon their shoulders. Sympathetic friends may pray for them and extend material aid, but the actual personal contact and service must be performed by themselves.

If the Negro youth is to be educated in schools and colleges, separate and apart from the white youth, and if religious training in Sunday schools and the various young people's Christian organizations is also the responsibility of the Negro teachers and leaders, a people so recently removed from slavery, and still largely submerged in ignorance and poverty, presents a problem and an opportunity sufficient to engage the heart of an angel.

There are today approximately 1,500,000 Negro youths in the United States between the ages of ten and nineteen years. These bring us face to face with the question of recreation and amusement. It is here that religious training and influence meet one of their earliest as well as severest tests upon the life and character of the youth of today. The common recreational facilities and outlets provided by public parks, swimming pools, bathing beaches and other centers of recreation are denied to Negroes in the southern states, and they find themselves either unwelcome, or flatly excluded, in other sections of the country. They may not have access to our main public li-

braries in some of the states, and in but few places may they have free access to witness the best plays, hear the best music and see the great works of art. All of these handicaps are being increasingly overcome by efforts on the part of Negroes through the churches, schools and social agencies as well as through a growing culture and a freer expression of the mind and spirit in the realm of music and the arts.

### **"For" or "With" the Negroes**

The schools and colleges established by white philanthropy for Negroes have been of inestimable value in assisting them to achieve a higher and better life, but today they fall short of the mark by only doing things "for Negroes," instead of doing things "with Negroes," in the spirit of Christian cooperation and friendliness. The Negro educators may train the mind, but they cannot free the spirits of their people unless they are taught to openly challenge, by peaceful methods, the degrading social and industrial conditions that are thwarting or hindering their progress.

We should have some choice white men and women on the faculty of every Negro school and college. Among the religious denominations, each one of their general boards, agencies or organizations should include some Colored men and women of intelligence and understanding in its membership and thus lead the way to unified cooperation and sympathetic understanding.

The most hopeful and forward-looking movement among Negro Christians is the "Fraternal Council of Negro Churches in the United States" which was organized more than a year ago by some of the leading representatives of all the distinctly independent Negro denominations. Without attempting to duplicate or parallel the work of the Federal Council of Churches of Christ in America, some aims of the Fraternal Council of Negro Churches are, as stated in its "Annual Message to the Churches":

It seeks to become a rallying point for fearless action in behalf of the interests of our people where religious beliefs and denominational interests and ambition shall not be permitted to enter to divide our councils, and where partisan and political divisions shall have no place.

If the Negro Church is to survive, it must offer the Negro youth of today something more than a home in heaven. We urge our ministers to study their Bibles with particular reference to the presentation of the teachings of Jesus, regarding social justice and brotherhood, and we call upon our own people, the Negroes of America, to be more loyal to their churches of whatever denomination, to attend their services and abide by their rules.

We call upon ministers and lay members in all the churches to cross the boundary lines of their denominationalism, to join the common task of working in the present to secure the future peace and justice, not only of our race, but of all underprivileged and oppressed. We also urge that our people be encouraged to organize, wherever they can, to study and be instructed in the fundamentals



of our social, political and economic life that they may properly understand their relations to American and world life.

Negroes left to themselves cannot assure the spiritual and moral future of the tens of thousands of Negro high school and college graduates who are to have the moral, social and spiritual leadership of this people in the next generation. As I see it, the question comes back primarily to one of social justice and economic opportunity. To show to a people the fruits from a land they are not permitted to enter, to lift them up to heaven where they may see all the glories of business and economic opportunity, and then to cast them down to the bitter hell of exclusion and denial intensifies the seriousness of America's most vital problem. Unless the white American pulpit rids itself of its silence and timidity and boldly faces the situation in the name of Christ, it is but a cross upon the backs of Negro Christian leadership, the weight of which may cause them to faint, if not to despair.

We have among Negroes "a spiritual leadership that is intellectually weak; and an intellectual leadership that is spiritually weak." If we would see China, India and Africa brought to Christ, our Christian faith and service should first achieve the test of permitting six million Negro Christians to stand erect in every section of our common country, free to go forth unhindered and make their contribution to our national well-being, unhindered in the avenues of social and economic opportunity and freedom.

The reason that Negroes are not a disappearing race in America, but increase with each succeeding decade (Negro population census 1790 was 757,208; in 1930, it was 11,891,141) is because both in slavery and freedom they have attained a fine technique in practicing non-resistance, without resorting either to noncooperation or violence. Dr. Reinhold Niebuhr in his book, "Moral Man and Immoral Society," says "It is hopeless for the Negro to expect complete emancipation from the menial, social and economic position into which the white man has forced him, merely by trusting in the moral sense of the white race.

The Negro schools, conducted under the auspices of white philanthropy, encourage individual Negroes to higher forms of self-realization; but they do not make a frontal attack upon the social injustices and political rights for the Negro without arousing the antagonism of the whites. They try to enlarge, but they operate nevertheless within the limits of the "zones of agreement."

This means that they secure minimum rights for the Negro such as better sanitation, police protection and more adequate schools. But they

do not touch his political disfranchisement or his economic disinheritance. They hope to do so in the long run, because they have the usual faith in the power of education and moral suasion to soften the heart of the white man. This faith is filled with many illusions, as such expectations always are. However large the number of individual white men who identify themselves completely with the Negro cause, the white race in America will not admit the Negro to equal rights if it is not forced to do so. Upon that point, one may speak with a dogmatism which all history justifies.

If present conditions continue, both Communism and Socialism will increasingly appeal to Negroes, the people farthest down, and the most flagrantly disinherited. Communism offers racial, social and economic equality, and in Russia, it is attempting to practice what it preaches. Christianity is founded upon the doctrine of goodwill, brotherhood, peace and love among all men. Never before in the history of the world was Christianity furnished with so complete a laboratory for demonstrating these doctrines. All of the human ingredients are here, only awaiting the kindling spark which alone can be struck by the followers of Jesus, submitting themselves to God's transforming and overcoming power through faith in Jesus Christ. The task and the test of Christianity in America is to absorb the Negro into the body of our society on the basis of justice, righteousness and good will. Negroes are a peace-loving people. The spirit of the good neighbor pervades the race. How far mutual dependence and common poverty are responsible for this, I do not know. But grasping greed and insensibility to the condition of the weak and unfortunate is not a characteristic of the Negro race. The thing that sustained the Negro in slavery, the thing that brought him through the period of Reconstruction and the thing that chiefly sustains him now, is faith in God, faith in his future and faith in himself. Like Abraham, he has gone forth and continues to walk by faith, believing that God will give him a better heritage and a brighter day.

The Christian hosts that are on duty all along the firing line against social, moral and spiritual foes, have in the Negro division a great army held in reserve. These soldiers of the Cross should be thoroughly trained, equipped and armed for active service in a battle that must be fought to a decisive conclusion. It may be, in the providence of God, the spiritual reinforcement they shall bring will strike the decisive blow to the forces that openly challenge the authority of the State and the strength and influence of the Christian Church.

## NEGRO POPULATION OF THE UNITED STATES — 1900 TO 1930

<i>Section</i>	<i>1930</i>	<i>1920</i>	<i>1910</i>	<i>1900</i>
Total .....	11,891,143	10,463,131	9,827,763	8,833,994
The North .....	2,409,219	1,472,309	1,027,674	880,771
The South .....	9,361,577	8,912,231	8,749,427	7,922,969
The West .....	120,347	78,591	50,662	30,254

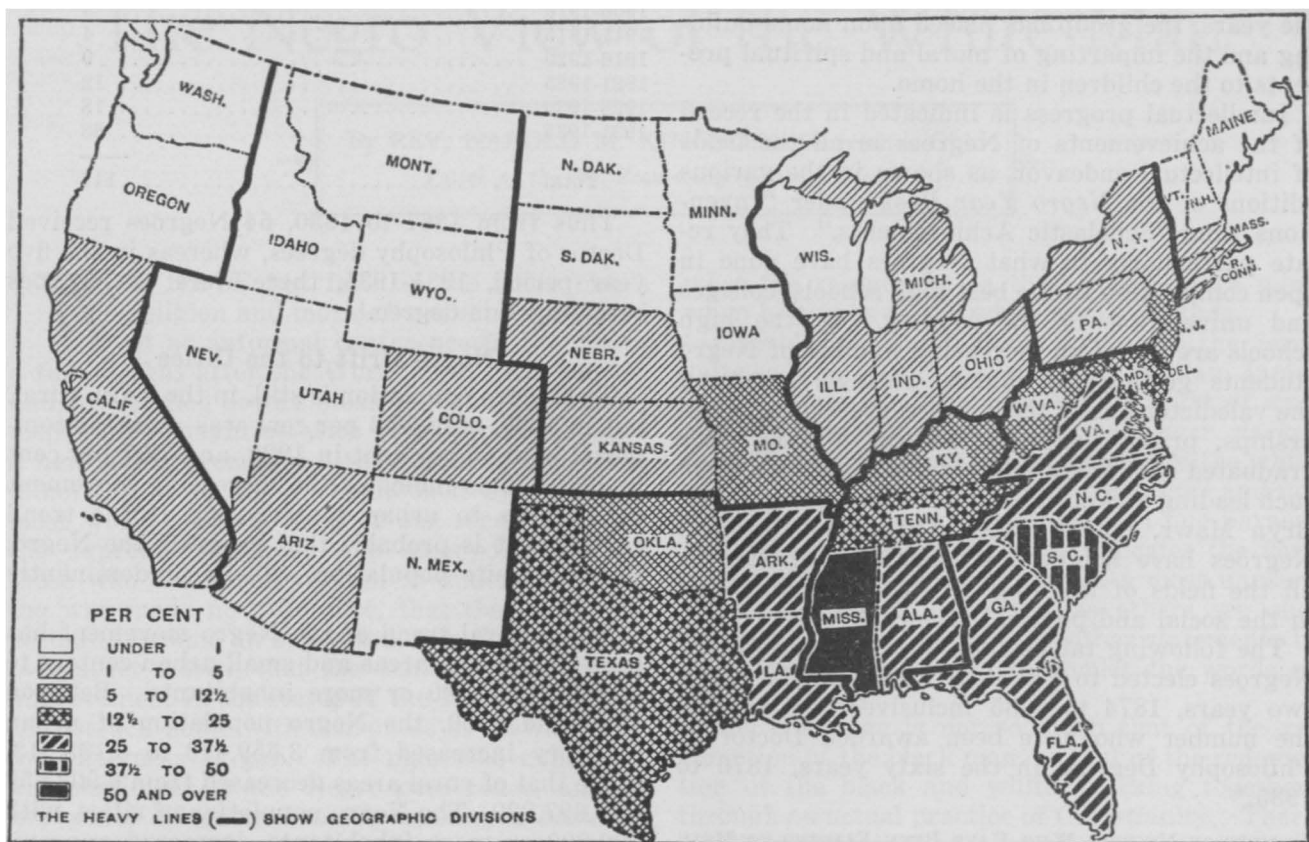
TOTAL AND NEGRO POPULATION BY STATES AND PER CENT OF NEGRO POPULATION  
IN EACH STATE IN 1930

<i>States</i>	<i>Total Population</i>	<i>Negro Population</i>	<i>Per Cent Negro Population</i>	<i>Per Cent Illiterate</i>
<b>New England</b>				
Maine .....	797,423	1,096	0.1	4.8
New Hampshire .....	465,293	890	0.2	3.9
Vermont .....	359,611	568	0.2	4.9
Massachusetts .....	4,249,614	52,365	1.2	5.4
Rhode Island .....	687,497	9,913	1.4	8.1
Connecticut .....	1,606,903	29,354	1.8	4.9
<b>Middle Atlantic</b>				
New York .....	12,588,066	412,814	3.3	2.5
New Jersey .....	4,041,334	208,828	5.2	5.1
Pennsylvania .....	9,631,350	431,257	4.5	4.2
<b>East North Central</b>				
Ohio .....	6,646,697	309,304	4.7	6.4
Indiana .....	3,238,503	111,982	3.5	6.0
Illinois .....	7,630,654	328,972	4.3	3.6
Michigan .....	4,842,325	169,453	3.5	3.0
Wisconsin .....	2,939,006	10,739	0.4	4.4
<b>West North Central</b>				
Minnesota .....	2,563,953	9,445	0.4	2.0
Iowa .....	2,470,939	17,380	0.7	5.4
Missouri .....	3,629,367	223,840	6.2	8.8
North Dakota .....	680,845	377	0.1	3.4
South Dakota .....	692,849	646	0.1	2.2
Nebraska .....	1,377,963	13,752	1.0	3.9
Kansas .....	1,880,999	66,344	3.5	5.9
<b>South Atlantic</b>				
Delaware .....	238,380	32,602	13.6	13.2
Maryland .....	1,631,526	276,379	16.9	11.4
District of Columbia .....	486,869	132,068	27.1	4.1
Virginia .....	2,421,851	650,165	26.8	19.2
West Virginia .....	1,729,205	114,893	6.6	11.3
North Carolina .....	3,170,276	918,647	29.0	20.6
South Carolina .....	1,738,765	793,681	45.6	26.9
Georgia .....	2,908,506	1,071,125	36.8	19.9
Florida .....	1,468,211	431,828	29.4	18.8
<b>East South Central</b>				
Kentucky .....	2,614,589	226,040	8.6	15.4
Tennessee .....	2,616,556	477,646	18.3	14.9
Alabama .....	2,646,248	944,834	35.7	26.2
Mississippi .....	2,009,821	1,009,718	50.2	23.2
<b>West South Central</b>				
Arkansas .....	1,854,482	478,463	25.8	16.1
Louisiana .....	2,101,593	776,326	36.9	23.3
Oklahoma .....	2,396,040	172,198	7.2	9.3
Texas .....	5,824,715	854,964	14.7	13.4
<b>Mountain</b>				
Montana .....	537,606	1,256	0.2	4.6
Idaho .....	445,032	668	0.1	4.2
Wyoming .....	225,565	1,250	0.6	4.2
Colorado .....	1,035,791	11,828	1.1	3.9
New Mexico .....	423,317	2,850	0.7	...
Arizona .....	435,573	10,749	2.5	6.0
Utah .....	507,847	1,108	0.2	3.2
Nevada .....	91,058	516	0.6	1.5
<b>Pacific</b>				
Washington .....	1,563,396	6,840	0.4	2.9
Oregon .....	953,786	2,234	0.2	2.2
California .....	5,677,251	81,048	1.4	3.1

NOTE: Thus the greatest Negro illiteracy is found in South Carolina, Alabama, Louisiana, Mississippi and North Carolina—where the Negroes form from 29 to 50 per cent of the population; the greatest literacy among Negroes is in Northern and Western States where they form only from one to four per cent of the total population.

## PERCENTAGE OF NEGROES IN THE TOTAL POPULATION, BY STATES: 1930

[District of Columbia, 27.1 per cent, not shown separately on the map]



## Two Generations Since Emancipation

By MONROE N. WORK, Tuskegee, Alabama

*Editor of the Negro Year Book*

### PROGRESS IN SEVENTY YEARS—1866-1936

	1866	1936	Gain in Seventy Years
<b>Economic Progress—</b>			
Homes Owned .....	12,000	750,000	738,000
Farms Operated .....	20,000	880,000	860,000
Businesses Conducted ..	2,100	70,000	67,900
Financial Strength ...	\$20,000,000	\$2,500,000,000	\$2,480,000,000
<b>Educational Progress—</b>			
Per Cent Literate .....	10	90	80
Schools for Higher Training* .....	15	800	785
Students in Public Schools .....	100,000	2,500,000	2,400,000
Teachers in all Schools ..	600	55,000	54,400
Property for Higher Education .....	\$60,000	\$65,000,000	\$64,940,000
Annual Expenditures for all Education ..	\$700,000	\$61,700,000	\$61,000,000
Amount Raised by Negroes .....	\$80,000	\$3,500,000	\$3,420,000
<b>Religious Progress—</b>			
Number of Churches ..	700	45,000	44,300
Communicants .....	600,000	5,300,000	4,700,000
Sunday Schools .....	1,000	36,000	35,000
Sunday School Pupils ..	50,000	2,200,000	2,150,000
Value Church Property ..	\$1,500,000	\$210,000,000	\$208,500,000

\* Includes Public High Schools.

WE ASSUME that individuals and groups do make progress. If one took into account only what has happened to American Negroes in the recent depression years he could easily present facts to indicate, at least from an economic standpoint, that the group had lost much of its gains of the previous decade. To get a more accurate measure of the progress of the Negro group in America it is necessary to take a long time view. Seventy years (1866 to 1936) has elapsed since slavery was abolished in the United States and under freedom Negroes have had opportunity, in spite of handicaps and restrictions, to demonstrate their capabilities.

We are too prone to measure achievements in economic terms. There are other values—moral, spiritual and intellectual, to be taken into account. These are difficult to present in a factual

manner, but some indirect evidence of such progress is indicated in the emphasis which, through the years, the group has placed upon home building and the imparting of moral and spiritual precepts to the children in the home.

Intellectual progress is indicated in the record of the achievements of Negroes in all the fields of intellectual endeavor, as shown in the various editions of the *Negro Year Book* under "Inventions" and "Scholastic Achievements." They relate particularly to what Negroes have done in open competition in the best high schools, colleges and universities of the country. In the high schools are found an increasing number of Negro students getting the highest ratings, becoming the valedictorians of their classes, receiving scholarships, prizes and other awards. Many have graduated *cum laude* and *magna cum laude* from such leading universities and colleges as Syracuse, Bryn Mawr, Smith, Bates, Tufts and Harvard. Negroes have achieved scholastic distinction in all the fields of learning, in the humanities and in the social and physical sciences.

The following tables show first, the number of Negroes elected to Phi Beta Kappa in the sixty-two years, 1874 to 1935 inclusive; and second, the number who have been awarded Doctor of Philosophy Degrees in the sixty years, 1876 to 1935.\*

NUMBER OF NEGROES WHO HAVE BEEN ELECTED TO MEMBERSHIP IN THE PHI BETA KAPPA FRATERNITY 1874-1935

Years	Number Elected
1874-1880	4
1881-1885	1
1886-1890	0
1891-1895	5
1896-1900	1
1901-1905	7
1906-1910	6
1911-1915	10
1916-1920	24
1921-1925	21
1926-1930	40
1931-1935	32
Total	151

It is to be noted that almost as many Negroes, 72, were elected to Phi Beta Kappa in the ten year period, 1926 to 1935 as were elected, 79, in the fifty-two year period, 1874 to 1925.

NUMBER OF NEGROES RECEIVING DEGREE OF DOCTOR OF PHILOSOPHY—1876-1935

Years	Number Receiving
1876-1880	2
1881-1885	0
1886-1890	1
1891-1895	2
1896-1900	2

\* Membership in the Phi Beta Kappa Fraternity is conferred in the leading colleges and universities on undergraduates who are among the best scholars and is for scholarship only. The degree of Doctor of Philosophy is the highest earned degree conferred by educational institutions.

Years	Number Receiving
1901-1905	1
1906-1910	3
1911-1915	4
1916-1920	9
1921-1925	12
1926-1930	18
1931-1935	63
Total	117

Thus from 1867 to 1930, 54 Negroes received Doctor of Philosophy degrees, whereas in the five year period, 1931-1935, there were 63 Negroes receiving this degree.

### Negro Drift to the Cities

The Negro population is still, in the main, rural, but in 1930, only 56.3 per cent was rural, as compared with 66 per cent in 1920, and 72.7 per cent in 1910. This indicates the increasing movement of Negroes to urban centers, and if the trend continues it is probable that by 1940, the Negro, like the white population, will be predominantly urban.

The general trend of the Negro movement has been from rural areas and small urban centers to cities of 100,000 or more inhabitants. Between 1920 and 1930, the Negro population of urban territory increased from 3,559,473 to 5,193,913, while that of rural areas decreased from 6,903,658 to 6,697,230. The Negro population of cities, with 100,000 or more inhabitants, increased approximately 1,200,000 during that same period.

NEGROES IN UNITED STATES IN URBAN AND RURAL COMMUNITIES

Year	Urban	Rural	Per-Cent	
			Urban	Rural
1930	5,193,913	6,697,230	43.1	56.3
1920	3,559,473	6,903,658	34.0	66.0
1910	2,684,797	7,142,966	27.3	72.7
1900	2,005,972	6,828,022	22.7	77.3
1890	1,481,142	6,007,534	19.8	80.2

In 1930 there were 2,881,790 Negroes in the 93 cities having a total population of 100,000 or more. Seven cities—New York, Chicago, Philadelphia, Baltimore, Washington, New Orleans and Detroit—had more than 100,000 Negroes each and over one-third of the Negro population in the North was concentrated in the above four northern cities. Negroes represented more than 38 per cent of the total population in Birmingham and Memphis; over 33 per cent in Atlanta, Jacksonville and Norfolk; more than 25 per cent in Washington, New Orleans, Richmond, Nashville and Chattanooga; and more than 20 per cent in Houston, Miami and Tampa. In almost every southern city, the proportion of Negroes in the total population has been decreasing, while in the northern cities the proportion has been increasing.\*

\* See "Negroes in the United States," 1920-1932 (page 48).

# The Negro View of the White Man<sup>\*</sup>

By REV. HAROLD M. KINGSLEY, Cleveland, Ohio  
*Pastor of the Mt. Zion Congregational Church*

“WE HAVE lost faith in the white man’s religion and morals,” exclaimed a Negro at an informal conference in the South a few months after the World War. Excitement had not yet died down; blood was at a fever heat; men were wrought up with great expectancy and a new self-appreciation; the rights of oppressed minorities were being championed by the foremost world leaders; men of our race had made the supreme sacrifice; the disappointment of those who were tacitly given to understand that the war made no difference, that they were expected to resume an oppressed, a backward status—in other words, that the war had brought no improvement in the status of the Negro in America—struck home with sharpness of a sword and the bitterness of gall. The man who expressed this sentiment to the Negro conference, and to two white delegates honestly seeking a basis of understanding, was not a radical but a thoughtful, conservative, life-long friend of the white man and one of the steadiest champions of peaceful Christian race-adjustment.

The white visitors were surprised to find that the Negro not only expected a larger life as a result of his sacrifices and loyalty during the war, but that resentment had been aroused by the new wave of oppression and violence that swept over the country, manifested as it was, in Washington, Chicago, Omaha and St. Paul, and that, with bitterness in his soul, he was beginning to doubt the integrity of the white man, his sincerity of purpose and the genuineness of his moral and religious professions. Perhaps no more self-revealing and truthful sentiment was ever uttered than this regretful indictment by this black friend of the white man.

Picture a race the victim of caricature and fun-making, judged by its lowest and most inferior types, after the Civil War the object of a brutal opposition to all fundamentals of progress, and later, after overcoming this opposition to an extent and pushing upward to a surprising degree, to be made the butt of cruel jokes, the object of coarse ridicule, and you may understand some-

what the resentment in the colored man’s mind when he thinks of the white man’s attitude.

Possibly no Anglo-Saxon ever put the issue quite so bluntly and boldly as does William James in his letters when he asks, “What right of eminent domain has the white man over darker races?” He beseeches his fellow men of the white race to cease their “snivelling hypocrisy” and not to cloak economic exploitations with fine phrases and soft platitudes. Here he indicates the very kernel of the matter and reveals a most unusual ability for seeing one’s self as others see one. Those who doubt the truth of other statements in this article, will do well to ponder the words of William James.

The challenge is not so much that of the redemption of the black man, as that of the redemption of the black and white, working together, through an actual practice of Christianity. There is still in the minds of belated races a doubt as to the honesty of the white man’s religion. Thus the situation that confronts the white man today for his own salvation is that of practicing the kind of Christianity he preaches, and to erase, by a new demonstration of Christianity, a doubt which is not only humiliating to the conscientious white man, but is detrimental to the honest black man. Let us together restore confidence, not in the white man’s Christianity or the black man’s Christianity, but in the power of the religion of Jesus Christ of Nazareth, which includes a practice of the doctrine of brotherly love to embrace all men.

To be concrete, in suggestion, I would point out that in addition to the splendid publicity campaign carried out by religious organizations North and South, that the Home Mission Study Course presents probably the finest approach for the young mind that has ever been presented to the public in such a form, and that the Interracial Commission of Atlanta and the Commission on Church and Race Relations of the Federal Council of Churches are all together, with other similar agencies, presenting a program and a solution that will bring better understanding, more helpful appreciation and a real working fellowship which will help to change the Negro’s unfavorable estimate of the white man.

<sup>\*</sup> Reprinted from the *MISSIONARY REVIEW OF THE WORLD*, June, 1922.

# The Negro as a Human Person

*Are We Making Progress in Better Race Relationships*

By WILL W. ALEXANDER, Atlanta, Georgia

*Executive Director of Commission on Interracial Cooperation*

SUCH a term as "race relationships" appears in the language and comes into common usage without being adequately defined. The term means different things to different people. Perhaps to most people in North America it means some sort of indefinite relationship between white and colored people. To be more exact, it probably would mean the relation of Negroes to the general cultural and economic structure of American life.

Progress in relating Negroes to this general social and economic structure would best be tested by the extent to which it is possible for them to find an opportunity in America for the full development and unhindered expression of their capacities as human beings. It might be said that progress is measured by the extent to which Negroes as a group and in their individual stations are thought of as persons, and not as special kinds of persons. The difficulty has been that most white people have thought of them as special kinds of persons, and involved in this thinking has been the belief in the inherent racial inferiority of Negroes as a group. As a result, it has been supposed that Negroes are incapable of acquiring the tools of culture necessary for full participation in American life. Because of this assumption, Negroes generally have been assigned to an inferior status. Discrimination has been justified on the ground that it was inevitable because of this inherent racial inferiority. This old argument by which slavery was justified is used to explain any retardation that may be found to be characteristic of Negro Americans in any field. All shortcomings in the Negro community, whether high death rate, high incidence of homicide, or irregular domestic relations, are explained on this ground.

