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HOME MISSION MONTHLY

MRS. W. S. PARKS
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NEGRO AMERICANS
 THE SPRINGTIME OF A RACE
 THE PART OF THE CHURCH
 THE NEGRO IN INDUSTRY
 CLIMBING JACOB'S LADDER
 PROMOTERS OF GOOD WILL

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WOMAN'S BOARD OF
 HOME MISSIONS
 OF THE PRESBYTERIAN
 CHURCH IN THE U.S.A.

HOME MISSION MONTHLY

VOL. XXXVI

PUBLISHED BY THE WOMAN'S BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

NO. 6

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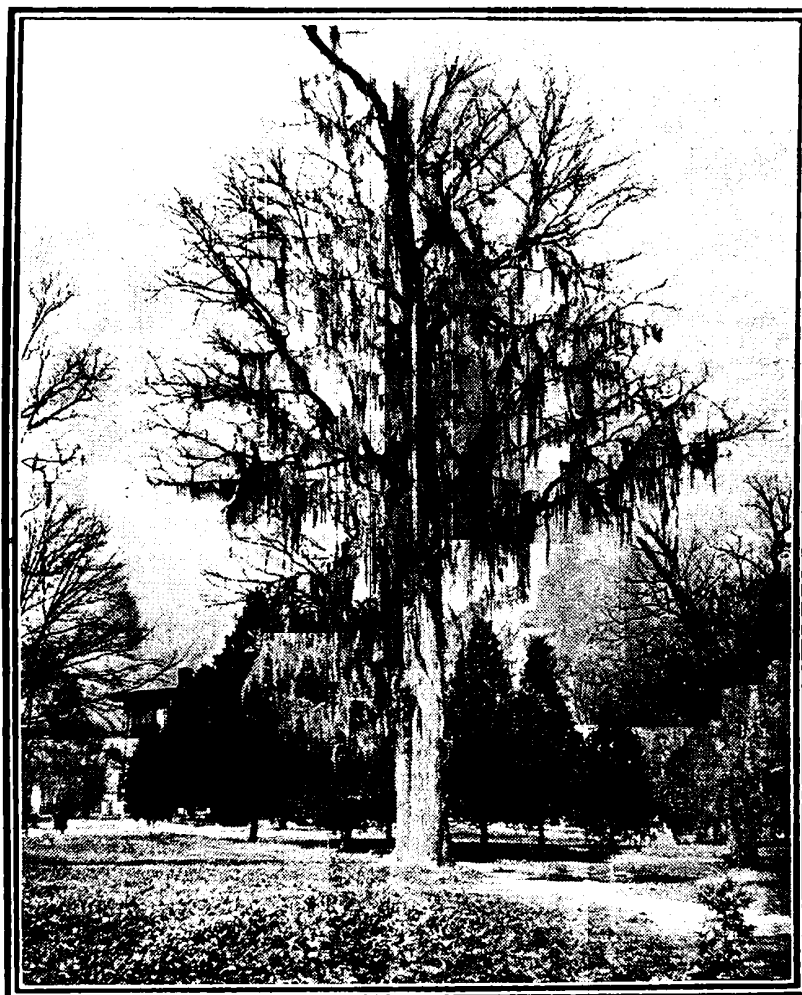
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HOME MISSION MONTHLY

VOLUME
XXXVII

NUMBER SIX
APRIL, 1922



A BIT OF THE CAMPUS OF A NEGRO SCHOOL

The Springtime of a Race

By GEORGE LUTHER CADY, D.D.,

Corresponding Secretary of the American Missionary Association

THE dining car was on its way from New York to Boston. The waiter smiled his recognition and I learned he had happened to hear me make a plea for his race in Boston in old Park Street Church. He leaned over and said, "My race is getting very restless, sir." One must be blind indeed who does not see more than a stirring among this race that is almost volcanic in its action since the Great War. Back of it lies two hundred and fifty years of daily contact with a superior

civilization, though in slavery, and then almost sixty years of freedom and these years have not failed to leave traces of their passing.

Those sixty years have witnessed a phenomenal outpouring of northern Christian wealth, both of treasure and life, for the rehabilitation of the slave race. Slowly and increasingly, a splendid group of southern Christians have added their investments. Hundred of thousands of colored men and women of this generation have passed in and

through the schools thus established, where cultured white men and women laid before this crude and retarded race the higher ideals.

The thing we worked for and expected has come to pass—they have not been disobedient to the heavenly vision, and to-day a race is throbbing with new impulses and stirring mightily with unrest.

The restlessness of which the waiter spoke is both a challenge and a promise for all our future. No race ever suffered more at the hands of a superior race. Since their emancipation, though nominal citizens, they have stood outside the door and looked in on all the immunities and privileges of citizenship granted to other men. The things which we would fight for to the last ditch for our own boys and girls have been denied them—an equal opportunity for life, liberty, and the pursuit of happiness. That there has not been revolution is not due to lack of adequate grievances, but to that marvelous patience and loyalty which has marked their three hundred years of residence among us.

But the light has crept under fast closed doors; three score years of education have produced a comparatively small but influential group who are painfully conscious of their wrongs. No nation ever held, bound up in its own destiny, a race so wronged and so conscious of it. Never was a people so ripe for the sowing of the seeds of discontent and revolt. The German failed to arouse them against the flag during the Great War; will they prove also to be impervious to the call of the radical socialist or the bolshevist, now that the war is over? That will depend upon two things—our willingness and ability to apply even handed justice to all their wrongs, and the kind of leadership we may have been able to produce.

However, this restlessness is also a promise. It is the stirring of life breaking through the century old crust of race oppression and denied desire. It is the upward thrust of those creative hungers which have marked the new spring of the race year. Ever and anon, history has witnessed its irrepressible breaking through the sod, and it cannot be long denied. At last these people have come to race consciousness and race pride—and without these there is no hope for any race. They no longer apologize for their color or the kink of their hair. They have ceased to think that their only hope is to become near-white. Now they aspire to become the best possible black men for themselves and their kind. They believe that they, too, have something to contribute

to the future of mankind and to the total social good. They also feel values within which must be expressed and realized. They will not forever be shut out of partaking of those social goods, and neither will they always be denied making their contribution to them. God has seen to that in His creative process.

And this colored man—at least a respectable group—is demanding that he shall have those cultural advantages which shall enable him to enjoy and express in the fullest measure possible, those goods. In a word, they must be fitted to live with themselves and with us.

This we owe to them as humans and also in part payment of that immeasurable indemnity which “two hundred and fifty years of unrequited toil” has piled up against us.

For the purpose of enjoying and expressing those social, mental, and spiritual goods, we have built up for ourselves and ours a marvelous system of education. We have believed this is the way to push back the horizons and admit us into the larger life. And more, we believe this is the way to make Democracy safe. Democracy dies in the hands of the ignorant citizen. But of this the black man has had the very minimum. He has had no more than the crumbs which fall from the table spread for the children of the dominant race. For two centuries and a half we made it a prison offence to teach him to read and write. During his freedom we have hobbled his progress by the least possible educational opportunities. Until very recently there were no schools in the rural districts above the fifth grade that a colored boy or girl could attend. And now there are none above the eighth. In the cities of the South there are registered today 114 high schools with a four-year course for the colored race, but how many of these are offering twelve full grades equal to those in the white schools? Louisiana claims two of these for 700,000 Negroes, but in New Orleans there is one high school with a capacity of 500 pupils for a colored population of 100,000, and last year for the first time they offered twelve grades.

It is evident that the high schools for Negroes will greatly increase in number and standards in the next few years, for there is a growing group of southern people who are determined that that race shall be lifted up, not only for the sake of the Negro, but for the salvation of the South as well. This will undoubtedly make unnecessary many of the elementary schools which have done such heroic work in the past, but it will not lessen the need of missionary giving.

The high school education is not enough to satisfy a restless race, nor enough to save our Democracy from their restlessness. James Bryce in his "Modern Democracies" says that it is not enough to teach people how to read, unless we teach them how to think. No race ever needed thinkers more than the colored race. The time is past when the white people can do their thinking for them—they want to think for themselves and follow their own leaders. Will those men be merely *reading* leaders or *thinking* leaders? The creation of these thinking leaders—pastors, teachers, lawyers, doctors, business men, and mothers and wives—will make imperative not only more but better institutions of higher education for the colored race.

To that end our schools in the South sustained by northern churches will find themselves more and more directed. And somewhere we must find men like those who have been pouring their millions into Yale, Harvard, Princeton, Columbia, etc., who will pour many more millions into the Negro colleges as restitution for the injustices of the past. We make no complaint of the many millions which have gone like a flood into our northern white colleges—we are not rash enough now to try to overturn the age long law "unto him that hath shall be given," for the great war revealed the tragic need among our own. In

the February *Atlantic Monthly* we were told that the high mental tests revealed that 22% of the white young men were inferior, while 47% were in possession of thirteen-year old minds. But if our benevolence should go where the need is greatest, the same tests revealed that 80% of the colored troops were in grade D, and 89% were in possession of minds under thirteen. A leader of the colored race exclaimed, "we must never again be caught with so great an amount of ignorance on our hands."

Is it needful to add that this education must be earnestly and soundly Christian? We tried to build up a world on the gospel of mere smartness and we failed. Those springs of action which lie in the spiritual nature must be also deepened and trained. And for no race is this so profoundly true as of the American Negro, for he is profoundly religious. If his religion has not always been the spring of his action, and if he has too often acted as though faith had nothing to do with conduct—well, there is plenty of white precedent for that. But our task is to make his intellectual life deeply religious, and no less to make his religious life deeply intellectual. Surely no living race presents so great a need and some of us are beginning to believe from those we know that no race promises such rich rewards.



AN OUT-OF-DOOR MARKET UNDER THE PITCH PINE TREES

The Part of the Church

By Rev. J. M. GASTON, D.D.

THE emotionalism of the Negro religion, that is, of the great masses who are ignorant, is well known to most of us; the high shrieking voice of the preacher as he calls over and over again the refrain of his text is interrupted continually by heavy groans and occasionally by the weird cry of a happy "mourner." I remember very vividly the first time I attended a service in a Negro church in which this type of religion prevailed. It was on a Sabbath afternoon in a southern state at a funeral service. The service lasted about three hours. The minister in charge, who had no education, began with a glowing description of Hell and ended with a graphic description of Heaven; about one-half of his time was consumed in asking the people again and again, "Does the Bible say?" To which the people answered, "It do." Groaning and wailing followed. The effect was weird and unprofitable and one had often to pull himself together to realize that he was still in Christian America and not in Africa. On leaving the church building I was informed by a reliable citizen that this minister was not only ignorant and superstitious but most decidedly immoral.

The prayers are often more offensive than the sermon, usually being uttered in the form of a monotonous chant. Naturally a superstitious and emotional religion does much to affect the standard of morals. A certain colored man of this type met a white man on the street one morning. "Boss," he said, "I done got religion." "I hope, then, you will pay me for those groceries you purchased last week," said the merchant. "But, Boss, I didn't say I done got business, I said I done got religion." This divorcement of religion and morals is the most serious phase of the Negro problem; not only is there a discrepancy between creed and practice, for that is often found among whites, but with the mass of Negroes religion is lacking both in ethical creed and ethical practice. Colored laymen of the southern states affirm that at least three-fifths of all colored ministers are ignorant and superstitious and many of them immoral. I am well aware that I have not drawn a very bright picture. A religion divorced from morals is not at all a hopeful factor in developing a race; yet all is not hopeless as there is a brighter side to the

picture. It is hopeful that Negroes are naturally religious; where there is a hungering and thirsting there is a chance that men may be filled. In the case of the Negro we need only to help him to *purify his ideas* of religion, never so difficult a task as to *create a capacity* for religious truth. There is a growing minority of the race that has a religion of moral content. It is pure pessimism to say that the religion of all Negroes is divorced from morality. The fact that a considerable minority are capable of knowing and practicing genuine religion and truth demonstrates the possibility of leading the race from its ignorance, superstition, and immorality. If any one doubts that there is such a minority let him visit some of the best Negro churches and see for himself; even the most skeptical will be convinced.