The tendency to give a racial explanation to everything distinctive in the Negro community in America is, like many other folkways, entirely unscientific. The best students of anthropology find less and less that is purely biological in the differences between human beings. The first task, therefore, in improving race relations in America was to establish, in the thinking of people gen-

erally, the idea that the Negro is a normal human being. This is not to say that there may not be out of the African background certain influences that persist among American Negroes at the present time. It is to say that these influences are superficial and that the fundamental explanation of the present condition of American Negroes has grown out of their social inheritance, rather than out of inherent biological qualities.

In the American mind there came over from slavery numerous widely held ideas about the peculiar characteristics of Negroes. Long years ago a great national leader said that if it could be demonstrated to him that a Negro could master the higher mathematics he would believe that the race had real intelligence. There is a widespread belief that Negro children generally can be taught as other children are taught up to the age of early adolescence and after that, because of certain inevitable biological tendencies, that they cannot go through the normal educational experiences that are open to other children. An extreme and almost incredible example of this habit of attributing special racial characteristics to Negroes is found in the belief that there are certain types of Negroes known as "blue-gums," whose bite is as poisonous as that of a serpent! One can still find this belief in some sections of the South.

There is a large body of tradition about Negro health, which assumes that because of biological inheritances Negroes react to disease in ways that white people do not. Many articles have been written in a serious attempt to maintain this thesis. These assumptions have given rise to the idea which is generally accepted that in most fields of human achievement a colored person who shows particular aptitude must have white blood in his veins.

Some really pious people support their belief in the Negro's variation from the normal human type not by biology but by the Scriptures. In the South, and in other sections of the country, there are literalists who find in the story of Ham a basis for the belief that the Negro group suffers from a special divine curse which makes them entirely different and, of course, inferior to other human



beings. A friend of mine—a college graduate and a fervent and active lay evangelist—declines to have anything whatever to do with Negroes and believes that they should not be encouraged to participate in anything but the most unimportant human activities. He is sure that they are divinely assigned to a position of inferiority and that no human effort can alter this. He holds that nothing can be done to improve the condition of Negro life until Christ returns bodily to the earth to reign—that He will then change the color of their skin, straighten their hair, and give them an opportunity to become as other human beings. It would seem that most white Americans have been preoccupied almost to the point of an obsession with finding the ways in which Negroes differ from other human beings.

There always have been white Americans who were unwilling to accept the belief that Negroes were racially inferior. The early educational opportunities for Negroes were developed on the assumption that they had the capacity to acquire the tools by which to participate in the civilization of which they were a part. It must be remembered that this effort began less than a hundred years ago. Of course, during the period of slavery Negroes incidentally and imperfectly acquired certain of these tools, but it is only since the Civil War that anything like an adequate opportunity for education has been available for them. In spite of this late beginning, there are today groups of Negroes in America who have acquired the tools of learning and who are doing excellent work in every field of human endeavor. The number of these is increasing every year and the examples of Negro achievement in the field of human learning are becoming more and more striking with each generation of college students. Slowly Negroes themselves are refuting the popular belief as to their inferiority. Intelligent Americans who have made any careful observations no longer doubt the ability of Negroes to participate fully in our American culture and to meet successfully the discipline which this culture imposes. There is an increasing number of white Americans who view Negroes as normal human beings. This is a great step forward in race relationships.

Perhaps no educational effort ever yielded greater results in so short a time than the schools for Negroes which were established in the South after the Civil War. In most instances the instruction was excellent. However, these schools were not always wisely located, and there was wasteful duplication because of the lack of denominational cooperation. They were never adequately financed. There was a lack of libraries and laboratory equipment. Yet, as a result of this effort, it was demonstrated that Negroes are

able to acquire and contribute to the culture by which they are surrounded. The less effective schools have fallen by the wayside, but the better ones have survived and many others have been added. Educational opportunities for Negroes are better today than ever before.

### White and Colored Students

Recently, over a period of three years, it was my privilege to participate in the selection of some seventy young people from colleges of the South for graduate study in the best schools in this country. The number was divided between white and colored on the basis of population. The careers of these students were followed with great care. Although most of them had difficulty in meeting the requirements of the graduate schools, the difficulties of the colored students were no greater than those of the whites. Each year some of the students selected did distinguished work, and a fair number of Negroes were always found in this group. This undoubtedly indicates that the best of the colored colleges in the South are now doing work of a high grade—some of them, work equally as thorough and excellent as that of any other educational institutions in this section. A few distinguished centers of education for Negroes are being developed in the far South. Out of all this will come an increasing number of men and women who are able to make real contributions to the development of American life and to the enrichment of American culture.

Twenty years ago the great graduate schools outside the South were reluctant to accept Negro students, and very few such students were enrolled in these schools. This was perhaps due to some extent to hesitation on the part of the colleges to face the complications that might arise from the introduction of Negroes into their student bodies. In addition, however, their experience had been that the Negro students who applied for admission were not well prepared. That has changed, so that in practically all the leading graduate schools of this country Negroes are to be found in increasing numbers, and many of them are doing creative work of a high order. These graduate schools now welcome well-prepared Negro students.

Higher education for Negroes was offered formerly only by schools that were supported by the mission boards and philanthropic agencies. This is no longer true. There has been a great increase in state-supported institutions of higher learning throughout the South. The primary task of these institutions has been with the preparation of teachers. The academic standards are constantly being raised, and as the depression lifts an increasing amount of money will be available out

of tax funds for these state institutions of higher learning. This is a significant indication of the growing recognition that Negroes are capable of acquiring the tools for full participation in American life and culture.

So much has been written about Negro education in the South that those who have not made a detailed study are likely to assume that the education of the masses of Negroes is well provided for. A visit to one of the better supported Negro colleges may be very misleading to the uninitiated. One will find an alert and well-trained faculty and an eager and able student body. Here the best fruits of Negro life are concentrated—a life not essentially different in any way from the life on the campuses of other American colleges. Looking upon a group of this sort, the uninitiated is likely to feel that ample provision has been made for educational opportunities for Negroes in America. The fact remains, however, that the great masses of Negroes in the South are yet offered only the most meager opportunities for education. The tax funds available for all education in the Southern states are lower than the average for the nation. Although the South spends a larger per cent of its public money on education than other sections of the country, only a small proportion of this is spent on the Negro children. This results in inadequate buildings, poorly trained teachers, and usually no libraries. As dramatic and encouraging as have been the results of Negro education, adequate educational opportunities are only beginning to touch the fringes of the Negro communities in the South where the masses of the Negro population are concentrated. Improvement in race relations will be possible to the extent with which this opportunity for acquiring the tools of knowledge is extended to the masses of Negroes.

The founders of Negro schools in the South after the Civil War seemed to assume that the task was wholly one of educating Negroes. This was not the case. There were in the South large numbers of white people whose education had been almost as completely neglected as that of the Negroes. At the end of the Civil War there was no system of elementary schools such as had been accepted as a matter of course in most American communities. Illiteracy was general among the great masses of white people in the South. The aftermath of the War was such as to make it impossible to view the educational task of white and colored in the South as one; consequently, the idea of white education and Negro education developed as separate tasks. Slowly a public school system—first largely for whites—was established in the South. This is still inadequate in many sections, but it is growing and the

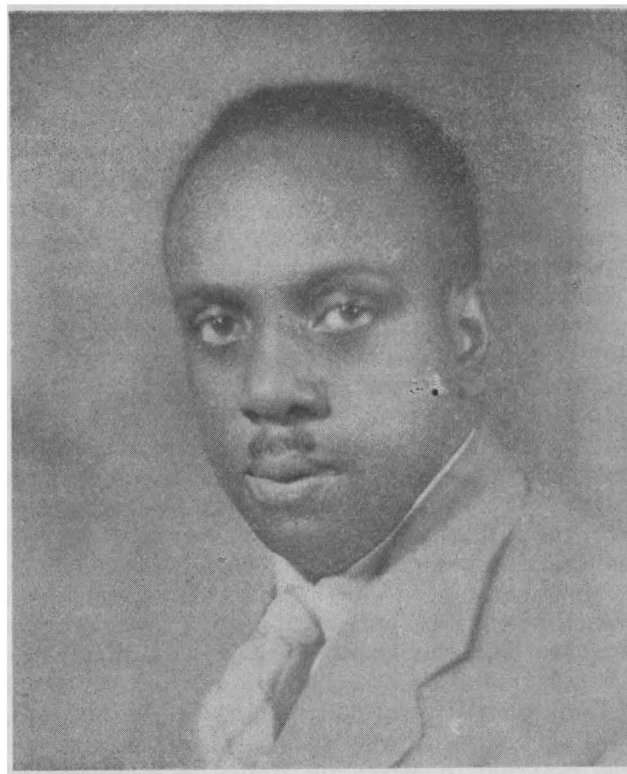
education of this great number of white people has been a significant factor in preparing the way for better race relations. As education becomes more pervasive and realistic, tolerance, restraint and appreciation for Negroes will increase among whites.

One of the most significant things that has happened in the South in the past fifteen years is the increasing attention which has been given by the colleges to the social sciences. These courses inevitably have taken into consideration the Negro as part of the social structure. In almost every white college in the South today there are courses in race relations in which the students are being challenged to view the presence of Negroes in the population in the same objective way in which they would view any other social phenomena. Of particular significance is work of this sort which is being done in the colleges for the training of white teachers. Courses of study calculated to give these future teachers intelligent and understanding attitudes regarding Negroes are provided, along with instructions in using the day-by-day experiences in the schoolroom in such a way as to build tolerant attitudes on the part of white children. All this means that out of the white schools of the South—college and elementary—are coming groups of younger citizens who are open-minded, sympathetic and socially intelligent, and who are ready to accept Negroes as human beings with the capacity for contributing to the development of civilization and the enrichment of life.

At the moment the greatest difficulty in relating Negroes to the social and economic structure in American life is to find adequate opportunity for the creative ability of these people into whose hands are being put the tools of knowledge. With the exception of the remarkable group of men and women of distinction in the various fields of art, the largest opportunities that are open to Negroes of education and training are in service to their own people. This means that a great number of the most inspiring fields of human endeavor are closed to Negroes, and that with the exception of the fields of art and education Negroes are being offered very limited opportunities for self-expression. They are demonstrating their capacity for full participation in American life very much more rapidly than opportunities are being offered for adequate self-expression. Undoubtedly Negroes are capable of acquiring the tools of American culture. A hopeful beginning has been made in providing opportunities for them to do so. Means must and will be provided in American life by which the varied abilities of these Negro Americans may be adequately expressed. This is the next step in the improvement of race relations in America.



DAVID D. JONES—*Educator*



HOWARD THURMAN—*Preacher*

## Some Outstanding Negro Christians

By CHANNING H. TOBIAS, New York  
*National Council of the Y. M. C. A.*

IT IS difficult to select six outstanding Negro Christians from a large number, almost any one of whom might qualify for such a place. I approach the task as the football coach might, who is about to choose his All-American team from a large number of eligibles. After reviewing records of achievement and other factors, I finally chose those that appeal to me personally. By Negro Christians we are not limited to professional Christian workers but include also Christians in various fields of useful service. My list, therefore, includes a preacher, an educator, a musician, a scientist, a club woman and a business man.

### Howard Thurman — Preacher

Though still under forty years of age, Howard Thurman stands in the front ranks of the preachers of this generation, regardless of race. I met him first as a boy in his teens attending the Flor-

ida Baptist Academy, then located at Jacksonville. He was a serious student but showed keen interest in questions not directly related to his class work. He was the chief promoter of voluntary religious activities in the Academy and a debater of more than ordinary ability. Upon completion of his preparatory course he entered Morehouse College in Atlanta, Georgia, where his work was so outstanding that he was held over for a year of teaching before he entered the Rochester Theological Seminary.

During his three years at Rochester he so distinguished himself as a speaker that he was in great demand as a chapel and conference preacher in many of the leading colleges of the East and West. As a matter of fact, few men in their student days have been as well known and favorably received beyond their campuses as Thurman.

Upon completion of his work at Rochester, he accepted the call of a small church in Oberlin,

Ohio, where he combined study at Oberlin College with his church duties. Soon after going to Oberlin he married, but unfortunately Mrs. Thurman failed in health in the first year of their married life. It became necessary for her to go south, so it was decided that she should go to her native town of La Grange, Georgia, and at the same time Mr. Thurman accepted a call to become preacher for Spelman and Morehouse Colleges of Atlanta. During his first year there Mrs. Thurman died, leaving a baby daughter. Always of a mystical temperament, this sorrow led Mr. Thurman into more complete fellowship with his Lord, and resulted in his getting a leave of absence to spend part of a year in meditation and study with Rufus Jones, the great mystic of Haverford. Enriched by this experience, but desirous of still more quiet and meditation he went to Scotland the following summer, and there combined study and preaching with his meditations. On returning to America he resumed his work at Atlanta for another year and then accepted a call to the School of Religion at Howard University of Washington, D. C. This position he still holds. Soon after he was married to Miss Sue Bailey, a secretary of the National Board of the Y. W. C. A.

At the invitation of the Student Christian Movements of North America and India, Mr. and Mrs. Thurman for the past five months have been engaged in an evangelistic tour of the college centers of India. Enthusiastic comments on the extraordinary services rendered on this mission have come not only from Indian leaders but from Dr. Stanley Jones and other well-known missionaries.

The Federal Council of Churches of Christ in America has extended an invitation to Mr. Thurman to join the National Preaching Mission that will tour the principal cities of the United States next autumn.

### David Dallas Jones — Educator

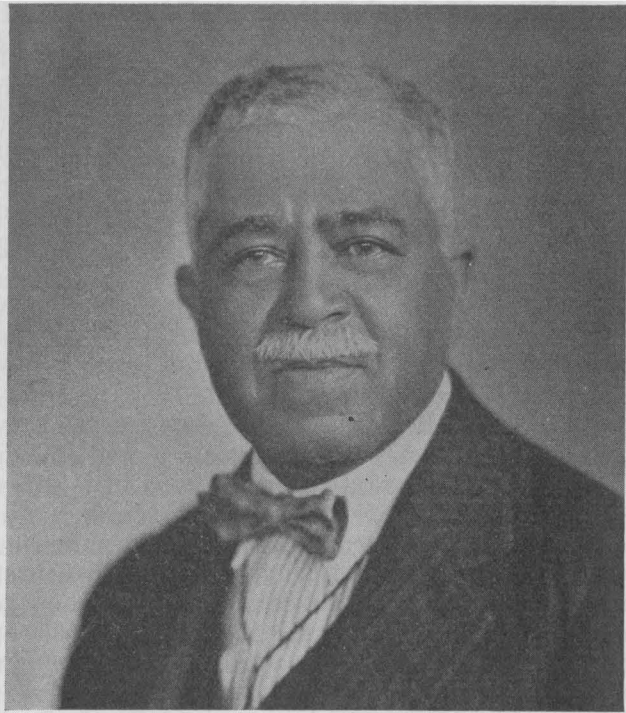
Although Bennett College for Women of Greensboro, N. C., over which David D. Jones presides, is only ten years old, the place that it has achieved in that time shows that he merits a place in the vanguard of Christian educators.

Born of humble Christian parents in Greensboro, N. C., forty-eight years ago, Mr. Jones received his early training in his home town and in New Orleans, Louisiana, where later he lived with his older brother, editor of the *Southwestern Christian Advocate* and afterwards bishop of the Methodist Episcopal Church. Young Jones did such creditable work in high school at New Orleans that his brother helped him to go on to Wesleyan University, at Middletown, Connecticut, to pursue his studies. He worked his way through

Wesleyan and was graduated in the class of 1911. He was called to the attention of Dr. John R. Mott, then executive secretary of the Student Department of the International Committee of Young Men's Christian Associations, and immediately upon graduation, was invited to join the staff of the Student Department as an associate of William A. Hunton, the only Negro member of the staff. He accepted the call and served as visiting secretary to Negro schools and colleges in the Southern states. In this connection he was one of the organizers of the Kings Mountain Student Conference which has for all the years since rendered the same type of service for Negro students as has been rendered for students in general by the Northfield and Lake Geneva conferences.

After three years as a student secretary, Mr. Jones was called to the secretaryship of the Colored Men's Branch of the Young Men's Christian Association of St. Louis, Missouri, where he erected a \$300,000 building and built up a large membership and community following. After ten constructive years at St. Louis, he entered business for a brief period and later served for a year as field secretary of the Commission on Interracial Cooperation with headquarters at Atlanta, Georgia.

There was need for a first-class college for Negro women in that section of the South and in 1926 Mr. Jones was invited to reorganize Bennett College, which had existed for more than thirty years as a small coeducational institution under the Freedmen's Aid Society of the Methodist Episcopal Church. With the assistance of Dean Holgate, of Northwestern University, as adviser, he set to work with a handful of students. At the end of ten years, what do we find? A beautiful campus with ten buildings to serve the academic and dormitory needs of nearly three hundred college students; a faculty of highly trained Christian men and women; an "A" classification granted by the accrediting board of the Southern Association of Colleges; community good will for the college expressed by white and black alike; enthusiastic support by the sponsoring church boards; the gift of three buildings by two devoted Christians — Mr. and Mrs. Henry Pfeiffer, proprietors of the Hudnut Perfumery Company of New York, and substantial operating aid from the great educational foundations. Closely associated with President Jones in this remarkable accomplishment has been his efficient wife, Mrs. Susie Williams Jones, a graduate of the University of Cincinnati. During these busy years, President Jones found time also to pursue graduate studies at Columbia University where he received his A.M. degree in 1930. He is a member of the Wesleyan University chapter of Phi Beta Kappa.



HARRY T. BURLEIGH

### Harry T. Burleigh — Musician

In commenting on the life of Burleigh, one writer has said, "If Harry Burleigh's musical gift had been less genuine it might have been smothered by the difficulties of his life, for this composer-to-be was born and reared in deep poverty, with the added handicap of Negro blood."

Born in Erie, Pa., seventy years ago of poor parents, his early youth was spent in sandwiching in a public school education between selling newspapers, running errands and working at odd jobs to help his mother care for a family of five children after the early death of his father. His school-teacher discovered in him a passionate love for music and encouraged his mother to let him hear the performances of great artists who visited the city from time to time. Among those artists were Madam Carreno and Mrs. MacDowell. Soon he began to sing in church choirs on Sunday and in Jewish synagogues on Saturdays. At the age of twenty he studied stenography and worked as a stenographer until he was twenty-six years of age. When he heard that the National Conservatory of Music in New York City had offered scholarships, he at once determined to try for one. He went to New York and was given an audition and awarded a scholarship. Dvöřak, the noted composer, then director of the Conservatory, became so much impressed by the young Negro that he gave him considerable time outside of class hours. Burleigh played and sang for Dvöřak the Negro Spirituals and also copied many of his

teacher's orchestral compositions. The melody of these Spirituals made such a deep impression upon Dvöřak that he wove them into what has become his most popular composition, "The New World Symphony."

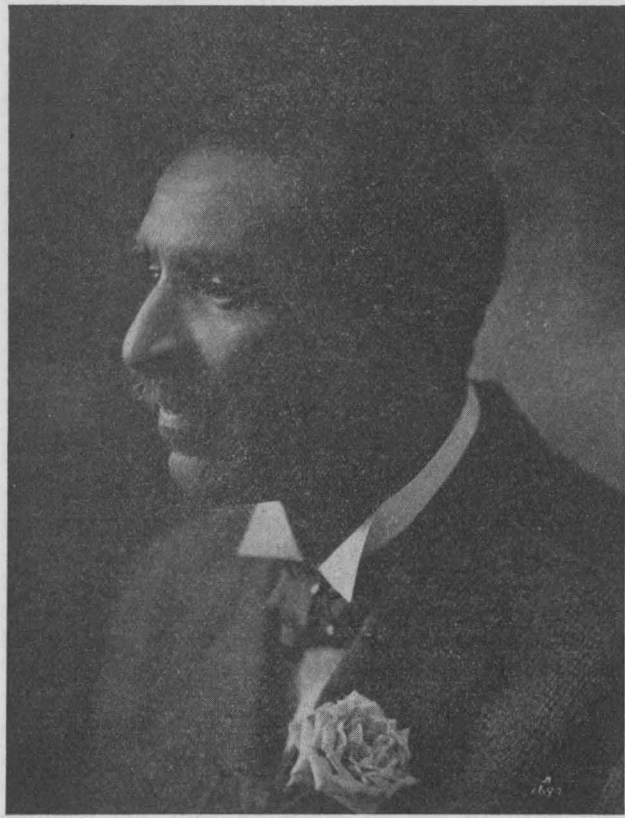
After completing four years' work at the Conservatory, Burleigh's great moment came, in 1894, when the position of baritone soloist became vacant in St. George's Episcopal Church in New York—one of the largest churches in the city. Mr. Burleigh was the only Negro among the sixty applicants, but he had the voice desired and Dr. Rainsford, the rector, and the vestrymen did not allow the color of his skin to prevent him from serving. He has remained a member of this choir for forty-two years. For over thirty years of this period, he sang also at Temple Emanuel, one of the largest and most influential synagogues in the nation. On one of Burleigh's several European tours he sang for King Edward VII, and the heads of other European governments. He has composed music for more than two hundred songs and has written scores for a volume of Negro Spirituals. In spite of this, he modestly insists that he is not a composer, yet when one thinks of his popular arrangement of "Deep River," his "Little Mother of Mine" which is the song most in use on Mother's Day, his popular ballad "Jean," and his "Ethiopia Salutes the Colors"—a setting of Walt Whitman's poem, we are compelled to insist that he is not only a composer but a distinguished one.

### George Washington Carver — Scientist

George Washington Carver was born about sixty-nine years ago of slave parents on the Missouri farm of Moses Carver. His earliest recollections were the death of his father and the stealing of himself and his mother by a band of raiders in the last year of the Civil War. Moses Carver gave a race horse valued at three hundred dollars to redeem young George and had him returned to the Missouri farm where he was reared.

His early training consisted of the mastery of the famous old blue-backed speller. Lodging in the cabins of friendly Negroes, sleeping in open fields or in a hospitable stable, he continued his studies for a year, keeping ever close to the soil. The wanderlust seized him early, and he set out toward Kansas, "the home of the free." For nine years he worked as a domestic servant at Fort Scott, studying day and night as his employment permitted. His next move was to Minneapolis, Kansas, where he finished a high school course, and entered Iowa State College. He met his school expenses by managing a laundry. On completing the work for his Bachelor's and Master's degrees, he was made a member of the faculty in charge of





GEORGE WASHINGTON CARVER

the Green House, the Bacteriological Laboratory and the Department of Systematic Botany. Soon he was discovered by Booker T. Washington who called him to his lifework at Tuskegee Institute, where he still labors.

During his long stay at Tuskegee, he has had tempting offers, one of them from Thomas A. Edison, but he has promptly turned them all down because of his desire to cooperate in the training of his own people. He has been honored by election to membership in the Royal Society of London, and to this day does not know who suggested his name. He has discovered hundreds of uses for potatoes, peanuts and pecans, freely giving his formulas to the public without attempting to commercialize his findings. He is in demand as a lecturer on the platforms of white as well as Negro colleges of the South and has appeared before committees of Congress in the interest of the agricultural development of the South and in the interests of his own people. In spite of all the honors that have come to him Prof. Carver is a devout, humble Christian and attributes his scientific success to his close communion with God. He is fond of quoting the passage, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."

### Mary McLeod Bethune — Educator

Mary McLeod Bethune was one of a family of seventeen children, born of slave parents in an humble cabin on a rice and cotton farm near Mayesville, S. C. When she was about eleven years old a little school was opened near Mayesville by the Board of Missions of the Presbyterian Church and Mary was among the first children who walked the four miles to school and back. Her mother said, "We had to make some of the children go but it seems that Mary, little as she was, understood what it all meant." In a few years the little school had done its best for Mary, and one day Miss Wilson, her beloved teacher, told her that Miss Mary Crissman, a dressmaker in Denver, Colo., wanted to pay for a little girl's schooling at Scotia Seminary, in Concord, N. C., Mary was chosen to go and in the autumn she bade good-bye to old friends and took her first railroad journey to Scotia Seminary. Here she was awkward and shy at first, but met every slight and every criticism with unfailing good humor and soon won the hearts of both teachers and students. At the close of her work at Scotia Seminary she received a scholarship which enabled her to continue her studies at the Moody Bible Institute, Chicago. At the end of two years at this institution, she hoped to fulfill a long cherished desire to go to Africa as a missionary, but learned



MARY McLEOD BETHUNE



that all the colored stations in Africa were filled. She was therefore appointed a teacher at the Lucy Laney School in Augusta, Georgia, and there she labored faithfully for a year or two by the side of Lucy Laney, a great Negro teacher who had a profound influence on the shaping of Mrs. Bethune's life.

Her great pioneer venture took place at Daytona, Florida, where in October, 1904, she began a small institution for Negro girls. Five little girls responded to the first call of her school bell in a cabin room of what was afterwards to become the Daytona Educational and Industrial Training School. The opening exercises consisted of the reading of the Twenty-third Psalm, the singing of the old hymn, "Leaning on the Everlasting Arm," and a fervent prayer to God for help and guidance. On that same site today stands Bethune-Cookman College, with thirty-two acres of land, fourteen buildings and a plant estimated conservatively at \$800,000.

The personality of Mary McLeod Bethune was too dynamic to be confined to a single college campus and soon she was in demand as a speaker on many platforms of her own race and of the white group. Now she is regarded as one of the most attractive speakers in America regardless of sex or race. I have heard her at Carnegie Hall, along with Rabbi Wise and other distinguished speakers, and on another occasion on the same program with Carrie Chapman Catt, and always she has impressed her audience not only with the force of her eloquence but the sincerity of her spirit.