I have heard many thoroughly trained, well equipped Presbyterian ministers conduct services with marked reverence and preach sermons which would be informing, enlightening, and inspiring to any Christian man or woman. While the service of song is in many cases wonderfully helpful, surely it is our privilege to give a vital gospel to the masses of this race by furnishing them with well trained, competent, and devoted leaders for their pulpits.

In the days of slavery most converted slaves belonged to white churches, since it was feared that separate churches would give too great opportunity for strife. Some states went so far as to pass laws forbidding slaves to build houses of worship. The Negroes were usually permitted to sit in the balcony of the white church. The Presbyterians began work in Virginia in the year 1755 under the leadership of Rev. Samuel Davis.

The Negro church is not simply the place for worship but in most places it is the social center for the race. From the church the Negro receives his information as to things which are pure and lovely and of good report. In few places do Negroes have theaters and music halls, hence the church has to step in and become the center of amusement. The Negro church has a broader influence than the white church because it reaches almost the whole community instead of just a fraction as is the case of the white church; the vast majority of the race has great respect for the church

and attends its services. The most important asset of the Negro church lies in its increasing number of educated ministers. The number of pastors that are college and seminary graduates is rapidly increasing; in such churches the services are orderly, the sermons wholesome, logical, and practical. This is probably the most encouraging sign of the whole Negro problem.

Our Presbyterian Church has sixteen colored Presbyteries in the South in which there are about 30,000 members, and 60 churches in the northern states which have about 10,000 members. We have 292 well educated, thoroughly trained, competent ministers who occupy prominent places in the communities



THESE GRADUATES OF NEWTON NORMAL INSTITUTE WILL HELP TO SET THEIR RACE FORWARD

more than we have done with the splendid organization we now have. It is sometimes said that the Negro is on trial before the world. Is it not equally true that the white man is on trial? Shall we have sufficient wisdom, courage, and Christian spirit to lend a helping hand to the weaker race, the race which is only waiting for a chance?

they serve and as a rule have won the confidence and respect of their fellow citizens, irrespective of color.

We need not be ashamed of the contribution we have made as a church towards the colored brother in giving to him a well equipped ministry and a respectable church; we ought to do

Training Given By Our Seminaries

By MRS. EDGAR F. JOHNSTON, Mary Holmes Seminary

ONE of the Mary Holmes graduates wrote of her work in the census department in Washington, D. C.: "I came in touch with returns from all the southern states, and my eyes were opened to the vast amount of ignorance in the South. I thought of you all every day and longed to tell you what an oasis Mary Holmes Seminary and her sister seminaries are in vast deserts of ignorance." The writer of this letter knew seminary life most intimately, having been a pupil for nine years and a member of the faculty for ten years. Her influence was always on the side of right and we are glad to count her as a product of seminary training. Through such pupils the influence of seminaries goes far and wide.

Perhaps a picture of the work done in one seminary will illustrate the training given in all. Work lists giving each pupil some daily household task are made out every two months.

Morning cooks, evening cooks, bread bakers, table waiters, dish washers, utensil washers, storeroom girls, and sweepers do the daily work in the dining room and kitchen. Chapel, classrooms, halls, stairways, porches, reception rooms, and bedrooms are swept and dusted each day by other workers. In addition to these daily duties performed by the sisters in their great school home, practice in sewing is required of each pupil in school; preparatory and grammar grades mend bedding and table linen, hem tea towels and dusters, make sample books showing all varieties of seams and stitches and learn plain sewing and mending. The normal pupils, high school grades, have training in both cooking and dressmaking in our well equipped domestic science building. Each graduate makes her own graduating dress and a complete outfit of neat underwear in her senior year; in this department waists

and skirts for school uniforms are made to order; a class in special sewing make various garments.

The pupils in normal grades learn practical methods of cooking meats, vegetables, bread, pastry, and desserts, beside making pickles and canning fruit. The members of the senior class have practice in preparing and serving entire meals. In the springtime the agriculture class delight in growing early vegetables and in keeping rose beds free from weeds. The



CULTIVATING THE ROSE BEDS

botany class not only try to have sweet peas in bloom for commencement week, but they study the mysteries of growth in tomato plants. On Valentine day, 1921, the botany class planted tomato seeds indoors in boxes. They attended them carefully and had good plants in blossom early in May. Severe drought injured the early crop, but after being pruned in midsummer the plants bore well in the autumn; gallons of chow-chow were made and tomatoes ripened indoors and lasted till Christmas.

"Do these things in your own homes," is an oft repeated injunction about various forms of economy. Stale bread is toasted lightly in the oven, ground through a meat chopper, and used for puddings, croquettes, and crumb cookies. "Dr. Johnston's arithmetic problem" is given to the girls at the beginning of each school year: If one girl wastes one cent's worth of food at each meal, how much would two hundred girls waste in one month, counting thirty days to the month and three meals a day? You will be surprised at the answer. Right motives and cheerful discharge of daily

tasks are urged. "Nothing is clean that can be cleaner" is one of the favorite mottoes, and the Pollyanna philosophy of good cheer is practiced.

While we consider industrial training a necessary feature of our work, we would not minimize the value of intellectual training. Intelligence is a necessary preliminary to good citizenship; leadership of the right kind depends on wise, sane thought and judgment and these come from training; our schools must supply Christian leaders and teachers. In intellectual training we aim for practical results; our pupils are taught that they should help others upward. This quotation from a letter is a sample of many we receive from our graduates: "I try to teach as near as I can the way I was taught at the Seminary. The people seem to like my teaching so much; I very often hear some mother say she will be glad when her daughter gets advanced enough to enter the Seminary, because there is where we get our best teachers."

Above all we covet earnestly the best gifts for our students and we long to see every one an earnest Christian; some years this wish is realized and every member of the school is a professed follower of Christ. Our girls love Bible study and are deeply interested in Sabbath school and Christian Endeavor work. The first year's normal class studies Oliver's "Preparation for Teaching" and always does splendid work.

Every summer we hear of some teacher-training classes that our girls have started in their own home churches. One of our graduates of last year who is now teaching in the famous Piney Woods school wrote a few days ago: "I will always think of you as one who has molded my life into what it is. I shall always think of you and Dr. Johnston as ones who have radiated sunshine in the hearts and lives of our people." It is a joy to know that our schools can do this work for Christ and the church, and you who support the schools are partners with us in the Master's service. You are helping to mold lives and you are helping to radiate sunshine in the hearts and lives of a needy people.

African proverb—"We weep in our hearts like a tortoise."

Industrial Work for Boys

By JOHN S. MARQUIS, Brainerd Institute

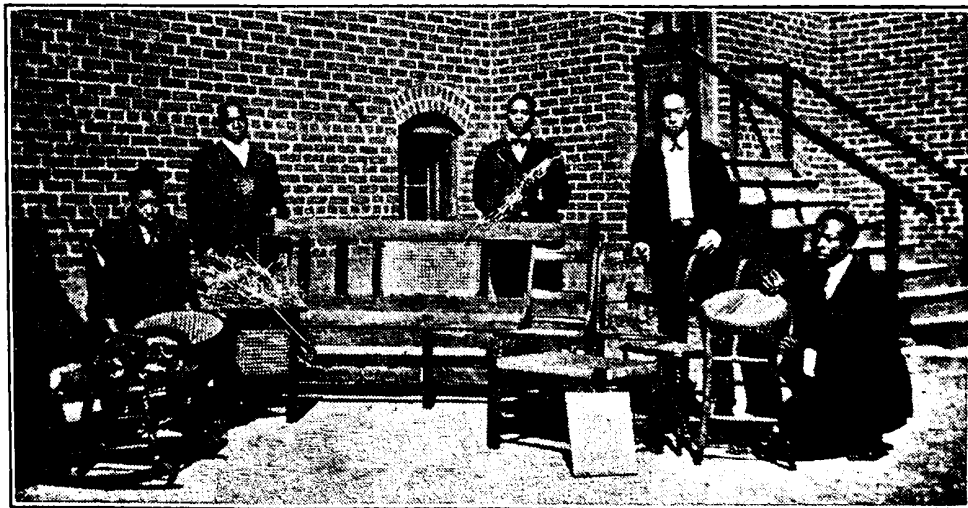
EDUCATIONAL leaders have developed widespread interest and enthusiasm in industrial work in recent years; public schools have their manual training course giving fundamentals; high schools offer advanced work, and technical schools extend this preparation into full and more exact training. The development is commendable and much good will come of it in training both the mind and hand.

The boy we wish to interest you in is one whose opportunity for such training, if he gets any, is quite limited—the Negro boy of the South. The school to which he goes is too often a small building with one teacher in charge of from fifty to one hundred pupils of all sizes and ages. The term lasts two, sometimes four months; if these pupils learn to read and “do sums” they do well. There are, of course, better schools in the larger towns, but few give industrial training. That the need is great is apparent to all who have to do with training the Negro boy. We usually find that when he comes to us he wants an education, but has little conception of what it should mean to him. Too often he may think of it as a means of avoiding work, or at least the kind of work he knows of, which most often is hoeing or following a mule up and down a cotton row. When it comes to mechanical skill, anything that requires the exercise of judgment, he is lacking; the simple manner in which he and his people have lived has developed little of this skill. Ordinary studies will remove these defects only in a measure; he needs hand, eye, judgment trained as well, through actual mechanical processes. By giving him instruction and practice in some form of manual training we develop his skill, his exactness, his observation, and he will learn to work out things for himself. There is nothing more stimulating to a boy than to know he can do something for himself. It is a part of the creative impulse, the highest power given to mankind. Through this training he learns thrift and economy, for every well

conducted school avoids waste of material; he also acquires the ability and learns the importance of estimating cost, both of material and time; as all work must pass inspection the idea of symmetry and proportion as well as a sense of beauty is developed.

We have been interested in this form of education for many years, and while we have worked under constant disadvantage with poor equipment and sometimes without competent assistance, we know it has been a decided benefit to those who have received this training no matter what calling they may have entered. As an illustration: A boy came to school where he received industrial training; he began to think of conditions at home—the small house in which his mother and his family lived; he realized the need of a kitchen, so he worked to earn the necessary money, bought lumber, and put up a neat room. It needed a chimney; neighbors who had been interested said he could not build it; but he did, and it was a good chimney.

Training has been given mostly in some form of woodwork, for we have always had a few tools for this sort of work; but there have gradually been added pipe fitting, painting, varnishing, kalsomining, chair caning, and furniture repair—frequently needed in schools



A CLASS IN CHAIR CANING AT BRAINERD INSTITUTE

as well as in homes—glazing sash, mixing mortars, making concrete, laying walks, and building steps. Making working drawings of simple form of work and carrying them out in construction is valuable training. A study of the automobile and tractor and instruction in their upkeep and repair should now be added,

as it is becoming a necessity for almost every one to know something about keeping a car or tractor in repair and many opportunities are open to the Negro boy in this line of work.