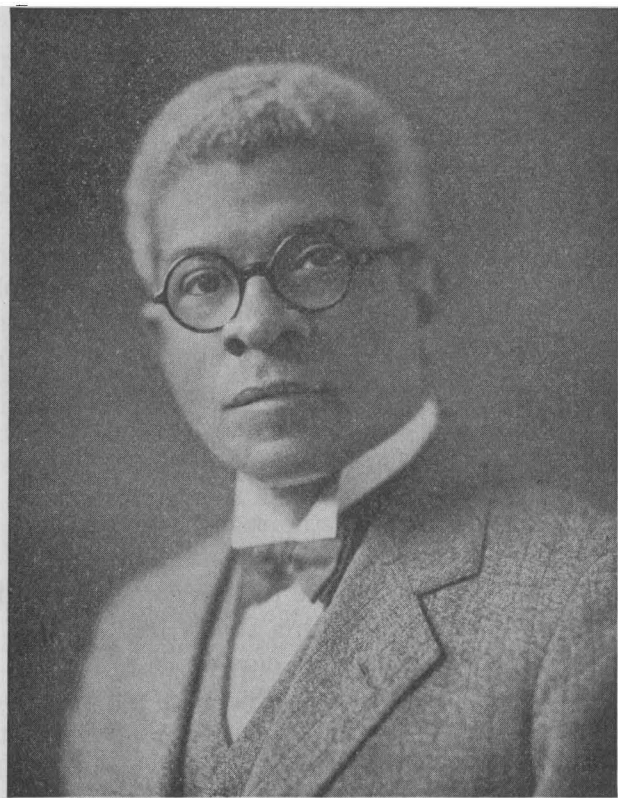
She was the leading spirit in establishing a home for delinquent Colored girls in Ocala, Florida. She has served as president of the Southeastern Federation of Women's Clubs and as president of the National Association of Colored Women. Recently she was made a member of the National Advisory Committee of the National Youth Administration, and a year ago she was given the Spingarn Medal, which is the highest distinction a Negro can claim.

### **Charles Clinton Spaulding — Business Man**

Born on a small North Carolina farm, Charles Clinton Spaulding manages today the largest insurance company operated by members of the Negro race. The company maintains an agency force in eight states and has headquarters in a \$250,000 modern, seven-story office building in Durham, N. C. Last year it paid policyholders a total of \$1,440,965, and the total insurance now in force amounts to \$36,683,621.

As soon as Spaulding was able to do a day's work in the field he was sent out with the other boys of the family to take his turn at the plow.

At an early age, however, he sought relief from the daily routine of farm life and joined his uncle, a practicing physician, in Durham, N. C. His first job there was a dishwasher in the Durham Hotel, for ten dollars a month. He was soon promoted to head bell boy and then side waiter, but found that he could not attend school while holding these jobs, and took a position as cook for a distinguished judge whom he served for two years while going to school. Upon graduation from the graded school he accepted a job as manager of a grocery company into which twenty-five of Durham's leading colored citizens had put ten



CHARLES CLINTON SPAULDING

dollars each. When the company got into financial straits the other members withdrew their investment, and Spaulding was left with bare shelves and three hundred dollars indebtedness. It took him five years to work out of this situation. Just at that time his uncle and another friend decided to make an effort to launch an insurance company and Spaulding was called in to help. With such funds as they could spare he launched the company, serving as office boy, janitor and manager. He sold all of the policies, collected all of the premiums and kept all the records. Out of his first travels over the state grew the structure of the North Carolina Mutual Insurance Company, founded in 1898.

This company has weathered the depression

and stands today as the leading Negro business concern in America. A loan of approximately \$300,000, secured less than three years ago from the Reconstruction Finance Corporation, has been paid back in its entirety—which is somewhat unusual in these difficult times.

In spite of the heavy responsibilities resting upon Mr. Spaulding as president of the North Carolina Mutual Insurance Company, he finds time to give service to the White Rock Baptist

Church of Durham; he also serves as a member of the Board of Trustees of Shaw University, Raleigh, N. C., and of Howard University, Washington, D. C., and is a member of the Executive Committee of the National Negro Business League. He is deeply interested in helping to lift the masses of his people to a higher plane of living, and is known for his cooperation with white and colored people in efforts at better interracial understanding.

### THE NATIONAL NEGRO ANTHEM

*Hymn Composed by James Weldon Johnson;  
Set to Music by His Brother*

Lift every voice and sing  
Till earth and heaven ring,  
Ring with the harmonies of Liberty;  
Let our rejoicing rise  
High as the list'ning skies,  
Let it resound loud as the rolling sea;  
Sing a song full of the faith that the dark past has taught us,  
Sing a song full of the hope that the present has brought us;  
Facing the rising sun  
Of our new day begun,  
Let us march on till victory is won.

Stony the road we trod,  
Bitter the chast'ning rod  
Felt in the days when hope unborn had died;  
Yet with a steady beat,  
Have not our weary feet  
Come to the place for which our fathers sighed?  
We have come over a way that with tears has been watered,  
We have come, treading our path thro' the blood of the slaughtered,  
Out from the gloomy past,  
Till now we stand at last  
Where the white gleam of our bright star is cast.

God of our weary years,  
God of our silent tears,  
Thou who hast brought us thus far on the way;  
Thou who hast by Thy might,  
Led us into the light,  
Keep us forever in the path, we pray,  
Lest our feet stray from the places, our God, where we met Thee,  
Lest, our hearts drunk with the wine of the world, we forget Thee;  
Shadowed beneath Thy hand,  
May we forever stand,  
True to our God, true to our Native Land.

# The Great Need of the Negro Today

## *The Training of Christian Leaders*

By DEAN C. L. HILL, Atlanta, Georgia  
*Turner Theological Seminary, Morris Brown College*

PERHAPS the greatest need of the Negro minority group in America today is a trained Christian leadership. Nor is this a mere sweeping generalization. There are many pressing problems confronting the black man in America. There are the maladjustments of a social set-up which is, in many respects, anti-Christian. There is the cruel and bloodless economic scheme which, especially in the Southern states, has resolved the life of the black man into a program of bald economics and a concomitant tendency to regard the life he lives as merely synonymous with vegetation. In other words, the popular philosophy of life among a vast majority of black folk is that expressed by Feuerbach: *Mann ist was er isst*—"man is what he eats"—, and the Negro in the terrific struggle for mere biological existence is determined to vegetate at any cost. This attitude is largely the result of the poor wages earned by Negro laborers and also the discrimination that has attended many of the economic programs affecting the populace within the last five years, particularly in the Southland. Finally, there is the problem touching the political activity of the black man: mobocracy, mock justice in the courtrooms, and a general denial of the inalienable rights of all men, theoretically guaranteed by the Constitution of the United States of America.

But none of these, I believe, constitute the most preeminent, the most imperative, the most urgent problem before which the Negro of today stands. His greatest need is for trained and capable Christian leaders; a leadership that understands his plight, that sympathizes with him, and possesses sufficient clarity of vision to point the way out of his dilemma, on the basis of the Christian world-view.

Another factor that demands a trained Christian leadership is perhaps the most elemental of all: the growing consciousness of the need and worth of education on the part of the masses of black folk. A trained following certainly demands a trained leadership. To educate the laity and to neglect the clergy is not only folly, but is a great tragedy. And who will deny that there is a grow-

ing consciousness of the worth of training on the part of the Negro masses, when he sees the increasing numbers of boys and girls who yearly are streaming forth from the halls of the institutions of learning all over the length and breadth of America? Certainly there is a demand for trained and effective Christian leadership among Negroes today.

This call to Christian leadership means a call to preparation. It presupposes the possession of intellectual and scientific culture. The Christian leader is in no small measure an interpreter of the age in which he lives. He is a sort of "spectator of all time and existence." He deals primarily with the spirit of the times. He must therefore be conversant with the thought and tendencies of the age.

Moreover, each age has its peculiar challenges to culture, and in order to meet these challenges, the Christian leader must be thoroughly trained and prepared. There are, too, those periodic thrusts of unbelief aimed against the bulwark of the Church and ordered society, seeking to disrupt the very foundations of the Church and gnawing at the viscera of civilization. In order to stem the tide of the atheistic, cynical, anti-Christian and anti-American waves of thought, the Christian, and leader must be "fitted unto every good work."

The very nature of Christianity presupposes trained leadership. Our faith is not a religion of forms and imaginations. It is not something spun out of the vagaries of human speculation. It is a revelation of essential, absolute truth; of historic, rational and moral truth. It has to do with life and reality, not with appearance. In order to seize upon the central germ of Christian truth, life and reality, the Christian leader must be trained in the rudiments and fundamental principles of historic Christianity.

Show me a Christian leader with wide culture; a man who is at home in philosophy, and whose friends are the poets; a man who bristles with knowledge and information, and I will show you a powerful and dynamic incentive to his fellow-men.

There is a very definite and widespread demand for trained Christian leaders among Negroes. There is a growing need for efficient and capable Negro leadership. The next question naturally follows: What are we doing to satisfy this need?

All over America institutions of learning have been established by and for Negroes. Especially numerous are these institutions in the South where there is no mixed education among the races. Therefore, almost every southern state has its own colleges and seminaries for the religious and educational training of Negro leadership.

The various Christian denominations are represented in this great enterprise. Schools have been founded by the following branches of Christianity: Episcopal, Lutheran, Congregational, Baptist (white and colored), Presbyterian, Roman Catholic, M. E. Church (North and South), C. M. E. Church, A. M. E. Church, A. M. E. Zion Church, and the Holiness Church.

### **Toward Mutual Understanding**

Northern philanthropy has been especially active in the furthering of Negro education in the South. Nor have the more enlightened and Christian whites of the South held themselves aloof from this enterprise. Many have thrown off the shackles of color prejudice, have risen above the artificial walls that have for so long separated the blacks from the whites, have torn down the middle walls of partition, and have dared to cross the boundary lines separating their Palestine from our Tyre and Sidon, indeed have crossed the borders with Jesus of Nazareth and have ministered to the needs of an underprivileged minority group. For all of this we are deeply thankful. We regard this as a great step toward mutual understanding, and a contribution toward the solution of the problem between the races in America, which after all, must be fought out with peaceful means on southern soil.

But knowing, as I do, the struggles and heartaches and heroic deeds of a people attempting to do something for themselves, I am inclined to believe that the most noble experiments in the training of Negro leadership are those being tried by institutions owned, operated and controlled solely by Negroes for Negroes.

The center of Negro higher education in the south is the city of Atlanta, Georgia. Here are to be found the following institutions: The Atlanta University, Spelman College, Morehouse College, Morris Brown College, Clark University, and Gammon Seminary. Of these colleges, the first three are and have been backed by educational funds and the Baptist Church. The last

two are under the supervision of the M. E. Church (White), while Morris Brown College is solely under the auspices of the African Methodist Episcopal Church of Georgia.

These institutions work under an affiliated relationship. Gammon Seminary is devoted entirely to the training of Christian leaders, pastors and missionaries. The other colleges confine themselves solely to educational curricula as such, with the exception of Morris Brown and Morehouse, both of which operate theological seminaries in connection with the regular college work.

Each summer there is held an Interdenominational Ministers' Institute, whose faculty is drawn from Gammon, Turner Theological Seminary of Morris Brown College, and the Morehouse Divinity School. The Institute is run for a period of four weeks, and attracts students from all the southern states. The enrolment has reached as high as seventy-five young men and women, who are otherwise engaged during the winter terms and consequently cannot attend a seminary, but who take advantage of the summer Institute, to better prepare themselves for Christian leadership.

Of all these noble experiments, the most striking is that of Morris Brown College. For over fifty years this college has been engaged in preparing men and women for leadership in the Christian world. Its many struggles and vicissitudes and its unfaltering faith in the ability of the Negro to do something for himself, have earned for it the name: "The noblest of noble experiments"; for it is the total embodiment of the real philosophy of the black man in America—self-respect, self-help and initiative.

Thus both whites and blacks are combining their efforts and centering them upon the training of Negroes for Christian leadership. We cannot here enumerate and discuss the many institutions doing constructive work along the line of Negro education. Suffice it to say that the Negro is beautifully cooperating with all outside forces that are seeking to ameliorate his condition.

What now is the philosophy for the education of the Negro underlying Christian leadership? What principles are being inculcated in the hearts and minds of Negro youth? There are several.

The first aspect of this philosophy of Christian education may be described by the words of Dr. Emil Brunner in his famous book, "The Mediator": "The problem of Crisis, which is the problem of God." Negro Christian education is throughout fundamentally theistic. This constitutes the very ground-plan of its system. We teach that there is and there can be no truth which is not founded on the immutable will and

character of God. He is the source of all truth, all reality, all certainty. And a world without God is a world in which riddle and enigma reign supreme.

Nor does Negro Christian education teach a God of mere intellectual faith. We seek not the God of science or philosophy. We seek the God of human experience. And this God we find in Jesus of Nazareth. We teach the God on whom Paschal called in a moment of spiritual weakness: "Not the God of the philosopher or of the scientist. But the God of Abraham, Isaac and Jacob." A firm belief in a good, righteous, just and merciful God who, in the language of Jesus is "Our Father," is the fundamental aspect of Negro Christian education.

Another aspect of Negro education is the belief in the dignity and worth of human personality. This good and righteous God, this Creator-God, regards all human beings as equally precious in His sight. He is no respecter of persons. All are potential sons of God. Here there is no color line. Here there are no distinctions based on creed, color, conditions of servitude. The good Shepherd jeopardizes His own life to save one sheep, even though that sheep be black. We teach that no man is so intrinsically evil that he cannot become acceptable to God. The universality of redemption covers all, even black men. And a black man redeemed by the blood of Jesus Christ is not just another black man, but he is a personality precious to the heart of God, purchased from the slavery of sin and become a sheep of the fold.

### The Negro Sense of Sin

A third aspect of Negro education is the deep-seated consciousness of the heinousness of sin. Here there must be no palliation. No definition of sin is satisfactory that overlooks its positive evil. Sin is not the mere maladjustment of sociology; nor the pathological mystery of medical science; nor the "not yet" of biological evolution; nor the "abnormal workings of human reason and a spontaneous declension from the moral law" (with Kant); nor the traversing of the Divine consciousness by the individual consciousness, creative of remorse (with Schleiermacher). Sin is satanic rebellion, a plague, a sickness, a disease, a bite, a sting, a leprosy, a load of curses and calamities, everything that all good men hate; it is death itself. From it spring war, confusion, greed, lust, hypocrisy. In short, it is the death of the soul. It can only be overcome by that exterminating change called regeneration. We teach that from sin arise all the social evils of society—the war between capital and labor, racial antipathies, war, social injustice, political injustice, and everything ungodly. There-

fore, our Negro Christian leaders must inveigh heavily against our common enemy, sin.

The last fundamental aspect of Negro Christian education is the idea of the Kingdom of God. If the Creator-God is a universal Father, if all men possess personalities or souls dear to this Creator-God, and if confusion and misunderstanding have risen out of "sin," then the logical conclusion is the need for some ideal quantity, in which all men can participate in a fuller life and freer light. Aside from the general characteristics given to the "Kingdom-concept" found in the Gospel traditions of Jesus, by the various New Testament scholars, such as eschatological, apocalyptic, charismatic, spiritual and futuristic aspects, Negro Christian education assumes the attitude that if the Kingdom of God means anything, it means brotherhood. The Kingdom is a spiritual world, in which all men are brothers in Jesus Christ, sons of one common Father; and if solutions for our human problems are to come, they must emanate from this Kingdom of God controlled and enlightened consciences. We personally believe that a "Christian World" is a misnomer, a dream, a fancy, a phantom. The world has never been Christian, is not now, nor ever shall be. But we believe in a "world of Christianity," and this for us, is the Kingdom of God. Wherever there are Christian endeavors, Christian ambitions, Christian literature, Christian sermons, Christian schools and colleges, there may be found the "world of Christianity" and consequently, the Kingdom in which all men ought to cooperate with God for the common good.

### Coming to the Light

What are the results of Negro Christian education? Since its incipency the Christian Church has been, in a large measure, the torchbearer of civilization. Having received its light from the "central sun of righteousness, Jesus Christ," it has passed this torch on to others. Wherever the flag of Emanuel has been planted, there the scintillating hues have penetrated the murky darkness of ignorance and people, who aforesat in darkness, have seen a great light. The majority of schools, colleges and universities, were founded by Christian scholars, or in a Christian atmosphere. The Church has blazed a trail of light and culture, has dug through the rubbish and debris of ignorance, and has set up eternal monuments to its genius in colleges and seminaries, monuments that shall never die.

From the halls of those educational institutions, founded and operated by the Christian Church for the training of Negro leadership, there files a long procession of sable sons and daughters who, fired by the inspiration received behind the walls of these sacred institutions, go forth into the world

to make their contribution to the religious, political and social orders of mankind.

The most lasting result of the training of Negroes for Christian leadership, is the decidedly Christian world-view that is instilled in them. There never has been a period in human history when so many challenges have been hurled simultaneously at the Church and religion in general, as the present. This is an age of criticism and inquiry, and the very substance of religion is being seriously questioned.

Moreover, the degenerating influences of western civilization upon the more backward peoples, the rise and growth of nationalism, the passion for innovations created by industrialism, the appearance of godless political theories as repre-

sented by the systems now in vogue in Russia and Germany, the revival of Renaissance Humanism garbed in a new dress, with its deification of human nature and its banishment of God from the throne; in a word, this procession of modern gods, forged in the furnace of present-day thought, demands a Christian leadership that possesses keen insight, a healthy optimism, an indomitable will, and a sufficient motive power for the solution of these problems. This is the genius of Negro Christian education, that it provides such weapons as these, with which Negro youth can engage in battle with the subversive currents of modern thinking, and therefore can "wage a good warfare, holding faith and a good conscience."

## Daniel Payne: Christian Educator

By JOSEPHUS R. COAN, Atlanta, Georgia

*Professor of Old Testament Theology and Religious Education, Morris Brown College*

THE African Methodist Episcopal Church, with a membership of 600,000, operates eighteen colleges and secondary schools and twelve seminaries. For seventy-three years this policy of Christian education has contributed in no small way to the education and Christianization of the Negro race. She has trained lay and ministerial leaders and has instilled within her constituency the ideal of self-help.

What was the genesis of this influential work? How did the African Methodist Episcopal Church begin her program of Christian education? The answer centers around the life and works of Bishop Daniel Alexander Payne, a man of self-sacrificing spirit and untiring labors.

The life of Bishop Payne may be divided into four periods. First, his early life and youth (1811-1835) began on February 24, 1811, in the city of Charleston, South Carolina, where Payne was born of free parents. At seven he had neither father nor mother, and was cared for by an aunt and some members of the Brown Fellowship Society, a social and benevolent organization among the free Colored people of Charleston. The Minor Moralists Society, another benevolent enterprise, operated a school which the boy attended for two years. To support himself at the age of twelve, he secured a job as apprentice to a carpenter. Following his conversion at eighteen he organized a school which he conducted for five years.

The second period includes his student days at Gettysburg Seminary. Immediately after the unfortunate close of his school in Charleston, Payne

sailed for New York where he came in touch with the Society of Inquiry on Missions and was offered a scholarship to Gettysburg Seminary. After two years ill health forced him to leave Gettysburg and so ended his formal training.

The third period began with his first pastoral charge over a Presbyterian church in Troy, New York. His second charge was Israel A. M. E. church, Washington, D. C., and his third was Bethel A. M. E. church, Baltimore.

The fourth period includes his experiences for fifty-three years as a bishop, in which office he was one of the most commanding figures in the A. M. E. Church. He served all of the episcopal districts organized at that time and profoundly influenced many lives. He brought the A. M. E. Church and its ministry to a position of power and became an able university administrator.

In the church where Bishop Payne labored for fifty-three years, he is known as the "Apostle of Christian Education." His fundamental problem was the elimination of the evil of race conflict in America and the building up of a social order based upon the principles of Jesus Christ. Moved by the "calamitous fact" that his people were "entombed in ignorance and oppression," he labored for their enlightenment. His ultimate goal became that of a gradual change from injustice and oppression to one of justice, fellowship and reconciliation. He was deeply concerned with "God's purpose for the redemption of the world," and "transforming the dark earth into the Holy City."

He became interested in educational and evan-



gelistic work as a result of his conversion. The outcome was his consciousness of the Divine call to be an educator to his people. He wrote:

Several weeks after this event, between twelve and one o'clock one day, I was in my humble chamber pouring out my prayers to the listening ears of my Saviour, when I felt as if the hands of a man were pressing my two shoulders, and a voice speaking within my soul saying: "I have set thee apart to educate thyself that thou mayest be an educator to thy people."

This summons became his dominant purpose throughout his life, in spite of repeated and severe shocks.

The first attempt to realize his purpose was experiments with a school opened in Charleston when he was only 18 years of age. During this period he came up against situations which called for the exercise of the strongest moral stamina and religious dynamic. The first barrier was his limited education which at that time consisted of only two years of formal training. This difficulty was overcome by securing books and mastering their contents sufficiently to put new courses into his curriculum. The story of his laborious studies reads like a novel.

The lack of building and equipment and support formed another obstacle. The first year Payne received only \$3.00 per month for teaching. Had not a slave woman given him food occasionally, he might have starved. But the great hindrance to his educational efforts was the South Carolina law of 1834 which prohibited the teaching of all Negroes, either free or slave. It terminated for at least one generation Payne's educational work in the South.

Early in 1840, following his resignation from his church in Troy, Payne founded an elementary school in Philadelphia. The school became increasingly popular until the spring of the year 1843, when Bishop Morris Brown appointed Payne pastor of Israel A. M. E. church in Washington.

Payne's decision to join the A. M. E. Church in 1841 was tremendously significant for the educational policy of the church. Prior to this there is only one recorded instance of definite action regarding the educational program of the denomination, but one year after Payne's affiliation with this church he organized the "Theological Association," the object of which was "cultivating biblical knowledge and the collateral sciences."

Later he wrote a series of articles on the "Education of the Ministry," which brought forth a storm of criticism. He went to the General Conference of 1844, and offered a resolution which brought into existence the course of studies for A. M. E. ministers who, at that time, were ignorant and discredited. He then instigated a General Convention of the church to launch educational work for the denomination. This helped to mould the development of her educational policies.

Bishop Payne's educational influence was most far-reaching through his work for Wilberforce University. This was founded in 1856 at Tawawa Springs (Sweet Water) where there was an elementary school under the auspices of the Methodist Episcopal Church. In 1863 the trustees, facing bankruptcy were forced to sell the institution, and the trustees offered it to Bishop Payne for the A. M. E. Church for \$10,000. Payne asked time to consult the members of his conferences but the trustees demanded "now or never." As an act of faith he took the responsibility upon himself saying, "In the name of God I purchase Wilberforce for the A. M. E. Church." The institution was reorganized into a university with seven departments, Bishop Payne becoming the first president (1863 to 1876). This was the first Negro university in the world. More than that he gave to the Negro race the philosophy of "self-help, self-initiative and self-confidence," for which Wilberforce University, at Xenia, Ohio, stands as a unique symbol.

### American Negro Churches, Membership and Contributions

Taken from the 1926 Census as Reported in "Negroes in the United States"

Denominations	Negro Churches	Negro Members	Improvements and Expenses	Missions and Benevolences
Adventist Bodies (2) .....	99	5,297	\$94,550	\$167,665
Baptist Bodies (4) .....	23,173	3,254,035	16,284,320	2,469,184
Christian Church .....	68	7,312	38,267	7,038
Church of God in Christ .....	733	30,263	394,773	90,384
Congregational Church .....	155	16,000	295,446	20,388
Disciples of Christ .....	487	37,325	239,279	33,125
Lutheran Bodies (2) .....	70	5,997	62,632	7,191
African Methodist Episcopal ....	6,708	545,814	6,205,632	1,257,397
African M. E. Zion .....	2,466	456,813	4,091,023	662,993
Colored Methodist Episcopal ....	2,518	202,713	1,934,540	417,038
Other Methodist Bodies (6) ....	3,934	350,879	3,506,114	606,238
Presbyterian Bodies (4) .....	724	53,294	1,127,320	176,043
Protestant Episcopal .....	287	51,502	438,912	87,826
Roman Catholic Church .....	147	124,324	913,914	89,731
Spiritualist Bodies (3) .....	26	1,594	8,314	1,879
All other Church Bodies (26) ...	1,040	59,235	215,065	58,785
Total all Denominations ....	42,585	5,203,487	\$35,749,951	\$6,152,905

# Negro Youth and the Church

By MARTIN L. HARVEY, Hempstead, New York  
*Director of Christian Education of Youth, A. M. E. Zion Church;  
President of the Christian Youth Council of North America*

“THE Church is an outworn institution, it has had its day.” So said a young man recently.

Undoubtedly this statement represents a slightly extreme view, but it is indicative of the trend of thinking in the minds of a large group of young people. Although many would not express this opinion so strongly, their indifference toward the church, and their lack of interest in its activities speak more loudly than mere words.

Why is this attitude held by many young Negroes, more or less closely associated with the church?

First: In far too many cases the minister of their church has had no more, and oftentimes has had less education than many of his young people. The results are obvious; his ideas are often in conflict with those taught in the public schools. Since this institution has better-trained teachers, and since more time is given to secular than to religious education, the minister usually comes out second best.

Second: The work and program of the majority of churches are planned for the benefit of the adult members of the congregation, with little thought given to the needs of young people. The sermons are usually prepared for those who want an assurance of comfort, if not here, then in a place beyond the skies. The week-day activities are often archaic, and too frequently are largely for the purpose of raising money. The old emotional forms of religion have little appeal for most young people today. Words and phrases which thrilled their fathers and forefathers strike no responsive chord in the hearts of their children.

Third: The tasks assigned to young people, in the majority of cases, are not commensurate with their abilities. In many churches the only responsibilities given to young people are passing the collection plates, or ushering dear old saints to pews. Youth demands tasks which are deemed important, and which offer a creative challenge to their abilities.

We must help young people who possess these points of view to understand that, although there is some validity in the position they take, the Church has made many contributions to the ad-

vancement of the race, and can make many valuable contributions to their own lives.

Young people must be helped to understand that the Church was the first institution owned and controlled by the members of the Negro race in America. That even during the dark days of slavery, it was the one training ground for leadership. Many of the great leaders of the race not only received their inspiration, but acquired their training from some backwoods church.

The Christian Church has also inspired many who have made their mark and rendered valuable service in other fields, particularly music. Many of the great Negro musicians received their inspiration and start from some church group which believed in them and gave them an opportunity to exercise their latent abilities.