In order to give this industrial training adequately, the time has passed when makeshift equipment can be effective, no matter how capable the instructor. A building planned, built, and equipped for the purpose is needed; it should contain a large woodworking shop equipped with cabinet benches, a full line of tools, and enough machinery electrically driven for all ordinary work; it should contain storage for materials, a room for varnish-

ing, painting, and finishing work where there is no dust; also a room for a forge and iron working tools, in which pipe cutting and fitting may also be done; the study of the automobile could also be carried out there. Because of the nature of the work itself, an industrial building should be constructed of fireproof material, the upkeep of which would be only nominal.

No doubt many of our church schools need such a plant and equipment for industrial work; we very much need it at Brainerd Institute and have been hoping and praying for it a long time.

The Negro in Industry

By Rev. G. C. SHAW, Mary Potter Memorial

WHEN one inquires about the Negro as a worker there are always plenty who will tell you that he is "indolent, lazy, and shiftless, and just won't work." But such one must ask to harmonize what the Negro has accomplished with "indolence, shiftlessness, and laziness." We might argue ever so eloquently about the industrial habits of the Negro or any other race, but if we could not point to some substantial industrial results our argument would fall flat. A race may be branded as "indolent, lazy, and shiftless," but if it can point to results—barns built, farms bought and stocked, children educated, arguments and assertions to the contrary must fail.

We must admit that there are hundreds and thousands of Negroes who are indolent, shiftless, and lazy. But that is natural, not only because of their conditions and environments under which they have had to live before and since their emancipation, but natural because they are human. When the indolent, shiftless and lazy are not found among every race then the millennium will be upon us. Let us all look forward and pray for that time; but don't expect to see the sign of that coming in one race as a mighty cloud covering the horizon, while in other races, even the most advanced, the sign is as yet a little cloud like a man's hand.

Statistics may be the lowest form of information, but they are often the most convincing. The Negro can truthfully say: "We have accomplished what we have by hard work and frugality." He started with nothing, on devastated plantations without stock of any kind,

but in fifty years he has bought \$300,000,000 worth of land and put stock on it worth \$177,273,785, poultry valued at \$5,133,756, farm implements and machinery costing \$18,586,225, and accumulated more than a billion dollars' worth of other property. While doing this he has not neglected his education for he has reduced his illiteracy to 30 per cent. He has sent 50,000 men into the professions as teachers, lawyers, doctors, authors, and editors. Thirty thousand are engaged in business of various sorts. Fifty years ago there were no architects, electricians, photographers, druggists, pharmacists, dentists, physicians, nor surgeons; no Negro owners of mines, cotton mills, dry good stores, insurance companies, publishing houses, nor theatres; no wholesale merchants, no newspaper or editors, no undertakers, no real estate dealers, and no hospitals managed by Negroes; but to-day Negroes are managing all these enterprises. They are editing 400 newspapers and periodicals; they own 100 insurance companies, 300 drug stores, and more than 20,000 grocery and other kinds of stores; there are 300,000 or more Negroes working in the trades; there are 22,440 in the employment of the United States Government; more than 1,000 patents have been granted to Negroes; they have 64 banks which are capitalized at \$1,600,000 and do a business of \$20,000,000 annually; they own 20,000,000 acres of land, an area larger than the state of South Carolina. In 1880 the Negroes of Georgia owned 580,664 acres of land; in 1910, thirty years later, they owned 1,607,970—almost a threefold increase.



LIVING CONDITIONS SUCH AS THESE DO NOT MAKE FOR THRIFT OR ENERGY IN ANY RACE

The farm is the acid test of an individual's industrial inclinations. If he is willing to work the long hours, face the hot sun, and wait until the fall of the year for his financial returns as a farmer must do, it is evident that the germ of industry is alive and active in him. It is noticeable that the Negroes more than the whites "take to" and remain on the farm. The census of 1910 shows that while the colored population increased only 10 per cent, the colored farmers of the South increased 20 per cent. The white population, on the other hand, with an increase of 24.4 per cent added to their farms only 18 per cent. Of the 890,000 Negro farmers in the South, 218,000, or 25 per cent, own their farms. The ratio of Negro farm workers run far ahead of the colored population in general; they form 30 per cent of the entire southern population but 40 per cent of the farmers.

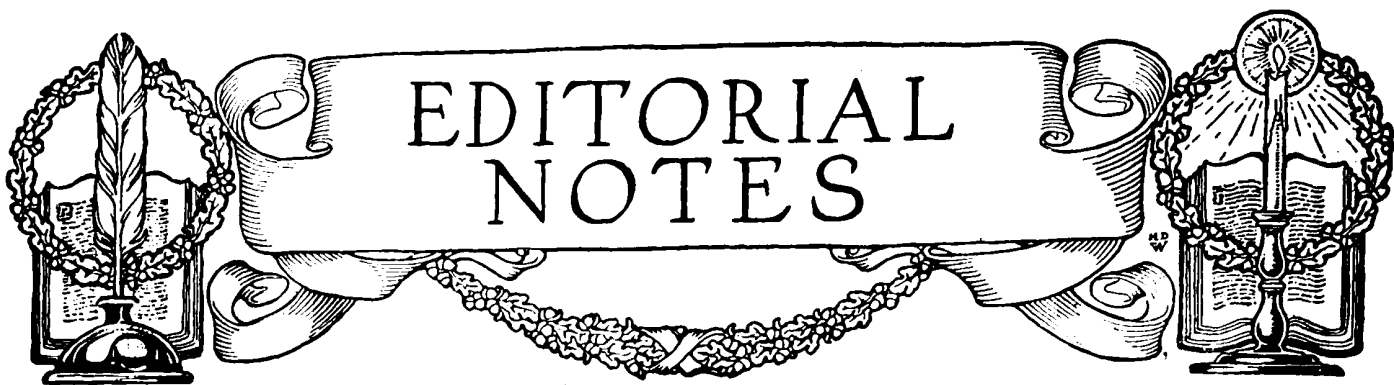
We must not be contented, however, to bask in the flattering lights of statistics. The Negroes' wants must be aroused. He must be encouraged to desire better homes, better clothing, better food, better schools, better traveling conditions, and better treatment.

His moral and religious nature must be aroused; he must realize his relation to God and society. It may be very annoying to have a man around who wants but little; he will doubtlessly be "shiftless and unreliable." But it is dangerous to have one around with wants aroused if these wants are not controlled by industrial and religious habits. A man without moral and religious principles to control his wants, when aroused, is like an automobile rushing down a crowded street with the gas full on and chauffeur asleep at the wheel; not only will it soon run into something and smash itself, but it most likely will smash someone else. Give the Negro a fair chance to satisfy his wants by honest efforts; he should be given unrestricted opportunities to labor under the most favorable circumstances.

The Negro is the great labor reserve asset of the United States. He needs training, of course. Give him a chance in the North as well as in the South not only to work on the farm but in shops, stores, and everywhere. We are proud of his past accomplishments and are most hopeful of him. We ask for him an industrial chance.

SECRETARIES FOR LITERATURE, ATTENTION!

What about those renewals that are almost due? Send them with a few new subscriptions before warm weather comes!



Of particular interest in the light of Dr. Gaston's article in this number is that portion of the recent social and religious survey of St. Louis that relates to the Negro population and its churches. In the decade ending 1920, the Negro population increased 60%, totaling 69,854, or 9% of the total population. To serve this constituency, the survey found 118 Negro congregations, only 37 of which own their church buildings; the remainder occupy rented property; only one building of dignity and cost has been built by Negroes, and most of the congregations are miserably housed, many in "store-front" buildings. There are a few Negro churches of over two thousand members, but the average membership is much smaller than in white churches, much less highly organized, and in only a few cases have they progressed beyond the "one-man" stage.

These conditions are partly the cause and partly the result of the constant shifting of the Negro population. Their religious institutions seem to be more influenced by the factor of transience than are white churches. Industry, invading a neighborhood, drives out the whites, which vacancy is soon filled by Negroes. The Negro section is the industrial section, where, with a large admixture of the foreign element, congested living quarters, illiteracy, juvenile delinquency, infant mortality, tuberculosis, and poverty are much above the average. Of the Negro pupils in the public schools, less than one-half were born in the city, most of them having come from southern plantations; thus is added to other complexities the problem of adjustment from a rural community to that of the city.

What is found in St. Louis could doubtless be found in any city affected by the recent Negro migration. What, then, is the task of the Church in such a situation? The survey makes several recommendations to the united Protestant forces of St. Louis that might be followed elsewhere: Working through a federation of churches, organized cooperation

should be secured; Negro churches should be induced to accept definite responsibility for a few important tasks and gradually enter upon additional enterprises; racial leadership should be developed, and every effort should be made to establish race relationships upon the basis of the principles of Christianity.

The greatest strength of the Negro in the past has been his capacity for religion; the Church will fail in a high privilege if it fails to conserve and develop this capability. Bishop Bratton of Mississippi recently said:

"The Negro is the most religious race in the world, and it is a great mistake to assume that he is now, or will be in the future, satisfied with any form of religious emotion that will feed his superstition. This may be true of the very ignorant, though I do not believe that anybody has sufficiently tested the matter to assert such as a fact. But I do know that there is a large element rapidly increasing among the race who read and think, and who are satisfied with nothing short of the best that approves itself to their God-given reason and religious faculty."

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SEVERAL bills now before Congress are of special interest to our readers because of their bearing upon problems with missionary aspects. Already passed by the House and now before the Senate is the Dyer, or anti-lynching, bill. One reads the record of lynchings in our country with a burning sense of shame. North, South, East, West are all guilty. In the thirty years from 1889 to 1918, 3,224 persons were lynched, of whom 2,522 were Negroes and 50 were women. In 1921 there were 63, four of them white, and two women. The bill in question aims "to assure to persons within the jurisdiction of any state the equal protection of the laws" and seeks to prevent lynching by punishing state and municipal officers who fail to do their duty in protecting the lives of persons from mobs; to punish the crime of lynching; to impose a penalty upon the county in which the crime is committed, and to pay

the sum of \$10,000 to the family of the victim. The section of the bill providing for the punishment of unlawful acts against citizens or subjects of a foreign country meets a long-standing need. Our Government has paid almost \$800,000 to other governments to compensate for the lynching of nearly 100 of their citizens by American mobs, and there are still many such claims unadjusted.

Opponents of the bill maintain that it is without constitutional warrant and that it would supersede the sovereignty of the states; however, the Attorney-General of the United States believes it to be sound. Discussion of the constitutionality of such a law must be left to those learned in the law, but since the states have so flagrantly failed it would seem that the Federal Government must provide the means of ending such crimes. How can a Christian nation which permits such atrocities become a model to non-Christian nations? The report on the bill says: "It (lynching) blots our fair name as a nation, for we cannot claim to be civilized until our laws are respected and enforced and our citizens secured against the hideous cruelties of which we are constantly furnishing fresh examples."

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ANOTHER bill passed by the House and now before the Senate is the annual Department of the Interior appropriation bill which carries among other projects \$9,862,000 for the Bureau of Indian Affairs; \$3,110,210 to be used toward the completion of the long delayed railroad in Alaska, and \$1,400,000 to cover the anticipated deficit in its operation. In our issue of October, 1920, Dr. Robert J. Diven

pointed out how Alaska suffered from governmental neglect and misunderstanding. The present administration seems inclined to regard Alaska's affairs as a serious matter. President Harding has announced his intention of visiting Alaska during the coming summer that he may himself investigate the situation, the extent and complexity of the problems demanding solution. It is hoped that some definite plans for the development of that great country will be initiated.