There are other contributions that the Church can and must make to the lives of young people today.

First: The Church as an institution can give a meaningful interpretation to life. Young people are living in a world of cynicism and despair; a world in which, as one cynic expressed it, “life is just a contest between jackals and jackasses; a world which says that life is only a period between creation and annihilation; a world which functions on the creed that the purpose of life is the acquisition of as much earthly possessions as possible in as short a time as possible, regardless of the methods.

In such a world the Church must offer a different interpretation of life. It must say that abundant living comes from God and is achieved by losing oneself in the service of others. The Church must teach that life is a glorious adventure stretching into eternity, and that the purpose of life is not to get, but to give. Moreover the Church must insist that men can overcome their difficulties, and that no matter how discouraging the present situation may be, truth, goodness, and righteousness will ultimately triumph.

Such a message is certainly needed by young people today. They find themselves in a world where hatreds of class and nation and race divide men; where young people are denied the chance to prepare for a life work. If they do so prepare

themselves they too often find themselves in the long lines of the unemployed, unable to marry, build homes, and rear children, because they have not sufficient economic security.

In the light of all these conditions, the Church must offer a meaningful interpretation to youth, insisting that difficulties be viewed in their proper perspective; there must be a creative challenge of faith, such as that which inspired Abraham of old, who "went out not knowing whither he went."

Second: The Church must insist that individuals are of supreme worth. The world today makes human personality the cheapest commodity on the market. It is sacrificed to efficiency, to profits, to national glory, and to the selfish ambitions of national leaders.

The leaders in Church must seize every opportunity to emphasize the supreme worth of every individual. Capital punishment, mob rule resulting in lynchings, labor disturbances, are violations of human brotherhood, and such incidents must be used, like a lighthouse in the midst of a raging sea, to point out that personality is worth more than anything else in the world, and that its values must be conserved. In many cases the Church must look at itself, and clean its own house, making sure that all its employees from the minister to the janitor are treated in the light of this ideal of human brotherhood.

Third: The Church must offer young people adequate experiences for group worship. Of course there are those who insist that they can worship adequately by themselves, and no one will deny the value of private devotions, but there are certain distinctive values to be gained from worshipping together with kindred spirits. The approach to God may be had through different features of the service—through music or the atmosphere of a beautiful edifice, through the ritual or through the sermon.

The implications of this are obvious; hymns must be chosen which are in line with the thought patterns of intelligent Christians, and which include not only individual redemption but look also to the redemption of society. Sermons must draw on the experience of the past and must interpret present-day problems in the light of the teaching and spirit of Christ.

Fourth: The Church must broaden the outlook of young people. We now understand that we live in a world which has become a neighborhood, and yet the outlook of many young people is too narrow. They must become concerned about their

relationships with others whom they do not see. They must be guided beyond the merely traditional missionary emphasis, and must become concerned about all with whom they have indirect relationships. They must become interested in the physical and spiritual conditions of the workers who cultivate the food they eat, who manufacture the clothing they wear, and who contribute in other ways to their welfare.

Such a task is challenging. Young people are not lost to the Church. They are viewing the Church with hopeful as well as critical eyes. A few who are looking beyond the Negro Church, are rather skeptical of the sincerity of organized Christianity in general, when it tacitly condones racial discrimination and is complacent in the face of social injustice. But they are hopeful that the situation will be improved. They want the Church to work with them rather than for them.

Their optimism and faith will be justified if the Church is willing to evaluate its program in the light of the present-day needs of young people; if it will look forward as well as backward; above all, if it will develop trained leadership adequate to present-day demands and consecrated to the tasks of tomorrow.

In an increasing number of churches there are encouraging signs—young people are hopeful that these will increase. The greatest challenge to the Church today is the enlistment of its youth in the Kingdom-building enterprise.

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In America causes similar to those operating in Africa have been at work to create discontent and race feeling—social ostracism of the Negro, political disability, economic exclusion from high grades of work, a whole body of custom and law that sets up different standards for the Negro and for the white.

If we ask, "What does the American Negro want?" the answer is quite clear. First, education. Secondly, equal industrial opportunities; *i. e.*, "equal opportunity to work at just wages and under fair conditions." Thirdly, a share in electing their government. Fourthly, security from mob violence and prejudiced legal decisions. Fifthly, and this lies at the root of things, they desire passionately to be freed from the perpetual ostracism and degradation that labels them as though they were members of another and a lower, almost a sub-human species. It is important to appreciate this issue from the Negro point of view.

BASIL MATHEWS.

# What Negroes are Doing for Negroes

By REV. L. L. BERRY, D.D., New York  
*Secretary of Missions of the African Methodist Episcopal Church*

THE Negro in America has been largely on the receiving end of things. Having been brought from Africa, in spite of all his resistance, and having been subject to the will of others for nearly two and a half centuries, he became accustomed to a system which supplied his minimum physical needs while his cultural life, social instincts and intellectual desires were ignored and even suppressed. Slavery assumed that these aspirations were entirely lacking in the Negro since it best served the ends of slavery to consider him merely as a human chattel. Only in religion was a little latitude allowed as a vent to his spiritual yearnings.

Out of such a system the Negro emerged with a natural disposition to lean upon others. Fortunately, however, all his self-reliance and independence of spirit brought over from Africa was not killed. A faint spark of manhood still remained in him and he apprehended, withal dimly, the truth of the philosophy that "God helps those who help themselves." This expression was interpreted in a militant sense by such black heroes as Nat Turner and those who followed the intrepid John Brown to his doom at Harper's Ferry in their bold attempt to abolish slavery. It was interpreted by others to apply more forcibly to matters of the mind, soul and spirit; and so we have, during this same blighting slavery period, Richard Allen founding the African Methodist Episcopal Church, and James Varick establishing the African Methodist Episcopal Zion Church in response to the unquenchable yearnings of the Negro for untrammelled religious and cultural expression.

Even though these Negro religious denominations were severely restricted by rigid laws which made it a crime for Negroes even to preach to Negroes in some sections, to say nothing of teaching Negroes, by the time slavery was abolished the organized Negro Church had become a real lifeline to him in his helpless situation. Having become his source of greatest hope and inspiration during slavery, the Negro looked upon the Church as providing the broad avenue for the attainment of his suppressed aspirations when he finally escaped from his thralldom. So the Negro spontaneously rallied to the Church and looked

upon it as a Shekinah for guidance in the unknown estate which freedom had bequeathed to him.

The main problem, and at the same time the central objective, of this leadership of the Church was to help the Negro forget the handicaps under which he had suffered, and the legacies left by his bondage. He must be inspired with hope and faith in the possibility of grasping and exercising his full manhood rights. Agencies had to be established for his benefit, and to enable him to acquire the knowledge that would fit him into the social economy of which he was now a legal entity.

Early in his career as a minister, Richard Allen started a school in Philadelphia, and throughout his life, as a bishop of the Church he had established, he emphasized education for the Negro as far as public opinion and laws would permit. Other churches and free blacks followed in his footsteps. Frederick Douglass, self-emancipated and self-educated, stood out as a shining example of what education could do for the Negro, and because of the compelling logic and oratory displayed in his long battle for the freedom of his race, he became the Negro's ideal and idol, manacled though he still was by the shackles of slavery.

Thus it came about that, in the battle that lay before the Negro in fitting himself for the rôle of a citizen, and the enjoyment of his status as a free man, the Church brought up its battery of schools in its first attack upon the handicaps of ignorance that barricaded his progress. When schools were first opened to Negroes an almost 100% illiteracy might be said to have prevailed. That has now been reduced to 16.3%, while in the top bracket of the principal professions of clergymen, college presidents and professors, dentists, doctors, trained nurses, musicians and music teachers, school-teachers, judges and lawyers, we find 104,755 standing out to indicate what the Negro has achieved for himself. In the thick of this battle, the Negro Church was encouraged and aided by the noble sacrifices and contributions of white denominations and organizations of the North in conducting schools for the freedmen of the South.

In the early years following emancipation the

Negro newspaper was a rarity, so the Negro minister used his pulpit as a broadcasting station and constantly kept before the eyes of his people the outstanding accomplishments of the race group. Negro orators and lecturers were given the keys to the pulpit. Budding Negro businesses, very many of which had their birth within the church, were advertised freely and often from the pulpit. Negro doctors, dentists, lawyers and other pioneer professional men had liberal access to the pulpit as a springboard from which to launch themselves into the stream of gainful occupation. Fitness to serve the race in matters that had only been performed by the white race, was vouched for by the pulpit, which fact at once established that confidence in the ability of these professionals so necessary to success.

The church was the Negro's social club. It was his nursery for business ventures, and the center of his cultural hopes. It was a sort of trellis upon which he trained his budding enterprises and exercised his powers of organization. All of his activities and endeavors clustered around this institution of the church, and from it radiated his paths of adventure into the numerous fields of industry and labor in which we now find him engaged. Thus we find that most of the successful organizations run by Negroes today still have a very definite and important relationship to the church, particularly insurance companies and fraternal orders.

Starting with the church as a point of impulse, and with its sponsoring influence ever acting as a spur to higher endeavors, the Negro has advanced in a fan-shaped formation of self-help and conquest that has amazed the world.

### Negro Work in America

What the Negro is doing for Negroes in America may be somewhat difficult to reduce to statistics that would accurately tell the whole story. Like streams which run along the surface for a distance and then disappear under ground to be lost to sight though still supplying moisture to vegetation, so much of the noble and self-sacrificing work of Negroes, supported entirely by themselves, is unseen by the compiler of statistics. I here refer to such institutions as old folks' homes, day nurseries, burial societies, homes for wayward boys and girls and kindred institutions. In most instances these institutions are sponsored directly by churches, or have some tangible relation to them.

An illustration of this might be found in any city where there is a considerable Negro population. For example, let us survey briefly the city of Norfolk, Virginia, which has a Negro contingent of approximately 45,000 in a total population

of something like 130,000. This Negro group supports entirely out of its own pocketbook a day nursery, a hospital staffed by Negro doctors who give free clinics, an old folks' home and a recreation beach. This might be styled as non-statistical work being done for Negroes by Negroes which every community conducts without any relation necessarily to any other community.

Present-day social service setups generally have a very coherent and, in many cases, dependent relationship to every such unit wherever established. This is true of such organizations as the Y. M. C. A., the Urban League, Boy Scouts, Girls' Guides and numerous others. These are governed and directed mainly by centralized authority, and for this reason more or less reliable statistics regarding their operations are obtainable. If these independent efforts of the Negroes for the well-being of Negroes could be tabulated, undoubtedly the results as to the work involved and the amount of money spent in its maintenance would be staggering.

Much that the Negro is doing for the Negro does not stand out and capture the attention for another reason. Today he is doing a tremendous amount of social good in cooperation with whites, rendering contributions which implement in a large way the agencies which have been established for Negroes by white philanthropy. This is true mainly in connection with schools of higher learning established by northern churches and philanthropy, and, in a lesser degree, with institutions like the Y. M. C. A. In a very real sense, the Negro provides most of the resources for the continuance of such work, and in estimating what he is doing for himself, a sizeable percentage of the budgets of such institutions should be credited to the Negro.

In the realm of business, note should be taken of the National Negro Business League, founded by the late Booker T. Washington. This league, started as a booster movement for stepping up the business adventures of the Negro, is still exerting a powerful influence on Negro enterprise that is undoubtedly reflected in the large and increasing number of retail businesses conducted today by the Negro. The movement known as Negro Health Week, now under the functions of the U. S. Department of Health and nationally observed each year, was originated by the National Negro Business League.

In the field of political and social betterment there are many organizations of Negroes, but none has exerted greater pressure for the recognition of the basic rights of the Negro as a citizen under the Constitution than the National Association for the Advancement of Colored People. This association has branches in practically every

large city in the United States, and is ever alert in the championship of the just interests of the Negro and in defense of his common rights. The birth of such movements as the Urban League and interracial societies may be directly traced to the program of equal justice in our social economy which has been the keystone purpose of the NAACP, which is supported almost entirely by Negroes.

While statistics do not give the whole story of what Negroes are doing for Negroes, what the Negro has accomplished in his own right, and owns and controls as a race group, should be eloquent testimony of what he is doing. This is revealed in the figures gathered by the painstaking agents of the United States Government and which are embodied in its census of the Negro for 1930. (See pages 279 to 291.)

### American Negroes in Africa

Some of the "followers of Richard Allen" were among the first settlers of the Republic of Liberia when a census was taken of its population in the first year of the founding of the colony. Ever since the year 1822 the African Methodist Episcopal Church has been interested in the redemption and advancement of Africa, setting an example which other Negro bodies have followed.

Negro churches spend annually something like \$6,152,905 for missions, approximately \$2,500,000 of this being spent for missionary endeavors in foreign lands, especially Africa. The major Negro denominations supporting missionary work in Africa are the African Methodist Episcopal Church, the African Methodist Episcopal Zion, the National Baptist Convention, Inc., and the Lott Carey Baptist Convention.

The African Methodist Episcopal Church conducts several educational institutions in Africa. In Sierra Leone there is the Girls' Industrial and Literary School, and a school for boys; in Liberia is Monrovia College and Training School, the main building of which was erected at a cost of \$70,000, while in South Africa there is Bethel Institute at Cape Town, and Wilberforce Institute at Evaton, Transvaal.

The A. M. E. Zion Church has activities in Nigeria and the Gold Coast in Africa, but has emphasized its work at Mount Coffee, in Liberia, where a commendable school has been established for religious and industrial education.

The National Baptist Convention, Inc., has work in South Africa and several units in Liberia. Its outstanding achievement here is a well-staffed hospital of about 60 beds. Although the Government of Liberia has a hospital in Monrovia, this hospital established by the Baptist denomination is rendering a recognized service that is worthy of note, and amply justifies the expenditure

for its maintenance which this body is making.

It may be seen from the above outline of Negro achievement and activity that he very early recognized his responsibility for working out his own salvation, and that he has exerted himself in a very tangible way to bring this about. He is grateful and appreciative of the large cooperation and inestimable help he has received from the white group, but he is sensible of the fact that more and more he is expected to and must assume the burden of doing things for himself. His efforts are tending in that direction with greater momentum. As has been true in matters of religion, fraternal societies and burial associations, the Negro is becoming organization-minded in all matters affecting his well-being.

In religion, he is becoming fraternal to the end that greater good may be accomplished by cooperation; in business, he is forming groups for the benefits that may come from the emphasis on common interests; in politics, he is dividing his vote that he may derive the largest considerations from our system of government; in the educational and social field, he is keeping elbow contact with the professionally trained men and women of his race through fraternities, sororities, medical associations, teachers' associations and kindred organizations, that he might promote the general welfare of his submerged group in this welter of American society. These efforts, separately, may not be registered accurately on the graph of human statistics, but collectively they loom large in so far as they are related to the depths from which the Negro has risen and his hopes and possibilities of greater achievement.

It is a long way from Jamestown, Virginia, in 1619, where the Negro began to learn his first lessons in the school of hardships, to the present time. In his early beginning in America he lived and served on the banks of the historic James River, to see and be influenced in many respects by the Indians who were the aborigines of that section. But instead of taking on their habits of merely hunting and fishing, he listened to the music of the rushing waters to which his soul responded in agonized memory of the Africa from which he had been snatched and passed down to his sons and daughters the Spirituals as one of the most glorious contributions of rhythm and symphony which have enriched the world.

From these songs such institutions as Hampton, Tuskegee and Fisk have benefited in this contribution from the Negro to the Negro. But the Negro did not merely sing, "You May Have All the World Just Give Me Jesus," he demonstrated his ability and faith to hold on to Jesus Christ as his Saviour and Lord, and to acquire some of this world's blessings which he has passed on to his kindred.



# Experience in Work With Negroes

By REV. FREDERICK L. BROWNLEE, New York

*Executive Secretary of the American Missionary Association*

THERE is much that is fundamentally sound and reliable in lessons learned from experience. Volumes could be written on the errors of working *for* people versus working *with* them. It is a strange paradox that the religion of Jesus Christ, who knew so well how to live and work *with* people of all "races, nations and classes," became in time—particularly through the missionary enterprise—a work of one group *for* another group. What futile and stupid attempts have been made by some Christians to impose their religion "on the heathen"! The best that one can hope to do is to *impart* his Christian knowledge and faith. And even here one ought to be willing to be a perfectly good sport according to the Golden Rule, taking as well as giving.

A Student Volunteer once wrote Rabindranath Tagore concerning his going to India as a Christian missionary. Tagore wrote back,

Do not be always trying to preach your doctrine, but give yourself in love. . . . Preaching your doctrine is no sacrifice at all—it is indulging in luxury, far more dangerous than all the luxuries of material living. It breeds an illusion in your mind that you are wiser and better than your fellow-beings.

If you have in you pride of race, pride of sect and pride of personal superiority strong, then it is no use to try to do good to others. . . . On the spiritual plane you cannot do good until you *be* good.

You have repeatedly said that your standard of living is not likely to be different from that of the "natives"—but one thing I ask, will you be able to make yourself one with those whom you call "natives," not merely in habits but in love?

There we have the preeminent lesson that one learns from experience in working *with* Negroes. Fundamental to all constructive human relations is the question of mutual respect and confidence. It is a universal fact. How well I remember my first visit to Puerto Rico and the beginning of friendships with its gracious citizens. He was indeed my friend who said to me, "The poorest *peon* has his center of dignity. If you wound that you are done for." Respect for the center of dignity becomes the open sesame to fellowship in Puerto Rico's delightful "Society of the Simpaticos."

A friend wrote recently, "It is a long road to that inner niche of mutual fellowship and com-

panionship, but it's worth all it costs." Evidently that is what Tagore means by "sacrifice" and the "spiritual plane."

In one's approaches to a genuine fellowship he discovers certain basic facts as to thorough-going interracialism. The chief of these is the fact of how far human likenesses transcend racial differences. In an address at Talladega College a few years ago Professor Kilpatrick said, "According to every available scientific authority the extent of such differences (differences of innate ability among races) is, at most, if any, small in comparison with the spread of difference within either group compared. Not a few of the best authorities deny that such difference of innate ability has ever been shown or probably exists."

One learns that lesson from experience in work with Negroes. When the sense of race consciousness is lost in a struggle for common values, be they a square deal in economic and social relations or a more complete understanding of truth or a richer appreciation of beauty, then one knows beyond a shadow of a doubt how much alike are all members of the human family. Such fellowship is deeper and finer and richer than the usual blood ties of family relationships. One may have such fellowship with blood relatives. But one may not only have such fellowship outside the bonds of blood ties but one more frequently has it outside than inside such ties. The same is true outside of versus inside of racial ties.

Another destroyer of Nordic egotism is the revelation that comes through experience that it is not the ambition of every Negro to become white. How generally the white man has presumed to the contrary! He has been sure that the height of ambition of every Negro is to marry a white person. There are reasons why Negroes might wish to change the color of their skin. Society being set up as it is, one can gain so much and get away with so much with a white skin. Two Negroes were overheard discussing white people. One of them said, "White people have everything." "Yes," said the other, "white people have everything but the grace of God, and some of them have even got that."

Outside of the material advantages of being white, in a world largely dominated by the white

race, I know personally no Negroes who are ashamed of the color of their skin or would exchange it for white skin if they could. Why should one feel any more pride or shame in the color of his skin than he does in the color of his hair or his eyes? Dark little cherubs are just as dear as white ones and *vice versa*. Why not? "Some prefer blondes, others brunettes, others chocolate browns and still others the darker hues." This is the way one comes to feel about it after years of working *with* rather than *for* Negroes.

One more lesson from the school of experience. I do not know who the white man was who coined the expression, "All Negroes look alike." I do know that such a statement is as untrue as it is superficial. It has led to one of the greatest difficulties with which the Negro has to contend. It is common for a white man to have ascribed to him the virtues and abilities of the best and most

capable individuals of his race. The reverse is true for the Negro. It is common for him to have ascribed to him all the vices and inabilities of the worst and most incapable members of his race. In other words, the Negro suffers from "mass condemnation *versus* individual appraisal," as discriminating Negroes frequently put it.

Experience in work with Negroes proves the contrary. It is here that one finds the most significant evidence of Professor Kilpatrick's statement that racial differences, so far as innate abilities are concerned, have never been scientifically proved. As a matter of fact, experience proves that color or the lack of it is no guarantee of brains. Original contributions have been made to all arts, sciences, religious beliefs and philosophies by men and women of all races. Said an Eskimo to the famous arctic adventurer, Peter Freuchen, "If a man is born white he may still be born stupid."

## Other Lessons from Experience

By JOHN LITTLE, Louisville, Kentucky

*Superintendent of the Presbyterian Colored Missions*

For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. *Romans 1:16.*

THESE words were in the minds of six theological students when they walked out of the Presbyterian Seminary in Louisville, Kentucky, on Sunday afternoon, February 4, 1898, to start a Sunday school for Colored children. Plans had been discussed for several months and they were now ready to put the Gospel to a test. They had consulted with a number of Christian friends in the city, and upon the recommendation of a group of Colored and white ministers, they had rented a little store room on Preston Street. It was in a tenement district, surrounded by saloons, gambling dens and houses of prostitution. They had gone through this neighborhood, visiting in the homes of the people and leaving cards announcing the opening of the Sunday school.

Only twenty-three Colored children were present on the first day and it seemed indeed a small beginning. The writer was surprised to find that not one member of his class had any knowledge of the Bible or any acquaintance with the life of Jesus Christ. The students accepted their task and conducted an ordinary Sunday school with preaching services on Wednesday and Sunday nights, each student taking his regular turn in preaching. They had little training and no ex-

perience as preachers, but they believed that "the Gospel is the power of God unto salvation."

Thirty-eight years have passed and on the first Sunday afternoon in February, 1936, the writer saw a thousand Colored people in that Sunday school and heard them pour out their hearts in songs of praise to their heavenly Father. Directing the music was a young woman who had grown up as one of the pupils, had gone to Fisk University and taken special training in music, is now teaching in the Municipal University in Louisville. Sitting at the piano was another young woman who had grown up in the Sunday school. It was a marvelous experience for those present to hear this chorus of a thousand voices swell out with the words:

Oh, walk togedder, children, don't you get weary;

Dere's a great camp meetin' in de promised land!

Oh, a feel de spirit a-movin', gwine to live with God forever;

Dere's a great camp meetin' in de promised land!

It was one of their Jubilee songs, composed by a company of slaves who gathered and sang and shouted for joy and gave God honor and praise.

The first equipment in this little tumble-down storehouse on Preston Street was pathetic in its simplicity. A worn out organ donated by a friend was the only musical instrument, and a table and a few chairs were the physical equipment. The



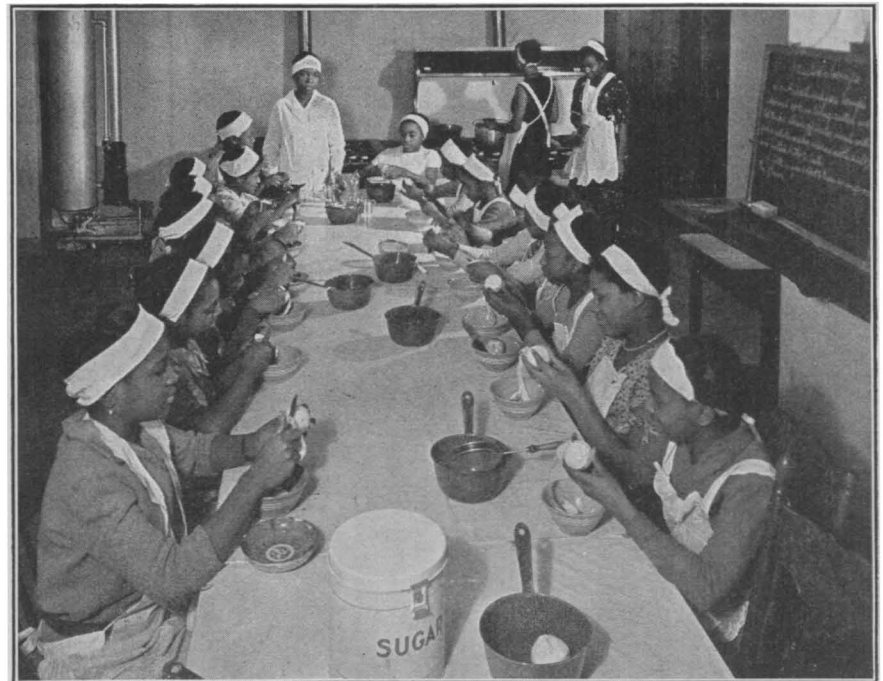
HOPE NURSERY SCHOOL FOR COLORED CHILDREN



THE BEGINNERS' DEPARTMENT IN GRACE SUNDAY SCHOOL



WORK IN THE CARPENTER SHOP FOR BOYS



COOKING CLASS FOR WOMEN AND OLDER GIRLS

house had formerly served as a lottery office for the community, but the Gospel, taught in its purity, simplicity and power, began to shed abroad its influence in the community. Among the pupils were some who welcomed with joy the teachers and the message and they became faithful attendants on the services. The building soon was crowded; the workers ceased their efforts to enroll new pupils and devoted themselves to the instruction of those under their care. The lame, the halt and the blind came in and every conceivable problem of human need presented itself and received careful and sympathetic consideration.

As the years have passed, volunteer teachers have gradually been added to our teaching staff, until today there are more than two hundred people, representing many religious denominations, having their share in the operation of the two Missions which have been maintained—the first since February 4, 1898, and the second since April 2, 1899.

The founders of this work had no theory for the solution of the "Negro problem," but they believed the Gospel message was intended for the Colored race and many Christian men and women organized classes for Negroes, to meet during the week.

A note from two Colored girls contained the request: "Will you please start a sewing school for the little ragged children on Pearl Street." Two Christian women started such a class on the following Saturday morning. It was a small beginning and a work of faith but now there are more than five hundred women and girls who come in during the week to receive instructions in sewing. The reflex influence of such work shows in every service and class held in our buildings. Girls and women who come to Sunday school and church wear the dresses they have made. The sewing classes meet an economic need of the people, for mothers can make their household linen and their children's garments. Last week, in the dressmaking class I saw a mother who had brought her old cloak, had taken it to pieces and was remaking it on a smaller pattern for her daughter, with the assistance of a competent Christian.

One of the best housekeepers in Louisville realized the value of wholesome food in the homes, and invited a group of Colored girls to meet her one day during the week and gave them instruction in the preparation of food. She furnished them recipes that would enable them to vary their menus and prepare food in a more wholesome and appetizing fashion. Again we had entered a field of Christian labor that was not included in our original plan and yet we found a wide field of opportunity for practical Christian service by intelligent and consecrated women.

Space forbids going into detail about the numerous activities that have found a place in our weekly schedule. Twenty-two different types of work are now carried on and there are sixty different clubs and classes and services, all of which are operated in the two institutional churches which have developed out of one small Sunday school started thirty-eight years ago.

Recently, I sat in the home of a woman and asked her questions about the value of our institutions to the community. She said:

"Yours was the first Sunday school that I ever attended. I came on Wednesday night and listened to the prayer meeting and I became interested in the Bible. I could ask questions and the prayer meeting service was the one that did me the most good."

I thought of the history of that family. The father was a drinking man and they were very poor. There were four children who all slept crossways in one bed. The mother made a living by taking in washing yet always kept her children clean and neat and insisted on their going to school regularly in spite of their poverty. The older brother died with tuberculosis, but we secured a doctor and a tuberculosis nurse and the disease was arrested before it spread to the rest of the family. The three girls graduated from high school, secured positions as domestic servants, saved their money and bought a home, putting the deed in their mother's name. The oldest girl said she would like me to see the home. When I replied: "The important thing is to have it a Christian home," she said: "We read the Bible every morning." Before the mother died, I had the privilege of receiving this mother into the church and her daughters, now grown women, attend Sunday school where their children have always been Honor Roll pupils.

This family is a concrete example of the power of the Gospel. The original home was located in one of the worst slum districts in our city. There were four saloons on the four corners of the block and every day the children were subjected to every form of temptation. They entered Sunday school, believed the truth they were taught and it gave them inspiration and courage to become decent, industrious citizens and an economic success in life. They were regular attendants in the Sunday school, the sewing and cooking schools, the Boys' and Girls' Clubs and the playground, and accepted and used every opportunity that was extended to them by a Christian institution.

One other concrete example: a small boy came into the primary class and from the very first proved himself a regular attendant. His name and his sister's name headed the Honor Roll until he graduated from high school. He then entered

Fiske University in Nashville, Tennessee, and while there in their music courses he developed a wonderful tenor voice. They selected him as a member of a quartet and sent him out to sing for the school. With the quartet, he spent fourteen months in Europe, visiting fourteen foreign countries and appearing before the royalty of Europe. One day I was standing on the platform and noticed him enter the building and I invited him to sing for the Sunday school. He readily consented and the audience was thrilled with his music. He selected, "Open the Gates of the Temple," and as he sang the closing words, "I know that my Redeemer liveth," I realized what he was doing. He had been away from us for ten years and had traveled all over the world, but when he came back and again stood on the platform of the Sunday school in which he had grown up, he brought them the message, "I know that my Redeemer liveth."

I remember a small boy who, many years ago, was a regular attendant in the Sunday school. When we gave the invitation to come forward, he united with the church. He heard me give a stereopticon lecture in which I told the story of Booker Washington and how, as a young boy, he determined to get an education and I said, "Any boy in this room can do what he did." At the close of the lecture, he came forward and said he

intended to go to Hampton Institute. He saved his money, attended Hampton Institute and received a certificate from them as a carpenter. He now lives in Philadelphia, is married, owns his own home and recently brought his family down in his automobile to visit his parents in Louisville. I invited him to speak to the Sunday school, and in a slow, drawling voice he told his simple story, closing with the words, "I now have my own home and have family prayers every morning." He has gone to live in a distant city but he still comes back to give his testimony to the power of the Gospel as he learned it in our Sunday school.\*

\* A joint committee of Presbyterian laymen and ministers, appointed by the four branches of the Presbyterian and Reformed Churches of Louisville, form a governing board of the Presbyterian Colored Missions. This committee is incorporated and owns two pieces of property—a modern institutional church building which has a recreation hall, bath house, rooms for sewing, cooking and various social activities. Two regular churches, with ordained ministers and their Boards of Elders and Deacons, direct the church worship.

This work, which was started in a very small way, has grown to a point where there are 2,000 different people coming to the two buildings. There are seven religious services on Sunday, including a Sunday school, regular preaching services and four groups of young people who gather in the evening for their own worship service.

A blind woman, when asked to describe the missions, said: "They are lighthouses in the community."

There are 200 white people who give their services voluntarily in the Sunday school, the sewing classes, and in the supervision of other groups which meet in the building.

Operated by "The Committee on Colored Evangelization of the Presbyterian and Reformed Churches of Louisville, Incorporated."

Correspondence is invited with the Superintendent. The missions are always open to any visitor, stranger or friend who desires to inspect the work.

# Negro Youth Challenges White Youth\*

By J. S. LEDBETTER, *Traveling Salesman*

[EDITOR'S NOTE: The following article comes from a traveling salesman of the Buick Motor Car Co., who mails it "en route from Berea," with the statement that "as a traveling salesman and observer" he had chanced to drop in, uninvited, on the chapel service of Berea College, because he heard that a Negro woman for the first time was to speak there. The article is a copy of the notes he took, with incident impressions and convictions.]

IN THE chapel at Berea College, on December 14, was enacted a scene which promises a change in the attitudes and thinking of thousands of white youth, not only from the hills and valleys of Kentucky, but from the ten or more other Southern states represented by the students.

In a scholarly and dignified manner, with a cultivated voice and gestures of unusual significance, a little black woman, who has won the title of Doctorate from one of the outstanding universities of her people, Charlotte Hawkins Brown, *protégée* of Alice Freeman Palmer, founder and promoter of an unique school for her people in the Piedmont

section of North Carolina, in an eloquent and impassioned plea, challenged the 1,600 or more students of Berea College in an address entitled, "What the Negro Youth Expects of the White Youth in Their Tomorrow."

This Negro woman was the first woman of her group to bring a message to these students. President William J. Hutchins, who by way of introduction in the weeks that preceded the visit, had given a partial history of her achievements in education and interracial goodwill. Now he presented Dr. Brown as one of the outstanding women of America.

As an onlooker and listener it was pleasing to contrast the gentle welcoming applause with the thunderous ovation which followed her last words, "Will you meet us half way?"

After expressing her delight in the opportunity

\* From *Advance*, Boston, January 31, 1935.

to be at Berea, of which she had heard much during her New England childhood, in that delightful brogue flavored by a little of the North Carolina musical twang, she proceeded thus:

"There is no gift within the range of the American people that cannot be yours as American white boys and girls. The industries, the institutions, the wealth, and the government are already bequeathed to you. Tomorrow the reins will be put into your hands. From the position of President, Senator, and Congressman, to the smaller but ever more important offices of county sheriff and city councilman, you will have the administering of the affairs of the American nation. The youth of my race, a minority group tied to you, in spite of whatever may be said, by 250 years of the unrequited toil of their forbears, are wondering if, in your effort to achieve a greater civilization, you will ride roughshod over them, or if in Christian institutions like this, built around a religion intelligently conceived and passionately believed, you will develop that sense of fairness and justice, that expression of neighborly-mindedness that will include them in your plan and program for the development of a finer and better America in which to live."

The students' eyes were fastened on the speaker and for full forty minutes she held both teachers and students to an almost uncanny silence in her appeal for justice for her people.

### What Negroes Want

The main points emphasized in these expectations were a guarantee of full protection of the law under any and all circumstances. Dr. Brown suggested that they exhibited weakness when they substituted mob law for the civil law which they themselves instituted. She also asked for the following things:

1. An opportunity for Negro youth in any and all vocations for which they show an aptitude.
2. Equal educational opportunities.
3. A proper evaluation of human personality underneath black skin. (She stated that failure in this brought about lynching and flagrant injustice to people they regarded as not fully created human beings.)
4. The abolition of purely Negro jobs and an open door to earn a living, with equal wages for equal work.
5. The same respect for members of the Negro race that white people feel entitled to from the Negro race.

She gave striking illustrations of how lack of ordinary courtesy to human beings because their faces are black causes the looking upon color as the badge of a servant always. She told the story of how a traveler had once taken Booker T. Wash-

ington for the porter and had asked "George" to carry his baggage, and Dr. Washington carried it, and on refusing to accept a tip revealed his identity, to the man's shame and confused apology.

The speaker said that race prejudice is neither inherited nor inborn; it has to be taught or cultivated; Negro women have the hardest time, because white people generally feel that they can easily be prostituted.

Dr. Brown emphatically stated that the Negro does not want to be white, that he is not seeking intermarriage. "Marriage," she said, "is complicated enough as it is, without adding the extra burden of racial mixture. Furthermore, Negro men and women need not go out of the race for white skin, because slavery produced a sufficient supply of mulattoes for their children, and their children's children, if they want light-colored mates. Negroes want a chance for self-expression, fair play, and equal opportunities for protection and advancement."

The last ten minutes of the address was a rapid review of the founding of the Palmer Memorial Institute at Sedalia, N. C., the financial and racial struggle under which it had been developed from a church for a schoolhouse, a log cabin as a dormitory, to its half-million-dollar plant, its significant and interesting interracial program, and its successful endeavor to enlist the interest of its white neighbors.

The recital brought vividly before the group the fact that, notwithstanding her achievements, Dr. Charlotte Hawkins Brown must still suffer the indignities and prejudices heaped upon the illiterate and undisciplined members of her race. Education and culture make little difference.

There stood this Negro woman, an example of what a Negro may achieve in culture and education, her own best appeal and challenge to the white youth of America for fair play and justice to her people. When in her closing sentence she said, "I promise God to teach my youth to strive to establish understanding, sympathy, and interracial goodwill," with a voice quivering with deep emotion, she flung out the challenge to the youth of Berea, "Will you meet us half way?" Tears filled the eyes of old and young, and the burst of sustained applause that shook the building was an indication that this woman, a credit to her race and to American womanhood, had struck a deep chord in the hearts of white youths of the South, to whom Berea College itself is a challenge.

The day ended with a conference of the combined faculty of 150 or more members, who, after poignant and searching questions, voted that day as one of the red-letter days of the year, and many were heard to say that a great forward step in race relations had been taken.



# Effective Ways of Working

## *Tested Methods for Increasing Interest at Home*

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

### FRESH MATERIAL FOR PROGRAM BUILDERS

At the opening of summer, with the appearance of the new study themes and the added leisure for program making, we present an assortment of plans which have already proved their value in practical use. The flood of year books and programs which have come to hand attest the widespread use to which they have been adapted. If your denomination does not seem to be receiving its meed of attention, it is because the members are not letting their light shine!

We regret that plans and supplementary material for presenting the new study themes are not ready for use in the various denominations until the summer conference, hence it is impossible to secure this material in time for our June issue. They will appear at the earliest possible date thereafter. The following are the only advance data your Editor has been able to secure in response to her many inquiries:

The Presbyterian Board of National Missions, 156 Fifth Ave., New York City, has a set of 10 enlarged pictures entitled "Sepia Tones" (16 by 20 inches) which rent at 25 cents plus postage both ways. These fit the theme, "The American Negro." A ten-cent play which is a general racial study (tentatively entitled "Under the Skin"), two sets of stereopticon pictures and two motion picture reels on the Negro (one in color, for children) are in preparation for general use. A set of programs and a Negro map, while pointed specifically to the Presbyterian work, may also be suggestive.

The Women's Home Missionary Society of the Methodist Episcopal Church, 420 Plum St., Cincinnati, Ohio, has an excellent four-cent leaflet on "Negroes in the Economic Structure," by Will W. Alexander, Executive Director of the Commission on Interracial Cooperation. The chairman of the Forward-Looking Committee of the Society attended a student conference "Appreciation Hour" at which a Negro student from a large college read selections from a variety of poems by Negro writers; this led to naming the M. E. women's forthcoming studies "Appreciation Year." This material, inclusive of a masque on the plan of "Every Woman" and dealing with My Child, Every Child, etc., also an "achievement poster," will be reviewed later. The special course in leadership training on "Christian Brotherhood" is not a study of the Negro but of all groups in race relations. "It will be as useful for our Negro constituency as for the white folks, because some Negroes are the victims of race prejudice in their own hearts. They have plenty of cause for it, but it is injuring them definitely as it is the white man who is ill from the same attitude toward the Negroes or other groups."

(Quoted from letter from Mrs. J. N. Rodeheaver, of the M. E. Woman's Board.)

Miss May Huston, of the Baptist Board of Missionary Education, gives the following items:

We expect to have programs and discussion questions prepared on "A Preface to Racial Understanding" and to use them with a series of leaflets prepared by the Home Boards on their work among the Negroes. The leaflets are free in packets made up for those using the study book.

"Mather, a Continued Story" (free) telling of the work at the school established in 1867 by Rachel Crane Mather at Beaufort, S. Carolina, is already available, and a play dealing with the same school, and written by Mrs. Augusta Comstock, will soon be ready. (A small charge is made for plays.) "Baptist Missionary Pioneers among Negroes" (cloth, 60 cents; paper, 35 cents) and "A Heroine of the Cross" (cloth, 75 cents; paper, 50 cents) by Grace M. Eaton, and "Race Grit" by Coe Hayne (price, 65 cents) are now available for the year's study. The Woman's Baptist Home Mission Society has also an annual pamphlet entitled "From Ocean to Ocean" which gives concrete reports of all their work inclusive of that among Negroes (price, 30 cents). Order all free material from The Council on Finance and Promotion, 152 Madison Ave., New York City, and pay literature from The American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

"The Finding Out Box" gives six object lessons for boys and girls, by Katherine Scherer Cronk, and is an excellent leaflet on Negroes, for children's societies or Sunday school classes. Order from The Women's Missionary Society, United Lutheran Church, 1228 Spruce St., Philadelphia, Pa.

Pending our later presentation of the new study plans, the following program suggestions will be widely acceptable:

### Foundation Work

A friend in the Reformed Church sends a leaflet by Florence Gordon, a worker in Grove Reformed Church at North Bergen, N. J., from which we cull the following basic suggestions:

A missionary program does not "grow," like Topsy. It is born of prayer and study and determination, and brought up in patient, persistent planning. A good meeting begins long in advance of the day and hour set, and ends—never. Some part of

it stays with someone forever in permanent enlargement of heart and view. God gives such a meeting increase. . . . We must "sell" our speaker (or other feature) by good publicity in order to secure a wide and responsive audience. Part of the preparation will be in creating the right atmosphere. The physical aspects are important. Need we have our chairs in straight, school-like rows? A semicircular or circular arrangement is more intimate and suggests hands-around-the-world. A smooth-running meeting may be much advanced by having the complete order typed or mimeographed in advance, supplying each guest with a copy as she enters.

Then supply color. Devotional service, incidental music, background may all be correlated. If Negro work is the topic or race relations in the U. S., our best voices will be delighted to prepare a group of spirituals or we may all sing one of the familiar ones. The "lonesome tunes" and ballads of our southern mountains give the spirit of the people. American Indian melodies are not hard to come by. At one Japanese meeting a lullaby was sung in the original after it had been read in translation, and all stood during the singing of the national anthem of Japan, with the flags of Japan and our country in one Japanese holder, the Christian flag the uniting link between them. . . . A wealth of illustrative, atmosphere-creating material is available—pictures in magazines and newspapers and paper-clipped to pasteboards, supplying an art gallery suggesting the land under discussion and often providing a point of departure for the speaker. (*National Geographic Magazine*, Sunday school supply catalogs, etc., are mentioned as affording fascinating maps, posters, pictures of persons and villages, and the like. Some junior group in the church might get these features ready for use.) We have Mexican-drawn work, Indian pottery, southern quilts, candlewick bedspreads in our homes that can be related to the program. Have even your collection box harmonize—a Chinese plate, a Japanese lantern or an Indian jug. The hostesses may wear costumes of the countries considered. Dates and a rice dish may suggest Arabian rice wafers and sponge cakes, Japan, etc. Now your music, setting, decorations, all keep within the picture presented by your speaker.

The wise chairman will have her entire procedure for the afternoon written down. Should the King's business be hit-or-miss? . . . The business meetings may be a danger point. If they can be wholly segregated, all the better. At least they can be kept within their time budget and all business tabled that is not disposed of in order that the speaker's time be not dissipated. Keep the tone of the meeting in harmony with the great objective. (Avoid fussy discussion of trivial points.) We must

have Martha hands but let us pray to keep our Mary minds.

We can give the support of this thorough preparation, this atmosphere-creation, this careful execution, to our home-talent speaker as well as our board or missionary visitor. A lot of work—all this preparation? But it is the *Way of the Lord* which we prepare.

To the above, the Editor would add the desirability of "time-budgeting" speakers and performers. Most ailing missionary meetings are maimed by being held over-long. On ordinary occasions, one hour is enough—all that can be commanded in the complexity and difficulty under modern conditions of "living on 24 hours a day." The plan of turning a flashlight quietly on a program participant (after previous notice) which she has, herself, used for several years past does not give offense if in general use, and it does ensure the return of an audience for another meeting without fear of being detained unduly. *One hour is enough, and will do more good than twice the time with a restless and impatient audience.*

### Capitalizing Occasions

This gives added receptivity for the subject matter. For instance, May parties and brides just naturally fit into the present season. Mrs. B. P. Heubner sends a lovely program folder as used at a spring World-Wide Guild banquet in the First Baptist church in Galesburg, Ill., with explanations as follows:

*The flower-basket idea was used, each talk presenting some Guild quality or purpose under the figure of a flower—"Mistress Mary," cornflower, violet, lily of the valley, lilacs and roses, iris, fruit blossoms, morning glory, flowering currant, ivy, jack-in-the-pulpit and white rose. The persons impersonating the flowers talked under the figures of their respective blossoms, Jack-in-the-pulpit being the pastor and the White Rose presenting the closing consecration and installation service. The tables were centered with small baskets of flowers to contrast with the large one on the speakers' table, into which the speakers put their flowers. There were also streamers of ruffled blue crepe paper on a wider strip of rose pink, with here and there a bud corresponding with the one on the place cards, the buds being made of various colors of paper. Mint cups had frills of blue and white paper. The outside of the program bore a water-color tinted young woman with a May basket on her arm. And on the inside, in addition to the program, was typed the verse:*

Among the changing months  
May stands confessed,  
The sweetest and in fairest  
Colors dressed.

—Thomson.

Another feature suggested by spring is the *Butterfly Luncheon* as used, with variations, along the lines of one sent in by a Washington, D. C., correspondent. It was the culmination of a campaign begun the previous autumn to secure new members for the woman's organization. Each member had been given privately the name of a non-member whom she was to cultivate in a variety of undercover ways—with invitations to the meetings, holiday and birthday greetings, etc., in each case signing herself merely "Your Butterfly Friend." The spring luncheon was the time of revelation; for then "The Birth of the Butterflies" was announced to occur at a gathering where all the couples paired off openly. The luncheon tables were beautifully decorated with spring flowers, artificial butterflies, napkins bearing the same winged symbols, etc., and at each place was a boutonniere of gay posies. The toasts cleverly carried out the butterfly motif: "The Cocoon of Life," "The Chrysalis," "Wings," etc.

*Flag Day* or any other national holiday may be capitalized for missions in some such way as this one reported by the Program Secretary of *Missions*: Mrs. J. T. Crawford, of Topeka, Kansas, arranged an interesting program on *Missions Magazine*. Cut seven long strips of red paper and six of white. On the back of each paste a message from the current issue of the *Magazine* and fasten the strip to a firm background. For the blue field (placed in one corner) give "loyalty" items, also from *Missions*. To complete the flag, have a roll call of 48 missionaries. As each name is called, a member places a star in the blue field. In closing sing "The Star Spangled Banner" or "America," followed by the bugle call, "taps." Missionary leaflets rolled in red paper make fine "firecrackers" to be used as souvenirs for a July meeting. "Fresh Chinese rolls" (or any other variety, according to the country studied) are further suggested by Mrs. Crawford for use in handing out leaflet literature at a meeting in the progress of a program.

*The annual meeting* is one often requiring tasty features to render it appetizing. Here is a plan which was explained at a conference of Methodist women of the Cincinnati district, held at Lakeside, Ohio:

Mother Calico, the District President, made ready for the homecoming of her 11 daughters. All came dressed in calico and responded to fictitious names which would represent their various offices.

(1) The Recording Secretary came with a big book in her arms and told us of her arduous duties and that we might find a record of all the meetings we had held in her district from time immemorial. She was known as "Rebecca Record."

(2) The Corresponding Secretary entered with 120 little lanterns strung around and around her neck, also with two huge pockets in her dress filled

with them. These were the new members she had to present. She hung the lanterns across the front of the church. Her name was "Cora Spond."

(3) The Young People's Secretary was known as "Mary Youth," and described her work among her blossoms.

(4) The Junior Secretary, "Charity Childs," told of her Buds.

(5) The Mite Box Secretary was "Blessing Box." With mite boxes strung around her, she showed how mighty the little mites may become.

(6) The Extension Secretary, "Goldie Extension," was clothed in a dress covered with gold stars. She told how many zeroes had been removed in the district.

(7) The Stewardship Secretary, "Sally Steward," stressed the facts of Prayer, Personality and Possessions.

(8) The Field Support Secretary was "Faithful Fields." Reporting for the special work in the district, she urged more auxiliaries to assume field support.

(9) The Literature Secretary was "Magie Zine." She entered with arms loaded with magazines of various kinds. We represented ourselves as being more interested in tales of adventure, fashions, movies, etc., than in the denominational publications; but in spite of our indifference she persisted in selling her literature.

(10) The Treasurer was "Hopeful Dollars," and Mother Calico asked her to give the "Glad Tidings" as the treasurer called for them.

(11) The Publicity Secretary, "Polly Publicity," came with arms filled with newspapers and showed how many different papers over the district had published the notices of the missionary meetings and seemingly were just as willing to make room for these as for reports of club meetings, etc.

#### A MISSIONARY CLINIC

This plan, from the same group of women at Lakeside, gives a unique program outline for any meeting in which the inner workings of a missionary organization—male or female—are to be explained. Briefly, it ran thus:

How many have ever wished to be present when the doctors talked about our "insides"? Imagine the Foreign Mission Society (substitute any desired name) is laid out on this table about to be dissected. Many disbelieve in vivisection, but adequately to analyze a subject one has to do some cutting. First, imagine the Foreign Mission Society of the world, then we shall cut off this section for our country. Next divide this into branches, ours being the C— branch. There are 28 auxiliaries functioning in this district. See how small a part one plays—it has to be put under a microscope to see it. But if it happens to be a germ-infested part in one small organ, the whole will not func-

tion properly—and how that will affect the whole body!

We will now listen to Dr. A— (the vice-president of the society), asking her some statistical questions. How many corpuscles in the blood stream of the Foreign Mission Society? (Members.) How many are still in need of special treatment? (Uninterested or inactive.) Who may belong to that blood stream? (Qualifications for membership.)

Next, let us call the Special Surgeon of Stewardship. What treatment or operations will be necessary to bring in these 1,000,000 uninterested members?

The secretary will now read the minutes of Dr. B—'s survey of the last clinic. (Report of previous meeting.) Dr., can you suggest something to improve our patient?

Similarly doctors impersonated by the Secretary of Literature, the Treasurer (money lying nearest the heart and so involving heart ailments), the Extension Secretary (who gives absent treatments), two doctors for the Program Committee (programs aiding digestion, not being meant to sleep and dream about, etc.), the Secretary of Membership who ministers to malnutrition, the Leader of Groups who acts as an interne, etc., diagnose and prescribe for common ills.

Clinic adjourns after prescribing for all patients daily prayer and Scripture reading. A diagram may well accompany this.

Mrs. B. H. Daugherty, of Warren, Ohio, was the author of the unique plan.

#### That Grab Bag Again

From Rev. H. D. Davies' Missionary Grab Bag, mentioned last month, we take the following tidbits:

*Have the young folks themselves give short talks before the Bible school, furnishing them the material that they can master and tell in their own way.*

*Have panel discussions of world questions such as communism, race relations, peace, economic justice, etc.*

*Have a weekly World News Reel from the Christian viewpoint. A Christian "March of Time" feature is a possibility.*

*Have a race relations program using Nationals of the community to sing their songs, etc., in costume, possibly with folk songs and dances. The idea is to provoke respect for people who are different yet talented in their own way.*

*Have tableaux depicting historical occasions such as the haystack prayer meeting, the meeting of Livingstone and Stanley, etc. A Livingstone monologue giving the mental debate as to whether to return to England or continue in Africa would be impressive.*

*Observe Laymen's Missionary Sunday according to the booklet and suggestions of the Laymen's Missionary Movement each year.*

*Use the stamp collecting page in The Herald (and other publications).*

*A Missionary Letter that could be read in 10 minutes was sent by Rev. Charles Gerlinger of the Sioux Falls Congregational church, to a circle of 10 as a round robin with a list of names at the bottom, each man to check off his name as he passed the letter on to the next person. This letter made the rounds completely and was sent to a second circle of men.*

*See Dr. Lobinger's pamphlet, "Missionary Education among Men."*

*Let the men's club follow the example of a South Carolina church men's club which has the rule that two of its 12 meetings each year are to be distinctively missionary.*

*The Anamosa, Iowa, Congregational church woman's missionary society entertains the husbands twice a year with a program of dinner, games, talks, etc. Very popular. The homes are packed and the men always look forward to the next one.*

*The Elyria, Ohio, United Presbyterian church has a Men's Missionary League with a complete organizational setup. It meets monthly, reporting real success. [This is one of the first we have heard of.—Ed.]*

#### Prayer for Absent Ones

*Tune: "Art Thou Weary"*

Holy Father, in Thy mercy

Hear our earnest prayer:

Keep our loved ones, now far absent,  
'Neath Thy care.

Jesus Saviour, let Thy presence

Be their light and guide;

Keep, O keep them, in their weakness,  
At Thy side.