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THE emergency immigration law, or 3 per cent law, which expires June 30th next, will probably be re-enacted upon the recommendation of the House Committee on Immigration. This committee advocates the law's extension for another year, on the basis that it is inadvisable to revise the law at the present time. Conditions that led to the first passage of the bill have changed little; business and industry are still depressed and there is no demand for surplus labor; unemployment has not materially lessened; great masses of aliens are not yet assimilated. In its report the committee recognized the many mishaps attendant upon the law's inauguration that had caused much hardship, but asserted their belief that these would not be repeated a second year. It is greatly to be desired that in the near future Congress should formulate a rational immigration policy for a longer period of time, one that would consider quality rather than quantity, selecting the type of immigrant that is needed and can be most readily absorbed.

In April

By SAMUEL VALENTINE COLE

In April Rome was founded; Shakespeare died;
 The shot whose sound rang out from Concord town
 And brought an avalanche of echoes down,
 Shaking all thrones of tyranny and pride,
 Was fired in April; Sumter far and wide
 Lifted a voice the years will never drown.
 'Twas April when they laid the martyr's crown
 On Lincoln's brow, with tears that scarce have dried.
 O flowers that bloom in April; little wings
 And voices that like happy sunbeams dart
 Around us; budding trees and bubbling springs—
 Ye all are beautiful; such is your part
 In God's great world. And yet 'tis human things
 Most stir the soul and move the thoughtful heart.

—The Congregationalist



THE CONFERENCE HELD AT BIDDLE UNIVERSITY

History in the Making

By ROBERTA C. BARR

IN the summer of 1922, conferences for Negro Presbyterians will be held again, continuing the fine work done last summer. The importance of the gatherings cannot be estimated, whether you look forward to increased efficiency in the churches as a sure result, or backward to these evidences as indicative of the long distance traveled in the last fifty years. "We are making history these days," was a frequent remark, and just as true was the statement of a leader who called these conferences a "bridge" from the convention for Sabbath school workers, to one with an enlarged program including all departments of church work.

The conferences last summer were the fulfilled dreams of two of our ablest Negro leaders, both representatives of the missionary department of the Board of Publication and Sabbath School work—Dr. A. H. McCoy of Atlantic Synod, and Prof. W. M. Jackson of Catawba Synod. The Sabbath School Board and the Boards of Home, Foreign, and Freedmen Missions cooperated.

And how the delegates came, old and young, men, women, and children, singly and in groups! Charleston, S. C. had the largest delegation, sixteen in number. Over two hundred were enrolled in each conference.

How they did it is the unwritten chapter. Many represented different organizations; some had been "saving up," or were helped by friends, while others borrowed the money.

The usual summer conference program was carried through; classes all morning, a rest period, and recreation in the afternoon; vespers

and popular addresses in the evening. The interested eagerness of everyone to learn was good to see. The registration of between thirty and forty in mission study classes and over sixty in methods classes (mostly women) proved they were there for business. And how some of those blessed mothers in Israel, who never went to school in their lives, played the game and with notebook and pencil, took notes, which they understood, if the leaders did not. Many took home a certificate as evidence of good work done.

Synodical and Presbyterian executive groups met to discuss apportionments, pledges, better

programs, district meetings, how to enlist women for missions and young people for the work.

Their cup of enjoyment seemed full. "How we do appreciate this!" "This is the first chance we have ever had to attend such a meeting." "We want to learn how to do our work better." "We want to meet our apportionments." Through New Era plans, gifts were increased 50 per cent, 100 per cent, and in some cases 150 per cent. Every delegate went home to "carry on" and to "talk up" the conferences for another year.

Women of larger opportunities, do you appreciate what this means? "O, ye

of little faith," these are the returns of the meager seed-sowing of our church through the years! All hail to these Negro Presbyterians, loyal to our church and what she stands for, our partners in world work! They are making for righteousness in our own land, and are the best answer to the problem so slow in solving.

Historically, numerically, strategically the Christian relations of the colored and white people is of first importance. Colored and white must live, work, worship, and be happy together in the same communities.



"THE BEST WE EVER HAD"

Movements Among Negroes for Betterment

By Rev. J. A. BOYDEN

THE Zionist movement, the temperance cause, the Irish agitation all received strength through organization of effort. The same is true of movements among Negroes as evidenced by the organized agencies to which they have given existence. Every reform draws into association with its founders persons of like spirit, thought, and desire for service.

Movements for advancement among Negroes are many. No one can successfully deny the progress made by this people—it has no parallel in history. Much of this onward sweep is due to his own creative efforts; he has seen in other groups the promotive effect of organizing those of like ideas, callings, and occupations, and he has brought forth agencies which stimulate Negroes' efforts to improve the condition of the whole race instead of the individual only.

The press is either a constructive agency or a destruction force, wielding tremendous influence; it is the mouthpiece of communities, states, nations. No less powerful is it in the progress of the Negro. It speaks to the world, challenging his claim to justice and human treatment; it defends him when unjustly attacked; it heralds his good behavior, condemns him when he is wrong, praises his deeds of loyalty and patriotism whether in peace or in war. A stroke of genius was the organization of the Associated Negro Press to gather and distribute news of the race as would not otherwise be done.

Among the many outstanding things we owe to Dr. Booker T. Washington is the Negro Busi-

ness League; it has led to cooperation among our people, and enables them to operate stores, banks, insurance companies, and many other race enterprises. Hundreds of men and women are given employment in race organizations, who have no hope of securing employment from white business firms except in menial capacities.

Among the many movements contributing in no small degree to the welfare of the race, inaugurated also by Dr. Washington, the Farmers' Annual Conference, held at Tuskegee, Ala., and in many southern states, must be given credit. The bulk of the Negro people is in the South and

farming must be the chief source of their living. This movement keeps the agricultural idea foremost. Better housing conditions, improved farming implements, better stock, rotation of crops, and modern methods of cultivating the soil are stressed in these meetings.

Another movement that must be mentioned is the National Association for the Advancement of Colored People, composed of leading white and colored men and women, which by giving publicity to wrong, injustice, lynching, peonage, and oppression has done much to aid the cause of the Negro, North and South.

Inter-racial Committees representing both races, in

kindness and real Christian spirit come together, calmly discuss differences, seek information, and come to an understanding as to the method of just solution. This is a sign of promise, and should be encouraged wherever possible.

A movement which has attracted attention is the Pan-African Congress; while leaders hope

Mutual respect, cordial cooperation, Christian treatment must characterize all inter-racial concerns. Only the program and spirit of Christ, interpreted through the church and its leaders, is sufficient for this task.

for good to come from it, future developments must determine its worth.

Conference, understanding, and the application of the teachings of Jesus Christ will work wonders. Other means have been tried and have failed. "Come now and let us reason together." A story is told of a young woman who was concerned about her church; they had tried fairs, mock weddings, donkey parties, etc., without success. She wrote to Horace Greeley to suggest some new device. Greeley wrote back, "Try religion." This is the only way to solve the problem—"religion and reason." Religious education holds an invaluable share in the program of life, vacation bands, daily vacation Bible schools, Y. M. C. A., parent teacher's

associations, Negro medical associations, trained nurses, undertakers' associations, and many other organizations contribute to the welfare of our people.

Movements have their place, but let us not substitute them for integrity, sobriety, industry, moral character, righteousness, and intelligence. Neither physical force nor radicalism will win our cause; kindness, obedience to law, and faith in God will change things. "'Not by might nor by power, but by my spirit,' saith the Lord of Hosts."

Let us all dwell more in an atmosphere of genuine Christian love and real brotherhood, and may God bring all the races to a oneness of fellowship and service so that we shall all "dwell together in unity."

The Kind of Men My People Need

This essay won first prize of five dollars offered by the Women's Department of the Board of Missions for Freedmen

WE are living in an age of opportunities, a time when the world is calling for men that can stand the test. We as a race are calling for men. In the first place, we need men that have developed themselves mentally and physically. If one is to do a great work, it is necessary that he should give attention to the development of his physical condition.

We need men capable of leadership. In each age there have been men that came to the front as leaders. Let us turn back the pages of history even to the seventeenth and eighteenth centuries when Cromwell and Bonaparte came upon the scene of action as great leaders. It was on account of their ability for leadership that they became the greatest leaders of their day.

My people need men of Christian education, men that have given up their lives to God, willing that He should use them in any way that He may see fit. Education enables one to get out into the world; and by so doing one comes in contact with people as a whole and learns their ways and responsibilities. This naturally gives him new ideas and a broader view of life. Before he can accomplish very much in life, he must first obtain a Christian education. To educate a man is to refine him. It causes him to look on the bright side of life in all things, and endeavor to look after all good things and new ideas.

A leader should understand his people. So often wrong judgments are passed because of

misunderstandings; therefore we are in need of men who understand us.

Perseverance is an important characteristic that should be added to the character of the men that my people need. If we should look back over the lives of men who have helped their people at any time, we shall readily see that they are men of perseverance. We could not mention perseverance without adding the element of endurance. All good things are obtained under the strain of endurance. He that endures to the end shall be rewarded.

We need men of great courage, men that will sacrifice their time and devote their minds to the promotion of our race. To do this a man has to be friendly; no leader can accomplish anything worth while unless he has followers, men that will willingly obey him in all things.

There are countless other traits that make up the character of the kind of men my people need. Such was the character of Booker T. Washington, a man of our race who rose from pauperism to the heights of success, and did as much for the uplifting of his race as any other man in the world has ever done.

So let us pray that come it may, the time when we shall have more efficient men as leaders and followers. Then, and not until then, shall we be able to climb the rugged heights to success.

ROBERT MASSEY,
Brainerd Institute,
Chester, S. C.

Second Notice

The Woman's Board of Home Missions will hold its second Biennial meeting at Kansas City, in connection with the Biennial of the Woman's Board of Foreign Missions. The dates for the Biennials are May tenth, eleventh, and twelfth. Each Synodical Society is asked to send two delegates in addition to its president, and each Presbyterial Society one delegate. Entertainment, consisting of room and breakfast, will be furnished to all accredited delegates. Names of delegates must be sent to Mrs. J. L. Myers, 424 West 59th Street Terrace, Kansas City, Missouri, by April 15th. It is expected that the railroads will issue tickets on the certificate plan at the reduced rate of a fare and a half. The vouchers for these tickets can be secured by writing to the General Secretary, Woman's Board of Home Missions by April 15th.

Climbing Jacob's Ladder

*We're climbing Jacob's ladder,
Soldiers of the Cross.
Every round goes higher, higher,
Soldiers of the Cross.*

SCOTIA WOMEN'S COLLEGE

Concord, North Carolina

This school had its beginning in 1867, in a room sixteen by twenty-four feet, with an enrollment of 45 girls, 12 of these being boarders. Not one of these boarders had ever taken a meal at a table in her life. Over 1200 graduates are now scattered far and wide, East and West, North and South, teaching, nursing, dressmaking, etc. The standard of Scotia has been raised, and it is now a college. A thorough literary education is given, together with courses in domestic science and art.

We are trying to develop a high type of Christian womanhood, and with it such a measure of intellectual and industrial training that we may give to the Negro race a body of young women who will be real leaders in all that is pure and good, and productive of the best results. Our success is evidenced by the splendid work done by our well trained and thoroughly equipped girls. We need more buildings, as many deserving girls have to be turned away each year. We hope for a new music hall the coming year, as our work is hindered for want of it.

Conditions in our county are improving. An effort is being made to establish a high school for Negro children and a better class of teachers for the Negro schools is being secured.

HARBISON AGRICULTURAL COLLEGE

Irmo, South Carolina

This school, already offering agriculture in addition to its normal or high school work, is to be the Board's greatest industrial plant. Some attention is already given to machinery, electrical engineering, and plumbing, and when the trades building is erected, blacksmithing, shoemaking, tailoring, stenography, bookkeeping, and typewriting will be taught. An extra year was added to the curriculum this session, and each year hereafter we are planning to put in one or more trades. The dairy project may be launched this year, and possibly the poultry plant begun. Ten years ago there was not a building, but to-day there are the administration building, dormitory number one, a heating and electric power house, a pump house, and president's house with eleven rooms, and three teachers' cottages. A little later the trades building and dormitory number two will be erected, and then special attention will be given to teaching the trades and other industries.

It is the aim of the agricultural department to give the student thorough and scientific knowledge of the principles of farming. The course of study covers four years; during the first and second years special attention is given to the study of soils, composition, and plant food, and to sources from which the elements are derived; the third year takes up general and scientific uses of fertilizers; the fourth year is devoted to the study of animals—how to judge the best ones, and how

to detect diseases and the remedies for them. The students are required to get a practical knowledge on the big college farm, which gives work to many who wish to help themselves in school.

Our students come from the boll weevil stricken section and many will not be able to remain to the close of the session unless our scholarship fund is unusually large. Just now the college needs \$200 with which to purchase tools without which it is greatly handicapped.

We have enrolled exactly 100 boys, nearly every one of whom is a professing Christian.

CHURCH DAY SCHOOL

Irmo, South Carolina

Our school opened the 27th of September, filling up in a short time, and we have a better average attendance than we have ever had. We are so happy over our new building and are always trying to do something to improve or beautify it further. Last year we earned money and bought shades and curtains for the windows; we put pictures on the walls and potted plants around the rooms. After this was done, we decided to earn an organ; you may think that was a big task for us, but we picked cotton, gave entertainments, and earned money in a number of ways, and were able to purchase a good organ.

This year we have had to work harder because the boll weevil ate up our cotton, but nothing daunted, we laid our plans just the same, and have bought two stoves this term—one for the assembly room and one for the sewing room.

Speaking of the sewing room makes me think of Christmas. We had such a lovely time, for every one was so kind to us. Sometime before we had told our children that each should find some child who would not get anything for Christmas, and to bring him to our celebration. The boys went into the woods before Christmas and brought back loads of beautiful green holly full of red berries. The girls washed windows, swept and dusted every place, then decorated with wreaths and bunches of the holly. The big tree secured by the boys was well filled with the beautiful and useful things sent us by our friends. The day we had our tree was a happy one; the sun was shining brightly and every child was full of expectation. When everything was ready, we rang the bell and the children formed in line and marched in. When they saw the tree, their eyes looked like full moons, they were shining so. We sang Christmas songs, talked of our most precious Christmas gift, the blessed Christ child, and prayed that God would bless our dear friends who made such a lovely Christmas possible. Then they shared their gifts with the poorer children they had brought. If you could only have heard the "ohs" and "ahs" and sighs of happiness as the gifts were passed around!

While we were enjoying our candy a wagon drove up to the door, and what do you think

Santa Claus brought us? A Singer sewing machine, two sewing tables, and a dozen chairs! We are so grateful to the friends who made it possible to have a real sewing room; one of the first things the girls did was to get hold of a ragged boy and mend his clothes. You should just see how we are sewing, but we have to do it during recess because we have no sewing teacher, and one of us has to teach sewing in addition to other branches, so recess is the only time we are free for sewing. We are longing for a sewing teacher.

Now our ambition is to fit up a small kitchen where the children will learn to prepare food properly, and in this way help their homes and the community.

It is our intention, with the help of our dear Heavenly Father, to make our school a model; we shall work and pray on until our school has everything it ought to have to make our girls and boys efficient men and women.

INDUSTRIAL HIGH SCHOOL

Danville, Virginia

Starting with a mere handful, this school now enrolls 350 pupils. Our teachers are hard workers, some of them doing double work, and we need another one for the higher courses. We are in a position to do splendid work, but we are badly crowded. The county schools are so poor that pupils come to us walking five and six miles each day, and we cannot deny them when they are eager to learn. Our only industrial work is sewing for the girls; the boys have nothing. We are endeavoring to hold up before our young people a high ideal of moral excellence, and to interest them along all lines that make for betterment of the race. In spite of our handicaps this school has done and is doing now a praiseworthy work.

MIZPAH CHURCH SCHOOL

South Boston, Virginia

Our school was opened in the fall of 1910, with thirty-five pupils and two teachers. For three terms we taught in the church as we had no school building. At the end of this time the Board of Missions for Freedmen came to our relief and aided us in building a four-room schoolhouse with modern appointments. Since then, the rooms have been filled to capacity, a hundred and fifty pupils and five teachers. The fifth teacher instructs his classes in the pastor's study, a recent and valuable gift from the Board.

Two of our present teachers were the advanced pupils of the original thirty-five with which we opened school. After attending our school, one graduated from Scotia College, and the other from Ingleside Seminary. Another pupil after spending two years at Scotia, entered the National Training School at Durham, N. C., and has been given a scholarship at Columbia University, New York. We could mention many other boys and girls, products of the Mizpah school, if space permitted, who have forged ahead and accomplished much for themselves and their race.

The main object of our school is to train boys and girls for lives of usefulness. To the average boy and girl who will attend no other school, we are striving to give a modest equipment for life. We also aim to prepare pupils of exceptional

talents to enter higher institutions, where they can be trained for leadership; for the great need of the race is leaders, leaders in all walks of life, leaders of learning, ability, faith, consecration, courage, and aggressiveness, who will point the people to the upward way.

The growing friendliness between the races is encouraging. While our inter-racial relations are not ideal, they are less strained than in many other communities. Our good white friends here think well of our church and school, and are ready to give us their moral support and financial aid as far as possible. Our good white friends North never leave or forsake us; they are always present with us in heart, mind, and substance.

McCLELLAND ACADEMY

Newnan, Georgia

We opened school last fall under conditions that were very discouraging. Farmers in this section of the country failed in their usual crop and with a general depression in business, it looked as if it would be impossible for us to have a school this year. There were plenty of children; they had the time and were willing to attend, but did not have the means to meet the conditions. Seeing their need, we could not turn them away, so without knowing how we would be able to meet our obligations, we put faith in God, took courage, and went on. We have managed to keep the doors open and our enrollment has been steadily increasing; although pupils have not had the means to meet their obligations promptly, they have shown a willingness to do anything; many bring the products of their farms—eggs, chickens, butter, potatoes, etc., while others are giving concerts and entertainments, making garments and selling them to help themselves and the school.

A range for the domestic science department and a piano for the musical department are needed badly, and faculty and students are making great efforts to supply these needs.

The outlook for our work is very encouraging in spite of the present financial condition of the country and we greatly appreciate all that our friends are doing to make it possible for us to succeed. We ask that they continue to remember us in their prayers.

UNION POINT NORMAL AND INDUSTRIAL SCHOOL

Union Point, Georgia

We find our part of the country, northeast Georgia, suffering a great deal on account of the boll weevil, which has destroyed the entire cotton crop, thus leaving the farmers in poor circumstances and unable to pay board and tuition for their children, but we have a full school this year despite this fact, and these conditions have shown the farmer that he needs to plant more foodstuffs and not depend solely on cotton.

We have added a study of the Bible in all the grades from the kindergarten to the twelfth; another new class is in embroidery, but we are in need of more room and material with which to work.

One boy who will finish this year, has made an average of nearly 100 per cent. Although so poor that he must have help in paying his expenses, he is planning to enter Biddle University

next fall to study for the ministry. Four young women that finished last year teach in the rural districts, and three others are taking higher courses in other institutions; another young woman who finished the twelfth grade in our school has been elected principal of one of the largest colored schools in Ensley, Alabama.



IT'S NOT ALL WORK AT UNION POINT

MILLER MEMORIAL SCHOOL Birmingham, Alabama

Thousands of our people were attracted to this center of mining and steel interests in the past by opportunities for employment, but now, with the financial depression, great numbers are idle. The masses of our people are far behind in the race of life, and stand in need of the elevating influences of Christianity. Pupils attend our school from homes lacking the elementary principles of that which goes to make a wholesome home life. Some are poorly clad and ill prepared for wintry weather, but keep up their attendance regularly. Two boys, unable to pay car fare, walk eight miles to and from school daily, so eager are they to reap the advantages our school offers.

More room and better facilities would enable us to do more work and to a greater advantage; yet our school is an indispensable factor here, and is exerting telling influence on the life of the community. From it have gone forth men and women who are reflecting much credit on themselves, the race, and the school which gave them their early training. We are endeavoring to build up true manhood and womanhood based on real Christianity that our pupils may become useful members of society, assets instead of liabilities.

BARBER MEMORIAL SEMINARY Anniston, Alabama

As all were busy in the offices in the Board of Missions for Freedmen in Pittsburgh, a telegram came: "Barber in ashes. No one hurt." "How did it happen?" "What will they do?" "Where can they care for girls and teachers?" "So thankful no one was hurt!" "Those beautiful vines!" "I wonder if the cross on top of the building, which could be seen for miles around, was destroyed?" "Could they save that beautiful stained glass window showing the Christ?" Our thoughts and prayers were with them all day and it was hard to work.

But someone said: "Barber must be rebuilt,

it would not be just to those girls not to restore their school." So the contract has been let to rebuild, and we hope a "Bigger—Better Barber," as Rev. Scherer says. He is busy improving farm and garden, and raising pigs, so time waiting is not lost.

Already the hospital room is being provided for and the furnishings of library are promised. One state has sent in \$100 for furniture for a room and will likely supply linens and bedding also, and a plate with their name on it will adorn the door. Many friends will arise for Barber; her usefulness will be greater and she will be more "beautiful" in days to come than in days past.

SWIFT MEMORIAL COLLEGE Rogersville, Tennessee

Professor William H. Craig, a graduate of Swift Memorial College, closed in December one of the most successful schools among colored people in the history of Etowah, Tenn. A resident of the town writes: "We feel proud indeed of our teacher this year, in the person of Prof. William H. Craig, a graduate of Swift Memorial College. He has won for himself many lasting friends among the white people of the town; all the colored patrons love him." He established a parent-teachers association of thirty members, nearly 90 per cent of whom were present at every meeting. The closing exercises of the school lasted four nights and were attended by large numbers of both white and black people. On the second night, Prof. Craig gave a fine address on "The Duty of Parents in Regard to Their Children," taken from Deut. 6: 1-10.

NEWTON NORMAL INSTITUTE Chattanooga, Tennessee

First and last a Christian institution, under the care of the Board of Missions for Freedmen, our school aims to train the heart, the head, and the hand. The growth of the work has been rapid and most encouraging. Organized only a few years ago in the basement of the Leonard Street Presbyterian Church, with a dozen or more neglected boys and girls gathered from the streets, the school to-day carries on its work in a neat, two-story frame building of eleven rooms, enrolling well on to 300 pupils. The students of Newton are making good in their chosen lines of work, some teachers, some mechanics, some trained nurses, some pursuing courses of study in higher institutions of learning. As this school is meeting a recognized need for Negro boys and girls no other institution attempts to meet, its outlook is exceedingly bright.