When in sorrow, when in danger,

When in loneliness,

In Thy love reach down and comfort  
Their distress.

May the joy of Thy salvation

Be their strength and stay;

May they love and may they praise  
Thee,

Day by day.

Holy Spirit, let Thy teaching

Sanctify their life;

Send Thy grace that they may conquer  
In the strife.

Father, Son and Holy Spirit—

God the One in Three,

Bless them, guide them, save them,  
keep them,

Near to Thee.

# BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

## A GOOD STORY

In a book full of action, known as "The Acts" we read at the beginning that a little company of men and women were told by Jesus, about to begin his heavenly journey, *himmelfahrt* as the Germans name the event, "*not to depart from Jerusalem but to wait for the promise of the Father.*" And they, contrariwise to many who recently followed in thought and prayer the life of Jesus through Gethsemane, Golgotha, and Easter morn, waited, "*continuing steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.*"

And Peter "*stood up . . . it became known . . . they were all together in one place . . . they were all filled with the Holy Spirit and began to speak . . . there were added unto them in that day about three thousand souls. And they continued steadfastly.*" This is the opening of a rapidly moving story filled with choices and actions that turned the world upside down and redirected the course of events even to our day.

What about ourselves? It is now so many days since the celebration of Easter. We have in our churches heard the story of the Ascension and we now celebrate Whitsuntide. Will we be conscious of such overwhelming power within us, that in our day new ventures in right living will begin? If not, are we dead? Or, are we acting in accordance with our strength to foster the good life for ourselves and for our immediate neighbors?

Are we making a good story of our living these days?

"We hear these men talking of the triumphs of God in our own languages!" (Acts 2:11.)

## DO YOU KNOW HIM?

Charles Lamb, in talking to a friend one day, said "I dislike Mr. So and So very much."

"Do you know him?" asked his friend.

"No," replied Charles Lamb.

"Well, if you knew him you would like him, for he is a splendid young man. I should like to bring you two together."

"No," said Charles Lamb, "I don't want to know him, for if I did, I'm sure I would like him."

To what extent does this typify our attitude toward people of other races? Do we know the finest types among them? Do we want to know them?

Race prejudice is not limited to any one race nor to any one country. It is world wide, but is very tense in certain parts of America; in the east it is against the Jew and Italian; in the south, the Negro, the southwest the Mexican, and the west, the Orientals.



STUDENT, BALLARD NORMAL,  
MARION, GA.

[ 320 ]

## A SHORT LITANY

Help us, Our Father, to realize that Thou art the Father of all children of whatever race;

*Response:* Increase our vision, Lord.

Let no prejudices, false pride, or feeling of superiority enter into any of our relationships with members of other races;

*Response:* Increase our vision, Lord.

Open our minds that we may realize what happens to a person when he is continually rebuffed;

*Response:* Increase our vision, Lord.

Grant that we may always respect the sacredness of personality;

*Response:* Increase our vision, Lord.

May we become increasingly aware of the great injustices done to those of other racial groups in our community.

*Response:* Help us, O Lord. Prayer (in unison):

O God, who hast made man in thine own likeness and who dost love all whom Thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of thy family. As thy Son our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, and also rejoiced in the faith of a Syrophenician woman and a Roman soldier, teach us also while loving and serving our own, to enter into the communion of the whole human family. And forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom He lives. Amen. MORNAY WILLIAMS.

## CAN THIS BE TRUE?

In a leaflet published by the Commission on Race Relations, Federal Council of the Churches of Christ there are stories believed to be true and to be typical of what is happening in many parts of so-called Christian America—north, east, south, west. The purpose of the leaflet is to stimulate a real study of the situation in every community where Negroes are living, particularly in regard to the health facilities, the hospital situation, the Negro doctors available, and the type of service rendered by the citizens through public funds. Church members have influence not only through church organizations but as voters, as taxpayers, as contributors of money and supplies to hospitals, as members of women's clubs, and other community organizations.

The editor believes the following quotation to be a true story. The college dean of women referred to was a personal friend and a Christian leader effective in changing life both for her white and colored friends, among whom she numbered Chinese and Indian leaders. The story is headed "It Never Occurred to Them"—"Four young people, three of them students and the fourth their college dean of women, motoring through a rural section of the country—a collision with another car—the dean and a student critically injured—picked up by kindly hands and rushed to the nearest town—the best physicians giving their service in emergency treatment. Here the picture changes. From the doctors' offices they were taken to a small cottage, where one was put in a bed, the other on a couch, in the care of a 'practical' nurse. Near by stood a well equipped hospital. It never occurred to the kindly doctors or townspeople to ask for the admission of these dying women to the hospital, where scientific facilities and expert care might have saved at least one life, because that hospital 'does not receive colored people.'"



J. R. Scotford

ON FARM, AMERICAN MISSIONARY ASSOCIATION, BRICKS, NORTH CAROLINA

## SINGERS IN THE DAWN

Selections from American poets, Phillis Wheatley, Paul Laurence Dunbar and others are available in a pamphlet (10 cents per copy) with the title, *Singers in the Dawn*—A Brief Supplement to the Study of American Literature, prepared in 1934 by Robert B. Eleazer. It is published by the Conference on Education and Race Relations, Standard Bldg., Atlanta, Georgia.

Do you know Paul Laurence Dunbar's "Life"?

### LIFE

A crust of bread and a corner to sleep in,  
A minute to smile and an hour to weep in,  
A pint of joy to a peck of trouble,  
And never a laugh but the moans come double;  
And that is life!

A crust and a corner that love makes precious,  
With the smile to warm and the tears to refresh us;  
And joy seems sweeter when cares come after,  
And a moan is the finest of foils for laughter;  
And that is life!

Now that we have read this expression of life based on actual experience, the necessity arises for each thoughtful reader to ask himself, "What

does life mean to me?" Let us put our experience into words, not necessarily in verse but within a hundred words. Then let us consider what we have written, and ask, Can this be true? And what have I, a Christian, done to be worthy of life? What about the story of our lives, when day is done?

## WHAT THE GOVERNMENT IS DOING

(*East Tennessee News*, Jan. 16, 1936)

In the annual report of the Department of Commerce are included the following developments in the Division of Negro Affairs:

The Negro bureau's work has consisted of furnishing information on the race's economic status. This has included lists of publications, theaters, home ownership and tenancy, furnishing of information to citizens on many government alphabet agencies, estimates and analyses of the purchasing power of the race, addresses to business gatherings, etc. Secretary Roper lists additional developments during the year, including the employing of more than 2,000 in temporary white collar projects during the year, establishment of the office of Specialist in Negro Statistics with Charles E. Hall in charge, a bibliography of Negro business, a roster of Negro air pilots and a list of convention dates. Advice has also been given to persons interested in entering business, an assistant business specialist was appointed, a study was begun of licensed Negro air pilots to further the development of flying, and a policy was adopted of using colored enumerators and supervisors in the census of American business now being undertaken throughout the country.

The Charles Lamb story and the litany are quoted from Suggestions for Building a Program in Race Relations for Young People, prepared for the observance of Race Relations Sunday, February, 1936. Meetings based on a community survey, a panel discussion and an opinion test are also suggested in the leaflet available at 105 East 22d St., New York, for 3 cents each or \$2 per hundred. The material is good for any day in the year.



# Our World-wide Outlook

A Missionary Newspaper of Current Events

EDITED BY MRS. HENRIETTA H. FERGUSON, XENIA, OHIO

## AFRICA

### Religious Liberty in Egypt

King Fuad, of Egypt, died on April 28th, and his sixteen-year-old son, Prince Farouk, a student in England, has succeeded him.

Fourteen - fifteenths of the population of Egypt are Moslems to become a Moslem and hundreds of the poorer classes each year embrace Islam. This is to be expected in a country where all preferment in government, society and even in business is given to members of the dominant faith. But the Moslem authorities take the position that it is inconceivable that any Moslem would desire to become a Christian. Apostacy from Islam is still punishable by death though this penalty is not officially recognized.

Too many difficult questions are involved for British authorities to deal with the situation, and the law giving a Moslem the right to become a Christian can be evaded, or nullified in practice. The real solution lies in the creation of enlightened public opinion.

### In Algiers

Last November there was in Algiers an important gathering of the "Ulema" and Moslem celebrities, who came from all parts of Algeria. There was in all the speeches the same note of concern—even alarm over the devastating impact of modern civilization. All agreed that this

results from lack of religious teaching and they said that there is only one way of combating this constantly progressing evil—"The Word." A non-reading population has no resources to fall back upon when the floods of evil break in. There has followed a revival in Arabic reading. The desire to read has extended even to women, and many girls are now going to Koranic schools. At the meeting mentioned above, a woman delivered a "Khutba" (Mosque sermon) creating quite a sensation.

This movement is full of possibilities for every new reader of the Koran may become a reader of the Gospel. Every reader of Moslem literature today may become a reader of Christian literature tomorrow.

—*Blessed Be Egypt.*

### Opportunity in the Sahara

Mr. Dugald Campbell, F.R.G.S., an agent of the National Bible Society of Scotland, describes his recent journey from Morocco across the Sahara:

I am in one of the hottest corners in Africa, after crossing a most terrible desert. Once or twice I wondered if I could ever get through alive. It was over 140° in the sun and 120° in the shade. On the last day, I galloped on my racing camel ahead of my caravan, hoping to reach the oasis where distant palms spoke of water. I have been drinking the most horrible liquid, smelling and tasting like nothing natural, and my mouth and palate were shriveled up. When I got to this oasis the Tuareg chief brought me delicious sour curdled milk, well watered, that tasted like nectar. I sat on my mat singing and shouting, "Praise the Lord" in Arabic.

Through the 60 oases of Touat was a time of unique opportunities and good work for the Master, and of pioneering for the Gospel. It has been a joy that I have circulated Bibles,

Testaments, Gospels and other Scriptures where no one has ever gone before, a great, new field. Again and again the devil tempted me to give up, but the prayers of those at home helped me to keep going. . . .

I met a man whom I baptized when at Tamanrasset years ago, and am delighted to find him going on well and studying the Scriptures.

I am busy translating portions of Scripture and visiting camps of Tuaregs, with medicines and Scriptures. The chiefs have given me a good reception. I have met Arabs from Nigeria and Lake Chad, and many Tuaregs who have previously received Scriptures. Almost every day visitors come and request Scriptures.

### Evangelizing a Large Tribe

The *World Survey* reports that the native church in the Mossi tribe of French West Africa has begun to expand. The tribe is one of the largest in French West Africa and is mostly found in the Upper Volta Territory. It numbers approximately 1,500,000 or more. A good deal of the New Testament has already been translated into the Mossi dialect, and is available for the native church. A beginning has been made with other literature. Reading classes are held at all mission and outstations, and Bible training schools are held at each mission station where there is a resident missionary. The young men who have attended these Bible schools are now realizing that the evangelization of their people rests upon them and not exclusively upon the missionary. This beginning of widespread progress in the Mossi tribe has aroused some opposition from Roman Catholics. The village work is more progressive than that in the larger centers of population, and the Mossi people as a whole are open to the Gospel. Every effort is being made to teach the native Christians to

read and to build up a literate Church.

### Hausa Bible Bears Fruit

The "Hausa" Bible has already brought excellent results in Nigeria. During 1932, when it first appeared, there were 60 decisions for Christ at Jos, in the Bishara day school and church. During 1933, there were 61 decisions; in 1934, 103, and for 1935 the number recorded is 143. The great majority of these were young men who had been reading the Hausa Bible. From among them converts have gone to other regions, helping others to read and witnessing for Christ while they work for their daily bread.

At a gold mining camp, the proprietor had put up a sign: "No missionaries allowed," but these young men went in as miners and worked as missionaries also. The Hausa tribe is largely Moslem.

—*Evangelical Christian.*

### Idols Destroyed

Former pupils of the Etinan Bible Institute, Qua Iboe Mission, central Africa, are in charge of schools of their own. A missionary writes: "It is an encouragement to us to see these pupils going on faithfully with their work amid growing difficulties. They work in much the same spirit, and use the same methods that have been a feature of our Institute. Our women's Sunday school goes on steadily. The members contributed over £3 during the year for evangelism in Igala." The elders of the Etinan church have approved 800 candidates for baptism, after examination.

Eleven boys have been sent out to unoccupied villages, and almost everywhere they have preached, idols and ju-jus are being burnt, and large numbers are attending the services.

—*The Christian.*

### New C. M. S. Work in Kenya

In February, 1935, a hospital for Indian women and children was opened at Mombasa by Lady Singh, a Christian Indian lady,

wife of the Government Agent for South Africa. It is in charge of a C. M. S. missionary, Dr. Alma Downes Shaw, and she has been assisted by British, Indian and African helpers. So far, the accommodation for in-patients is very limited, but there have been more than 3,000 attendances of out-patients.

A free lending library in the out-patient waiting-room contains copies of the Scriptures in a variety of languages and other Christian books in English, Kiswahili and Gujarati. The doctor finds a warm welcome when she is able to visit her patients.

—*The Life of Faith.*

## WESTERN ASIA

### What Every Turkish Girl Should Know

In a drive to improve their students' moral outlook, the headmasters of all girls' high schools in Smyrna have jointly sent a number of recommendations to parents. According to these, no schoolgirl should go to a cinema unless she goes with her school or is accompanied by an adult member of her family. If men try to talk to her on the street she ought to tell her parents or the headmaster. She should not talk to a young man on the street, even if he happens to be a relative, unless he is her own brother. She ought always to wear her school cap, to prevent her being taken to a police station in case she chances to be included in a police raid! The parents' attention is called to the fact that the Turkish woman's real beauty resides in her simplicity. Their daughters should, therefore, refrain from wearing loud colors, extravagant ornaments, rings, earrings, or to paint their faces and nails.

### Syria Awakening

Dr. Charles E. Maddry, Executive Secretary of the Southern Baptist Foreign Mission Board who is visiting the mission fields, writes that Syria is in the midst of a rebirth. "It is an old land in the count of years, yet along with many other old lands today, it is in the

mighty surgings toward a new and better life. The old order is doomed and the shackles of bigotry, intolerance, ignorance and superstition are everywhere being broken. Syria is awakening from the long sleep of the centuries, and everywhere we see abundant evidence of a new and better day." Southern Baptists have work at two centers: a small Baptist church in Beirut and one between the Lebanon and anti-Lebanon mountains.

—*Watchman-Examiner.*

### Rapid Growth of Haifa

Some one following the example of Paul, "to the Jew first," led a young rabbinical student of Jerusalem to Christ. He came to America, graduated from the Moody Bible Institute, then returned to his own land to witness to his people. He is now located in Haifa. Of this city he writes:

"Haifa is rapidly enlarging its borders and the eyes of the incoming Jews are being set towards it. Little suburbs are being built up around it. The Jews from Germany are building a nice little settlement on the Haifa Bay. Near our house a new quarter came into being under the charming name of Kiriath Eliahu (Elijah's City). As a matter of fact, every street has new houses on it. What is true of Haifa is true of other cities that are open to the Jews."

—*Moody Institute Bulletin.*

### Education in Iran

Constant progress in education is shown by the fact that in 1910 the number of primary schools numbered only 112, with 10,531 pupils, of whom 2,167 were girls. The two secondary schools in the country enrolled 154 pupils. Higher education was limited to a faculty of medicine, a polytechnic and a military school. Under the reign of Shah Riza Pehliwi, the number of schools has increased to well over 4,000 with over 200,000 pupils of whom one-third are girls. Secondary and higher education have registered a corresponding advance.

## INDIA, BURMA AND SIAM

### World's Largest Hindu Temple

A new temple is to be erected in Benares, near the Hindu University. The building, designed by Calcutta architects, will embody the best features of Hindu architecture and will cost about \$750,000. It is expected to be the largest temple in the world, and will draw many more pilgrims to Benares.

*Missions* asks whether this new temple may possibly foreshadow a revival of Hinduism.

### Famous Norwegian Missionary

Paul Olaf Bodding, Lutheran missionary to Santal, went to that field from Norway in 1889, when he was 24. Here are some of the things he has done in 46 years:

(1) He made and revised a complete translation of the Bible into Santhali. (2) He revised a Santhali dictionary of 13,500 words. (3) He has written a standard book of doctrine. (4) He has published a volume of studies in Santal medicine and folklore. (5) He has collected and placed in Oslo, Norway, the largest ethnographical museum of Santals in the world. (6) He is an authority in census taking. (7) He has published a Santal hymnal.

All these tasks are by-products of his ministry. His chief work has been that of the ordinary missionary—teaching, preaching and various acts of mercy. He has received recognition in various ways: King Haakon made him a Knight of St. Olav; King George gave him the Delhi Royal Medal. He is an honorary member of the British and Foreign Bible Society and of the Norwegian Academy of Science. He is a Fellow of the Asiatic Society of Bengal and a member of the Council of this Society and its anthropological secretary. He is a member of the Royal Asiatic Society, the American Oriental Society, of the Bihar and Orissa Research Society and the Bombay Anthropological Society. His motto is Luke 17: 10.

—*Lutheran News Service.*

### Learning to Pray

"When the Murhipar women started to accept Christ, we de-

cided there were certain things they must know," says a writer in *World Call*. "One was the Lord's Prayer. Experience is a great teacher and we soon found that they were not able to learn that at once. Therefore we chose this sentence prayer, 'Oh, God, make my heart clean. In Jesus' name.' This was learned by all of the women including some of the non-Christians. Now a number of the Christians know the Lord's Prayer and the rest are learning it.

"Recently one of these non-Christian women, who has always attended the meetings, brought her daughter-in-law to the hospital in Bilaspur. Just before the operation, Dr. Nicholson explained to them how they always prayed to God before starting the work and asked them to bow their heads. The mother-in-law said, 'Oh, yes, I know what it is to pray.' She stood very reverently and when the prayer was finished, she herself prayed, 'Oh, God, make my heart clean. In Jesus' name.'"

### Depressed Classes on the Move

Since the movement of the Depressed Classes away from Hinduism, under the leadership of Dr. Ambedkar, invitations have been given them to join Mohammedanism or Buddhism. Large numbers in North India had previously become Mohammedan, attracted by the fact that Mohammedanism does not recognize caste.

If the present ferment is merely a social or political upheaval, obviously Christian forces can play no part in it. Nor do they want the Harijans to feel that Christianity can be bartered for mass conversions but that conversion is a purely spiritual change of heart in the individual.

A Hindu newspaper recently had a cartoon picturing Dr. Ambedkar as a judge with a gavel, while all around are groups representing the different religions making flattering bids. Mohammedans have a "50 year plan" calling for 100,000 members in a society named "The Moslem Mission for the Emancipation of

the Depressed Classes," with a fund of a million rupees (\$375,000) and 1,000 Moslem evangelists, each giving 20 years of his life to work among the 54,000,000 outcastes.

Life without caste is difficult for them to comprehend. Said an Indian to a missionary recently: "When one believes in Christ and wants to follow Him do you bring him into Christ's caste?"

### Through One Man's Witness

About two years ago, a Chamar, who had been led to Christ through a Christian sweeper, started a movement among his own class. Through this man's testimony Chamars from neighboring villages became inquirers. A group of about forty men and women from two villages expressed their desire to become Christians. Later, fierce persecution from the caste people partially stamped out the movement; but during the past year it has revived and has spread from village to village. Mrs. G. S. Ingram writes of this work in the *C. M. S. Outlook*:

"Many of the new Christians have grown in grace during the past months in a way that has amazed us, and filled us with thankfulness. They are learning to pray; the few who can read are not only feeding on the Word of God themselves but are teaching others; they are learning to give to God's work out of their deep poverty, to stand persecution, and to win others for Christ. None of them has yet been baptized, except the original Chamar."

### Movement Toward Union

A movement for union of Anglican and Methodist Churches in Burma, along the line of the South India plan, is being held up owing to the postponement of negotiations in South India. The Methodist Mission is working solely in the dry zone, or central belt of Burma. The Anglican Church is working largely in Lower Burma through the Society for the Propagation of the Gospel, which also has a strong mission

in Mandalay, the Methodist headquarters. In the far north, as well as in the coastal district of Arakan, it is also represented through the Bible Churchmen's Missionary Society. The latter mission has now been at work for eleven and a half years in hitherto untouched areas; there is a growing Christian community of some 300 converts of 18 different races. The Bishop of Rangoon, formerly a jungle missionary to the Karens, is strongly in favor of developing the indigenous Church along self-supporting lines.

Effort also was made to effect a Baptist union of India, Burma and Ceylon, at a meeting in Balasore, February 16, 1936, when a simple constitution was drafted.

## CHINA

### Millions Without Food

The *New York Times* (April 19) reports wholesale suicides and "mercy" slayings in Szechwan Province, which is suffering the worst famine in China's history. The authorities fear 15,000,000 will die unless the entire resources of the nation are devoted to relief. With tree bark, roots and grasses long since exhausted, dying thousands allegedly are reduced to cooking and eating human flesh from the bodies of relatives, dead through starvation. Parents are said to have slain their children before ending their own lives.

Officials say that the situation primarily is a result of Communist incursions during the past two years, in which the Reds overran the land. The area today is barren. Not a sheep, pig, fowl or crop remains. The invaders took all of these and ate the seed grain.

### A Christian Cooperative

The pastor of St. Lioba's Episcopal Church, Wuhu, has helped to organize a credit cooperative. The burden of debt is heavy among the Chinese; most of the loans have been made to clear up debts for which a high rate of interest was charged, the co-

operative rate being only one and a fifth per cent. Loans have also helped to build dwellings and pay children's tuition.

Mr. Wang hopes for the day when all the members will be free of outside debts and can borrow for constructive or productive purposes. He adds: "We hold fast to our conviction that the cooperative movement has its share in bringing China to Christ and building His Kingdom on earth."

### Medicine — A Door for the Gospel

There were no doctors among the pioneers of the China Inland Mission which Hudson Taylor founded in 1865. It was not until 1880 with the arrival of Dr. Harold Schofield that medical work was attempted. The attitude of Hudson Taylor toward medical, and all auxiliary work was, in his own words "that everything that is human, everything outside the sufficiency of Christ, is only helpful in the measure in which it enables us to bring the soul to Him. . . . If our medical missions draw people to us, and we can present to them the Christ of God, medical missions are a blessing; but to substitute medicine for the preaching of the gospel would be a profound mistake."

Rev. F. Houghton, editorial secretary of the C. I. M., spent most of 1935 traveling in 12 Chinese provinces, and reports instance after instance of prejudices removed and new doors opened through medical work, of men and women whose physical healing has prepared them for the salvation of their souls, and of Chinese doctors occupying positions of leadership in the churches. One doctor, whose hospital was closed through the approach of Communist armies, refused to allow his activities to be curbed, and in country itinerations among people who would have feared to visit the hospital he treated over four thousand patients. Another, on the Tibetan border, is constantly discovering that his medical skill

is a passport to regions which otherwise he dare not visit.

—*E. M. M. S. Quarterly.*

### Healing on Wheels

Rev. George W. Shepherd and Dr. Clara Sargent Shepherd, of Lichwan, Kiangsi, China, have received the gift of an up-to-date motor ambulance from Edsel Ford for country work in China. Five minutes after its arrival it was on the road to Kiangsi. It had to "ford" rivers, wait for broken bridges to be repaired, and narrowly escaped capture by bandit troops said to be communistic. The Shanghai Municipality gave the Shepherds license plates and drivers' licenses free of charge. Up to January 1, this health car had traveled over 1,200 miles on errands of mercy.

—*Missionary Herald.*

### Country Evangelism

*World Call* tells of the Young People's Christian Fellowship of Nantungchow, which divides into two groups to visit near-by villages in rotation on Sunday afternoons. Each group has a leader, a nurse and singers. They carry a medical kit, posters and song sheets. On arriving at a village some members of the group visit in the homes to get acquainted, while the nurse opens the medical kit. This soon draws a crowd, among whom are sure to be those needing medical attention. After a busy hour of clinical work which includes the distribution of free hospital clinic cards to those in need of further medical attention, members of the band form a circle, sing a song or two, unroll the poster, give the story with a simple gospel message, and teach the children how to sing an easy song.

### Newchwang Bible School

The sixth year of the Newchwang Bible School, Manchuria, has been marked by many outstanding evidences of success. The student body of 1935 was representative of ten different missions. In the first half of the year there were 100 students in

the school. Twelve graduated in the summer: one is working with the Canadian Mission, another with the American Reformed Presbyterian Mission, three with the Scottish Mission, and seven with the Irish Mission. Altogether 53 students have graduated from the school since it started. In the autumn 31 new students entered, and twenty-four students of the fifth class went out for a term's evangelistic work. One of these went to work among the Mongols. During the past six months he has traveled on foot 700 miles, and preached the Gospel to Mongolians of seven different dialects. Two others went to work in North Manchuria; one has held meetings at six centers, has preached the Gospel in forty-seven villages, and paid visits to 1,700 homes. Through his work over 200 people have put away their idols and turned to the Lord.

Students manifest a keen evangelistic spirit. Each day they take part in some Christian activity, such as Gospel-hall preaching, open-air work, cottage meetings, hospital visitation and personal dealing. Many of them spent their holiday periods in evangelistic work. A prayer atmosphere pervades the school. The leader of the women students' Prayer Groups reports 100 definite answers to special petitions, some of them most remarkable. —*The Christian*.

## JAPAN-CHOSEN

### Ways of Spreading the Gospel

In Japan there are eight standard classes for scholars learning to read, and the system of education in reading is highly complicated and difficult; so much so that there is need for a Scripture translation in colloquial Japanese. This is now available through the Scripture Gift Mission and a Japanese Christian translator. This Mission is taking advantage of the opportunity to distribute Gospels among the large numbers of Japanese who are migrating from the homeland, chiefly to Brazil and California.

Special permission is given to missionary workers to board the large passenger liners which visit ports on the Pacific coast. These liners carry up to 1,200 passengers. Some are lonely and fearful of the hidden future, and therefore doubly receptive of a friendly greeting and the loving gift of a Gospel. Many of them travel home again, and therefore carry the Word of God to their distant homes.