ARKADELPHIA ACADEMY Arkadelphia, Arkansas

Thursday, January nineteenth, 1922, was a dark day for Arkadelphia Academy, for on that day the Administration building and dormitory for boys was destroyed. As it was an old building it burned rapidly and we saved nothing

from it; all furniture and bedding used by the boys with all their clothing, the school library containing over five hundred volumes; chemical laboratory; piano, organ, and sewing machine—all went. It was hard to see the result of sixteen years of hard work go up in smoke, and yet how thankful we are that it happened in daylight and that no one was injured. The school is now being carried on in the Presbyterian church and the dining room of the girls' dormitory.

Everybody was kind. The white boys of Henderson College expressing their sympathy by dividing their clothing with our boys, and different friends sent us bedding, furniture, and clothing. All such gifts are greatly appreciated.

We ask our friends to help us rebuild; we cannot afford to let the work here lag, as our opportunity is great. We have the interest of the young people and we must keep it.

COTTON PLANT ACADEMY

Cotton Plant, Arkansas

This school had its beginning in 1886 through the efforts of a band of colored women who planted a field of cotton, cared for it, and sold the product with which funds they built the first school building. Later, it was taken over by the Board of Missions for Freedmen and made an academy. A disastrous fire in 1918 burned the largest building; the school library was destroyed, and the work has been much hindered. Notwithstanding lack of facilities and the fact that each year many have to be turned away, the school is making progress and is a power for good in the community with a promising future. We are trying to make worthy men and women, good citizens out of the boys and girls who come to us, and we have some splendid material with which to work. We have one boy who says he will live on bread and water to be able to finish school.

Promoters of Good Will

By ROBERTA C. BARR

THE Inter-racial Commission which had its birth in the hearts of Christian citizens of Atlanta, Ga., in 1918, is growing in efficiency, and is being adopted in various parts of the country as a safe and sane basis upon which to build better relations between the two races.

As the name signifies, it is the white race and the black race with hands joined, thinking and working out together the various problems of justice, education, industry, housing, and recreation. These committees represent the best thought and feeling of both races, and furnish a clearing house where misunderstandings are adjusted and friction often averted.

Governors in several southern states have used their influence and power in organizing and strengthening these committees. It counts much to have not only the Christian forces of a city organized in such a movement, but the civic forces as well.

It is of special interest to us as American women to know the place the womanhood of the South has in this inter-racial work. The late Governor Bickett of North Carolina, when in office, said he wanted one word—"Justice"—written over his administration. It is not strange that Mrs. Bickett should be chosen president of the women's committee of the Inter-racial Commission. Women prominent in educational and club life, as well as in church life of both races, attended and had part in the discussions at the annual meeting of the Commission held in Atlanta last October.

Many of the finest, bravest white women are standing behind the Commission for securing fair play for the Negro. The women's section of the Virginia State Commission believe it possible "to establish between races of different colors that 'righteousness, justice, peace, and good will' which will exalt any nation." These women formulated some very practical suggestions as a working program from which we quote:

"That we strive to bring our women to a better understanding of the opportunity at our doors by a more intelligent study of Negro life in the home, the school, the church, to the end of deepening the public conscience as touching our responsibility to our Negro neighbors.

"That we emphasize the fact that no community is stronger than its weakest link, and that, therefore, in matters of education, public health, child welfare, recreation, and general living conditions more adequate provision be made for the Negro.

"Because we believe the public press to be a potent factor for the promotion of wholesome race relationships, we urge that the achievement of the Negro be emphasized rather than his delinquencies and to this end pledge our influence.

"That we stand uncompromisingly against lawlessness in all forms, and for the administration of justice through the regularly constituted channels, and not by self-constituted bodies for which there is no place in our midst. We pledge ourselves to uphold the hands of our officials in maintenance of the law.

"We declare ourselves for a single standard of morals, for the protection of all womanhood, and for equal punishment of all offenders against the same standard."

High sounding phrases do you say? Impossible ideals, too high to reach? Dare we do less than try if we are true to the name Christian? Is there a state in the Union exempt from race friction, where definite efforts for racial understanding would not mean "righteousness, justice, peace, and good will?"

Let the individual woman pledge in her own heart to be a promoter of good will between the races, and "to emphasize the achievements, not the delinquencies of the race." We make our pledge of money and pay it, and it is well, yes, necessary. "These ought ye to have done and not to leave the other undone."



Opportunities for Investors



FOR THE INDIVIDUAL

FOR THE SOCIETY

HOW TO INVEST LESS THAN \$1000

Salary of Nurse, Wasatch Academy, Mt. Pleasant, Utah \$500

A co-educational boarding and day school. The present enrollment is about 200, the largest in the history of the school. There are three courses of study, Literary, Scientific, and Commercial. The Bible is taught in all the grades. A strong school spirit is evidenced in all the activities at Wasatch.

New Floor for the Gymnasium at the Sheldon Jackson School, Sitka, Alaska \$800

This school is entering upon a new era of prosperity and usefulness under the able management of Dr. James H. Condit. Dr. Condit has had years of experience in work among the native Alaskans as a missionary under the Board of Home Missions.

Playground Equipment for Trementina, New Mexico \$100

A valuable community work is being carried on here among the Spanish-speaking people of this mountainous section of New Mexico. Recreation must be combined with elementary school work and training in the useful arts.

Scholarship at New Jersey Academy, Mt. Pleasant, Utah \$100

A boarding and day school for girls. The present enrollment is sixty-one. Girls come from Utah, Nevada, Idaho, and Wyoming. The course covers the seventh grade through high school. Bible study and home economics are emphasized.

Water Supply for Haines House, Alaska \$250

The new work just started here for native orphan and half-orphan children is hampered by an inadequate water supply. Connection can be made with the town water system, thus providing water and proper sewerage for this station, which is performing a real service for a needy community.

Exchange of Old Automobile for New at San Miguel, Arizona \$600

Little can be accomplished in reaching the outlying districts from San Miguel, and especially our new station at Topowa except by auto. The old car has done good service, but should be replaced by a new one of stronger make, which will reduce repair bills.

Salary of Physical Director, Tucson Indian School, Escuela, Arizona \$900

A boarding school for Pimas and Papagos. The present enrollment is one hundred and fifty-nine. The course of study includes classes from the primary through the eighth grade, household arts for girls, manual and agricultural training for boys, systematic daily Bible study.

Two Sewing Machines for Wasatch Academy, Mt. Pleasant, Utah Each \$40

The practical arts are not neglected here where there is an enrollment of seventy-eight girls, in addition to more than one hundred boys.

These opportunities are for your consideration NOW. These needs should be supplied with the least possible delay.

For information regarding opportunities for investors, write to the General Secretary, Woman's Board of Home Missions, 156 Fifth Avenue, New York.

A Prayer of the Black Race

By LUCIAN B. WATKINS

The author, wrecked in health by service oversea, died in Fort McHenry Hospital, 1921. From his sick bed he sent out poems of extraordinary merit.

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 follow 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.

What Can Christians Do?

1. What can we do through *Government agencies* ?
 - (a) Call insistently for laws needed for security, for life, and for their enforcement; call for relentless search for and punishment of lynchers, whether white or black, whether in North or South.
 - (b) Call for Government aid in order to secure better schools with longer terms in the backward states.
 - (c) Call for strict enforcement of laws for health conditions, police protection, the largest opportunities for colored as well as white people.
2. What can we do through our *Mission and Educational Societies* ?
 - (a) Increase our gifts so that our schools for training Christian colored leaders shall be more efficient—with better equipment and buildings and with income sufficient to pay and hold good teachers. Leaders intelligent and with the spirit of Christ are the hope of the race.
 - (b) Encourage by our gifts and our cooperation the Home Mission Societies to help supply the rapidly growing Negro centers in the North with churches, community welfare centers, and Christian workers, that the hundreds of thousands of recent immigrants from the South may not be lost spiritually nor be an easy prey for the agitator who regards neither man nor God.
3. What can we do *in our own community* ?
 - (a) Act always by the methods of working *with* the Negroes, rather than *for* them.
 - (b) Know Negro life and needs better, by actual personal kindly relations, and by joint survey of conditions.
 - (c) Counsel with colored pastors and churches for more efficient church work.
 - (d) Put Negroes on all community welfare committees; and if they are numerous form a joint committee of white and colored people for the advancement of their interests and to improve race relations.
 - (e) Give the Negro generous opportunity for work on same terms and wages as others, and secure for him full equality with whites in housing, playgrounds, schools, and before courts.
 - (f) Preach and create sentiment for the sanctity of Negro homes, and for respect for Negro feelings as well as Negro rights.
 - (g) Cultivate the spirit of human brotherhood. Make positive efforts to foster the spirit of good will between the races. The Church can make no larger contribution to the world than this. —*The Mission Field*

A Negro Worker's Conference

By L. B. WEST

FOR the past seven or eight years the Board of Missions for Freedmen has been conducting a yearly conference of its workers. These conferences bring together the teachers and preachers who work under the care of the Board for a few days when they mingle together in Christian fellowship, relate their experiences of work done, and lay and discuss plans for the further development of the work in church and school. The conferences are held in midwinter, and the meeting place is usually at one of the larger schools under the Board. This year the conference was held at Biddle University, Charlotte, N. C., January 17th to 19th. This school is situated in the heart of Presbyterianism in the Carolinas and therefore the attendance was large.

The presiding officer of the conference was the Rev. John M. Gaston, D.D., Secretary-Treasurer of the Board. His wise counsel and easy ruling contributed much to the success of the meeting. Mrs. W. T. Larimer, General Secretary of the Women's Department was present, and sent a thrill of joy through the conference with her words of greeting. Prof. R. W. Boulware was the conference secretary. The Rev. H. J. McCrorey, D.D., President of Biddle, extended a warm welcome to the conference.

The well arranged program was carried out in

detail. Inspiring music was sung, papers were read, addresses were delivered, and lively discussions took place. All bore on church and school work, and the betterment of home and community life in general. Much helpful information was gained, and the spirit of fellowship and inspiration was greatly felt. Each night stirring evangelistic services were conducted under the leadership of Dr. I. H. Russell, Synodical evangelist of the Synods of Catawba and Atlantic. Strong sermons were preached, and heart-touching appeals were made.

The committee on findings was as follows: Drs. J. A. Savage, J. T. Arter, Z. A. Dockery and W. L. Metz, and on the recommendations of this committee, the conference adopted resolutions, expressing the fact that the Presbyterians of the four colored Synods of the South were unalterably opposed to any movement or suggestion which had as its purpose the merging of the Board of Missions for Freedmen with the Home Mission Board or any other Board. The feeling is very strong against merging.

The conference sent to Mrs. J. C. Smith of Pittsburgh a telegram of appreciation for her recent gift of \$105,000 to Biddle, the largest gift in its history. The seven workers who died during the year were remembered in prayer. The

missionary societies of the five colored Presbyterian churches of Charlotte gave the conference a reception in the home of Dr. and Mrs. P. W. Russell. Words of gratitude fell from the lips of the members of the conference, for the splendid work which the Freedmen's Board had done, and expressions of hope were heard on all sides that the good work may continue. A vote of thanks for Dr. John M. Gaston, and the pronouncing of the benediction brought the meeting to a close. The conference meets next year at Harbison College, Irmo, S. C.

Young People's Work

By M. JOSEPHINE PETRIE, Secretary

FOR THE MISSIONARY RECEIPT BOOK

Missionary Salad. A delicious box of "salad" has reached the secretary's desk from the Bridgeville, Pa., Young Woman's Missionary Society, Mrs. George H. Baird, leader. It is served in salad dish, each member taking a portion which she turns and reads. The quotations on the reverse side of lettuce leaves, beets, onions, etc. (pictures cut from seed catalogues), are educational and inspirational. The directions suggest that the subject may be varied, and a program planned to suit.

Receipt for increasing gifts from young people. Dime savings cards. Have you seen them filled? Three dollars and ten cents amount to something when thirty-one holes are filled with a dime each. Encourage the children to fill their cards for Sitka, Alaska, or for their children's ward of the hospital in Porto Rico.

A fine receipt from Farm School. "We talked Alaska to the boys at the Y. M. C. A. meeting on Sunday and suggested that each boy give the equivalent of half a day's work. Practically every boy responded, and they are to give their Saturday afternoon earnings. This will amount to about thirty dollars, and it means real sacrifice, but they know they are giving in order that Alaskan boys may have a chance at the Sheldon Jackson School."

Receipt for Growing from Glens Falls, N. Y. First a mission study class, then a Westminster Guild Chapter, now the Young Woman's Missionary Society. These young women have been extending their Christian social service through the local church. While a Westminster Guild Chapter they furnished layettes for the visiting nurse and cooperated in various enterprises with organizations of the church.

Since becoming a Young Woman's Missionary Society the members decided that a neighborhood house among the Syrians should become their work. The Syrians live in a distinct colony, working in the paper mills and cement industries. A short time ago an old hotel in their district was placed upon the public market and purchased by a Hebrew. Through the influence of a church member the society was able to obtain two good-sized rooms in this building and began activities there for the Syrians. The club-room is in what was the former bar room of the hotel, and was renovated and furnished by business firms who became interested in the enter-

prise through the efforts of the girls. The room adjoining is fitted out as a kitchen for small social affairs.

The building was opened the afternoon of January 7th by a party given for the children. This is the date for the Syrian Christmas, so they had a Christmas tree; refreshments, story hour, and games furnished the amusement.

After the work has been thoroughly started among the Syrian young people, the society plans to extend its influence into the homes, and in due time to conduct study classes in English, cooking classes, dressmaking classes, and baby welfare work among these Syrian mothers. Through this service these young women hope to reach others of foreign birth living in the same section of the city. They believe this is only the beginning of big things.

TRY THESE RECEIPTS

The Young Women's Conference

NEWSPAPERS and magazines have given much space to discussion of the thoughts and ideals of the "younger generation" and its efforts to attain those ideals. And now the Woman's Boards of Missions of the Presbyterian Church want to know what the "younger generation" thinks of the missionary organizations that now exist for young women and girls. They want to know how the missionary enterprise may enlist a larger number of Presbyterian young women and girls in its interest and support. How does the "younger generation" think this may be accomplished? To this end the Woman's Boards are calling a conference of Presbyterian young women, chosen from names suggested by the constituency from New York to San Francisco, from Minnesota to Texas. They will meet in Excelsior Springs, Mo., May 2 to 4, before the Biennials of the Woman's Boards of Missions.

There will be three days given to the setting up of the background of the conference, to inspirational addresses on the "Church and the Task" and "World Needs," but more especially to thoughtful discussion of organizations and methods. The subjects for discussion will be entrusted to commissions of the delegates who will bring to the conference on the last day the findings of these commissions. These findings will then be presented to the Woman's Boards, the hope being that from this constructive thinking there may result a bigger, finer, and more appealing organization than any of which we have yet dreamed. We believe this is the first attempt any church has made to gather from a body of young women representing the entire denomination of our country their convictions as to what program would have the widest and most compelling appeal, and their vision of how best they may serve their church and their Master. May we not hope that because of this effort His Kingdom will come on earth sooner than if the "younger generation" had spent its energies in other than Kingdom business?

Missionary Education

By MARY A. GILDERSLEEVE

SUMMER CONFERENCES

Plan now to attend one of the following conferences. At all of these conferences the study books for 1922-1923 will be presented by carefully selected leaders. Inspiration and instructions will be given, looking toward development of leadership. Attend the one nearest to you and take someone else with you.

MISSIONARY EDUCATION MOVEMENT CONFERENCES

Blue Ridge, N. C., June 23-July 3.—Dr. W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn.
Silver Bay, N. Y., July 7-17—Dr. Gilbert Q. LeSourd, 150 Fifth Avenue, New York, N. Y.
Asilomar, Cal., July 11-21.—Miss Olive Hutchison, 435 Van Nuys Building, Los Angeles, Cal.
Ocean Park, Me., July 19-29.—Dr. Asa M. Parker, 76 South Street, Bridgewater, Mass.
Seabeck, Wash., July 26-August 4.—Dr. John H. Matthews, 1928 44th Avenue, S. W., Seattle, Wash.
Lake Geneva, Wis., July 28-August 7.—Miss Sallie A. McDermott, 19 W. Jackson Boulevard, Chicago, Ill.
Estes Park, Colo.—Date to be announced. Send inquiries to Dr. William J. Minchin, 219 Guardian Trust Building, Denver, Colo.

COUNCIL OF WOMEN FOR HOME MISSIONS CONFERENCES

Dallas, Texas.—Chairman, Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D. 10, Box 246, Dallas, Texas. Sept. 24-29.
Deland, Fla.—Chairman, Mrs. J. W. Smock, 320 N. Blvd., Deland, Fla. Jan. 22-27.
East Northfield, Mass.—Chairman, Mrs. Philip M. Rossman, 203 W. 85th Street, New York, N. Y. July 5-12.
Houston, Texas.—Chairman, Mrs. E. H. Willisford, 407 Stratford Ave., Houston, Texas. Week of Oct. 7th.
Illinois-Missouri, Lebanon, Ill.—Chairman, Mrs. J. D. Bragg, Webster Groves, Mo. June 13-17.
Lake Geneva, Wisconsin.—Chairman, Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill. July 3-10.
Minneapolis-St. Paul, Minnesota.—Chairman, Mrs. Elijah Barton, 2811 Second Ave., South, Minneapolis, Minn. May 31-June 7.
Mt. Hermon, Cal.—Chairman, Mrs. Chas. C. Lombard, 2227 Seventh Ave., E. Oakland, Cal. July 8-16.
Mt. Lake Park, Md.—Chairman, Mrs. May Leonard Woodruff, Allendale, N. Y. Hamilton, Aug. 1-7.
Oklahoma City, Okla. Chairman, Mrs. J. E. Davis, 829 W. 8th St., Oklahoma City, Okla.
Los Angeles, Southern California.—Chairman, Mrs. A. W. Rider, 612 St. Paul Ave., Los Angeles, Cal. May 29-June 3.
Wilson College, Chambersburg, Pa.—Chairman, Miss Mary C. Peacock, Torresdale, Pa. June 28-July 6.
Winona Lake, Ind.—Chairman, Mrs. R. M. Peare, 5759 Winthrop Ave., Chicago, Ill. June 21-28.
Chautauqua, N. Y.—Chairman, Mrs. John Ferguson, 10 Sterling Ave., White Plains, N. Y.

PRESBYTERIAN YOUNG PEOPLE'S CONFERENCES UNDER DIRECTION OF REV. WILLIAM RALPH HALL

Emporia, Kas. June 12-18
Kentucky June 19-25
Colorado June 19-25
Petersburg, Ill. June 21-27
Blairstown, N. J. July 5-17
Winona Lake June 30-July 6
Spokane Not settled
Auburn, N. Y. June 28-July 2
Alma, Mich. July 3-9
Jamestown, N. Dak. July 10-16
Watertown S. Dak. Not settled
Green Lake, Wis. July 17-23
Ovoca, Tenn. July 25-31
Hollister, Mo. July 20-26
Westminster, Md. July 17-23
Minnetonka Not settled
San Anselmo July 27-Aug. 2
Saltsburg July 31-Aug. 6
Occidental College, Los Angeles Aug. 3-9

Wooster Aug. 14-20
Oregon Not settled
Western Nebraska (doubtful) June 22-28
Saugautuck, Mich. July 10-16
Cedar Falls, Iowa July 6-12
Western Iowa Not settled
Western Washington Not settled

NEGRO CONFERENCES

Aug. 7-13 Aug. 14-20 Aug. 21-27

Program for May

TOPIC: SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

Hymn—"A little bit of love."

Devotionals—Luke 10:25-37, I John 3:18-24.

Business.

"The Blot on the Escutcheon." The ignoble part of the United States in the Mexican war (see any good recent United States History); the exploitation of Mexico and Mexicans by American business men and adventurers, the basis for Mexican distrust and enmity.

"Who is Thy Neighbor—a Dr. Jekyll or Mr. Hyde?" Contrasting pictures of Mexicans as presented by newspapers and movies, and by missionaries working among them. Is the popular opinion of him correct? What makes him what he is?

Spanish-American Needs—See "Unfinished Business."

One answer—Catalina Island Camp—See "Unfinished Business."

Roll Call—Facts about the Woman's Board work from the Year Book of Prayer for May.

Hymn—"America the beautiful."

MRS. W. J. KIDDER

The Negro and His Problems: A Bibliography

By WM. ANTHONY AERY

Publication Secretary, Hampton Institute

Negro Year Book: Edited by Monroe N. Work. Tuskegee Institute, Ala. 75c. paper, \$1.25 cloth. Excellent compendium of up-to-date statistics on Negro progress.
The Human Way: Edited by James E. McCulloch. Southern Sociological Congress, McLachlen Building, Washington, D. C. Revised edition, 75c. Shows what some of the best southerners are thinking and doing.
The Negro's Progress: Edited by J. P. Lichtenberger. American Academy of Political and Social Science. Philadelphia. \$1.00. Valuable handbook of information prepared by men and women possessing intimate knowledge of the race problem.
Present Forces in Negro Progress and Negro Life in the South: By W. D. Weatherford. Association Press, New York. 50c. each. Interesting interpretations of the race problem by a southern white leader.
Booker T. Washington: Builder of a Civilization. By Emmett J. Scott and Lyman Beecher Stowe. Doubleday, Page & Co., New York. \$2.00. Book gives the story of the fruition of Dr. Washington's life.
Following the Color Line: By Ray Stannard Baker. Doubleday, Page & Co. \$2.00. A most readable account of some present-day conditions in the South.
Up from Slavery, the Man Farthest Down, and My Larger Education. By Booker T. Washington. Doubleday, Page & Co. \$1.50 each. Well worth careful reading.

(To be continued)



TO reap a dividend of any sort in this world there must be investment of time, of service, or of money. The Christian woman interested in missions receives infinitely more for her service than the Christian woman who is indifferent to missions. The member of the woman's missionary society who invests attendance at ten or twelve missionary meetings during the year receives in return the best review of missions the brains of the leaders of that organization can present, and in addition, delightful fellowship with the best Christian women of her community. If she will also invest seventy-five cents for the HOME MISSION MONTHLY, twenty-five cents for "The Year Book of Prayer," and one dollar for new leaflet issues, and the time to peruse them, she will gain from the investment definite information of the activities of our church and the progress of national problems bearing upon the moral and religious conditions of our country. She may invest talents of service and gold and reap the reward of being a big sister to another who might never have had a chance without her aid. The purchasing power of faithful members of our constituency has brought home missions to its present state of success. If the masses, instead of only the classes of Presbyterian women, can be impelled to make this business grow, home missions will pay larger dividends in rescued lives and in better communities than ever before. If women who are interested will invest in printed matter to cultivate the missionary intelligence of the masses, they will realize a personal blessing, enlarged activity in the church, and new growth on the field.