### A Custom Worth Copying

They have a custom in the little Japanese church at Komachi that might well be copied in America—that of giving special gifts of money as expressions of gratitude on different occasions. Practically all of the members give birthday money, says Miss Katharine Merrill, of Matsuyama. A list of some of the "specials" includes: "25th wedding anniversary," "first birthday of a baby daughter," "wedding gift," "fifth anniversary of a husband's death" (in memoriam); gratitude for "safe arrival in Tokyo," for the "graduation of a son from high school," "gratitude gift from an unbaptized young Christian," "gift of thanksgiving" from a deacon whose church has just been able to get a regular pastor.

—*American Board News*.

### The "Light and Salt School"

In Shimonoseki an earnest Christian, interested in religious training for girls, founded a school which he called The "Light and Salt School" and which, in 1881, he moved to Yamaguchi. He began his teaching of English in a temple, and patiently worked on until he managed to get a school license, although there was great opposition since there was already a small school for girls in that city and another was thought unnecessary. It happened that the Governor of the province had had two years of study in America and was a good friend of the "father" of the school, so he gave the license without consultation, merely informing the officials that it had been granted. This was the year in which the

Japan Diet held its first session and the Emperor's Edict on Education was issued, clarifying Japanese ideas toward education and stimulating interest in it. When Miss Bigelow, the "mother" of this school, was sent from Tokyo to take up the duties of Principal in 1899, fear was expressed for "such a young lady in such a remote mountainous place." However, armed with the first teaching-license issued by the Minister of Education, Miss Bigelow was in no danger of failing, as her forty-four years of varied service have shown. The honor she received from the Government in 1920 and from the Tokyo Women's Union in 1925, and the many gifts showered upon her by graduates, teachers and students upon her retirement in 1930 are only a small indication of how well she has succeeded.

### Changed Lives in Hakodate

Floyd Shacklock, Methodist missionary to Japan, tells of a recent visit to a social center opened in the worst slum section of Hakodate, after the disastrous fire when 100,000 people were made homeless and several thousand were dead or missing.

In the kindergarten and day nursery, children who nine months before were antisocial little savages, fighting and throwing sand and calling vile names, now join in cooperative games and handicraft. This refugee community was distinctly hostile to Christianity when the work was begun after the fire, but now the barriers are down. Boys' clubs, girls' clubs and adults' groups carry on a varied program. Though many of these slum people are still living at so low a level that it is almost revolting, they are facing toward the more abundant life.

—*The Christian Advocate*.

### Enlists Youth Against Communism

Prof. Paul Rusch, of St. Paul's University, Tokyo, believes that the world battleground against communism is certain to be the Orient. There is increasing evidence, he said, that a war with

communism will be fought in the Far East, and that Japan will be the buffer against its growth. The chief element which has an opportunity to combat communism in the Orient, he declared, is the Christian youth movement. He has recently announced that he will enlist 100,000 young Japanese in a Christian movement to combat the red menace.

### Strange Sect Dissolved

Japan has a queer religion called Omotokyo which has been described as "a combination of Shintoism, Chauvinism, megalomania and mesmerism, founded by a half crazy, illiterate old woman and propagated by a shrewd man of the world." Its membership has been estimated to be as high as two millions. But its supporters recently found that divine reincarnations sometimes have their disadvantages. Since the leader of the sect claims to be the reincarnation of a primeval god of Japan who preceded the sun goddess, ancestress of the present imperial family, the sect was dissolved, and its leader held on charges including *lèse majesté*.

—*The Living Church*.

### A Year of Jubilee

The year 1934 was really a jubilee year in Korean churches. The General Assembly of 1935 reported 25,544 additions to the total of 1934—298,431 adherents. In the 3,252 Sunday schools, 296,492 pupils were reported. Four hundred and twenty-six pastors were in active service besides 62 retired or temporarily without charge. Four hundred and ninety-four other salaried men workers and 524 women served the church. Fully 200 new churches were erected. The new believers were not won in mass conversion, but each one independently made his or her own covenant with the Lord, each witnessing to his neighbor.

Street evangelism has been in operation the past 10 years, and theological students, boys from the college and academy and

Bible institutes and girls from the higher Bible school and their Bible institute have regularly worked. Tent evangelism has been taken up within the last two or three years. It has yielded wonderful results in Chairyung and Taiku fields, and to some extent in Chungju.

Every hospital in Korea has one or more evangelists working in their waiting rooms and wards. Scores of new churches have grown from this work. In Pyengyang, each month 5,000 copies of a little paper called the "Light of Pyengyang" are sent out. Special workers circulate among the homes where students are boarding and try to win them. Thus in many ways the work goes steadily on.

—*The Presbyterian Banner*.

## ISLANDS OF THE PACIFIC

### The Sarawak Field

Sarawak in Borneo is one of the most unique pieces of mission work that the Christian Church has to its credit. Thirty-five years ago Chinese Christian colonists began to settle in Sarawak. A year after these people landed, James M. Hoover, a young Methodist missionary from Malaya, volunteered to go to Borneo to work with them. Working practically alone Mr. and Mrs. Hoover have developed a Christian community up and down the Rejang River that is a remarkable achievement. Forty-six school and church centers now stand as a monument to their thirty-four years of faithful and efficient service.

At the age of 64, Mr. Hoover succumbed to malignant malaria, but anticipating the need for younger shoulders to carry the burden he had selected a couple from Malaya to begin work in 1936. They are now enthusiastically serving in this challenging field. Plans include the establishment of a new station 160 miles up the Rejang River.

—*Malaysia Message*.

### Pioneering in Palawan

A great lonely island, tens of thousands of aborigines with bows and arrows and blow guns;

a sea captain cruising around bent on conquest; such is Palawan, southwesternmost and one of the largest of the Philippine Islands. The census records about 75,000 people in the province, but the true figure seems to lie nearer 175,000, certainly over 150,000. Nobody knows how many are in the wild and ever-moving tribes of the mountains. Only one tribe has a written language. Aside from a haphazard planting of rice they take no interest in the cultivation of foodstuffs, being satisfied with what the ground brings forth—roots and nuts, and such meat as they are able to capture.

The apostle to Palawan is Capt. Ellis Skoefield, and he reports steady growth. Christian believers at this center are erecting a building for church services. From another center it is reported that eighteen were recently baptized, and the members there have donated a lot on which they have almost completed the erection of a chapel, all the expense of the work being met by local Christians. In the northern part of the island special meetings have been held, with as many as 200 gathered to hear the Word.

—*Moody Institute Monthly*.

### Alliance Mission in Jolo

The Christian and Missionary Alliance report a large, new church built in Jolo, P. I., directed by a capable native pastor. Two new chapels have been built and a new district opened in the Cotabato Province. In the Margosatubig field there were 97 baptisms. Thirteen convicts in the San Ramon Prison were baptized during the year, the result of the Sunday school classes held each week at this institution. Twenty-five converts were baptized in the Sulu District. Full gospel tracts, in five dialects, have been printed and sent into homes.

Five young native pastors were ordained this year, the first ordination service in the history of the Alliance Philippine Mission. Plans have been formulated to carry the gospel



to unreached pagan sections this year. —*Alliance Weekly*.

### Missionary Home Needed

The Christian group in Honolulu believe that an interdenominational missionary home and a Bible school at this strategic crossroads of the Pacific would render a valuable service. Such a home would afford an opportunity for missionaries to rest in a congenial atmosphere before continuing their arduous work. Many have no reason to come all the way to America for their furloughs.

There is also great need of a Bible school for young people, mostly Hawaiian, Chinese, Japanese, Korean and Filipino, among the 85,000 students in the public and private schools, who would like to prepare for full-time Christian service in the Islands and in the Orient. There are several well-equipped Bible teachers in Honolulu who teach the Bible as the Word of God. The missionaries also might serve as teachers, with little or no salary, on the faculty of such a Bible school.

—*The Presbyterian*.

## NORTH AMERICA

### Campaign Against Atheism

At a recent meeting held in Richmond, Va., in old St. John's Church, made famous by Patrick Henry's speech, "Give Me Liberty or Give Me Death," a campaign was launched against atheism and communism in the United States.

Among the leaders behind the movement are Bishop Freeman, of Washington; Bishop Tucker, of Virginia; Bishop Edwin Mouzon, of the Methodist Episcopal Church; the Rev. John Fraser, Baltimore University Baptist Church; Max Reich, President of the Hebrew Church Alliance, and others. Efforts will be made to enlist all clergymen in a fight against communism and all forms of atheism.

—*The Living Church*.

### Upward Trend in Giving

Gauged by contributions to Protestant churches, the depres-

sion in giving hit bottom in 1934 and turned upward in 1935. Total gifts last year increased over the previous year for the first time since 1928, according to an analysis by the department of research and education of the Federal Council of Churches.

During the seven-year slump, contributions for congregational expenses stood up better than gifts for benevolences.

The Moravians set a record for per capita giving in 1928 when collections averaged \$72.53 a member. No other group in any year approached that mark.

### How the Churches Gave

The United Stewardship Council reports the gifts for religious purposes of the leading denominations in the United States for the year 1935. Per capita gifts for all purposes of some of the larger denominations were as follows: United Presbyterian Church, \$21.56; the Presbyterian Church in the United States, \$19.03; the Presbyterian Church in the United States of America, \$18.56; Methodist Episcopal Church, \$14.15; Methodist Episcopal Church, South, \$9.36; the Northern Baptist denomination, \$11.34; the Southern Baptist denomination, \$5.76. The largest per capita gift of any denomination listed is that of the Church of the Nazarene, \$26.77. The lowest is that of the Southern Baptist denomination, \$5.76. The total gifts for all purposes of twenty-five denominations listed were \$304,692,409.21.

### Union of "Faith Missions"

The International Foreign Mission Association of North America brings together for counsel and reference sixteen nondenominational mission enterprises. More than two thousand missionaries are sent out under these sixteen Boards. They administer over a million dollars annually, and go into many of the out-of-the-way corners of the world. The doctrinal basis of them all is: (1) The plenary inspiration and divine

authority of the Scriptures. (2) The Trinity, including the Deity of Christ and the Personality of the Holy Spirit. (3) The fall of man, his moral depravity, and his need of regeneration. (4) The Atonement through the substitutionary death of Christ. (5) Justification by faith in Christ, apart from works. (6) The bodily resurrection of Christ, and also of the saved and the unsaved. (7) The unending life of the saved and the unending punishment of the unsaved. (8) The personal, bodily and visible return of Christ.

—*The Presbyterian*.

### Methodist Union Voted

The quadrennial General Conference of the Methodist Episcopal Church which met recently in Columbus, Ohio, voted to adopt a plan for union with the Methodist Episcopal Church, South, and the Methodist Protestant Church if this plan is adopted by the other two Methodist Assemblies. The merger will be completed in 1940. The Methodist Protestant Church split from the American Methodist in 1921 because of disagreement in regard to lay representation. Their General Conference will vote on this at their meeting in High Point, N. C. The Methodist Episcopal Church, South, broke away in 1845 on account of disagreement as to slavery. They will not meet to vote on the plan of reunion until 1938. In case the union is completed, the united church will number about eight million members. The plan is chiefly opposed by Negro Methodists because it proposes to set up a jurisdictional Negro Conference which will segregate them from the rest of the Methodist Church.

### Largest Church Federation

The Chicago Federation of Churches is said to be the largest and most influential city federation in the country. A religious census just made of Chicago indicates that there are 1,437 Protestant churches in the metropolitan area, with a mem-

bership of practically 600,000. The membership of the Chicago Church Federation has risen from 850 two years ago to 1,049 churches, representing 18 different denominations. The total number of Protestant ministers serving churches in the city and suburbs is 1,765.

Mr. Walter R. Mee is Executive Secretary of the Federation and is now in the 18th year of his service. He has done a most remarkable work in bringing the churches together in a unified program, and in keeping a balanced budget. —*Advance*.

### Help for Miners' Children

"Save the Children," an organization with national headquarters at 156 Fifth Avenue, New York, which has long been doing an extensive work among the neglected children of the Southern mountains, is contemplating a child welfare project in the coal fields of southern Illinois, where a survey has revealed the necessity for the type of service that has proved so effective in Kentucky and Tennessee. The organization has been assured of the cooperation of the citizens of Herrin, Harrisburg, and other parts of the southern Illinois territory.

"Save the Children," of which Dr. John R. Voris is president and executive director, endeavors to supply food, clothing, shoes, medical service and other welfare help, with educational, recreational and character-building programs for twenty thousand children in isolated regions of the southern mountains.

### Chapel for Deaf Mutes

One of the most unique religious services in California has been inaugurated in a series of daily chapel services for deaf mutes who are workers at Goodwill Industries. The service consists of the reading of hymns, a passage of scripture, a prayer and a talk by a worker in the shoe department, all given in the sign and lip language. The same worker is also teaching a class in the sign language one noon each week in order that the

chapel group, of which there are sixteen, may more completely understand and enjoy their services.

Goodwill Industries is a welfare organization sponsored by the Home Missionary Society of the First M. E. Church, of Los Angeles. It is interdenominational in scope and provides work for men and women who are for the most part incapacitated for other work.

### Home for Indians

Friends' work among Indians is not new, but that in Los Angeles it is new. It was begun by Myra Frye, full-blooded Kickapoo Indian who was reared and educated by two women missionaries in what was once Indian Territory. Myra prepared for missionary work among her own people, but finding no open door came to Los Angeles in 1930.

According to the U. S. Indian Placement Bureau in Los Angeles, about two thousand Indians are registered with them. Of this number about eight hundred are girls, most of whom do housework for a living, and have no home in the city. Very few, except Catholics, go to any church; they do not feel at home among the "paleface." When off duty, on Sunday and Thursday, they have no wholesome recreation, no place to meet their friends, to spend their time or to rest, and no religious service.

In April, 1935, a place was offered where vesper services might be held on Sunday evenings but this was not enough to meet all their needs, and again the Lord answered prayers, and rooms especially well suited for all purposes were secured on faith. Additional rooms were opened last August. Many of the Indians are beginning to feel that this is *home*, a truly Christian home.

—*Friends Missionary Advocate*.

### Stirring in Quebec

A group of eleven French Canadian men and women in Quebec have left the Roman

Church to join the Baptist Church, saying: "After reading the Scriptures we have concluded the Roman Church is not the one instituted by Jesus Christ."

A Baptist pastor writes that one evening last May a farmer called and asked him to preach in the village of Ste. Rosalie where about 90 families were interested in hearing the Gospel. After many weeks and after further invitations by letter this pastor went to the village, and found a real desire to know the truth.

The work has expanded, and neighboring villages have asked for Protestant preaching.

### Chinese Want Consolidation

Several denominations now have Chinese missions in California. With refugees escaping from Mexico and awaiting deportation to China, the missions have had much social service to perform. Chinese young people of the third generation, college trained, are asking that the various Protestant Chinese churches consolidate. There are 3,000 Chinese in Los Angeles. The Los Angeles Church extension board is asking \$1,500 more to develop the work and to bring Evangelist Gee to it.

—*Presbyterian Tribune*.

## LATIN AMERICA

### The Situation in Mexico

Churches in the Mexican states of Campeche and Sinaloa have been allowed to open in accordance with a recent statement by President Cardenas that there would be a relaxation in the government Church policy. A Catholic leader said that there had been no developments, however, to justify belief that the government would grant real religious liberty, pointing out that four churches in the State of Mexico had been seized recently, two of them by armed Federal troops who padlocked the buildings. According to this spokesman, in at least eight of the twenty-eight Mexican states, all churches are closed, and

fewer than 200 priests are allowed to officiate in the entire Republic. Other Roman Catholics viewed the situation more optimistically.

A colony of Mormons in the State of Chihuahua felt the weight of antireligious groups in Mexico when agrarians seized the land of the colony and forced the Mormons to sell it. Mennonite leaders also prepared to move a colony of 7,000 from Mexico to escape religious repression.

—*The Living Church*.

### Encouraging Signs

The National Baptist Convention of Mexico supports ten colporteur-evangelists, most of them in States where the population is predominantly Indian. Because an altar and a sanctuary are not indispensable for their ministry, they do not suffer from governmental restrictions as seriously as do the Roman Catholic priests. They use the homes of friends as centers for spreading the gospel.

In Mexico City the Baptist Sunday school has outgrown its building. This church has just built a chapel in a suburb of the city, where a mission Sunday school has now become a Baptist church. A weekly prayer meeting is held in the Baptist Church in Mexico City, attended by Mexican pastors of all denominations.

—*Missions*.

### The Spirit's Breath

The Presbyterian Board reports that things are happening in the Protestant Church in Mexico. Someone has said: "When opposition drives Christians to their knees in prayer to God, with tears, you may be certain there is going to be a revival." Just this has happened in Mexico. More prayer is going up to God than for many a year. Prayer circles are springing up all over the land. In Mexico City a group of Mexican pastors and foreign missionaries meets every morning before breakfast for prayer together. The experiences and answers

that have come out of that group are very remarkable.

Mention was made recently of the building, formerly used by the Catholic Church, which has been turned over to the largest Presbyterian congregation in all Mexico to replace the old building occupied by them for over fifty years in another part of the city, but destroyed by government orders a year ago in order to make room for the widening of a street.

This congregation bears the name of "The Church of the Divine Saviour." It has a membership of over seven hundred and a total constituency that would probably reach two thousand, scattered from end to end of this great city of a million people. Attendance at Sunday school rarely falls below 300.

### A Pause That Challenges

The year 1936 marks the centenary of the foundation of permanent Evangelical missions in Latin America. Mr. Kenneth G. Grubb, in *South America*, lists the accomplishments of the century and adds:

"We have reached a pause in the development of evangelical work in a large part of Spanish-speaking America," and refers particularly to "a problem of Church and State," with which he couples "the familiar difficulties raised by the spread of 'antireligion.' . . . In Mexico, Venezuela, Guatemala, Costa Rica, Ecuador and other republics, there are either signs or else achievements which show that the State is going to exercise much closer restriction over the rights of religious and educational bodies in its midst." Again referring to what he calls "a pause," he asks, "Is it a pause at the center of a whirlwind of mighty events around us which will shortly crush us out of existence? Or is it wherein we hear the still small voice of God bidding us again go forward and conquer? . . . Is it, in fine, a pause of poverty, or a pause for power?"

### Ecuador Fights Ecclesiasticism

According to Associated Press reports, Ecuador joins the procession headed by Russia, Turkey and Mexico in seeking to uproot organized religion. As in Mexico, the Roman Catholic Church is involved. By government decree issued late in Oc-

tober, foreign priests and ministers must cease their activities before the end of April, 1936. Churches and other buildings used for religious purposes, even though built by private contributions and on privately owned land, will be nationalized and become government property.

### Evangelicals in Brazil

An Evangelical Congress is to be held in Brazil in the latter part of June, organized by the Confederation of Evangelical Churches. Evangelization is the first of the subjects which will come under review, and an important place is being given to questions relating to work among youth and the production and use of literature. The Evangelical Confederation was organized in 1934, drawing its inspiration from a previous movement towards cooperation, which in the main exhibited a marked missionary influence from abroad. The present Confederation is primarily a Brazilian movement, drawing its inspiration from the desire of Brazilian Christians to forward the evangelization of their country.

—*The Christian*.

## EUROPE

### England and Tithing

A move tantamount to partial disendowment of the Church of England was made by the British Government last March, when a report of a Royal Commission on the "Tithe Rent Charge" was adopted, eliminating this charge over a period of 85 years.

The tithe rent-charge was a tax to the value of some twopence an acre collected in produce from agricultural areas until 1836, when the fee became payable in cash. Although called a "tithe" it was apparently very seldom equivalent to ten per cent. It applied to certain lands, the income from which was thus taxed for the support of the Church or of lay institutions — schools, colleges, hospitals, asylums, etc.

Since this move automatically cuts the revenue of the Church or other lay institution which was beneficiary under the old plan, the state will undertake to make up on a predetermined basis a portion of the loss, which is estimated to be about \$67,-000,000 for the Church alone.

### London Methodist Mission

There are twenty-four branches, ninety-six centers, sixty ministers and a great army of deaconesses, doctors, nurses, dispensers and voluntary workers comprised within the London Mission of the Methodist Church. The work is the same in the poorest mission and the finest suburban church. The recently erected Central Hall cost £68,000, and will be dedicated free of debt. Shop rents will supply an annual income of £1,000. This church expects to do three main things: (1) to win outsiders to worship; (2) to secure the conversion of the people; (3) to build the Church of Christ. —*The Christian*.

### German Church Situation

Present indications are that the German Church situation is about to return to much the same status as that in which Hitler found it, without much active government control and without any religious interference with governmental policies. A new organization has been formed, known as the "Council of the Lutheran Church in Germany. Three bishops are in complete control of funds and administration in their respective dioceses, and the other three members of the Council are men of considerable importance in church affairs. The new organization, while definitely independent of the government, represents in its personnel a compromise between the implacable policies of the Confessional Synod, which is now largely controlled by the "left wing," represented by the Rev. Martin Niemöller, and the submission originally demanded by the Hitler government.

The government attitude toward religion in general is revealed in their crusade against

theological instruction at the universities.

### For Russian Refugees

Mr. George Urban, Superintendent of the Russian Gospel Movement which works among refugees in France and Belgium, reports that at the mission's church in Paris, thirty-nine new converts were baptized during the last six months, and twenty others have expressed their desire to publicly confess Christ as their Saviour, in baptism. Inquirers are seeking salvation at nearly every evangelistic meeting—at one recent gathering ten responded to the Gospel invitation. A Russian Jewess was baptized; also a Moslem. Over one-third of these believers belong to the intellectual classes of former Russia. Others are farmers, workers and artisans. This movement sends literature into more than thirty countries.

—*The Life of Faith*.

## MISCELLANEOUS

### Youth Problems

Rev. T. D. Abels, of Portsmouth, Ohio, while instructor in a Bible Institute, made a survey of youth problems to determine the conditions that must be met by young people who are trying to live the Christian life. The following were submitted by a class composed of those engaged in the Christian education of young people:

1. Absence of Christian home training.
2. Absence of the family altar.
3. Wrong companions.
4. Parents not concerned about child's morals.
5. Too much leisure time.
6. Preachers not scripturally sound.
7. Inefficient Sunday schools.
8. Passing of Bible from public schools.
9. Changing social conditions.
10. Irresponsibility of the Church.
11. Dangerous social conditions unrecognized by many.
12. Unchristian teaching in high schools and colleges.
13. Youth given too much liberty.
14. Youth do not see "separated life" lived before them.
15. Unchristian attitude of parents.
16. Lack of Christian education and training in former generation.
17. Popular worldly amusements.
18. Lack of good home influence when away from home.

19. Worldly parents.
20. Wrong home environment.
21. Lack of evangelism suited to youth.
22. The sex problem.

Some of these propositions overlap, but summed up it appears that a severe condemnation is made of the three great institutions, the home, the school and the Church.

—*Moody Institute Monthly*.

### WSSA Reviews the Year

The World's Sunday School Association reports that during 1935 some very significant achievements were made in Christian education around the world. No greater opportunity for the promotion of the evangelical faith is to be found in Europe than the wide open door in Spain. Appointment of a full-time Sunday school missionary by the WSSA is one of the progressive steps taken during the year.

In no other church in the Near East can one find today better organized Sunday schools or more thoroughly trained teachers than in the Church of Armenia.

In Egypt, Sheikh Mitry S. Dewairy has continued his remarkable street Sunday schools, as well as other agencies for Christian teaching.

### Prayer of the Race that God Made Black

BY LUCIAN B. WALKINS,  
a Virginia Negro

We would be peaceful, Father—but  
when we must,  
Help us to thunder hard the blow  
that's just.  
We would be manly, proving well our  
worth,  
Then would not cringe to any god on  
earth.  
We would be loving and forgiving,  
thus  
To love our neighbor as Thou lovest  
us.  
We would be faithful, loyal to the  
Right,  
Ne'er doubting that the day will fol-  
low night.  
We would be all that Thou hast meant  
for man,  
Up through the ages, since the world  
began.  
God, save us in Thy Heaven, where  
all is well!  
We come, slow-struggling, up the hills  
of Hell.

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

## WHITHER BLACK AMERICA?

A shelf full of books by Negro authors and others, dealing with Negro life with emphasis upon the American Negro.

BY REV. WILLIAM LLOYD IMES,  
*Minister of St. James Presbyterian Church, New York City*

### The Negro and the Church

**The History of the Negro Church.** By Carter G. Woodson. 330 pp. \$2.65. Associated Publishers. Washington, D. C. 2d edition. 1929.

To anyone who does not know of the wonderfully helpful service to America by Dr. Woodson's persistent and careful research into Negro life, this pioneer work in a field notably neglected will come as a rare treat. Highly and sensitively descriptive, it also interprets the beginnings and development of Negro church organizational life in religious matters. The first work of its kind since W. E. B. DuBois' Atlanta University study, "The Negro Church" (monograph), early in the present century.

**The Negro's Church.** By Mays and Nicholson. 321 pp. \$2.00. Institute of Social and Religious Research. New York. 1934.

A great deal of material that would naturally be expected to follow the first pioneering. These young scholars have done both descriptive and definitive work of a careful sort. What they desire to give is both the *raison d'être* for the Negro Church as an institution, and then to tell its story and analyze its life so that its work and place in contemporary America

may be understood. Like Dr. Woodson's work, it is honest and without either fulsome praise or captious criticism.

**Divine White Right.** By Trevor Bowen and Ira Reid. 309 pp. \$1.75. Institute of Social and Religious Research. New York. 1935.

This obviously ironical title comes with good grace from the coauthor whose account takes up the first two-thirds of this worth-while book. He himself belongs to a nation that has learned to criticize itself rather severely, both on general problems of human welfare, and on race problems. Mr. Bowen is interested in a study of race discrimination in religious institutions, and he does it without sparing the high places into which such discrimination has gone. Dr. Ira Reid, well known for his research work with the National Urban League, and now head of the Department of Social Sciences in Atlanta University, supplies the definitive study in the final third of the book, and does it with characteristic care and insight. The authors have approached this question with clear-eyed courage, and if this be the swansong of the Institute publications, it is a worthy note indeed.