First invest in literature and read it yourself, then invest your influence to win the uninterested woman who is nearest to you. If this method is patiently and persistently followed by all of our women there will be an endless chain of benefit.

Some leaflet publications always kept in stock that have brought large dividends to the cause of home missions are: "Why No More Time for the Master's Work?" of which demands have required the printing of 32,000 copies; "Cindy's Chance," 39,000; "Life of a Mormon Girl," 36,000; "Thanksgiving Ann," 31,000; "Mrs. Pickett's Missionary Box," 55,000; "Her Offering," 68,000; "The Brown Towel," 30,000; "Bible Rules for Giving," 87,000; "A Little Argument with Myself," 75,000; "One Little Injun," 20,000.

A few newer issues recommended for investment at this season of the year are: "Bring Forth Your Strong Reasons" (5c.), plainly showing the pros and cons for membership in the woman's missionary society; "Community Work" (5c.), giving general impressions of the value of Christian influences in rural communities; "Harvesting Souls in Berry Patches" (5c.), and "Migrant Workers in Harvest and Cannery" (10c.), give descriptions of efforts to improve life and conditions in berry patches and oyster fields; "Healing the Sick" (15c.), a comprehensive study of what our Board is doing to relieve the sick in sections where doctors are few and far apart; "One-Woman's Way" (5c.), a forceful pen picture of results attained by a consecrated Christian missionary among Indians.

New impressions just ready are: "Devotional Services," by Ruth L. Parker (15c.), intended for the opening devotional exercises of the regular monthly missionary meeting, the twelve services provided being in line with the topics of the month, scripture, prayer, hymns, and references given are for each one; "A Graduation Essay on Presbyterian Missions in Southeastern Alaska," by a Sheldon Jackson pupil (1c.), an appreciation of the work of our Woman's Board from an unusual viewpoint. S. CATHERINE RUE

Book Note

The Trend of the Races—the adult mission study text-book for 1922-23 on the theme "The Negro in America," is by George E. Haynes, Ph.D. Dr. Haynes, by his education and experience, is well qualified to write on the subject in question; he was at one time professor of sociology and economics at Fisk University, formerly Director of Negro Economics of the U. S. Department of Agriculture, founder of the National League on Urban Conditions among Negroes, and the author of several previous books and articles.

The book briefly sketches the history of missionary efforts among the Negroes, the progress they have made since their emancipation, what he has offered to his country, the changed attitudes of both black and white, and various ways leading toward inter-racial good will.

While the book is full of incident and readable, it is a scholarly and thoughtful contribution to the subject, and worthy of careful study by classes and individuals.

Here We Are Again!

THE month of April has come again and with it appears the *Freedmen* number of the HOME MISSION MONTHLY.

We hope you will find the contents interesting and that you will read not only the articles written by some of our finest colored workers, but also the prize composition and the news items from our schools. This has been a hard year on the field as well as elsewhere, but our schools are accomplishing much in their several communities.

We thank you for your support; that you have made it possible for us to do what we have.

We thank you so much for the box work, which has grown to such large proportions. Our people all through the South say they could never have kept up the work in church and school had it not been for the boxes.

We ask you for more personal interest in this great work. We will take up, as you know, the Negro study book this year, and we hope you will all study this subject prayerfully. Will you not ask us for help in this study or in preparing programs? We will furnish literature to be distributed at your meetings if you will write us.

We ask for increased support in the year 1922; for more salary pledges and more scholarships; for more boxes.

Will not every reader of the HOME MISSION MONTHLY turn to the month of April in Year Book of Prayer, and not only read about our workers and our schools, but remember them in prayer?

Officers will please send names of new synodical and presbyterial officers in order that our mailing list may be correct.

It is no trouble for us to answer any questions as to apportionments, schools, boxes, or any phase of the work. We are glad at all times to write or talk to you about this branch of "Our Father's Business."

*Woman's Department
Board of Missions for Freedmen,
511 Bessemer Building,
Pittsburgh, Pa.*

At Headquarters

The third Tuesday meeting of February was devoted to the topic for March, the Foreigner in America. Mrs. J. C. Rivera, who wrote so interestingly for the March number of the HOME MISSION MONTHLY, told of her work at Ellis Island. The Sunday morning religious services inaugurated by Commissioner Tod are greatly appreciated by those who remain over Sunday. "Ain't it nice to hear them read the Bible on Sunday morning when you first come over," said one old woman.

Mrs. De Witt Wallace graphically pictured various pieces of work engaged in by Presbyterian forces in various states, commending the fine spirit of cooperation shown.

The President of the Board, Mrs. Bennett, spoke of the difficulty of viewing with correct perspective work near at hand. She also pointed out the seldom recognized fact that when a piece of work is given up it usually indicates success instead of failure; we should pray for the day when we can give up present work because it is no longer needed and go on to pastures green.

In Memoriam

During the past year the following workers for the Master under the Board of Missions for Freedmen have joined the "chorus of the redeemed."

Miss Anna K. Davis, Brainerd Institute, Chester, S. C.

Miss Anna M. Donaldson, Scotia college, Concord, N. C.

Rev. A. J. Jefferson, Curry Industrial, Darlington, S. C.

Rev. A. S. Mayes, Scottville, N. Y.

Rev. A. Spaulding, Morganton, N. C.

Mrs. Rosa Stitt, Clarkton, Va.

Rev. J. C. Williams, Okmulgee, Okla.

On February 9, 1922, after a short illness at her home in Forest Hills, New York, Sarah Sheffield Brownell, wife of the late Silas B. Brownell, entered into her heavenly home.

Mrs. Brownell was for nearly forty-two years a faithful and loyal member of the Woman's Board of Home Missions. On the invitation of Mrs. F. E. Haines, the first corresponding secretary of the Woman's Executive Committee which later became the Woman's Board of Home Missions, Mrs. Brownell attended a meeting of the Committee on April 6, 1880, at 23 Centre Street, New York. On April 21, 1880, she was elected the recording secretary of the Committee, which office she held until May, 1898, when she resigned to take an extended trip abroad. In January, 1903, she again accepted the office of recording secretary, but was obliged on account of ill health to resign the following May, totaling nearly nineteen years of service as recording secretary. Mrs. Brownell was chairman of many important committees during her membership; as chairman of the committee for securing a seal for the Woman's Board she recommended the one now in use, which was accepted June 16, 1896.

Mrs. Brownell was a woman of winning personality, a loyal follower of her Master. She had an unflinching interest in all the work of the Woman's Board and was faithful in attendance at its meetings; endowed with rare intellectual gifts and keen insight, she was invaluable in counsel. She was an example of noble womanhood, sympathetic and thoughtful for others, gentle and kind in her judgment—a woman beloved and valued by all who knew her.

"MADE IN HOMES IN THE MOUNTAINS"

"Made in Homes in the Mountains," is the motto adopted by the Allanstand Cottage Industries, Inc., (55 Haywood st., Asheville, N. C.) because it somewhat explains the enterprise. Baskets of oak splints, willow, honeysuckle, rush, pine needle, and rugs, table runners, cushion covers, and bedspreads made by mountain people are sold there. Miss Frances Goodrich, formerly community worker of the Woman's Board of Home Missions and now for many years under the Board of Home Missions, has mothered this undertaking for placing mountain wares on the market. Consignments of from \$10 to \$100 in value are sent out for sales of church societies, and individual orders are given prompt attention.

Woman's Board of Home Missions of the Presbyterian Church in the U. S. A.

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Letters concerning Westminster Guild, young people's societies, Light Bearers, and Little Light Bearers should be addressed to Miss M. Josephine Petrie.
Letters concerning applicants for positions in the schools and hospitals of the Woman's Board should be addressed to Miss Edna Renard Voss.
Orders for leaflets, books, and maps should be addressed to Literature Department.
Letters concerning the HOME MISSION MONTHLY should be addressed as indicated on second page of magazine cover.

MEETINGS

On the third Tuesday of each month, except during June, July, and August, a public missionary meeting is held from 10.30 to 12, to which local societies are requested to send delegates. When a fifth Tuesday occurs, a prayer service is held from 10.30 to 11.30. Women from all parts of the country are cordially invited to attend these meetings, to visit the office at any time, and when possible, to unite in the daily fifteen-minute prayer service held at 12.30.
The regular business meetings of the Board are held at 10.30 a.m. on the second and fourth Tuesdays of each month, from September 15 to June 15.

WOMAN'S BOARD OF HOME MISSIONS

A FULL CATALOGUE OF PUBLICATIONS MAY BE OBTAINED UPON APPLICATION
Send orders to Literature Department, Room 620, 156 Fifth Avenue, New York, N. Y.

April Topic—"THE NEGRO IN AMERICA"

Send requests for literature on this topic to:
Mrs. W. T. Larimer, 511 Bessemer Building, Pittsburgh, Pa.

May Topics—"SPANISH-SPEAKING AMERICANS"

	Price each	Per 100
Allison-James School, Santa Fe, N. M.	\$0.02	\$1.50
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Christ in America	.15	
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Mother Goose Village Missionary Meeting	.10
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Open Door, The	.15
Pageant of Darkness and Light, A	.02
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Uncle Sam's Foundlings	.05
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TOPICS FOR 1922

March—The Newest American: Old World Backgrounds Changed. Democracy Demonstrated. Distribution and Assimilation.

April—The Negro in America: Movements for Race Advance Originated by Negroes. The Negro in Industry. The Part of the Church.

May—Spanish-Speaking Americans: Border Problems Denominational Responsibility and Cooperation. The Southwest, a Land of Sunshine.

June—The West Indies: Citizenship and Civic Conditions. A Ministry, Medical, Social, Educational, and Evangelistic. Power of the Religious Press.

July—Our Work Summarized: The Field. The Organization. Glimpses of the Biennial Meeting.

August—Young People of the Church: "As the Twig Is Bent." Our Young Women. Making Missionaries in Mission Schools.

September—Inspiration for New Service: Life stories from the Mission Field. Unfinished Business. Missionary Publicity.

October—The Native Alaskan: His Status as a Citizen. Native Ways, Old and New. Christian Education at Sitka.

November—The Mountaineer of the South: Vanishing Isolation. Education and Community Reaction. Extension Work.

December—In Utah: Business and the Mormon Church. Mormonism Outside Utah. Education under Christian Auspices

Form of Bequest of Woman's Board of Home Missions—"I give, devise, and bequeath to the Woman's Board of Home Missions of the Presbyterian Church in the United States of America, incorporated under and by virtue of an Act of Legislature of the State of New York, dated April 28, 1915, the sum of..... dollars, to be expended for the work of said corporation."

Chicago and Philadelphia Notices—The Chicago Presbyterian Society for Home Missions holds a meeting on the third Friday of the month in "Assembly Hall," Stevens Building, 17 N. State Street. The business session is at 10.30 a.m., followed by devotional service at 11 a.m. Home Mission Literature may be obtained at headquarters of the Presbyterian Society, Room 1803-a, Stevens Building. Visitors welcome.

The Home Mission Presbyterian Societies of Philadelphia and Philadelphia North have headquarters in the Witherspoon Building, where literature and information may be obtained by visitors. A public prayer meeting is held on the second Wednesday of each month at 11 a.m.

The Westminster Guild Bulletin. Published three times a year—September, December, March—by the Woman's Boards of Missions of the Presbyterian Church in the U. S. A. Gives information on all Westminster Guild subjects and assignments. Price 25 cents a year. Send subscriptions to Westminster Guild Bulletin, 156 Fifth Avenue, New York, N. Y.