**Richard Allen: Apostle of Freedom.** By Charles H. Wesley. Associated Publishers. Washington, D. C. 1935.

Here is the kind of brief biography which is not the less valuable because it is a "he who runs may read" type. Its brevity is not an indication of lack of thorough acquaintance with sources, but the scantiness of adequate authentic sources for

the life of this distinguished American of African descent. Not only was Allen a great and wise leader in his race, but he was a distinguished man regardless of race. Never ashamed of his own, he compelled reluctant admission of his worth and leadership from the churchmen of his day who felt that Negro life should be wholly administered within the church by others than his own racial leaders. The story of Allen and others kneeling in old St. George's, Philadelphia, has been often told, but never with greater skill nor with better understanding of the ecclesiastical trends of that day, respecting the color problem. The diary of Bishop Asbury is an excellent source, and Professor Wesley uses its first-hand material with skill. Richard Allen is seen not only as a church official, but as a man and humanitarian, as for instance, in his extraordinary usefulness in the yellow fever epidemic in Philadelphia of the early nineteenth century, and also in his pioneer work in the Free African Society.

**From the Farm to the Bishopric.** An Autobiography by Charles Henry Phillips. 308 pp. Parthenon Press. Nashville, Tenn. 1932.

As an illustration of the kind of material which will be increasingly valuable to throw light on the Negro Church in coming generations, this account of Bishop Phillips' life and work in the Colored Methodist Episcopal Church is noteworthy. It is only by the gathering of many instances of notable lives of religious officials and leaders like this that a complete picture will some day be possible.

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

**Religious Instruction of the Negro.** (1830 to 1860, with special reference to South Carolina.) By Luther P. Jackson. Monograph in Vol. XV of *Journal of Negro History*, pp. 72 to 114.

Excellent for giving the background of pre-Civil War condition of Negro life in respect to religion. While dealing particularly with the South, yet gives valuable light on neglected subject.

### The Negro in American Life

**The Negro Citizen of West Virginia.** By Thomas E. Posey. 119 pp. \$1.00. The Press of West Virginia State College. 1935.

Interesting as a typical study of sectional matters dealing with race.

**The Negro in South Carolina During the Reconstruction.** By A. A. Taylor. 341 pp. Association for the Study of Negro Life and History. Washington, D. C. 1924.

An able account by a painstaking scholar and investigator, throwing real light on the subject, as opposed to many current accounts showing the Reconstruction Negro in false light. (See also note on DuBois' "Black Reconstruction.")

**Free Negroes and Slaves in Tennessee.** By Wm. Lloyd Imes. Monograph in *Journal of Negro History*, Vol. IV, pp. 254 to 272.

The author traced source material regarding little-publicized matters of value regarding racial history, legal status, and social development in the middle South.

**A Century of Negro Migration.** By Carter G. Woodson. Associated Publishers. Washington, D. C.

**The Negro Migration During the World War.** By Emmett J. Scott.

**The Negro Migration of 1916-1918.** By H. H. Donald.

**The Negro Peasant Turns Cityward.** By Louise V. Kennedy. 270 pp. \$4.25. Columbia University Press. New York. 1930.

These are grouped together because they form a whole picture of one of the eventful social trends both of the 19th century and the 20th in the United States.

**The Negro Family in Chicago.** By E. Franklin Frazier. 294 pp. \$3.00. University of Chicago Press. 1932.

A sociological study, taking a great city as a field of study.

The fact that the Chicago Riot some time before had left citizens there and elsewhere desirous of knowing the social condition of the family life among those most seriously handicapped, will give the lead toward understanding this book. It is interesting to note also that very recently, 1935-36, Dr. Frazier has been appointed to collate and analyze the findings of the Mayor's Commission on Conditions in Harlem, following the outbreak of a riot in New York's Harlem area. This latter material, it is hoped, will be published if the public will demand it, as it should.

**Black Manhattan.** By James Weldon Johnson. 284 pp. \$2.50. Alfred A. Knopf. New York, 1930.

A fine descriptive narrative, telling the story of the Negro in the heart of New York City with appreciation of what his life has meant to the metropolis of America. Many facts about the artistic life of the Negro in New York are not to be found elsewhere.

**The Negro in Our History.** By Carter Godwin Woodson. (Sixth edition.) 700 pp. \$4.25. Associated Publishers.

Any reference to Dr. Woodson's eminent position in the field of Negro history is unnecessary to well-informed people. It is enough to say that this book, despite the voluminous output from his tireless pen, is in a real sense his *Magnum opus*, and those of us who know him feel that he would like to be known by it for its honest effort to get at the difficult but rewarding task of interpreting Negro life in terms of its integral part in American development. A reference work of high value, and a study text of dependability.

### Social Status of the Negro

**What the Negro Thinks.** By Robert Russa Moton. 267 pp. XII. \$2.50. Doubleday Doran. New York. 1929.

One of the most important statements of the Negro himself which has been made since the famous declaration of Booker T. Washington at Atlanta in 1895.

America usually tries the plan of having the non-Negro population do the Negro's thinking for him. This book ought to help, if we have a sense of humor left after the strain of interracial misunderstanding and strife.

**The Rural Negro.** By Carter G. Woodson. 304 pp. \$2.50. Associated Publishers.

The records of the U. S. Bureau of the Census were used carefully, in addition to personal visits of the author to many rural communities, particularly in the South, where the largest single unit in the rural population is overwhelmingly Negro.

**The Negro Wage Earner.** By Lorenzo J. Greene. 350 pp. \$3.25. Associated Publishers.

This is valuable because of the need for knowing in what occupations the majority of our Negro citizens may be found, and the conditions of their work. Questions of skilled and unskilled labor bulk large, with emphasis upon domestic service and agriculture as the two largest fields numerically.

**The Negro Professional Man and the Community.** By Carter G. Woodson. 365 pp. \$3.00. Association for Study of Negro Life and History. Washington, D. C. 1934.

One need not wonder about the value of any such inquiry. The author's name is guarantee of honest and careful effort to present the major facts available now, at least in outline.

**The United States and the Caribbean Area.** By Dana G. Munro. 322 pp. World Peace Foundation. Boston. 1934.

If any reason is needed for the introduction of a book on this theme into this review, it will be amply known when one considers that one of the areas touched by this author is Haiti, the Black Republic so near our own, and which has been treated with none too gracious neighborliness by both our government and our business interests. Professor Munro does not have to strive to establish this thesis as a part of his book. It is a part of the whole melancholy



record of our attitude toward weaker peoples and races, and the facts speak more loudly than the professor's words.

**Negroes in the United States, 1920-1932.** By Charles E. Hall and Charles W. White. (Compiled from statistics in the Bureau of the Census, U. S.) 845 pp. \$2.25. U. S. Government Printing Office, 1935.

To anyone who knows the former volume, "Negro Population in the U. S., 1790-1915," this added work will have new significance, and this statistical record in handy form is a necessity to anyone who would know the social measurements of Negro life in recent years.

**Black Reconstruction.** By W. E. B. DuBois. 1935.

One does not know whether to call this Dr. DuBois' greatest work or not. In a sense it is, for it treats of a racial matter that has been the subject of the Negro's misrepresentation for many years. Historians in many large universities have vied with each other in telling the Negro's ineptitudes, veniality, decadence, etc., etc., *ad nauseam*, until it was high time some able social critic like Dr. DuBois should take the matter in hand, with documentation, and all, and make them eat their words. The Reconstruction Negro neither wants to be lauded to high heaven, nor damned to the lowest hell. He was just a human being, like any other in a similar situation. That he did as well as he did in the most trying time in 19th century America, is the finest tribute to him that could be given.

**Social Attitudes.** A Symposium edited by Kimball Young. 383 pp. XII. Holt. New York. 1933.

Helpful for its two chapters by Herbert A. Miller and Edward B. Reuter (Chapters 13 and 14 respectively) which deal with the relation of culture to race, and the application of this discussion to Negro life.

**Black America.** By Scott Nearing. 275 pp. \$3.00. Vanguard Press. New York. 1929.

The left wing (radical) critics of the social scene in America must have their hearing, and not the least of their message is on

the race problem. Here one of the ablest of them tells the story forcefully.

**The Trend of the Races.** By George E. Haynes. Missionary Education Movement. New York. 1922.

Dr. Haynes, by his long and earnest work in the Federal Council's Department of Race Relations, has won the right to be heard on what is known popularly as the "interracial movement," in overcoming race antagonisms. As one of the ablest of the conservative critics, this book (still a helpful reference book as a record of the early post-War situation in American race matters) will place him and the viewpoint he represents, fairly and fully, as protagonist for cooperation.

**Blind Spots: Experiments in the Self-cure of Race Prejudice.** By Henry Smith Leiper. \$1.00 cloth. Missionary Education Movement. 1929.

This may be regarded as a companion book to Dr. Haynes' treatise, and as written from the similar attitude, with emphasis upon self-criticism; hence the subtitle, "Experiments in the self-cure of race prejudice."

### Negro Education

**Negro Education: A Study of the Private and Higher Schools for Colored People in the U. S.** By The Phelps-Stokes Fund, Thomas Jesse Jones, director of the study. 2 Vols. Published by the Dept. of the Interior, Bureau of Education. 1917.

Valuable for information as to variety, extent and standards of Negro schools up to the early period of the World War. Later publications have supplemented this. Here, as in other Governmental publications, is the immense advantage of having adequate statistical material at hand. Dr. Jones, a pronounced "right wing" adherent, has given an objective study. The monograph by George S. Dickerman in Vol. 1, pp. 244-295, is of real interest and has a good bibliography of the source material.

**Land-Grant Colleges for Negroes.** By John W. Davis. 73 pp. West Virginia State College Institute. 1934.

A description of this interesting field, from the Morrill Act of 1862 to the present.

**The Evolution of the Negro College.** By Dwight O. W. Holmes. 221 pp. Bureau of Publications, Teachers' College. New York. 1934.

It is inevitable that doctors' theses should reflect the current modes of thought, and so, since racially separate education has been in the ascendancy in American life whether we like it or not, we must deal with it. Dr. Holmes does this in first-rate fashion. And, since we have the rather regrettable necessity for separate institutions because of deep-seated prejudices, may we not take the good things of this treatise, and look toward the day of larger things?

**The Racial Myth.** By Paul Radin. 141 pp. \$1.50. McGraw-Hill Co. New York. 1934.

This anthropologist's work needs no praise nor apology. It speaks for itself. With no less acumen than Boas of Columbia a generation ago, this younger scholar throws down the gauntlet before a world that seems bent on Nazism, Fascism and all other varieties of misguided Nationalism, all exhibiting racial animosities of various sorts. It is good to have a clear and unafraid voice from honest scientific labors. Dr. Radin held the research chair of Anthropology at Fisk University, a Negro institution, for several years. He is now professor in the University of California.

### Negro Biography

**Life and Times of Frederick Douglass.**

An autobiography by a leader of outstanding genius of the Abolition and Reconstruction eras.

**Up from Slavery.** By Booker T. Washington.

Easily the most significant biography of any Negro since Frederick Douglass' account of his life and times.

**Letters of Theodore Dwight Weld, Angelina Grimke Weld, and Sarah Grimke.** Edited by Gilbert H. Barnes and Dwight L. Dumond. 2 Vols. Vol. 1, pp. xxxvii, 510. Vol. 2, pp. x, 512. American Historical Assn. D. Appleton Century Co. New York. 1934.

An interesting theory is evolved from these letters and

related anti-slavery documents, to the effect that it was the American churches and allied forces that made the abolition of slavery inevitable. Also these letters have value from their association with the famous Grimke sisters, women of great ability and devotion to humanitarian crusading against slavery and its attendant evils. The romance of their lives is only exceeded by the distinction of their famous nephews, Archibald and Francis Grimke, whose lives have been among the very few distinguished statesmen and clergymen who have wielded untold influence for the defence and development of Negro rights and advancement.

**Along This Way.** By James Weldon Johnson. 330 pp. \$3.50. Viking Press. New York. 1933.

Interestingly written, giving the account of a distinguished man in the fields of literature, law, consular service, Negro rights, art, social criticism. Dr. Johnson is now professor of Creative Literature at Fisk University.

**Booker T. Washington: Builder of a Civilization.** By Emmett J. Scott and Lyman Beecher Stowe. 331 pp. Doubleday Doran. Garden City, L. I. 1916.

The name of the educator of Tuskegee never fails to evoke the memory of a man of real genius, and perhaps no two men in America were better fitted to write of his character and achievements than one who was his secretary for years, and another who is a descendent of a famous abolition family.

### Negro Life in the Arts

**Afro-American Folk Songs.** By Henry E. Krehbiel. G. Schirmer. New York.

No one who knew the incisive criticisms of Krehbiel in the *New York Tribune* of a generation ago could slight this book. His acknowledgment of his debt to great musicians like Harry T. Burleigh, Lafcadio Hearn, Maud Cuney Hare, and others, is at once the mark of sincere scholarship and genius. It is still the authentic work of a master-critic. No maudlin sentiment. Solid learning.

**Negro Musicians and Their Music.** By Maud Cuney Hare. 433 pp. \$3.25. Associated Publishers. 1936.

There is only one regret in this work, that its gifted author passed from this world of haunting beauty and sorrowful loveliness before it came from press. She did read the first proof on her deathbed. She "being dead yet speaketh" in this great labor of love. Those of us who knew her can but rejoice that she was spared to give us this great legacy.

**Plays and Pageants from the Life of the Negro.** By Willis Richardson. Illustrated by J. L. Wells. 373 pp. x. \$3.15. Associated Publishers. 1930.

Taken with other books of similar purport like "Plays of Negro Life," by Locke and Gregory, and the Drama section of Calverton's "Anthology of American Negro Literature," this fills a real place of help toward understanding the dramatic art as an exponent of Negro life.

**Anti-Slavery Sentiment in American Literature Prior to 1865.** By Lorenzo D. Turner. 150 pp. \$2.15. Associated Publishers.

From Cotton Mather and Jonathan Edwards to Emerson and Lowell, Dr. Turner traces the thread of anti-slavery thought. It is fascinating and rewarding.

**The Negro Author.** By Vernon Loggins. 480 pp. \$5.00. Columbia University Press. New York. 1931.

If you would know the heart of the man or woman who puts life into documentary form for present and succeeding generations, here is the revelation of that inner life, as far as the Negro is concerned. A most useful and valuable guide in this field.

**Comedy: American Style.** By Jessie Fauset. Stokes. New York. 1934.

Miss Fauset is the most competent novelist of African descent today who is not afraid to go against the current of tradition that only lowly peasant life or slum life of the city may be pictured in novels of Negro life. It is refreshing to get away from the Peterkin-Bradford-Hayward school of thought about Negro life, and to know

that Negro life is neither all comedy nor tragedy, but it has its human oneness with all other life. Miss Fauset has written some half-dozen or so novels, and is the most prolific writer in this field since Charles W. Chestnut's tales of the 19th century Negro life appeared, in reconstruction and postreconstruction days.

**Unfinished Cathedral.** By T. S. Stripling. 350 pp. \$2.50. Doubleday Doran. Garden City, L. I. 1934.

While dealing with different material, this non-Negro author tells of his own South's terrible injustice to the Negro with a horrible and fascinating attraction that will amaze one. It is a long mile from the usual type of condescension, contempt, and determined tragedy of most non-Negro authors.

**Readings from Negro Authors for Schools and Colleges.** By Otelia Cromwell, Lorenzo D. Turner, and Eva B. Dykes. 388 pp. \$1.50. Harcourt, Brace. New York. 1931.

This is probably the best all around anthology of Negro literature yet published. It is carefully edited, as those who know this trio of well-trained scholars would expect. While Calverton's popular-sized and priced anthology (Modern Library) is useful, and there are some others, especially of Negro poetry, yet none have given the description, balance and charm of Negro literary expression as these authors have done. No American student, regardless of race, should be ignorant of its contents.

### For Children and Youth

**In Spite of Handicaps.** By Ralph W. Bullock. \$2.00. Association Press. New York. 1927.

These excellent short biographical sketches, with questions for discussion following each chapter, will make young people think, as well as entertain them.

**The Picture Poetry Book.** By Gertrude Parthenia Brown. 73 pp. \$1.10. The Associated Publishers. 1936.

Here is an unusual effort, and a good one, to gain the interest of very little children, and to

give them right ideas about Negro life. It deserves attention of right-thinking mothers and teachers of little children.

**We Sing America.** By Marion Cuthbert. Missionary Education Movement. New York. 1936.

This Mission Study book, for 1936-37, comes from a well-matured mind that can present story material and history of racial life so that children of the elementary grades will love it. More power to such authors!

**African Myths.** By Carter G. Woodson. \$1.10. The Associated Publishers. Washington, D. C. 1936.

A splendid collection of Aesop-like fables and folk-stories that have been put in attractive form for children of the English-speaking world. They add much to our help with material for children's education.

## ON OTHER TOPICS

**Education of the Negro in the American Social Order.** Horace Mann Bond. 500 pp. Prentice-Hall, Inc. New York. 1934.

The book is divided into three sections — History, Economics and Finance, Current Problems. Under History the early efforts for educating the Negro are presented, and the awakening of private conscience. Here are described the work of Tuskegee and the various educational foundations and funds established for the education of the Negro. Many tables give the rate of expenditure for white children and Negro children in the same localities; also a comparison of white teachers' salaries and those where Negroes teach.

Section II deals with Migration, Industrialization and Urbanization of the Negro; the Economic Background of Education in the South and the Financing of Separate Systems of Education.

Section III deals with current problems—the Teacher, the Forgotten Child, Capacity for Learning, the Achievement of Negro Children, Higher Education for Negroes, Education in

the North, Problems of Administration and Guidance, the Social Setting and Educational Planning.

There is a very full bibliography on the education and life of the Negro.

**From Fetish to Faith.** By W. J. Platt. Paper. 12mo. 2s. The Livingstone Press. London. 1935.

Fifty years ago Africa was almost wholly pagan and primitive, except in the extreme north and south. Fetishism was the prevailing religion, with Islam and Christianity striving for supremacy in some sections. Mr. Platt, who went out to West Africa as a missionary in 1914, took active part in the struggle for eighteen years. Today fetishism is dying; what will rise from its ashes? The author sees the conflict to be between Christianity and materialism. He writes impressively of the present crisis in Africa and shows how the missionaries are seeking to meet it by laying Christian foundations and building up churches. There are native prophetic movements in West Africa but the only hope of the Africans is in yielding fully to the claims of Christ. Mr. Platt writes clearly and from experience, with a knowledge of facts—not from a narrow denominational point of view.

**Billy Sunday: The Man and His Message.** By William T. Ellis. Illus. 8vo. 519 pp. \$1.50. John C. Winston Co., Philadelphia. 1936.

Billy Sunday's fame as a baseball player and dramatic Gospel revivalist is world-wide. Opinions as to his methods differ but he reached immense crowds and thousands of lives were transformed through his ministry. Here is the authorized biography by a skilled observer and writer who knew the man and saw his work at close range. The volume includes Billy Sunday's autobiography, many of his most effective messages, a chapter by Mrs. Sunday and a tribute by Rodeheaver, the singing evangelist. Dr. Ellis has given us a vivid, discriminating picture of the man, sympathetic

rather than critical. Billy Sunday preached the Gospel and though at times his pulpit antics somewhat disturbed critical members of his audience, the "common people heard him gladly." Men and women of all classes "hit the sawdust trail" as evidence that they had decided to begin a new, born-again life. The book will repay reading and circulating.

**Facing Facts. A Century with the Sioux.** By F. R. Riggs and other Reports of the American Missionary Association. New York. 1935.

The century of work among the Indians of North Dakota, made famous by the story of "Mary and I," is an inspiring record. The author of this account is a third generation Riggs who recalls 60 years of service among the Sioux. We have here also the story of the work of Dr. Charles L. Hall, founder of the mission to the Arickara and other Indians, and other interesting records of the work of the A. M. A. for the past year.

**By Ways Appointed.** By Briggs P. Dingman. 12mo. 127 pp. 75 cents; paper, 20 cents. Bible Institute Colportage Assn. Chicago. 1935.

A wholesome story of a young man, discharged from the army after the World War, who entered college to prepare for the Christian ministry—without much idea of its real significance. His love story, with intellectual difficulties, spiritual experience, and final victory and service are easy but stimulating reading for young people.

**Anthea's Ambition.** By Beth J. Coombe Harris. 12mo. 188 pp. 1s. 6d.

**Gwyneth at Work.** By Margaret P. Neill. 12mo. 320 pp. 2s. 6d. Pickering and Inglis. Glasgow.

These wholesome stories for boys and girls are not marked by literary merit but are a vast improvement on much modern juvenile fiction. The first is a missionary book in which true stories are interwoven. The second volume tells of the experience and struggles of some young girls in Christian life and work in England.

## New Books

**The Apostle to the Chinese Communists.** Daniel Nelson. \$1.00. 139 pp. Augsburg Pub. House. Minneapolis.

**Arthington's Millions.** A. M. Chirgwin. 2s. Livingstone Press. London.

**Carey.** S. Pearce Carey. 129 pp. 40 cents. Marshall, Morgan & Scott. London.

**A Comradeship of Service.** Report of Friends Service Council—1935. Friends Service Council. London.

**Christ in the Great Forest.** Felix Faure. 180 pp. \$1.00. Missionary Education Movement. New York.

**Consider Africa.** Basil Mathews. 180 pp. \$1.00, cloth; 60 cents, paper. Friendship Press. New York.

**Christian Materialism.** Francis J. McConnell. 167 pp. \$1.25, cloth; 60 cents, paper. Friendship Press. New York.

**The Epistle of the Eternal Life.** George Goodman. 64 pp. 6d. Pickering & Inglis. London.

**Five Foreigners in Japan.** Herbert H. Gowen. 285 pp. \$2.00. University of Washington. Seattle.

**The Great Company.** Report of the National Bible Society of Scotland. 200 pp. Edinburgh.

**Hearts That Understand.** Louise Harrison McGraw. 292 pp. \$1.00. B. I. C. Assn. Chicago.

**Heaven.** All That Is Revealed About It. Hy Pickering. 1s. 128 pp. Pickering & Inglis. London.

**Kagawa in Australia, New Zealand and Hawaii.** Edited by Helen Topping. 134 pp. Kobe, Japan.

**Mystery at St. Olaves.** Winifred Pearce. 95 pp. 1s. Pickering & Inglis. London.

**Moral and Material Progress and Condition of India.** S. F. Stewart. 196 pp. 3s. 6d. H. M. Stationery Office. London.

**A New Day in Kenya.** Horace R. A. Philp. 188 pp. 3s. 6d. World Dominion Press. London.

**The Plight of the Share-Cropper.** Norman Thomas. 36 pp. 10 cents. L. I. D. New York.

**Revolt Among the Share-Croppers.** Howard Kester. 98 pp. 50 cents. Covici Friede. New York.

**Recapturing the Missionary Passion.** Stephen J. Corey. 20 pp. United Christian Missionary Society. Indianapolis.

**Safe Through the Blood of Jesus.** William Reid. 95 pp. 1s. Pickering & Inglis. London.

**The Shrine of a People's Soul.** Edwin W. Smith. 208 pp. 2s. 3d. Edinburgh House Press. London.

**What Happened to Peter.** Grace Pettman. 176 pp. 2s. Pickering & Inglis. London.

**Students and the Christian World Mission.** Edited by Jesse R. Wilson. 233 pp. \$2.00. Student Volunteer Movement. New York.

## Obituary Notes

(Concluded from page 273.)

a Christian engineer in a Moslem land devoted to the cause of missions for 25 years.

\* \* \*

R. A. Doan, of Westerville, Ohio, died on March 18th. About 20 years ago he began his service to the Christian Missionary Society, Disciples organization, as laymen's secretary, without salary. He continued this service for many years, and was also a leader in Bible class work in Nelsonville, his home town. Mr. Doan was a stockholder in the Missionary Review Publishing Company.

\* \* \*

Dr. John Henry House, missionary of the American Board and founder of the American Farm School at Saloniki, Macedonia, died there on April 19th at 90 years of age. Dr. House was born in Painesville, Ohio, the son of John and Jane House, was graduated in 1868 from Adelbert College, now Western Reserve University, and later from Union Theological Seminary, New York. In 1872, he went as a Congregational missionary to Bulgaria and endeavored to help the poverty-stricken people by giving them a scientific knowledge of agriculture. It was not until 1873 that he was able to secure a tract of desert land near Saloniki and opened the Thessalonica Agricultural and Industrial Institute, now known as the American Farm School. Dr. and Mrs. House have spent 64 years in the Balkan States, first at Samokov, Bulgaria, later at Constantinople, and finally at Saloniki. His widow and seven children survive him, one of

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whom, Charles L. House, succeeded his father as head of the Farm School in 1910. Dr. House has been decorated with the Grecian Gold Cross of the Cavalier and on his 90th birthday, May 29, 1935, received nine bound volumes of greeting cards, each containing 90 greetings from friends in all parts of the world. Five thousand dollars was also presented to the School at that time in his name.

\* \* \*

Bishop McKim, of the Protestant Episcopal Church, and until last year Bishop of North Tokyo, Japan, died on April 4th in Honolulu. He was born in Pittsfield, Mass., July 17, 1852, and went to Japan in March, 1880. In 1893, he was consecrated bishop for the Japanese district and has lived an eventful life, seeing the young Japanese Church develop.

\* \* \*

The Rev. Frazier S. Herndon, for many years an honored missionary of the Presbyterian Church to the American Indians, died April 6, 1936, in Tucson, Arizona. Mr. Herndon's field of labor was not an easy one. Traveling with team and wagon, he and his devoted wife went from village to village among the Papagos in the heat of summer and the cold of winter, bearing to those neglected people the Gospel message. He won the confidence and esteem of thousands of the Indians, and many accepted Christ as their Saviour.

### THREE KINDS OF GIVERS

There are three kinds of givers—"the flint, the sponge and the honeycomb."

To get anything out of a flint you have to hammer it, and you can only get chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard. They give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—*Wesleyan Methodist*.

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